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FOR

1893.

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(NEW SERIES.—VOL. IV.)

**Editor**—REV. JAMES STUART.

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

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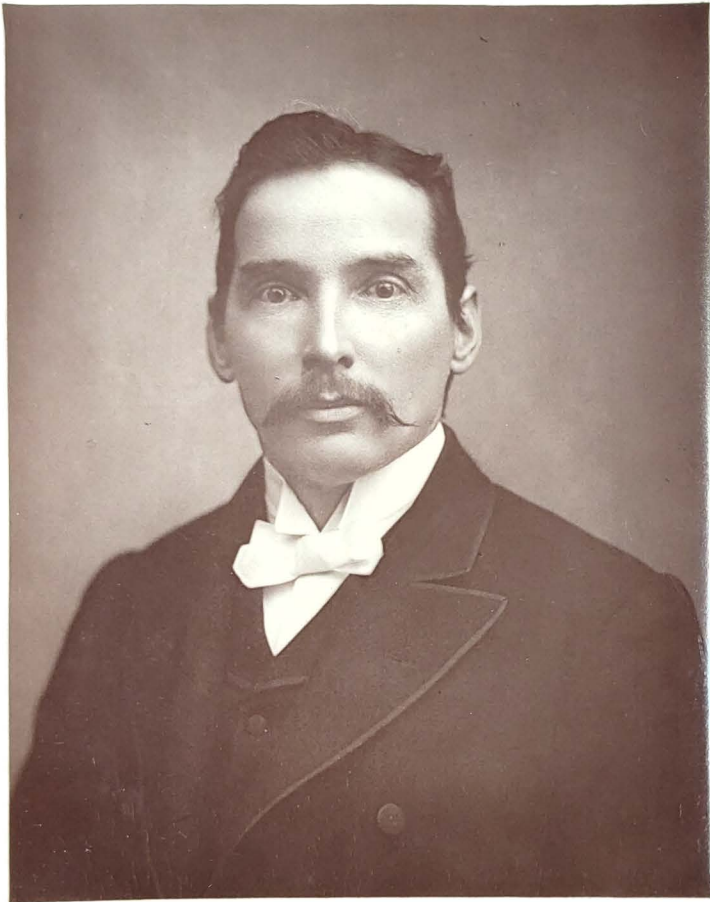
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*Yours very sincerely  
J. Thomas.*

THE  
BAPTIST MAGAZINE

JANUARY, 1893.

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REV. JOHN THOMAS, M.A.

JOHN HOWARD HINTON, in his "Test of Experience," undertook to prove that in the United States the Voluntary principle had been vital and energetic enough to provide for the religious necessities of the rapidly-growing population, and that, only give it fair play, Voluntaryism everywhere can accomplish that which State-Churchism had failed to achieve—viz., the evangelisation of the people. The same "Test of Experience" is furnished by the Principality, which, Churchmen themselves being witnesses, has been evangelised by men who did not believe in national religious establishments, were never ordained by a bishop, prayed without a prayer-book, spoke that which they knew, and testified to that which they felt of the grace and truth of Christ. Wales has "flourished by the preaching of the Word," and it has been the birth-land of a large number of "fishers of men."

The subject of this sketch is a Welshman who, like nearly all the men whom the Christian Church delights to honour, has risen from the ranks of humble toil. He was born in Maesteg, Glamorganshire, in 1859. He attended an elementary day-school until he was nearly eleven years of age. At this tender age he began to labour in the colliery, and continued to follow this occupation for some months, when he was again sent to school. But the respite was only for a brief period. Before he had reached the age of twelve his father died, and he had to return to the colliery to help in the support of his widowed mother. Before



he was thirteen years of age he was baptized and admitted into fellowship with the Bethel English Baptist Church. He was then regarded as a very "gifted" boy, and was becoming famed in his little circle for his wonderful feats of memory. He frequently recited some of the longest chapters in the Bible, and long pieces of poetry and prose, not only without missing a word, but without the slightest hesitation, from beginning to end. Among his school-fellows he was noted for the consummate ease and quickness with which he mastered his lessons, and for his ability to communicate his knowledge to others. The leaders in the church of which he was a member were often surprised at his clear and intelligent conception of the Gospel of Christ, and admired his deep spirituality and religious fervour; and they ventured to predict that he would some day be a great preacher. Whenever he recited a psalm—and he recited many—or engaged in prayer—and his prayers at this early period in his life were remarkable for their freshness and simplicity and beauty of expression—the minister and deacons would say: "There is something remarkable in this boy; he is surely destined to render signal service to the Lord and to His Church."

His pastor at this time, Rev. D. Lewis, now of Saundersfoot, speaks of him as one of the most intelligent lads he ever met, while his gentleness and great modesty won the admiration of all who knew him, and made his rare abilities appear all the more beautiful. His pastor one day gave him a text, and asked him to compose a sermon; but, although he had an intense longing to be a preacher, he shrank from the task as a thing he should not meddle with. His pastor urged him, said he would take no denial, "commanded" him, as if he had been authorised by God to tell the lad that he must be a preacher; and at length he yielded, and composed his first sermon—beautiful in its simplicity and rich in promise—on the familiar and inexhaustible text, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This was the first step in his course as a preacher; and while he continued to labour in the colliery, he also visited the churches in the neighbourhood, and preached Sunday after Sunday, and was greatly encouraged by the general and sympathetic appreciation of his services. When he visited a church

for the first time, a good deacon would probably express his surprise and disapproval that such a "little boy" had been sent there to preach; but when he entered the pulpit and began to speak, it was found that the "boy" had something in him—a clear intellect, a fluent tongue, and a heart in evident and warm sympathy with the truth he proclaimed.

It was not until the year 1880 that he saw his way clear to do what had been his hope for many years—viz., to enter a Baptist College to prepare for the ministry. Some of his friends were unwise enough to endeavour to dissuade him from entering college, as it would in all probability dim his natural genius, and spoil him. But, as he says, "I argued with myself that, as I was, I was quite unfit for the ministry, and that if I could not possibly be improved I had better be spoiled, and be done with it." He spent a few months in the Aberavon Academy, conducted by the Rev. T. Richards, to receive a little preparatory instruction, and in August, 1881, he was received as a student into Pontypool College. His thirst for learning had now abundant opportunities of satisfying itself, and the use he made of these opportunities is shown in the fact that in 1883 he matriculated in the London University, in the first division, and in 1884 passed the Arts Intermediate examination, in the same division. In the autumn of the latter year he left Pontypool, and entered the Bangor University College. In 1885, he graduated at the London University, taking honours in classics and philosophy. He remained in Bangor a year longer, and in November, 1886, received an invitation to the pastorate of Salendine Nook. He accepted it on the condition that he should remain at the college until he had taken his degree of Master of Arts. But soon afterwards his health gave way, and he had to leave college and studies, and was laid up at home for many months. In November, 1887, his health was only partially restored; but he resolved to commence his labours at Salendine Nook, where they had now waited for him for twelve months; and without any longer delay he entered on his ministry there. This large and ancient church—for it was formed in 1743, and is the mother of many of the Yorkshire churches—has been served by able and faithful pastors; but at no period, we may venture to say, has it

enjoyed a more original or vigorous ministry than during the last five years. When, in 1891, Mr. Thomas found a most suitable "helpmeet" in Miss Richards, of Maesyffrwd, Rhondda Valley, and returned home with his bride, the welcome they received, the gifts and the address that were presented, expressed the growing regard and affection of the people for their pastor, and their warm appreciation of his character and ministry. They said: "We have been privileged beyond expression by the ability, earnestness, originality, and deep spiritual insight of your labours among us." It is stated that some of his friends, during the early part of his ministry, ventured to hint to him that he ought not to labour so hard in order to maintain such a high pitch of excellence in all his sermons; but they soon learned that, if he preached at all, he must give them of "the finest of the wheat."

His more public utterances, as in his sermons before the Yorkshire Association, and before the Baptist Union of Wales; or in his address at the Missionary Soirée in London in 1891, or at the Baptist Union Meeting in the Memorial Hall last October, have only confirmed the impression which his friends have always had of his ability; and in the midst of numerous engagements he has found time to prepare for and to pass successfully, last June, the M.A. (Lond.) examination, and came out at the head of the list.

In 1891 the attention of the church at Myrtle Street, Liverpool, was directed towards the young Welshman, whose fame as a preacher had already spread far beyond the confines of Yorkshire, and he was invited to the pastorate, an invitation which he thought it wise then to decline. It was, however, repeated last September; and although he has found it difficult and painful to snap the tender ties between him and his Yorkshire friends, he has decided to go to Liverpool, stating in his letter to the church, "It has been a task of considerable difficulty to tear myself away from the many tender and happy associations that have formed themselves around me here for the past five years; but I am persuaded that God is calling me to the larger sphere you offer, and I must obey, for I am His servant, and every other bond must give way before the bond with which I am bound by Him. The continuance of your desire for my coming, and your patient yet eager waiting, have greatly impressed me, as though God did beseech me by you

to work for Him in your great city." He will commence his ministry there on the second Sunday in February.

He presents, especially in the "outward man," a marked contrast to the late revered Hugh Stowell Brown. Short in stature, slender in build, he is a very different person from the burly, robust pastor whose statue is standing outside Myrtle Street Chapel. But in the diminutive bodily frame there is mental power that will, we believe, be adequate to the important task of carrying on the work which was left too soon by Stowell Brown. Mr. Thomas is a clear thinker, and those who listen to him cannot fail to be impressed by his intellectual keenness and force. He has a splendid command of language, and his thought is expressed in compact, carefully formed sentences. He adheres firmly to the old theology, not because he is not acquainted with the "new," but because he believes the "old is better"; and there is a wonderful freshness in his presentation of familiar truths. The careful reasoning in his discourses is irradiated with the glow of a rich and rigidly controlled imagination. He has a good voice, a distinct enunciation, and plenty of "Welsh fire" in his delivery; and when he is most impassioned, he never forgets or loses command of himself. His retentive memory, his ready utterance, his naturalness, his freshness of thought and of diction, his enthusiasm, his evident personal sympathy with the message he delivers, have made him "an able minister of the New Testament"; and his hearers feel that they are listening to one who is not an echo, but a voice; not a reflector, but a lamp; not a retailer of other men's productions, but a thinker; one who has something precious to say, and who says it with remarkable power and effect. Professor Bruce, of Glasgow, who, during a visit to Yorkshire, went to Salendine Nook to hear him, wrote in the *Modern Church*: "I have discovered a new preacher, a man of prophetic insight and power. His text was, 'It is finished'—a testing text, I said to myself, as soon as I heard it. The preacher stood the test. The sermon was masterly, full of weighty, fresh thought, expressed in choice, forcible, direct language, with natural impressive gestures accompanying utterances rising now and then into real eloquence, in which all that was within spoke—thought, fancy, feeling, passion. There was no claptrap, no catering for

vulgar popularity, no cant or conventional echoing of theological tradition. . . . It was a sermon which common folks would delight in, yet it would have suited an academic audience, and pleased the most fastidious ear."

The article that appeared from Mr. Thomas's pen in the November number of this MAGAZINE indicates that he is a Baptist who is neither ashamed nor afraid to give a reason for the faith that is in him, and that he does not believe in any "union" that would destroy or weaken the testimony which, as a denomination, we are called to bear to the authority of Christ, and the perpetuity of His ordinances.

Capable as he is of great usefulness, we trust that health and long life may be given him, and then we may venture to predict for him an honourable career, full of service to the Christian Church and of glory to the Saviour whom he delights to preach. May the anointing of the Spirit rest upon him, and make his ministry in Liverpool fruitful of blessing! May "the angel of the Lord, who stood among the myrtle trees" in the glen, cause Myrtle Street Church to flourish greatly under our brother's teaching; and "it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

JAMES OWEN.

---

### "THOU."

**T**HROUGHOUT history God has been in communication with His creature, man. It is not merely that His works and His providence have borne constant witness to His existence; but, beyond this, He has gone on revealing Himself, patiently, in manifold and often mysterious ways, as men were able to bear—the light increasing from age to age, till *He* came, in whose face shone the unveiled glory of the Eternal Father.

The Bible is a gathering together of revelations which He made of Himself during the course of many ages. These revelations, differing one from another in character and circumstance, combine to tell what He is, to bring Him near to us, to show Him in action, to disclose His "purpose and grace," and to illustrate His ways of dealing with men—the light glancing out upon us from various sides, with various colouring, and in various degree. Some of them

take us into a region very unlike that in which we move to-day—the region that the patriarch Job means: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men and sealeth their instruction." Others of them come in men's waking hours and in the light of day, but all with a full assurance of the voice of God. Even in our own experience, waking suddenly out of sleep in the watches of the night, the excitement of the day all gone, some eternal truth will present itself to the soul with awful, self-revealing clearness and overwhelming power. Read in the light of this fact, what new depth of meaning there is in those psalms which speak about remembering God upon the bed, and meditating upon Him in the night-watches, and what concord we realise with those to whom the revelations first came!

Those ancient experiences, though under conditions so dissimilar to the present and yet in some respects so kin, if rightly used, are a mighty help to us to-day, making familiar truths fresh and vivid, and bringing home the fact that God is not far from every one of us—a God, indeed, who hideth Himself, whom we cannot apprehend by our senses or find out by searching, but who, in His wondrous grace, is as near to us now as when He walked among the trees of Paradise. One thing which profoundly impresses the childlike reader of those ancient experiences is this: that God is a living Person to whom we may say *Thou*. This may seem a common-place and trivial thing to point out; yet, common-place as it may seem, there is a deep mystery of power and joy in it. A man of high education, somewhat widely read in science, who had lapsed into the gloom and chill of infidelity, tells how the whole universe of thought and life was illumined for him in a moment, when the meaning and truth of the words came home to him, "O Thou that hearest prayer." For years he had entertained a kind of belief in a "First Cause" of some sort, which he politely called "The Deity"—an infinite and eternal Energy from which all things proceed; but when he took in the thought that this First Cause is a *Thou*, and hears prayer, "it seemed (he says) as if the heavens were opened, and a glory streamed down upon earth; my heart suddenly glowed within me; and I fell on my knees and prayed. I cannot tell what an ecstasy of joy and worship these two words,

*O Thou!* enkindled in my soul. I was a little child at my Heavenly Father's knee."

From the almost innumerable instances in which the thought meets us in the Old Testament I select the following by way of specimen.

A fugitive slave is seen resting by a fountain in the wilderness to the south of Palestine. She has made her escape from what had been her home in the Vale of Hebron, and is on her way to her native Egypt. Crossing the Wady-es-Seba, with its perennial stream, she proceeded first through a district broken up by *wadys* and low, rounded hills, clothed with a light green turf, here and there aglow with cyclamens, scarlet anemones, and other wild flowers; and then she passed into the waterless desert, the air burning, the sand hot under foot. We can imagine the sadness deepening as the days went on, and the sense of aloneness and desolation in the bosom of the friendless fugitive. Her halting-places in her flight would naturally be the neighbourhood of fountain or well. At a desert fountain on the way to Shur, "The Angel of the Lord" found her, bade her return to the home she had left, and promised that she should be the mother of a numerous race, in servitude to no man, ranging the wilderness uncurbed and free as the winds of heaven. It was just such an announcement as would come home to the heart of a poor bondwoman, to whom personally freedom could be little more than a dream.

This "Angel of the Lord" came in guise—or disguise—as a man. As the interview closes, the human melts into the Divine, and she finds she has been dealing with God. Joy and trembling in her heart, she calls His name, *Attah-el-Roi*, "Thou God seest me," or "Thou God of seeing." Here is the conception which this poor fugitive slave has formed of God; it is exhibited in the name she calls Him by, "Thou God of seeing," who hast seen me and whom I have seen. No vague "Presence," to be classed with

"The fair humanities of old religion,  
The power, the beauty, and the majesty,  
That had their haunts in dale, or piny mountain,  
Or forest, by slow stream or pebbly spring,  
Or chasms and watery depths"—

"presences" that have now vanished, and live no longer in the

faith of reason ; to Hagar He is the God of Vision. Sometimes men conceive of Him as merely "the Primordial Force," impersonal and non-intelligent, to whom they would no more think of praying than to the winds or the silent stars. *It*, and not *He*, would be the appropriate word on their lips when referring to Him. To Hagar, He is a Living Personality. Sometimes men go this length and acknowledge His personality, yet fail to realise that we can have real communion with Him ; Hagar says *Thou*, as to One with whom, in a sense, she has been face to face. In speaking of the absent and unhearing, we say *He* ; when we directly address one, it is as *Thou*. The word marks that we recognise Him as present and listening. Here is one of the foundation thoughts of the Bible—God, a Living Person, to whom we may arise and go, to whom we may unbosom ourselves, who can hear and save us, and before whom we may pour forth the love and gladness of our heart, knowing that the Ear which hears the praises of eternity is open *for us*.

A second instance I find in the Twenty-third Psalm. It is the psalm of one who has walked through the dark paths of suffering into the golden light beyond. Down the black days of the past—in times of persecution, lawlessness, oppression, stormy gloom—it has been dear to countless thousands, who have experienced its truth, and who have found no fitter words wherein to express their glad confidence in God. The singer begins by saying, "The Lord is my Shepherd," and goes on opening out the thought till he pictures the Valley of the Shadow of Death. It is a terrible place. John Bunyan describes it in one line (out of which David Scott has made his wonderful picture, the shadow below shapen according to the terror-fact above), "Death also doth always spread his wings over it." It is a place (according to Bunyan) most strangely haunted of evil things, filled with spectral shapes and horrors, with faces of hopeless woe and evil passion appearing dimly from behind adamantine chains, and made hideous with mutterings and wailings as of lost spirits. Up to this point, the Psalmist speaks *about* Jehovah the Shepherd in the third person ; *now*, as he moves into the sphere of darkness, like a child creeping closer to his father's side in the blackening gloom, he draws closer to God, and changes from *He* to *Thou*. Just before, he had said, "*He* leadeth



me”; now—strange it seems—in the realm of death-shadow, it is no longer *He*, but *Thou*—“*Thou art with me*”—the change marking the energising of faith, its closer grip of the Great Hand in the dark, and the vital consciousness of fellowship with a Present God.

Just one other instance where a hundred might be chosen. Asaph had been perplexed by the mystery of Providence. He had seen wickedness flaunting in gorgeous robes, wielding power, receiving homage, enjoying pleasure; while godly men were crushed and contemned. It perplexed him. It tormented and agonised him. How could this be, under the rule of the just and holy God? He reasoned and reasoned, but so long as he merely weaved the word *God* into his argument, he was baffled; he was like a man on the ice with his feet slipping from under him. He got no relief till he took his perplexity into “the sanctuary,” the presence-chamber, the place of Divine communing and Divine revealing—where God is *Thou*. There he saw prosperous ungodliness pushed by the hand of God from its proud and slippery eminence, and cast down into destruction. “Surely (he says) Thou didst set them in slippery places; Thou castedst them into destruction.” What of the man who belongs to God and trusts in Him? “Nevertheless, I am continually with Thee; Thou hast holden me by my right hand; 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 earth whom I desire beside *Thee*.” These words, with *Thou* running through them, are the breathing of a soul that has returned unto its rest in the fellowship of God. In their child-like simplicity, in their exquisite beauty, in their deep and holy confidingness, in the triumphant hope they utter, they stand in no need of comment, but only of a heart in unison with them.\* They are the words of one who has found in Divine fellowship a richer portion than earth can promise, and whose doubts and fears are all dispelled in the light of Eternal Love. The poor, lonely, despised pilgrim, wending through an unfriendly world, is in league and fellowship with the blessed God; not for the brief span of his earthly

pilgrimage only, but for ever and ever. For union with God is a pledge of immortality To say *Thou* to God—the Father of our Lord Jesus Christ—is at once the simplest and one of the greatest and profoundest utterances, and answers to one of the profoundest and most blissful experiences, of a human soul.

## SOME RESULTS OF NEW TESTAMENT CRITICISM.\*

### I.—THE GOSPELS.

EVERY careful observer of contemporary Biblical criticism will have noted the increasing degree in which attention is occupied by questions concerning the Old Testament. For good or for evil, for the establishment or the unsettlement of faith, the Hebrew Scriptures are likely, during the next generation, to be the chief battlefield alike of defenders and assailants of traditional belief. This is apparent not only in Germany and Holland, but in the crowd of English publications, many of them popularly written, dealing with the ancient Biblical records. As regards the New Testament, there is a comparative lull in the conflict, partly because of the absorbing interest of the larger and more difficult part of Revelation; partly also, as it seems to me, because many questions have been discussed to the uttermost, and laid to rest. We know all that is to be said. The problems have been solved, or else have been pronounced insoluble. It would be over-bold, indeed, to assert this of every subject of inquiry. There are some fields as yet unexplored, some topics on which disputants are as far from agreement as ever; but still there are substantial gains, of which the time seems favourable to take account. It would be a poor result of seventy years of eager criticism if no discoveries had been made, no mistakes corrected, no practical certainties attained.

I pass over now what was once almost exclusively regarded as the proper field of criticism. The investigation of the *text* of the New Testament has, during all this period, been continued with stupendous industry and with assured results. It is possible that the Church is now as near as it ever will be to the possession of the very words of the evangelists and apostles. The boon is priceless; but I wish to speak of other lines of inquiry and of

\* A Paper read before the Baptist Board, November 29th, 1892.

acquisitions of a different kind. For it is when an uncorrupted text, should such be attainable, is in the hands of the New Testament student that the highest task of criticism begins.

I find myself almost betrayed into a phrase which I had determined not to use. For the very name of "The Higher Criticism" has become to some a bugbear, to others an offence. It is easy to be resentfully satirical at the cost of those critics who are supposed to claim, by their employment of the phrase, an unwarrantable superiority. Let us remember that if the designation has any value at all, it is as pertaining to *method* only, not to the presumed results. These last may be fallacious, conjectural, absurd—what you will; but, if so, it is by the illegitimate employment of a legitimate method; and what we have to do is to use the instrument better instead of contemptuously discarding it. But we will not speak of it as "higher" any longer. What it means is neither more nor less than literary and historical investigation, such as is demanded for the understanding of other books; and what we say is that the sacred books, which we call the New Testament, demand and will repay such inquiry when soberly and reverently made. No doubt there are points where the literary and the textual overlap each other. Thus, to take the very simplest instance, the student of St. Paul's Epistles may be quite sure that the postscripts to these epistles are in several instances incorrect; and when he finds them absent from the best MSS., he is but confirmed in an antecedent conviction. Take, again, as a more difficult case, the last twelve verses of St. Mark's Gospel. There are evident grounds for inquiry whether they form a part of that Gospel, even before the blank in the Vatican and the omission in the Sinaitic MS., with the various forms of the paragraph in other authorities, bring in the textual question. In such cases the lines of investigation combine. But there are multitudes of others in which, without any question at all as to text, the inquirer seeks by well-understood methods of literary analysis, as well as by the light of history, to arrive at definite conclusions as to the structure, the authenticity, the order, and the purpose of these several books—the Divine Library of the New Testament.

The books arrange themselves in certain obvious and familiar divisions. There are, first of all, the Gospels, divided again by a

very definite line of demarcation into, first, the Three Synoptics ; then, as standing by itself, the Fourth Gospel. We have next the Apostolic History, both in itself considered, and with light thrown upon it from the next division in the series, the Apostolic Letters. These again range themselves thus: those avowedly and confessedly Pauline ; those which claim the name of Paul, but whose authorship is contested ; one anonymous, but attributed to Paul in the title generally prefixed to it ; and a number of so-called General Epistles, bearing, respectively, the names of two original apostles and of two probably outside the circle of the Twelve. Then, last of all in the usually accepted order, stands the Apocalypse, bearing the name of "John, the servant of Jesus Christ," or, according to the current title, "St. John the Divine."

Now, with regard to this wonderful library, we may ask : Have the criticism and debates of the present century taught the churches anything new and useful, anything which is worth bringing from the study and the college class-room into the pulpit or the Bible-class ? Or are we, as ministers and teachers of the churches, to go our way while the critics go theirs ? But this last question comes too late. The separation has become impossible. The processes of inquiry and the conclusions reached are brought in one form or another before every reader, and cause at times most serious trouble to earnest thinkers who fail to find the friendly help which will point out mistakes and fallacies, or will indicate the certainties in which the inquirer may securely rest.

At the threshold stands the question of the *Four Gospels*. We all know what was once the current popular view of these Divine records. They were independent biographies, the four witnesses to the life of Jesus ; and it was a favourite employment to place them side by side, marking with wonder, and as an evidence of their Divine original, how marvellously the paragraphs often coincided, even in language ; while every variety or seeming discrepancy in their testimony had to be carefully explained, as though it were vital to our faith to be able to discern the literal harmony.

In the wise words of the late Dr. Edersheim :—

"In those times there was a short and easy way of dealing with such questions. You simply cut the knot by the sword of verbal inspiration, or

dictation of the sacred text. The Evangelists had not derived their materials from one another, nor from a common original, nor from the consensus of tradition in the Apostolic circle; but alike the thoughts and the words had been dictated to them from above, and all that we had now to do was to ascertain how they were to be harmonised. But modern criticism can no longer be satisfied with such foreclosing, rather than answering, of the question. I am not now referring to negative, but to positive and believing criticism. While thankfully retaining our belief in the Divine inspiration of the Gospels, we think of their writers, not as impersonal machines, but as inspired men, who, in the preparation of their narratives, availed themselves of the usual sources of historical composition, and whose writings (as regards their human aspect) are subject to all the ordinary canons of historical criticism."—*Studia Biblica*, Vol. I., p. 77.

Accordingly, with regard to the first three Gospels (the Synoptics, as they are called), the opinion is now pretty general that their closest agreements arise, not, indeed, from their having copied one from another, but from their adoption, to a certain extent, of the same Apostolic reports of the words and sayings of our Lord. In the earliest Christian days many of these reports would be current in the Church, proceeding from the Apostles and taught by their authority, much after the model of St. Peter's address in the household of Cornelius (Acts x. 34-43). These were communicated to the converts by continuous, painstaking, "catechetical" instruction, as intimated by St. Luke in the dedication of his Gospel to Theophilus, where the word "instructed" is literally *catechised*, and indicates the early method of indoctrination into the Christian verities. Such narratives, in greater or less detail, of the deeds and sayings of Jesus Christ, formed the primitive Apostolic Gospel,\* in distinct lines of teaching, with certain marked differences in purpose, yet with a deep interior harmony. There must have been many such records of the Gospel facts—very notably of the "Logia"—Oracles or Sayings of Christ. All of them would be more or less incorporated when the time had come for the oral teaching to pass for permanent use into written form. But some would be pre-eminent. Thus the "Memoirs of Peter" form the substance of the Gospel according to Mark,

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\* This has been clearly brought out by the Rev. Arthur Wright, in his little book on "The Composition of the Four Gospels: a Critical Inquiry." (Macmillan, 1890.)

and may be recognised with variations both in Matthew and Luke; the Gospel according to Matthew preserves also in the main the cycle of teachings current in the Church of Jerusalem, which dealt especially with the sayings of Jesus; while that according to Luke was essentially Pauline, singling out those words and acts of Christ that were in deepest accord with a world-wide Gospel. There were thus a common tradition and a special purpose, the voice of the Church and that of the individual, alike directed by the Spirit of God, and producing both the accordance and the diversities of the several Evangelic narratives. These narratives, side by side, may further be usefully studied in Mr. Rushbrooke's "Synopticon," beautifully arranged, and full of suggestiveness. Into many questions that on this view will arise, with regard to the correspondences and variations of the several Gospels, we cannot now enter. The variations may in great measure have arisen from the fact that the original oral teachings (probably of the Petrine cycle, and certainly of Matthew's) were in the Hebrew of the period, or as, for distinction we term it, the Aramaic; and therefore, in the transcripts we possess, we have different translations. Some of you may be familiar with the ingenious discussion of this point by Professor J. T. Marshall, of Manchester, through several numbers of the *Expositor* for 1891. Mr. Marshall boldly tries to regain from these variations the original Aramaic, accounting for many differences by supposing different translators, and in some remarkable cases by the hypothesis that transcribers of the original had mistakenly substituted one word for another of similar sound but different in sense. The theory, however, will not account for all the facts, and in any case leaves much unexplained. That our Lord and His Apostles employed Aramaic in their ordinary speech must, I think, be conceded; Dr. Roberts, in his able treatise on the subject, having failed to make out his case for Greek.

On this whole showing, the three Gospels become, in an important sense, the voice of the early Church. No longer simply the independent work of three different minds, they embody the whole teaching of the apostolic company, repeated carefully and incessantly in every congregation or assembly of catechumens; the Gospel, not *by* Matthew, Mark, or Luke, but *according to* these

several writers, modified and arranged by the mental habitudes and the spiritual purpose of the three Apostles, who, divinely directed, give form and colouring to the respective records; but really and substantially containing the testimony of the Twelve to their risen and living Lord.

The Fourth Gospel stands on entirely different grounds. We have no longer a common tradition, but the narrative of an individual. The atmosphere of thought is changed. For the early simplicity there is philosophic depth. The keywords of the Gospel are those which express the profoundest thought of the era succeeding that of the early Church; and for the artless narrative of the other Gospels there are the indications and, in part, the avowals of a deep, fixed, theological purpose.

By far the most interesting question with which the New Testament criticism of our era has had to deal has been that of the genuineness and authenticity of this so-called "Gospel by John." How long and vigorous has been the assault, all of us know. Perhaps the controversy is not yet over; but it is hardly too much, at this stage of it, to say that, to all who will fairly weigh the evidence, the Johannine authorship is victoriously established by modern criticism and research. The facts newly brought to light all tend the same way. The adversaries have said all; and already they are demonstrably driven from their chosen positions. It was long, for instance, asserted that Justin Martyr knew nothing of the Fourth Gospel. The assertion itself is questioned, and on good grounds, by Bishop Westcott,\* but the need of discussing it is now set aside by the rediscovery of Tatian's "Diatessaron"; or, Harmony of the Gospels, from an Armenian version of the Commentary by Ephrem, the Syrian. This Harmony, beyond a doubt, interweaves the words of the Fourth Gospel equally with those of the other three.† This proves, not merely the existence of the Gospel in Tatian's days, but its unquestioned recognition by the Church as Scripture. For Tatian was a disciple of Justin, and the use of the work by the

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\* "Canon of New Testament," p. 168, note.

† See Moesinger: "Evangeliæ Concordantis Expositio; facta a Sancto Ephraemo," trans. Aucher: Venice, 1876. An Arabic translation of the "Diatessaron" itself (11th century) has since been published in Rome.

pupil implies its acceptance by the master. Had not its authority been regarded as settled, it could evidently have had no place in such a work ; so that the decisive conclusion of modern criticism may be expressed in the words of Dr. Harnack—" We learn from the ' Diatessaron ' that about 160 A.D., our four Gospels had already taken a place of prominence in the Church, and that no others had done so ; that in particular the Fourth Gospel had taken a fixed place alongside of the three Synoptics."

The proofs, given at a later date by Irenæus, that there must be four Gospels and four only, have been justly regarded as fantastic and unconvincing ; but this makes the evidence all the stronger, that the four were acknowledged in his day ; for, had not the fact already existed, such absurd reasons for it could never have been invented. Now, a recent examination of a work much earlier than Irenæus, the " Shepherd " of Hermas (140-150 A.D.), has brought to light what was in all probability the original of the argument ; and attests the reception of all four Gospels by the Church before the middle of the second century.\*

We may, with much probability, go back still farther. The martyr Ignatius died about the year 110 A.D., as is now generally agreed ; and those of his alleged epistles that are practically held by all scholars to be genuine, contain hardly doubtful references to the Fourth Gospel. These have been verified and are strongly supported by no less an authority than the late Bishop Lightfoot.† We are thus nearly at the commencement of the second century, and may afford to dismiss, as a conclusion not only unproved but absolutely erroneous, the assertion once confidently maintained by negative critics that there was no real reference to this Gospel until the last quarter of that century in the days of Irenæus.

The most recent investigations thus all point the same way, and authorise us to accept with redoubled confidence the inferences drawn by a succession of modern critics from the examination of the Gospel itself. Nothing, in fact, of any cogency has been urged against these conclusions, so cumulative in their force—first, that

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\* See the recent work by Dr. C. Taylor, Master of St. John's College, Cambridge: "The Witness of Hermas to the Four Gospels." Cambridge University Press, 1892.

† "Apostolic Fathers," Part II., vol. ii., pp. 43, 44, 46, 72, 73, 266, &c.



the Gospel was evidently written by a Jew, well acquainted with the character, usages, associations of his people; secondly, that he was a Jew of Palestine, evident from the fulness of his local knowledge; thirdly, that he was an eye-witness of the scenes he describes; fourthly, that he was an Apostle; and fifthly, that he was St. John, the disciple whom Jesus loved.

S. G. GREEN.

## THE GARDEN OF THE SOUL.

“A garden enclosed.”—SONG OF SOLOMON iv. 12.

THE Song of Solomon has, at all times, been so variously interpreted that it is impossible to advance any view of its origin and contents which can command universal assent. By some it is eulogised as one of the most sacred utterances of the Divine Spirit, while by others its claim to a place in the canon is stoutly denied. It is declared in some quarters to be a simple love-poem, a dramatic pastoral, a celebration of human affection in its purest and worthiest form. In other quarters, it is regarded as profoundly allegorical, full of mystical and symbolic meanings as to the Divine, the spiritual, and eternal. Interpreters of this school, under the Old Dispensation, saw in the Song a poetic representation of Jehovah as the God of grace and salvation and of Israel as His chosen people. Under the New Dispensation, they see in it a representation of Christ and His Church, of the love of the Redeemer and the redeemed. In their hands, the book has become “a mine of sacred mysticism,” from which hidden and recondite truths have been skilfully drawn for the edification and delight of the initiated, who were taught of God. The view which is now most generally accepted by sober-minded Christian scholars is, probably, that which sees in the Song a celebration of natural love as a type of the Divine. It is a lyric inspired, indeed, by human love, but by love in a pure and Paraisaical form, as planted in our hearts by the Creator Himself, and, therefore, a fitting type of that Divine love which seeks our salvation and accepts our service. The contents of the Song may thus have a heavenly or spiritual import. As we read, we become conscious

of the presence of a "greater than Solomon," while Shulamith, the Hebrew maiden, reminds of the Church which is the bride of Christ.

The garden of the text also is, in this view, the Church—the community of redeemed and sanctified men whom Christ has called unto Himself, and in whom His Spirit habitually dwells. It is in this light that Dr. Watts paraphrases the text in words which, a generation ago, were more familiar than they are now. The sentiment of the hymn has been perverted by selfish exclusiveness, and made to minister to self-righteous complacency. It easily lends itself to ridicule, but none the less it expresses an aspect of the truth concerning Christ and His Church which we cannot afford to overlook:—

" We are a garden wall'd around,  
Chosen and made peculiar ground ;  
A little spot enclosed by grace  
Out of the world's wide wilderness.

" Like trees of myrrh and spice we stand,  
Planted by God the Father's hand ;  
And all His springs in Sion flow  
To make the young plantation grow.

" Awake, O heavenly wind ! and come,  
Blow on this garden of perfume ;  
Spirit Divine ! descend and breathe  
A gracious gale on plants beneath.

" Make our best spices flow abroad,  
To entertain our Saviour God ;  
And faith and love and joy appear,  
And every grace be active here."

The Church is, however, composed of individual believers, each of whom is, in his measure and capacity, as is the whole. We may, therefore, consider each sanctified soul as a garden of the Lord, and say of it: "Thou shalt be like a watered garden, and like a spring of waters whose waters fail not" (Isaiah lviii. 11); "Their soul shall be as a watered garden, and they shall not sorrow any more at all" (Jeremiah xxxi. 12).

A garden is cut off from ordinary ground, fenced or walled round, so as to form an enclosure. It is placed under careful culti-

vation, and needs minute and constant watchfulness, far more, for instance, than the cornfields and orchards. It yields both fruit and flowers, and is intended for use and beauty. It is a delight to walk in a well-arranged and well-cultivated garden, with its grass-plots and flower-beds; to look upon its rich and variegated colours, and to catch the delicious fragrance with which it fills the air. What pleasure we should miss without our hyacinths, chrysanthemums and primroses, our carnations and sweetwilliams, our rhododendrons and laburnums, our lilies and roses, and a score of other flowers which we wear ourselves or use for the adornment of our homes.

We have most of us seen such "an old garden" as is charmingly depicted by Mrs. Deland:—

"Closed on three sides by crumbling walls of brick,  
 All spotted by slow-creeping lichen stains,  
 And nearly hid by ivy, matted thick,  
 And dim with clinging mists of years of rains,  
 The garden lies.—Peaceful as upland farm  
 That from all noise and tumult stands apart,  
 Yet round it is the street, a restless arm  
 That clasps the country to the city's heart;  
 All day, outside the mildewed walls does beat  
 The roar of traffic and the factory's din,  
 The endless tramp of tired, busy feet,  
 Or roll of funeral car, or laugh of sin—  
 Only the wall between this rush of life  
 And the deep quiet of the garden old,  
 But yet as separate as peace and strife,  
 Or June's sweet sunshine from December's cold."

Such a garden should the soul be, marked off from the wild, uncultivated common, and protected from the roar and traffic of the streets. It should be security fenced by exercises of worship and means of grace. We should erect around it a wall of holy observances—reading, meditation, watchfulness, and prayer—so as to prevent the inroads of the adversary and its exposure to innumerable passers-by. We must make impossible the profanation of what should be to us hallowed ground, and the spoiling of precious fruits. There are enemies which climb over the fences, "little foxes which spoil the grapes." The shrubs and plants, the fruits and flowers,

will often have to be guarded and sheltered from foes within. We must be diligent in the use of the spade and rake. The ground must be manured and watered. The trees must be pruned and trimmed. Overgrowths must be checked, and nothing must be allowed to run to waste. The soul thus cultivated will be an object of delight to God, and from it He will be able to gather the fruits and flowers of spiritual life—fruits which are good for the nourishment of men, and flowers which minister to their joy. There should be implanted within us the virtues and graces which make life beneficent and beautiful—kindliness, compassion, and self-sacrifice, revulsion from sin and a passion for righteousness, scorn of all that is false and mean, and unwearied pursuit of truth and goodness, patience and forbearance, manly endurance and unconquerable trust—the faith which responds when God calls, which obeys when He commands, which believes when He promises, and stands fast when He tries; and, most of all, there should be delight in God Himself as our supreme good.

Too often the soul is a garden full of suppressed beauty, and of undeveloped, half-grown fruit. The roots, completely underground, send up no shoots; the leaves are not fully formed, the buds will not burst. There are “imprisoned graces,” latent, unuttered virtues, virtues asleep and inactive. Greatly do we need to pray: “Awake, O north wind, and come thou south.” The wind is the symbol of the breath or Spirit of God, the power that works within us “to will and to do of God’s good pleasure.” It touches every affection and capacity of the soul as the breeze plays around every plant and flower in the garden. Its pressure is everywhere felt, and though it shakes and disturbs, it does not destroy. Well may we pray for the coming to us, one by one, so that none shall be overlooked, of that gracious Spirit which is the source of all our holiness and strength; and at His coming “the fragrance of the garden shall rise in waves, and it shall become like a sea of incense.” The garden which in its desolate and barren state was “mine,” shall become “His” for whose sake it exists. “My beloved shall come into His garden and eat His pleasant fruits”; and there shall abound the signs of an offering of beauty and joy which He in His love will accept, and so shall we give unto Him who has given all to us.

JAMES STUART.

## "THE HIDDEN VOICE."\*

THE things we cannot see are greater than the things we see. Let us begin at the beginning of life and think this out a little for ourselves. A little baby is born, small and weak; it at once begins to acquire knowledge. At first, the little fists clumsily wander here and there; but gradually they grow steady and skilful, till at length the infant learns to carry to its mouth anything that comes within its reach. Gradually it learns, too, that it has powers and feelings which it can exercise on those around it; it finds it can hit the table, and that the table is not so soft as its mother's cheek; it discovers that there is pleasure when milk and sugar are put into its mouth; it learns, too, that medicine is bitter, and that pins prick. So, from the very first, the baby begins to learn. When the two or three months grow into two or three years, the child discovers slowly, but undoubtedly, that it has *two selves*—the one everyone can see and touch, which we call *the body*; and the one no one can see, which thinks and reasons, and which we call *the soul*.

"The baby, new to earth and sky,  
What time his tender palm is prest  
Against the circle of the breast,  
Has never thought that 'This is I.'

"But as he grows he gathers much,  
And learns the use of 'I' and 'me,'  
And finds 'I am not what I see,  
And other than the things I touch.'

"So rounds he to a separate mind,  
From whence clear memory may begin,  
As thro' the frame that binds him in  
His isolation grows defined."

So do we discover our loneliness, this mysterious *I, me*, which must, to a large extent, live alone and die alone. I know some of you remember well when first you realised that you were called upon to stand alone, to earn your own bread, to fight your own way; and you remember how lonely you felt, and how solemn and grave your life appeared. It was not play any more, but sober

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\* A paper read at a Young Women's Guild.

work. Still, did you not feel that your own heart was a companion? You talked with yourself, and the thought came to you, "There is something within me greater than my body, something that will never die." The body is your tool, your dwelling-house, your garment; but the soul is you yourself. Where did it come from? Where is it going to? Is there any Being greater than my soul into whose care I can confide it? Oh, how many anxious and desperate hearts all over the world are asking that question! And we know the answer. We have learned that God is not only our Creator, but our Father. We belong to Him, part of His Being is within us. We inherit much from our earthly parents and a long chain of ancestors; but deep set within every one of us is part of our Heavenly Parent. Do we really believe that? Let us think again. A great temptation comes to us—we are tempted to listen to flattering lips, to words which we have no right to hear; we are tempted to disobey a law of the house or firm we are connected with; we are tempted to tell a lie, to shirk a duty for the sake of a pleasure; we are tempted, in an exciting moment, to forget our modesty and self-respect; we are tempted to lose our temper and to speak violently. Alas! which of us can say she has never yielded to some such temptation? Now, tell me, did there not come over you, after such a fall, a sense of shame, of unworthiness? Did you not feel discontented with yourself, reproachful and sad, as though a voice—not your own—had said to you mournfully, "You have done *badly*, and you could have done better"?

Or, to turn to a happier experience, have you ever resisted some of these temptations—denied yourself sweetness because it was forbidden fruit, stuck to your duty bravely when you found it hard, ruled your spirit, smothered your cross and angry words, thought of others instead of yourself? Tell me—did not a sense of peace steal over you, as though the voice of one whose approval you cared much for had whispered gently, "My child, you have done well; I am well pleased." Still, think a little longer. There are other times when this hidden voice speaks, not only in the times we have just been considering, *after* good or evil conduct, but *before* temptation has been yielded to, and *before* an opportunity for good has been made use of. Listen! A wrong act presents itself to you; it seems so little wrong, and is so very pleasant. "The sun is

shining, I am young; why burden myself with scruples? The birds are singing, spring is here; why shouldn't I do as I like?" You are just on the point of yielding—another moment, and away you would go; but what is this? "Did some one touch my arm? Did some one speak my name?" What is it? Some one *has* touched you; something within has warned you. Thrice happy the girl who heeds the warning, and turns from the sunny temptation into the bare, straight path of duty.

Or, it may be, an opportunity to do good appears—an opportunity to speak a word for God and for goodness. You see a wrong thing done before your eyes; or you see an inquiring look in the face of a young companion, that seems to ask for guidance; or you see a piece of disagreeable work that it would be a kindness to get up at once and do. You are inclined to let these opportunities pass; you lack courage to condemn the wrong you see done and said; you lack sympathy with your young companion; you have your own troubles; you are tired and lazy, and do not fancy doing what you call "other people's work."

But what is it that urges you to speak and to act? You take up a book; you seize your work; you try to forget. But no! something within you *will* be heard. You can't read—the words have no meaning; you can't sew—your stitches are all irregular. Something says to you, "Speak up! don't be a coward! Have sympathy! Don't be selfish!" Blessed are they who listen and obey!

But what account are we to give of all this? Whence comes this mysterious, speechless, and yet speaking voice? *What is it?* We are not content to call it a "something"—we want to know more about it; and, thank God, we do know. It is the part of our Heavenly Father which He breathed into us with our new-born life. We are not as lonely as we thought we were. We carry about with us a Companion, a Guide; for in our trembling, sinful hearts there lies a germ of Divine life—a bit of Heaven's own blue, a bit of God our Father.

If we could believe this always with all our strength we should never feel deserted, and we should honour our own hearts as His dwelling-place, and be ashamed to admit within them anything unworthy or mean. We should be, in the Divine sense of the word,

possessed persons. But, alas, we forget that God is with us, and sometimes we don't believe it at all. How is it possible God can think of me? I am so small and insignificant. He who guides the universe, holds up the stars, and directs nations, what can He have to do with me, a struggling girl. We feel such atoms sometimes; solitary waifs in a crowded world. And when we are told what vast worlds there are besides this earth on which we live; when we look up at night and see the great planets and try to think of the vastness of God's universe, the thought *will* come, "What are you, poor little weak mortal; who cares for you?"

"We, what do we see? each a space  
Of some few yards before his face;  
Does that the whole wide world explain?  
Ah, yet consider it again."

Great and small are purely relative terms. The nursery floor looks a long walk to a baby who can only just stand; a week seems a desperately long time to a child of three years; a great task to one man is a small effort to another. So you see we use the words "great" and "small" according to our capacity. To the great God there is nothing large in the mighty stars, there is nothing small in the grain of sand. He makes the insect's wing as perfectly as the lion's jaw; He nourishes the daisy as carefully as the lofty palm tree. Listen to the words of one who lived in the bosom of the Father: "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. The very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows." Remembering these words never say, "There are so many people in the world, how can God think of me?" It is quite as impious to think too little of yourself as to think too much. Those who think themselves very great and remarkable seem to suppose that God almost exhausted Himself when He made them; those who think too little of themselves seem to think God made a great blunder when He made them. We may each be quite sure that we were made for a purpose, and that we are each His workmanship; and this wonderful sense of right and wrong which we carry within us is *one* proof of our Divine origin.



There is another difficulty which sometimes torments us. If conscience is the voice of God, why does it speak so differently to different people? If it is God's voice, why do not all our consciences direct us to the same actions? John Newton's conscience permitted him to keep slaves. Good men at one time thought it right to burn heretics. The Hindu's conscience leads him into many strange and terrible paths. How can these things be? I think this is the way God teaches us. He does not tell us what act is right or what act is wrong; He simply tells us through our conscience that there is a right and that there is a wrong—that to do right is worthy and to do wrong is unworthy, and He leaves it to us to decide whether this or that course of conduct is the right one. Just as when you are buying a horse or a field, you would have to decide according to your own judgment whether the price asked for it was dear or cheap. God does not treat us as dumb-driven cattle, but as thinking beings. But there is something to be added for our comfort; our consciences can be educated, they can grow wiser and clearer, and God will say more and more to us through them, and this is done not by miracle, but by patient continuance in doing our duty as far as we see it. If we look away from ourselves into the world's history we see how God has educated the conscience of the race. The Israelites thought it a wicked thing to spare their captives from the sword. Now, to treat an enemy ungenerously on the battle-field would bring down a storm of indignation. The old Spartans thought theft a manly accomplishment, and mercy, truthfulness, and purity were thought weak and effeminate. It is only in this generation that the American nation struck off the chains of the slaves, and only a few years ago that our House of Commons abolished a shameful law which treated women as slaves in vice. It is only a few months ago that the same House voted against the opium traffic, and struck a blow which is the beginning of its destruction.

Thus, surely though slowly, God is educating the consciences of His fallen race.

These thoughts give us hope, hope for the world and hope for ourselves; for what God does on a large scale He does, as we know, equally well on what we call a small scale.

God will train and enlighten our consciences if we will only let

Him. Listen to its warnings, talk with your own heart, "Be still and know that I am God," and if, through long neglect, your heart says little to you, watch, and wait, and pray, and just, as after a long illness, the strength slowly comes back, so will revival and life return to your poor sick conscience, and you will find that "God is in this place, though I knew it not."

Sometimes the conscience gets diseased and morbid, and bids its owner do strange and unreal things because our bodies and souls are so strangely blended. Be kind to any who suffer from a diseased conscience, and have mercy on yourself if, when the body is weak and over-strained, your conscience becomes restless and unhappy. Our Saviour knows our frame and remembers that we are dust, and one day—who knows how soon?—this bird of God that is caged up within us—will be set free, and will fly up to its native air to the God who made it, and will sing for very joy.

EMILY GREY MEDLEY.

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## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### INTRODUCTORY—THE NEW TESTAMENT DOCTRINE.

THE purpose of these lectures is to give in outline only—(1) a general view of the doctrine of Christian baptism as it can be deduced from Holy Scripture, special attention being given to the points of interpretation which are controverted between Baptists and other Christians; (2) a synopsis of the forms which the doctrine of baptism has assumed in the different ecclesiastical organisations of Christendom; (3) a history of the rise of infant baptism, that history being contemplated from a Baptist point of view; (4) a history of the witness which has been borne to Baptist principles throughout the ages from the beginning of Christianity down to our own time. The leading facts and points of controversy will be stated summarily, and with equal attention to the Baptist and the anti-Baptist conception of the same; and references will be given to those books in which each topic can

be searched out more thoroughly by anyone who may be moved to investigate these matters for himself.

The word "baptism" (*βάπτισμα*) belongs exclusively to Biblical and ecclesiastical terminology. It does not occur in any classical Greek writer, and the same may be said of nearly every other noun derived from the Greek verb *βαπτίζω*, such as *βαπτισμός*, *βαπτιστής*, *βάπτισις*. *Βαπτιστήριον*—which means a place for dipping—is used by Pliny to describe a swimming-bath; but otherwise its usage also is restricted to ecclesiastical literature. This fact has often seemed to me somewhat of a justification for those who defend the transfer rather than the translation of the word "baptism" in versions of the New Testament into other tongues. It indicates that "baptism" means something more than a mere "dipping." Special ideas stand connected with this plunge into water which the bare word "immersion" or its congeners in various vernaculars would not suggest to one unlearned in theology. Hence to me it would be rather an advantage than otherwise that this strange term, "baptism," should stand in the Bible, which, as a Christian pastor or missionary, it might be my business to explain. Nor can I quite understand why so many Baptists persist still in their quarrel with the British and Foreign Bible Society on account of this untranslated word.

As to the essential meaning and purpose of the rite thus named, there is entire agreement amongst all sections of the Christian Church. One and the same idea is found in every confession and formulary, when we turn to the article "Baptism" therein. Some of these accounts are more voluminous than others. Most of them go on to limit or explain their first definition, so that it may not seem incompatible with the practice of infant baptism; but one and all they start with the distinct assertion that baptism is the sign of initiation into the spiritual Kingdom of Christ, and that it means nothing more nor less than that the person who receives it is now to be reckoned as united mystically to Christ. Take a few of these authoritative statements:—

(a) From the "System of Christian Doctrine," by the Lutheran, J. A. Dorner:—"Holy baptism is the sacred action instituted by Christ, by means of which the individual is received . . . into Christ's communion, that the old life may die and a new recon-

cited one begin—a life of sonship to God.” (*Vide* Clark’s “Foreign Theological Library,” *op. cit.* vol. 4, p. 276.)

(*b*) From “Christian Dogmatics,” by the Dutch Reformed Theologian, J. J. Van Oosterzee:—“Holy baptism, the means of incorporation into His Church ordained by Christ Himself, is the sign and seal of forgiveness and purification from sins.” (*Lib. cit.*, p. 747.)

(*c*) The 27th article of the Church of England says that “Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth.”

(*d*) Wesleyan Methodism testifies as follows by the mouth of Dr. Pope:—“Baptism is . . . the rite of initiation into the new covenant of grace and fellowship of its kingdom . . . the sign and seal . . . upon those who thereby avow their acceptance of the one condition of faith in Jesus Christ. . . . It is the sacrament of union with Christ, of pardon and renewal, . . . and of membership in His Church,” &c., &c. (“Compendium of Christian Theology,” vol. 3, p. 311.)

It would be easy to multiply similar definitions of this theological term, and to show that from the earliest rise of dogmatic theology in the days of Origen and Tertullian the same view has been taken as to what baptism means; what this sacramental washing with water is intended to symbolise and set forth. Baptist theologians have nothing to do except to abbreviate and collate the utterances to which a universal assent has thus been given. St. Vincent’s test of orthodoxy can be applied here without a moment’s hesitation. What we believe concerning the essential idea of baptism has been and is believed “always, everywhere, and by all.” Let us hear two recognised authorities of our denomination from the other side of the Atlantic:—

(*e*) Dr. A. Strong sums up the matter concisely by saying, “Baptism symbolises . . . regeneration through union with Christ.” (“Systematic Theology,” page 527.)

(*f*) Alvah Hovey, of Newton Theological Institution, describes it as setting forth “a spiritual union of the subject with Christ in His death, burial, and resurrection.” (“Outlines,” p. 219.)

(*g*) And our own almost forgotten, but ever to be revered,

William Jones scarcely offers anything that goes beyond the accounts above given from Pædobaptist writers, when he says in his "Biblical Cyclopædia" that "Baptism is the ordinance which Christ appointed as the means whereby His disciples are required to profess their faith in Him, and to be initiated into His visible Kingdom." (Article, "Baptism," 9 c.)

But if there is this general agreement amongst Christian theologians as to the meaning and purpose of baptism, there is no less agreement amongst all competent scholars and students of Christian antiquities as to the mode in which baptism was originally administered, and the significance of the word "baptize" in this connection. There is not the least necessity for one to review even in barest outline the argument by which Carson proved that βαπτίζω means, and can mean nothing else than, "I dip—plunge—so as totally to immerse." This simple, indubitable philological fact is now recognised as a matter of course in every New Testament commentary upon passages in which the word occurs; and, though there are still a few belated authors—chiefly Independents and Presbyterians—who struggle hard to show that "dipping" could not have been the mode in which baptism was administered in the wilds of Judæa, or at Jerusalem on the day of Pentecost, or in the desert on the way to Gaza, their arguments have evidently failed to impress the minds of such consummate philologists as Cremer, Meyer, and Bishop Lightfoot, or such thorough archaeologists as Schürer, Stapfer, and Edersheim. The whole voice of antiquity confirms the clear evidence of the science of language in this matter. Modern defenders of sprinkling or affusion as a rightful mode of baptism take their ground on expediency and on the Church's supposed authority to change the non-essentials of a rite. They never dream of denying that, in primitive times, every baptized person was totally immersed in water, and that total immersion is still the perfect way of baptism, though convenience, Western habits, climatic conditions, and other "sufficient" reasons have brought about a widespread departure from that original rule. In Oriental Christendom, immersion is still the binding and unvaried rule; nor would an Oriental Christian admit for one moment that a person who had been only sprinkled has really been baptized. In the face of that persistent evidence, it is idle

for anyone to plead that the word βαπτίζω in the New Testament is not to be pressed in its strict derivative meaning, and that any application of water to the person of a Christian convert sufficiently meets the requirement of that term.

However, we, as Baptists, do not attach a pharisaic importance to the outward form and mode of baptism, as though the essential value of the rite and of the doctrine resided there. We refuse to depart from the divinely-appointed mode simply because we believe that Divine appointments are not to be lightly changed, and we have never seen either force or reality in the reasons which have been pleaded for a change in this particular matter. We find no special difficulty, and certainly no indecorum, in a literal obedience to our Master's law, which He also confirmed by His own personal obedience; and we have never heard of any counterbalancing gain that would accrue to us if we lost the graphic power of symbolism which dwells in the rite of baptism as administered and explained by apostolic men. We believe that fidelity in such "little things" as these is a test imposed by our Lord when He would discern who among His servants are fit to be employed about the "great things" of His Kingdom; and that our human wisdom and convenience are altogether unsafe guides when the question arises what is essential and what is indifferent in the performance of a Divine command. For these reasons, and not from any slavish literalism or narrow-minded formalism, do we require men still to be "buried with Christ in baptism." And we emphatically dissent from the dangerously broad ground which has been taken by Dean Stanley in this matter, and which is being worked so vigorously in reference to Church organisation by Canon Hatch—viz., that local and temporal expediency alone should decide whether or not modern Christians should submit to the precedents of apostolic times which clearly rest on divinely-established principle, and on positive commands given by Christ Himself.

On this point there may be something more to say hereafter; but by this time the way has been sufficiently prepared for entrance upon the first of our four topics.

## I.—THE NEW TESTAMENT DOCTRINE OF BAPTISM.

I shall examine this topic under five sub-divisions :—(1) The Baptism of John ; (2) The Baptism of our Lord by John ; (3) Our Lord's own Utterances concerning Baptism ; (4) Apostolic References to this Doctrine ; (5) The Support which it is alleged the New Testament furnishes to the Practice of Infant Baptism.

(1) The few and simple facts recorded in Matthew iii., Mark i. 1-8, Luke iii., and John i. 19-28, are, no doubt, familiar to all of you. I can at once address myself to a couple of burning questions which arise out of them, and on which there has been angry dispute, not only between our denomination and other Christians, but also between Baptists and Baptists.

(i.) The first question is, Was the baptism of John an entirely new rite, introduced by him as part of his preparatory work as Christ's forerunner, or did John borrow the form and the idea of this ordinance from Rabbinical Judaism ? After long debate that question may at last be regarded as answered substantially in the sense of the latter alternative—*i.e.*, John was not the first Baptist ; but, before his time, it was the custom of the Jews to immerse in water proselytes who came over to them from among the Gentiles. What John really did was to apply to Jews a rite which before his time had been restricted to Gentile proselytes, and this was, in truth, a startling innovation—more than sufficient to account for the attention which it everywhere aroused, and the action taken by the Sanhedrim, who sent delegates to demand of the Baptist what he meant by it, and what was his authority.

The grounds on which the other view was often taken—by staunch Baptists mainly, but not by them alone—were partly subjective—*i.e.*, an unwillingness to regard Christianity as indebted to Judaism for so distinctive and initial a rite as baptism ; but partly also those grounds were fairly objective in the absence of any reference to the baptism of proselytes in Jewish literature before the second century after Christ. There is nothing about this supposed custom in the Old Testament ; nothing in Apocryphal books ; nothing in either Philo or Josephus. It is only in those Rabbinical writings which compose the Talmud that positive evidence to its existence occurs ; and it is very properly urged

that a practice may have been familiar to the Rabbins between A.D. 200 and A.D. 700, and yet unknown to the Jews in the time of Christ. But to this it is answered that the Rabbins would certainly not have borrowed from the Christians their custom of baptizing converts; therefore, it is probable that they baptized before the Christian era; and further, the Talmud itself furnishes positive evidence that in the days of those famous præ-Christian Rabbis, Hillel and Shammai, proselytes to Judaism were already baptized. As to the objection that Christianity would not be likely to adapt or borrow a Jewish rite, it falls to the ground in presence of the fact that our ordinance of the Lord's Supper is an undoubted adaptation to Christian uses of a part of the old Jewish Paschal ritual.\*

THE LATE T. G. ROOKE, B A.

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## SUNDAY MORNINGS WITH THE CHILDREN.

### I.—JESUS, THE NEW YEAR'S FRIEND.

**S**UNDAY, and, as the morning breaks, it is the dawn of the New Year. Can anything be more beautiful than this? We meet you, then, dear children, on this sweet Lord's Day morning with our joyous greeting—

#### A HAPPY NEW YEAR.

I am sure, if Jesus had met you this morning, His eyes would have shone very brightly, and His lips would have moved very sweetly, and His arms would have clasped you very lovingly, as He said, "A Happy New Year to you, my little ones." We should like your first thoughts this morning to be about Jesus, because no one else can make the year so happy.

Remember that to-day you begin a journey along a road no one has yet travelled. "Ye have not passed this way heretofore." It may be smooth or rough, level or steep, straight or crooked, bright with the clear sunshine of peace or dark with the deep shadow of sorrow. Not a boy or a girl, a man or a woman, knows one step of the way.

The other evening, when you were playing blind-man's-buff, your eyes were covered up, and some one caught hold of your shoulders, twisted you about, and said, "Turn round three times and catch who you can." The room was filled with merry laughter as you groped about with no idea of the direction in which you were moving. When at last you caught your man,

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\* See Dr. Eidersheim's "Life and Times of Jesus," vol. i, pp. 273, 274; also n. 3, 1, 2; vol. ii, p. 73.



and the handkerchief was removed, you looked round bewildered. You thought that you were close to the door, and instead you found yourself in the furthest corner of the room. Life is very much like this game of blind-man's-buff. You don't know who will be at your side, or where you will find yourself at the year's end. "Ye know not what shall be on the morrow." Some One knows. Perhaps my little reader has had a letter this morning. While you were not thinking at all about it, some one wrote that letter, put the present inside the envelope, addressed it, and dropped it into the post. He was sure it would reach you, and prepared it as a glad surprise for this very morning. Now, I want you to believe that the Some One—who knows all about the year, its trials and its needs; who is preparing for your future, and is ready to guide you at every step, and send supplies just at the right time—is Jesus.

Every year a child makes new friends. Some keep their friends; some change their friends almost as often as they change their clothes. He is wise who well chooses, proves true, and keeps his friends. But whether old or new, friends cannot be kept for ever, and not one of them knows so much that you can commit yourself to him, and say, "I will do just exactly as he tells me to do."

#### THE BEST NEW YEAR'S FRIEND IS JESUS,

for He is "The Wisdom of God," and can never make a mistake.

An old preacher tells of a man who was ordered to travel to a distant town that he might be put on trial for his life. He had three friends. One of them offered to go with him part of the way. The second promised him money to supply his needs. The third said that he would go with him all the way, stand by him in court, and plead his cause before the judge. That is what Jesus undertakes to do for every child who trusts Him. He will go with you to the end of the journey, however long and weary; when dying He will answer all your accusers, and, after death, appear on your behalf before the Judgment Seat.

*Jesus is our Friend long before we know it.*—We are like babies who lie in their mother's bosom for many days before they know her. So we are the children of Jesus from the moment of our birth. We come into the world with the eyes of Jesus smiling upon us, the hand of Jesus touching us, and the loving care of Jesus covering us from danger. But the pleasure of having a friend is in knowing him. Christ was a friend to Saul of Tarsus, when Saul was Christ's enemy. He knew and loved Saul long before Saul knew Him. But when, afterwards, Saul was Paul the Apostle, his greatest joy was in knowing Jesus, and his highest ambition to know more of Him. My best New Year's wish for you is that you may begin to know Jesus. How did Paul get his knowledge of his Lord? Hear him: "I know whom I have believed." Faith. That's it. Trust. You would not care to follow a person unless you were able to trust him. When crossing a glacier, a guide goes before you with an axe in his hand. If there is great danger of slipping he

ties you to himself with a strong cord. Then he cuts a notch in the ice with his axe, and plants his own foot in it first, and you follow and place your foot in the same notch, and so, step by step, get across the glacier. If you trust Jesus as a real friend you will wish to put your feet in His footprints.

FRIENDS OF JESUS ARE FOLLOWERS OF JESUS.

It was He who said : "Ye are my friends if ye do whatsoever I command you." We follow because we believe.

*Christ will make Himself known as your Friend if you ask Him.*—Plenty of children have received the assurance of His friendship simply through asking. May I give you a bit of my own experience? When I was a little lad my parents took me to a small chapel in the South of London, to hear a plain, homely, but practical and earnest preacher, by the name of John Branch. His sermons made a very deep impression upon my young heart. There was one short hymn that we often sang at the close of the service on Sunday evenings. He gave it out very tenderly :—

"'Tis Religion that can give  
Sweetest pleasure while we live ;  
'Tis Religion must supply  
Solid comfort when we die.

"After death its joys will be  
Lasting as Eternity.  
Be the living God my friend,  
Then my bliss shall never end."

The words rang in my ears like the music of a bell from heaven. Oh, how I wished I knew the Divine Friend ! At last, when Mr. Spurgeon came to London and I sat under his ministry, the work of grace that had begun two or three years before was deepened. I sought the friendship of Jesus and gave myself up to Him, and He answered me, and I was able to say,

"Jesus is a friend of mine."

Thirty-six years have passed away, and whatever faults He has found in me I have found none in Him. And the most wonderful thing is that for all my faults He has not left me. O Saviour, Thou art precious, because I know that Thou art mine for ever.

A beautiful diamond belonging to the Queen was exhibited in London many years ago. It was very large and brilliant, and was called for its size and its rare lustre the Koh-i-noor, or mountain of light. I looked at it through the grated bars of a great cage that was guarded by a stern policeman. It was of no use to me, for it was not mine. I could only gaze and pass on. Jesus is the brightest of the Father's jewels. He offers Himself to you on this New Year's morning. Accept Him as your Saviour *now*. He is all your own. Begin the year with prayer and praise to Him, and He will say to you "Dear child, I will never leave thee nor forsake thee."

Totnes.

G. D. EVANS.

## THE GOSPEL AND THE REVELATION OF PETER.\*

**A**N exceedingly interesting manuscript has recently been discovered. Six years ago the French Archæological Mission at Cairo, excavating in the ancient Egyptian cemetery at Akhmim, discovered a little parchment book. It was placed in the Gizeh Museum at Cairo. Why the transcription and publication of so valuable a document have been so delayed we cannot tell. When examined, it was found to contain fragments of three long-lost writings which were extant in the early Church—the Book of Enoch, the Gospel of Peter, and the Apocalypse of Peter. The date of the manuscript was probably the eighth century. The writer apparently had only these fragments, which he copied without any notes of his own. Eventually, on November 17th last, a copy arrived at Cambridge. The activity of the scholars there forms a pleasing and praiseworthy contrast to the delay at Cairo. Three days after they came to hand, Mr. J. Armitage Robinson, a Fellow of Christ's College, gave a lecture on the fragments of "The Gospel of Peter," dealing with it in a very masterly way. And, a few days after, Mr. M. R. James, a Fellow of King's College, a gentleman who has given considerable attention to the Apocalypses of the early Church, lectured on "The Revelation of Peter" with equal skill. Then about a fortnight afterwards, the Cambridge University published a careful edition of the text of these two fragments, together with the two lectures. The fragment of the Book of Enoch is of secondary interest.

The existence in the early Church of a Gospel according to Peter has been long known by scholars. There is a letter extant by Serapion, Bishop of Antioch (A.D. 190—203), which refers to it. He intimates that there was a dispute concerning it, and speaks of it as heretical, written to favour the errors of the Docetæ. He writes: "I borrowed it, and was able to go through it, and find that most of it belonged to the right teaching of the Saviour, but some things were additions." This is a fair criticism of the fragment before us. It is a portion of the narrative of the death and resurrection of our Lord, and contains from 1,000 to 1,500 words. The following may be given as an example:—

"9. And early in the morning as the sabbath was drawing on there came a multitude from Jerusalem and the region round about, that they might see the sepulchre that was sealed. And in the night in which the Lord's day was drawing on, as the soldiers kept watch two by two on guard, there was a great voice in the heaven; and they saw the heavens opened, and two men descending thence with great light and approaching the tomb. And that stone which was put at the door rolled away of itself and departed to one side; and the tomb was opened and both the young men entered in.

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\* "The Gospel according to Peter and the Revelation of Peter." Two Lectures on the newly-recovered Fragments, together with the Greek Texts. By J. Armitage Robinson, B.D., and Montague Rhodes James, M.A. London: C. J. Clay & Sons Cambridge University Press Warehouse.

"10. When therefore the soldiers saw it, they awakened the centurion and the elders, for they too were hard by keeping watch ; and, as they declared what things they had seen, again they see coming forth from the tomb three men, and the two supporting the one, and a cross following them. And of the two the head reached unto the heaven, but the head of Him that was led by them overpassed the heavens. And they heard a voice from the heavens, saying, Hast thou preached to them that sleep? And an answer was heard from the cross, Yea."

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"13. Now it was the last day of the unleavened bread, and many went forth returning to their homes, as the feast was ended. But we, the twelve disciples of the Lord, mourned and were grieved : and each one grieving for that which was come to pass departed to his home. But I Simon Peter and Andrew my brother took our nets and went away to the sea ; and there was with us Levi the son of Alphæus, whom the Lord . . ."

The narrative does not bear the mark of being written by an eye-witness. It was evidently taken from the canonical Gospels and slightly altered, as would be the case with a modern writer or speaker, and coloured to suit the writer's ideas. Perhaps the greatest value of the discovery is this, that it brings indubitable evidence that the author, writing probably about the middle of the second century, knew each of our four Gospels, and especially that by John.

Of very high value is the light this fragment gives upon the opinions of the Docetæ. The passage which will probably attract most attention is that which states our Lord's cry of agony upon the cross to have been : " *ἡ δύναμις μου, ἢ δύναμις κατέλειψάς με.*" "My power," instead of "My God." The great error of the Docetæ, as the name intimates, was the belief that the manhood of our Lord was a mere seeming—an appearance. Christ was God manifest in the show of humanity, but not in a true human nature, suffering as we suffer—an error which, in a subtle form, is found in our midst to-day. Among some it was held that the Deity entered our Lord at His baptism and departed at His death on the cross. So, in the description of the crucifixion, this narrator tells us : "And they brought two malefactors, and they crucified the Lord between them. But He held His peace, as having no pain." The interpolation here has evidently been inserted to favour the error.

It was well known that a work existed, of about the same period, called "The Revelation of Peter," of which scholars were acquainted with about eight lines. These had awakened a great desire to obtain more, especially as the work was often mentioned in association with that of John. Eusebius refers to it twice, asserting that it "had not been handed down among catholic Scriptures, for no ancient Church writer nor contemporary of our own has made use of testimonies taken from them." The fragment recovered is visionary, and gives a description of heaven and one of hell. The description of the righteous is not without beauty : "And when we saw them we were amazed : for their bodies were whiter than any snow, and redder than

any rose, and the red thereof was mingled with the white, and in a word I cannot describe the beauty of them: for their hair was thick and curling and bright, and beautiful upon their face and their shoulders, like a wreath woven of spikenard and bright flowers, or like a rainbow in the sky, such was their beauty." The description of heaven follows, a land of light and richly perfumed, unfading flowers. Then comes, at far greater length, the description of hell. It is simply horrible. The pictures are such grotesque and revolting descriptions of suffering as we have been made acquainted with in Dante's "Inferno." Indeed they are so similar, that either the great Italian poet had this work before him, or some work founded upon it, or we must revise some popular notions concerning plagiarism.

The discovery of these fragments is undoubtedly in favour of conservative criticism. They add another weight in the scale on the side of the long-held and long-tried view of the New Testament which is commonly received amongst us. We are grateful for this. We are grateful also to the Cambridge University for its repeated and valuable aids to what we consider sound criticism, and "the ripest results of modern research."

J. HUNT COOKE.

P.S.—English readers will do well to consult "A Popular Account of the Newly Recovered Gospel of St. Peter," by J. Rendell Harris, Fellow of Clare College, Cambridge (Hodder & Stoughton). The account, though popular, is scholarly and complete; interesting uncanonical parallels to the work are presented, and the English translations are, of course, a great help.—Ed.

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## NOTES AND COMMENTS.

**A** WORD CONCERNING OURSELVES.—To all our readers we heartily wish "A Happy New Year." It is a source of satisfaction that we have been able, in however small a degree, to contribute to the happiness of the year which has passed. For the expressions of appreciation which have reached us from all parts of the country we are sincerely thankful. By many old and valued subscribers we have been assured that the *MAGAZINE* was never better than it is to-day, and never so worthy of the support of the churches. We anticipate, as the result of various promises and offers of help, a greatly increased circulation during the year on which we have entered. Since the *BAPTIST MAGAZINE* was founded, eighty-five years ago, the conditions of our social and religious life have greatly changed. Books, magazines, and newspapers have multiplied a hundred-fold. Competitors are found on every side. To read all the periodicals which appeal to us for support is impossible. But the proprietors of this *MAGAZINE* are convinced that it still has a work to do for the denomination which no other organ can so effectively discharge. No efforts will be spared to render our pages bright, instructive,

and practical. Our list of contributors includes the names of men whose praise is in all our churches, and if, with their pens at our command, the BAPTIST MAGAZINE does not contain good, solid, and helpful reading, we assuredly know not where to look for it. We again urge our readers to aid us by making the MAGAZINE more widely known, and securing new subscribers.

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THE LATE REV. G. W. MCCREE.—After the statements made concerning his rapidly-failing health, at the Autumnal Session of the Baptist Union in October, the death of our late friend, George Wilson McCree, has not come upon us as a surprise. We had been prepared for it; none the less does the removal of so brave and self-denying a worker inflict upon us a serious loss. Mr. McCree was upwards of seventy years of age. He will be best remembered for his work as Dr. Brock's missionary at Bloomsbury. His labours among the poor and criminal classes, among the drunkards and thieves, the prostitutes and beggars, of that once darkest and most degraded of districts, earned for him the title, which he well merited, of "Bishop of St. Giles's." This position he filled for six-and-twenty years (1848-1874), while he had subsequently held the pastorate of Borough Road Church, continuing in another form the work for which he was so well fitted. He was a man of cheerful character, kindly and genial, full of fire and energy, and scrupulously upright—a philanthropist and social reformer of the best type. Of the Temperance cause he was an early and enthusiastic advocate. He was for some years secretary of the United Kingdom Band of Hope Union, and one of the founders of the London Temperance Hospital. His illness, prolonged and painful, was borne with marvellous patience, and he could rejoice and triumph even in tribulation. In the times which are at hand, we shall need more such men as he. May God send them in increased numbers!

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THE INEVITABLE SERMON.—The London Baptist Social Union is one of the most useful of our denominational institutions in the metropolis, and affords opportunity for the free and familiar discussion of questions such as no other association admits. At its latest gathering, Mr. Samuel Watson, not, we believe, for the first time, contended that sermons are not advisable at every public service. The proposition in itself, and as thus stated, is one that might easily be established, but Mr. Watson imported much more than this into his paper, and relied on arguments which would lead him to conclusions from which we feel sure he would dissent. He thinks that, while our forefathers enjoyed sermons, we, their descendants, are finding them a burden too grievous to be borne. We are not sure either that all our forefathers enjoyed sermons, or that all their descendants are bored by them. Mr. Watson should discriminate. If there be so great a change as these words imply, it involves more than an altered estimate of sermons, and reaches to the beliefs of which they are the expression, and the life which is dominated by them. Grant that men

are not always in the spirit to listen to sermons, are they always in the spirit to read the Scriptures, to sing, or to pray? We, moreover, demur to the idea that our own feelings are the standard and test of all things. Men often need most what they least like. We appreciate the "outburst of a spiritually overcharged heart," but no man can be always at his best, and much useful work is often done when a preacher is conscious of no special inspiration, but obeys only a strong sense of duty. We plead for strength and independence of character, and abhor all mere parrot-cries in the pulpit. All reasonable freedom should be allowed, but Christ and not Tennyson is our Master, and it is His words, not any canto of "In Memoriam," we have to deliver and enforce. Mr. Watson is, perhaps, on safer ground when he urges that sermons—some sermons certainly—are too long, though they are not universally so soon forgotten as he supposes. There is, too, an old story of a minister who complained of this very thing, and told one of his hearers that, so far as she was concerned, his sermons were like water on a duck's back, to which she replied, "Weel, and what does it matter? The duck's refreshit at ony rate." By all means let the sermon have simply its fair share of time. Let prayer, praise, and reading of Scripture be duly attended to, but let it not be forgotten that preaching is an essential part of worship, and must be held in honour. Professor Gould wisely affirmed that "if preaching is to be modified, the change should be not in its amount so much as in its scope. Preachers should seek to preach not less, but better and more fully."

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THE "MODERN CHURCH."—It was with great regret that our copy of this spirited paper for November 24th contained the announcement, "The *Modern Church* appears to-day for the last time." Although published in Glasgow, and intended principally for Scotch readers, it has had many warm admirers in England. No other paper contained an equal amount of good writing. It was scholarly, cultured, and liberal—in some points too advanced for our taste, but always fair and honourable. It should not have been impossible to maintain "a medium for the expression of the common inter-denominational religious life of Scotland." The cleavage between the churches is far wider than either principle or self-interest demands; and though the time for organic union is not yet, the time for more active and cordial relations has assuredly come. The distinction between the three Presbyterian churches in Scotland does not justify their separate existence. Disestablishment will aid union, but cannot of itself effect it. Let all who hold the truth in love at least show that it is in love they hold it.

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CANON GORE ON THE RESTRICTION OF INFANT BAPTISM.—In his newly-published volume on "The Mission of the Church," Mr. Gore protests against the use of the sacraments as charms, and would give no countenance "to any use of baptism such as would allow children who are not in immediate danger of death to be baptized when there is no fair prospect of their being brought up to understand the meaning of their Christian vocation—a

practice, I believe, utterly contrary to fundamental Christian principles." What delightful inconsistency there is here! If a child *is* in immediate danger of death, baptism, apparently, may be administered to it. But is it not in that case degraded to the level of a charm? Can it do anything for the child's regeneration and salvation which it would not do if the child were to live? And if it has any efficacy, is it not cruel to deny it to a child in no immediate danger of death, in order to save it from perils infinitely worse than death? Mr. Gore's contention may be correct as to the general teaching of the Church, that the children of non-Christian parents are not, till they come to years of discretion, fit subjects of baptism, unless their parents give them to the Church. But the Church therein is weak and inconsistent. If we omit the words "of non-Christian parents," and "unless their parents give them to the Church," we should endorse the above teaching. "On the other hand (says Mrs. Gore), the Church, since St. Paul, regards the children of a Christian parent as fit subjects for baptism" (see 1 Cor. vii. 14). But St. Paul there says nothing about baptism. His words have no reference to or bearing upon it.

THE MEANING OF 1 COR. VII. 14.—The late Dean Stanley rightly remarks that this utterance is against the practice of infant baptism in the Apostles' time. "For (1) he could 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 connection with a Christian household, if there had been so obvious a connection between the conditions of the two, as that one was, and the other was not baptized" (St. Paul's Epistles to the Corinthians, *in loco*). The late Principal Tulloch also wrote: "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 is 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 re-write Scripture—not to interpret it." Canon Gore adheres to the principle that faith is to be required when baptism is to be



administered, but calls in the aid of *representative* faith, concerning which we fearlessly affirm the New Testament knows nothing, as a pre-requisite or concomitant of baptism. The faith on which it insists is distinctly personal, and personal faith alone can prevent baptism from degenerating into a charm.

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BAPTISM IN THE MISSION FIELD.—We are not surprised to hear, on the authority of Mr. Eugene Stock, in the *Church Missionary Gleaner*, that “the best candidates, in a spiritual sense, are troubled about baptism.” They are precisely the men who will see most quickly the invalidity of infant baptism. Mr. Stock may regard it as an essential part of Christ’s command, and the denial of it as unscriptural. But will he refer us to his authority for so regarding it? If he appeals to the law and testimony, there is no voice nor any to answer. There is something pathetic in Mr. Stock’s appeal to our leaders to give us “a really conclusive tract.” He little knows what he is asking. To make bricks without straw were a light task compared with this. It is useless to essay the impossible. The wit of man cannot devise means of satisfying Mr. Stock’s demand. “A really conclusive tract” is, indeed, a large order in view of the fact that bishops and deans, professors and commentators of the foremost authority in the English Church, have made all the concessions which we, as Baptists, can require as to the post-apostolic origin of infant baptism, and have furnished us with the best defence of our position. As to the analogy between circumcision and baptism, it requires that the latter shall, under a spiritual dispensation, be administered only to those who have experienced the new birth. And as to children being in a worse position under the New Covenant than under the Old, will Mr. Stock tell us what infant baptism really does either for them or for adults apart from faith? If he would accept the New Testament as his guide he would find nothing more conclusive.

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SOME NOTABLE ARTICLES OF THE MONTH.—In the *Contemporary Review*, Dr. Simon, of Edinburgh, has a trenchant essay on “The Idealistic Remedy for Religious Doubt.” He cannot be charged with a lack of either insight or sympathy, but he refuses to be overawed by the pretensions of the doubters and misled by their sophisms. Christianity is, as he shows, dependent on facts, and cannot be etherialised into a system of ideas. Robert Elsmereism and kindred illusions are no new things, but a dressing up of the German illuminism of the last century. The facts of Christianity are an important part—the most important part of its message—and humanity needs them as much as it needs the ideas enshrined in them. Religion cannot be independent of history. The old basis is indispensable. We believe with Dr. Simon that the remedy for doubt is spiritual rather than intellectual. Evidences, theories of inspiration, theological systems, have their place, but our supreme need is to live “in direct intercourse with Him who is the Beginning, Middle, and End of Christianity.”—In the *Nineteenth Century*, Mr. George St. Mivart, the distinguished Roman Catholic naturalist, has a remarkable article on

"Happiness in Hell." He conceives that the Church is committed to the doctrine that souls condemned to hell remain there for ever, all being shut out from the Beatific Vision (*paena damni*), and some suffering the torment of hell fire (*paena sensus*). The souls which are admitted to the Beatific Vision in heaven are raised to a supernatural state by baptism. Some unbaptized are raised to the supernatural state by great natural virtues. There are diversities in hell; and among those who have not been guilty of mortal sin there may be growth and purification, suffering may be mitigated, and a large number—probably the majority—may become contented and happy in hell. To the supernatural state they can never attain. It would be unwelcome to them. They can no more desire it than fishes can desire to become birds, or "oysters sigh because they are not butterflies." The Archbishop of Westminster (Dr. Vaughan) declares that these are merely Mr. Mivart's personal opinions, though he has, we imagine, a kindly leaning to them. Our contemporary, the *Church Times*, thinks that the writer and his authorities know a great deal too much about the subject, and appeals to the New Testament. Precisely so, but will our contemporary not do the same in regard to the Anglican claims as to apostolic succession, the historic episcopacy, and the whole doctrine of baptism? Mr. Richard Heath's article in the *Contemporary Review* on Hans Denck, the leader of the Anabaptists, is one to which special attention should be given.

## REVIEWS.

APOLOGETICS; or, Christianity Defensively Stated. By Alexander Balmain Bruce, D.D. Edinburgh: T. & T. Clark.

AT the close of his masterly and brilliant survey, Professor Bruce states that in his pages "the authority of Christ has been exalted above that of all other claimants. But it has not been set in antagonism to any legitimate authority. Christ's attitude is not one of zealous antagonism, but of grand comprehension. His teaching sums up and crowns the best thought of the wise in all ages and lands. It is throughout in affinity with reason. The just, wholesome authority of the Church depends on the measure in which Christ's Spirit dwells within her. 'The testimony of Jesus is the spirit of prophecy.' Therefore Christianity is the absolute religion. It is, indeed, God's final word to men. On the simple principle of the survival of the fittest, it is destined to perpetuity and to ultimate universality." A course of argument which leads to such a conclusion cannot in its essence be unsatisfactory. Even if here and there we come across positions to which we should hesitate to assent, they are of secondary and not of primary importance. Dr. Bruce describes his work as "an apologetic presentation of the Christian faith with reference to whatever in our intellectual environment makes faith difficult at the present time," and no more accurate statement of its contents could be suggested. Grant that there is much in the difficulties of to-day which we regard as superficial, temporary, one-sided, and prejudiced, if the difficulties are real

and are felt, they must be met, and apologetic, the science of apology, has it as its aim to set before us the sources both of attack and of defence. Dr. Bruce divides his work into three books, the first of which considers "Theories of the Universe, Christian and Anti-Christian"; the second enlarges on "The Historical Preparation for Christianity"; while the third deals with "The Christian Origins." Of the manner in which Dr. Bruce has fulfilled his task it would be superfluous to speak. His clearness of insight and breadth of sympathy, his grasp of every phase of his subject, and his power of dealing with principles, his apt and ready illustration—the result of wide reading and incessant study—are qualities which have never been more finely displayed than in this volume, which is more than worthy of its place in the already famous "International Theological Library." It is in his discussion of Old Testament literature that our readers will diverge most widely from Dr. Bruce's argument. His treatment of the question of the Synoptics and of the Fourth Gospel is marked both by candour and lucidity. There is some trenchant criticism on "the tendency theory," as also on Dr. Martineau's "Seat of Authority in Religion," the good points of which are freely acknowledged. The caution, that it is possible to lay too great a strain on the argument of Dr. Dale in "The Living Christ and the Four Gospels," that we know Christ so fully through experience as to be largely independent of the testimony of the Gospels, is not unnecessary. A writer in these pages pointed out some time ago that it needs to be carefully guarded, otherwise it may lead to a form of fanaticism with which Dr. Dale has no sympathy. The Christ of experience will not help us greatly apart from a firm and intelligent faith in the Christ of history. How great, how majestic, how altogether unique that Christ is Dr. Bruce's "Apologetics" will amply show.

EXPOSITORY LECTURES AND SERMONS. By W. Gray Elmslie, M.A., D.D.  
 Edited by A. N. Macnicoll. London: Hodder & Stoughton.

THE addition to our literature of a volume rich in expository power is always a ground of satisfaction, and if there be in this case any mitigation of our satisfaction, it is that the genial and gifted author of the volume should have been called from us before he had had an opportunity of rendering the service of which few were so capable as he. The expository lectures—seven in number—are all on Old Testament themes—Gideon, Samson, Samuel, Hosea, Joel, Habakkuk, and Zechariah. It was in studies such as these that Dr. Elmslie excelled. A competent Hebraist, widely read in Biblical and Oriental history, conversant with every phase of criticism, and evangelical to his heart's core, he could discuss these Old Testament themes with judicial calmness, not less than with spiritual fervour. It is only to a limited degree that he could be said to belong to the modern school of critics. He was not a man to be led astray by hasty assumptions, groundless hypotheses, or arbitrary judgments. He was as much opposed to the recklessness of one school as to the blind conservatism of another, and, in our view, he took the only safe and honourable course. Rarely have we come across expositions which get nearer to the heart

of the prophetic messages or bring out more clearly their present-day significance. Several of the sermons also are expository—those which are based on Exodus xxxiii., on Psalms xlix., ci., and cxxx. ; on our Lord's parables in Matthew xx. 1-16 and Mark xii. 1-9. The sermon on "Life and Doctrine" (1 Tim. iv. 16) is full of wise and weighty counsel, and indicates with rare felicity the true sources of the Church's power.

THE DISTINCTIVE MESSAGES OF THE OLD RELIGIONS. By the Rev. George Matheson, M.A., D.D., &c. Edinburgh : W. Blackwood & Sons.

THE idea of which Dr. Matheson's volume is an expansion is one which it has been given to our own age, not, indeed, to discover, but to welcome and elucidate. It was stated by the late Archbishop Trench, in his Hulsean Lectures on "The Unconscious Prophecies of Heathendom," by F. D. Maurice's "The Religions of the World," by Archdeacon Hardwick's "Christ and Other Masters," by the St. Giles' Lectures on "The Faiths of the World," and by Dr. Marcus Dod's "Mohammed, Buddha, and Christ." It is an idea which, if wisely wrought out, as it is here, cannot fail to be fruitful. The old religions were not all imposture. There was in them, on the part of many, a genuine "seeking after God, if haply they might find Him." God left not Himself without witness, and in many of the faiths, which are sadly imperfect and painfully inadequate to the needs of the conscience and the heart, there were true glimpses of the Divine. The ready recognition of the good and the true does not necessitate blindness to the false and the evil, and we should not be deterred from such a recognition by the weak and sentimental eulogies of Buddhism (for which Sir Edward Arnold's "The Light of Asia" is largely responsible), the senseless chatter of Theosophy, or the professed admiration of Islam. The old religions are a strange mixture, and the very strength of our attachment to Christianity as the only perfect and absolute religion—we do not scruple to say the only possible religion—renders us the more anxious to do the utmost justice to faiths which *must give way* before its all-conquering power. Dr. Matheson, after striving to ascertain the element common to all religions, endeavours to fix upon the distinctive character of each, to bring into view that which forms its peculiarity, and marks it off from all other faiths. According to our author, the message of Egypt is the mystery of the boundary-line between life and what lies beyond it ; the message of Brahmanism is the soul's life in God, the highest reality which lies above the forms of time and sense ; Parsism emphasises the evil which is at war with the good, and the awful reality of sin. The religions of China take us back to the past, and have no glorious future to compare with it ; Buddhism proclaims the truth of human brotherhood ; Greece shows reverence for the present, the intensity of the passing hour ; Rome's ideal was a kingdom which should bring under its sway all other kingdoms, and, without destroying diversity of nature, should maintain the unity of law. The Teutonic nations associated growth, development, progress, with the idea of the Divine. Dr. Matheson's characterisation (or photograph) is clear and ingenious, though it is open to question whether he

does not at times "read into" his facts meanings which they do not naturally bear. It is, moreover, only in the sense we have indicated that these old religions can claim a place in "The Christian Pantheon." Their foregleams of truth are lost in the brightness of the revelation of Christ. All lesser luminaries are superfluous when we have the noontide splendour of the sun. Still, it is well to know all that we can of these lesser lights.

**MORALITY IN DOCTRINE.** By William Bright, D.D., Canon of Christ Church, Oxford. London: Longmans, Green, & Co.

CANON BRIGHT belongs to the school of Liddon, Paget, and Gore, and his sermons, though not possessing the literary charm of any of the writers we have named, are cast very largely in the same mould. The fundamental thesis he wishes to illustrate is one with which we cordially agree—with a difference however. It is that Christian morality "is based upon and grows out of Christian belief explicitly or implicitly held; that in the creed of Christendom are stored up all the motive forces and all the regulative forces which are needful for the ordering of Christian conduct." This is perfectly true if we understand by the creed of Christendom the Christianity of Christ as distinguished from the decrees of councils, the dogmas of churches, the articles and confessions which have been elaborated by ecclesiastics and theologians. We have always regarded Christian doctrines—the doctrines taught by Christ and His Apostles—as the roots from which alone the flowers and fruits of Christian living can grow. But we find throughout these sermons frequent references to "formulas" and "dogmas" which are neither of Christ nor of the Apostles. There are sacerdotal and sacramentarian assumptions which arouse our suspicion. What warrant, *e.g.*, does the New Testament afford for speaking of baptism as "the great regenerating sacrament"? Dr. Bright overlooks "the preventient and concomitant" faith, without which baptism would never have been administered by the Apostles. It is a marvel to us that intelligent, devout, and earnest men can be so fettered by their ecclesiasticism as often practically to depreciate as of secondary importance the spiritual for the sake of which everything else exists. This is, in our view, the great, almost the sole, drawback to a volume of really noble and suggestive sermons. The very titles of many of them are memorable: "Exactness in Conduct required by Faith," "The Discipline of Expectancy," "Love for God's Commands," "The Passion a Guarantee of Divine Pity," "Fidelity and Sympathy united in True Teachers." The sermons are less brilliant than Canon Liddon's, and have less delicacy of thought than Dean Paget's; they lack the strength of Canon Scott Holland, but they take a high place in sermon literature, and will amply reward patient and discriminating study.

MESSRS. HODDER & STOUGHTON have issued THE MINISTER'S POCKET-DIARY and Clerical Vade Mecum for 1893. It is the seventeenth year of publication, and is far and away the best and most convenient for ministerial purposes. Those who have once used it would not willingly be without it.

JAMES BROWN, D.D., St. James's Church, Paisley. Sermons, with a Biographical Sketch by his Son. Glasgow : James Maclehose & Sons.

FEW of our readers are unacquainted with Dr. Brown's biographies, "The Life of a Scottish Probationer" and "The Life and Letters of Dr. W. B. Robertson, of Irvine," each of which ranks among the best dozen biographies of our generation. Dr. Brown's own life was pure and beautiful, and his ministry wise, gracious, and powerful. The U.P. Church has numbered among its preachers not a few of the first rank—John Ker, William Robertson, and John Cairns ; and though Dr. Brown had not equal oratorical gifts, he was a man of rare genius and delightful character. His culture was as broad as his spirit was devout, his humour as racy as his judgment was sound. Upright, conscientious, rigidly faithful to principle, he was large-hearted and generous. Two of the most impressive tributes paid to his memory were from men outside his own communion, Principal Caird and Professor Nichol. The biographical sketch which precedes the sermons is brief and succinct, marked by great delicacy of feeling, and a model of good taste. The sermons are cultured, practical, and devout—the work of a thinker who bestowed pains on his work and would do nothing in a slipshod style. They have, in an eminent degree, the note of usefulness. In a paragraph from a sermon addressed to a young minister, Dr. Brown has given us his own ideal :—"I charge you to remember that as a preacher you are a servant to your people. Do not preach to serve yourself. Never speak for display, or say one word because you think it will exalt you in their eyes. If you go into the pulpit with this poor motive, you will quite surely fail. Here, as in all life, the principle of Christian sacrifice applies. He that loseth his life shall find it. If you seek to be eloquent you will never be so. Grandiloquent you may quite easily be ; but true eloquence is only attained by the man who loses himself in his theme, and who sets before him the one end of persuading men to accept the truth he declares or to do the duty he enforces. Never seek ornament for ornament's sake. Strength and beauty are in God's sanctuary. God has joined them together—let no preacher put them asunder. It is a rule of art never to construct ornament, but only to ornament construction."

MESSRS. MACMILLAN'S latest reprint of Charles Dickens' works is the volume of SKETCHES BY BOZ. The phases of life they bring before us are not pleasant, but often repulsive to contemplate, and though they are not without their counterparts to-day, many of them happily belong to the past. Those who need a stimulus for such work as our friend G. W. M'Cree carried on so bravely in the Seven Dials ought to find it here. Nowhere are we shown more clearly the degrading and desolating power of sin ; and, as Dickens truly says in one of these Sketches, "There are strange chords in the human heart which will lie dormant through years of depravity and wickedness, but which will vibrate at last to some slight circumstance apparently trivial in itself, but connected by some undefined and indistinct association with past days that

can never be recalled, and with better recollections from which the most degraded creature in existence cannot escape."

IN the Golden Treasury Series two new volumes have been reissued by Messrs. Macmillan. THE CHILDREN'S TREASURY OF LYRICAL POETRY, selected and arranged, with Notes by Francis Turner Palgrave, and THEOCRITUS, BION, AND MOSCHUS, rendered into English prose, with Introductory Essay by A. Lang, M.A. The former of these is correspondingly as fine a selection for children as is the more famous volume which gives its name to the series. Several pieces have been added since the issue of the earlier editions, chiefly from Tennyson. Mr. Lang's translation of "Theocritus," &c., has all the grace and fire of the original texts, and, apart from its intrinsic merits, will be welcomed as an aid to the study of Tennyson, who has sometimes been described as our English Theocritus.

BIBLE STUDIES. The International School Lessons for 1893. By Geo. F. Pentecost, D.D. London: Hodder & Stoughton.

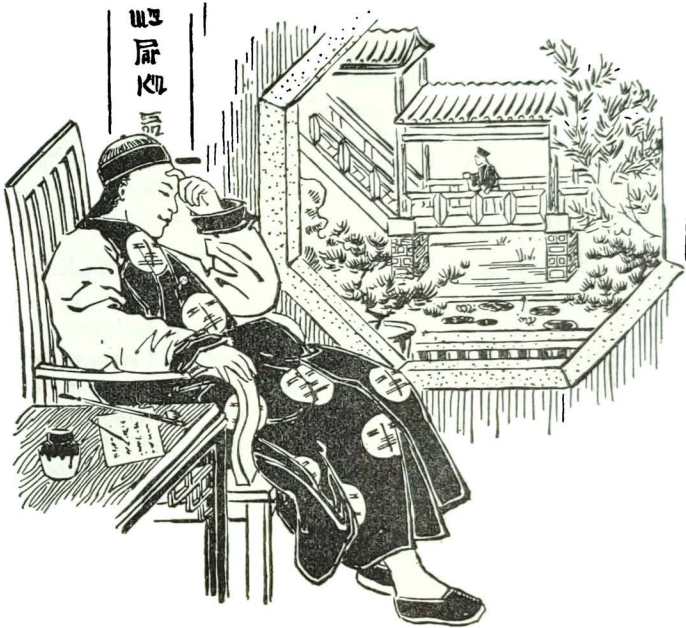
THESE Lessons are divided into four sections, comprising Israel after the Captivity, Studies in Job and Proverbs, the Life of St. Paul (Acts xvi., *et seq.*), and Studies in the Epistles. We have always received Dr. Pentecost's studies with pleasure. They give the results rather than the processes of criticism, and seize on the points which it is most important to enforce. They are among the most valuable of all the Helps issued for Sunday-school teachers, by all of whom they should be read.

MESSRS. SMITH, ELDER, & Co. have lost no time in completing the publication of the new and cheaper edition of Mr. Leslie Stephen's HOURS IN A LIBRARY, volumes 2 and 3 of which are now before us. Our estimate of the work as a whole has already been expressed. The additions consist of nine essays—those, viz., on Godwin and Shelley, Gray and his School, Sterne, Country Books, George Eliot, Autobiography, Carlyle's Ethics, The State Trials, and Coleridge. We are sorry to miss the essay on William Law; for, though Mr. Stephen takes a widely different view of life from Law's, and on some points fails to appreciate him, his criticism is generally fair, and presents considerations which must be reckoned with. To Macaulay, Mr. Stephen is scarcely so just. The historian's imaginative narrowness was not so marked as is here asserted. The appreciation of Carlyle, on the other hand, is admirable; as are those of Gray and Coleridge, both in the breadth and the limitations of their genius. There are no keener or more lucid criticisms in our language than the three series of "Hours in a Library," and, in their present form, they should find a place on the shelves of every student of the great masters in our English literature and philosophy. We hope that Mr. Stephen's "History of English Thought in the Eighteenth Century" will be published in the same form.

THE Rev. James Hastings, M.A., editor of the *Expository Times*, has added to his work by starting *The Sunday School*, a religious and literary journal for Sunday-school teachers and scholars. The first number promises well.

## LITERARY SUPPLEMENT.\*

CHINESE STORIES. By Robert K. Douglas. William Blackwood & Sons. MR. DOUGLAS (of the British Museum and of King's College, London) has, in his "Confucianism" and other books, given us graver works on China than this, but none of so amusing and popular a character. It is a collection of stories, which form an admirable study in folk-lore. Mr. Douglas is right in contending that the efforts of the imagination are as much worthy of study as the solemn dicta of Confucius and the aphorisms of Mencius. The classical literature no doubt reflects the serious bent of the people's mind, "but it fails



to reproduce the fancy and *esprit* which are brought out in their romances and plays." Every nation has its stories, and honours its story-tellers. The Chinese are no exception. They have not, perhaps, the superb and brilliant imagination of some Oriental nations, nor do they write in so picturesque a style. Their novels are simple, unsophisticated, and but little elaborated. But they are concerned with the universal themes of love and duty, of passion and intrigue, right and wrong, happiness and misery, and, despite differences which it is difficult to exaggerate, they show us that "human passions and feelings are much the same on the banks of the Yang-tsze-kiang as on the shores of

\* Illustrated Literary Supplements will be given at intervals throughout the year.



the Thames." Mr. Douglas prefaces these stories with a scholarly introduction which no sensible reader will pass over. "A Matrimonial Fraud" is an amusing story of the outwitting of a vulgar plot to entrap a young and beautiful girl, in the absence of her father, into a repulsive marriage. The villain in "Within His Danger" almost succeeds in securing the capital punishment of an expectant mandarin for the murder of a pedlar, whom he had merely knocked over, and who turns up in time to save the accused and to secure the punishment of the villain. In "The Twins" there is a good deal of comedy as well as idyllic grace. "A Twice Married Couple" tells of a base fellow who tried to get rid of his wife by thrusting her over the side of a boat, and was afterwards startled by her reappearance. Perhaps the most ingenious and entertaining of all the stories is "A Chinese Girl Graduate." The clever, winsome, and courageous Jasmine would have been a match for the cleverest of her European sisters, and her dilemmas, on more than one occasion, are highly amusing to read of, though they were scarcely so to herself. The illustrations are a considerable addition to the value of the volume. They have caught the very pith of the stories, are rich in their local colouring, and are often exquisitely humorous. The one we reproduce represents a student, Le Ming, composing couplets in his garden shortly before his marriage.

#### MESSRS. WARD, LOCK, AND BOWDEN'S BOOKS.

THESE enterprising publishers, who have done so much to popularise literature, have recently sent several works of general interest. THE HOPE OF THE GOSPEL, by George MacDonald, is a series of sermons (spoken or unspoken) which are marked by beauty rather than robustness of thought; by delicacy of insight, imaginative genius, and exquisite grace of expression. Dr. MacDonald sees where most men reason their way to the truth. He is free from all conventionality, and though his theology is not without serious defects, he is true to the heart of the Gospel, and utters words from which all may learn. What a wealth of instruction and of spiritual help there is, *e.g.*, in the sermons on Salvation for Sin, Sorrow a Pledge of Joy, the Reward of Obedience, and the Yoke of Jesus!—WOMEN WRITERS: Their Works and their Ways. First Series. By Catherine J. Hamilton. Literature is more indebted than most of us are aware to women writers, and it is well that the world should know who are its benefactors. There are here some sixteen sketches, brightly written, compact, and pointed. Among the authors selected are Frances Burney, Madame de Staël, Mrs. Barbauld, Hannah More, Joanna Baillie, Lady Nairn, Maria Edgeworth, Jane Austen, and Miss Mitford. It is a book for which there was a distinct place, and it fills that place well.—In the World's Religious Series we have received THE GREAT INDIAN RELIGIONS, a Popular Account of Brahmanism, Hinduism, Buddhism, and Zoroastrianism. By G. T. Bettany, M.A.; and a SKETCH OF THE HISTORY OF JUDAISM AND CHRISTIANITY in the Light of Modern Research and Criticism. (Same author.) The books are true to their titles, embodying in a thoroughly popular form an enormous mass of information generally beyond the reach of

ordinary readers, and dealing with the various subjects passed under review intelligently, fairly, and suggestively. Mr. Bettany's death was a great loss to popular literature. Books of this class are invaluable.

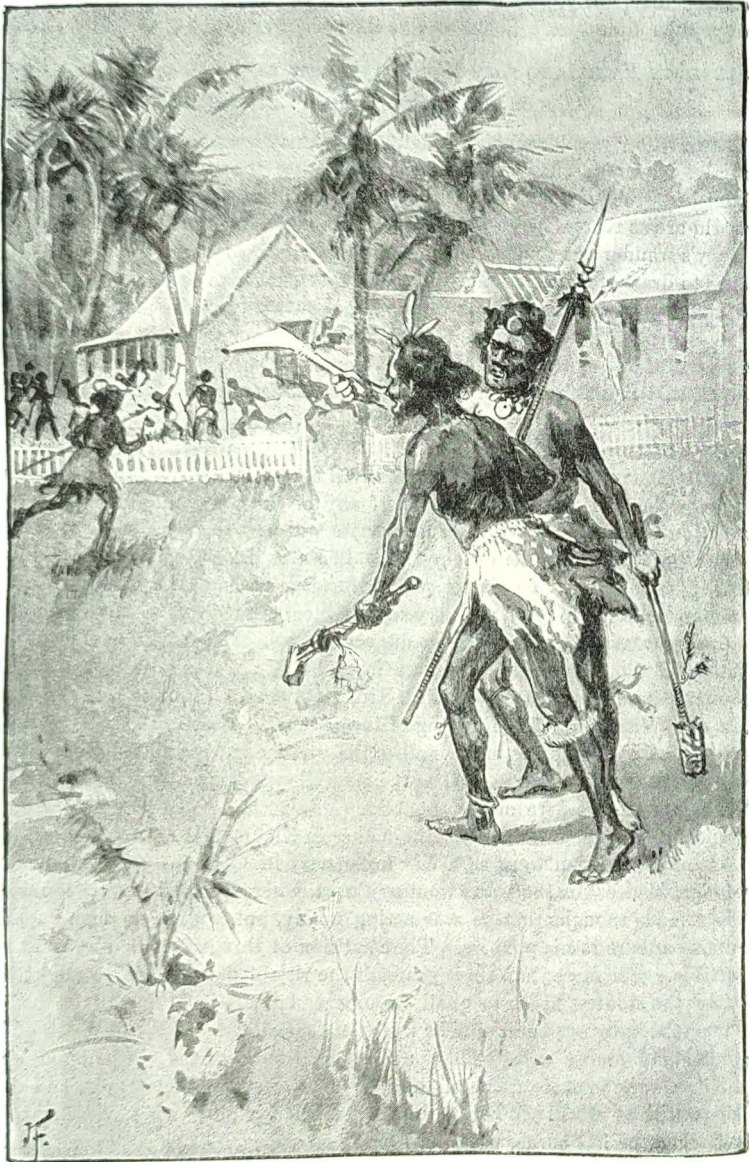
SCENES IN FAIRYLAND ; or, Miss Mary's Visit to the Court of Fairy Realm.

By Canon Atkinson. London : Macmillan & Co.

THOSE who "wonder where the fairies are" may learn from Canon Atkinson's racyly drawn "scenes" that in the best sense they are neither "dead nor banished." Their realm is still with us. The mystery and marvel of the world are as real as they ever were to those who have eyes to see them. Miss Mary's wanderings and adventures are described so vividly that she will be sure to draw after her a long train of followers eager to see the lords and ladies of her acquaintance, and to share the fun of outwitting "the malicious sprites" she occasionally met. Mr. Greenbeard is a capital guide and protector. Some of the fairy language has more than a tinge of "the North Countree" about it, but that, no doubt, is the result of environment.

#### THE APOSTLE OF THE NEW HEBRIDES.

WHO of our young readers has not heard of John G. Paton, the hero of the mission-field in the South Seas? If any of them are in so unfortunate a position we trust that what we here write will be the means of getting them out of it. The complete story of his life thus far (for he is, happily, still living) is told in two volumes, which formed, perhaps, the most fascinating missionary biography of recent years—a biography which is more wonderful than any romance with which we are acquainted. This thrilling story is now presented in a specially attractive form by Mr. Paton's brother, the Rev. James Paton, who entitles it "THE STORY OF JOHN G. PATON, told for Young Folks. With Forty-five Full-page Illustrations." The illustrations will be a great help in enabling us to realise the strange and terrible scenes among which Mr. Paton lived, as well as the marvellous changes he was permitted to witness. He was, we may state, born (May 24th, 1824) in humble circumstances, being the son of a stocking-maker in Kirkmahoe, Dumfriesshire. He began his Christian work as a city missionary in Glasgow, but "enlisted for foreign service" in 1858, and went to Tanna, where the natives were cannibals. His friends thought that he was acting madly, but a sense of duty impelled him to adhere to his purpose. The condition of things to which he went was terrible. For more than three years, at the risk of dangers which might well cause the stoutest heart to quail, he bravely laboured on, though he had to suffer the greatest bereavement which can befall a man in the death of his young and loving wife. Then, after a visit to Scotland, he entered upon mission work in Aniwa, one of the New Hebrides group of islands, and there he is still at work. What perils he has encountered, what hardships and sufferings he has borne, what hair-breadth escapes he has had, what mighty transformations he has witnessed in the conversion of these fierce children of idolatry and vice, of superstition and blood, a perusal of the book alone



can tell, and such a perusal we are anxious that all our young readers should enjoy. We cannot imagine them beginning the story without continuing to the end, and they will then be sorry that there is not more of it. The kind of men among whom Mr. Paton laboured will be seen from our illustration, on the opposite page, of an attack on the Mission House, when the bloodthirsty natives had determined to kill the missionary and his teachers for a feast. His only weapon was prayer, and he records that during that dreadful day he had sweet communion with his dear Lord. The publishers are Messrs. Hodder & Stoughton.

A STRING OF BEADS : Verses for Children. By Lady Lindsay. London and Edinburgh : A. & C. Black.

TO write verses which children will delight to read, and which it will be a pleasure rather than a task to commit to memory, requires other qualifications than cleverness and culture. A child's poet must understand and sympathise with the child's heart, and share all its best feelings. This Lady Lindsay unquestionably does. She loves, as she tells us, to see "the children's faces smiling," and she has the power to evoke their smiles when she sings to them of home and school, of grass and trees and flowers, of rugged mountain and sunlit sea. She expresses and interprets the pleasures and aspirations of child-life, and writes with a simplicity and kindness that charm. No prologue could be more appropriate than this :—

"Go, little book !  
 May many thousand children look  
 Upon thy pages grave and gay—  
 Children good, but keen for play,  
 With faces bright as dawn of day.

"Go, booklet, go !  
 Be thou a friend to high and low.  
 May each who takes from out his purse  
 The silver coins to change for verse  
 Admit he might have spent them worse."

Very beautiful in its description of the pleasures of reading is the following :—

"A book has white wings—  
 You open the pages ;  
 Upon them you float  
 Into far-away ages.

"You conquer new worlds  
 Because of those wings ;  
 You see mighty pageants  
 And fabulous things.

"When you're sated and tired,  
 The pinions you fold ;  
 You close up the book,  
 For the story is told."

Here is another gem :—

“Said Day to Night,  
‘I bring God’s light :  
What gift have you ?’  
Night said, ‘The dew.’

“‘I give bright hours,’  
Quoth Day, ‘and flowers.’  
Said Night, ‘More blest,  
I bring sweet rest.’”

Other than children will enter into the spirit of “The Wanderer’s Evening Song” :—

“Weary of working on,  
Through the burden and heat of the day ;  
Wanderer, rest awhile,  
Lest thou falter and faint by the way.  
Lay down thy sheaf of corn ;  
The gleaners have all pass’d by,  
And thou art toiling alone  
Under the restful sky ;  
Whilst the pitying stars above  
Enlighten thy lonely road,  
And twilight is spreading her mantle grey  
Where late the sunset glowed.

“Weary of working on  
Through the struggle and pain of life ;  
Wanderer, rest awhile,  
Lest thou falter and fail in the strife.  
Lay all thy burdens down,  
For the hour is near at hand  
When thy tired feet shall bear thee  
Into a promised land,  
Where the stars never fade away,  
Nor the sun dies out in the west ;  
When, wrapt in the radiance of light and love,  
The weary shall be at rest.”

For a closing specimen, take the stanza on “Life” :—

“Sometimes life seems very long ;  
In it I can do  
Much right and great wrong.  
God help me through,  
That my death song  
Be a noble one and true.”

Who can doubt that verses like these will stimulate the little ones to those ‘noble actions’ which are “the brightest beads,” and so to “string life’s braid with golden deeds” ?

PILGRIM SONGS (Third Series). By Rev. John Brownlie. London : James Nisbet & Co.

HERE we have a book of sacred poetry which, to devout and cultured minds, will become a cherished companion. Its chaste thought and fervent feeling find fit expression in melodious versification. Everything in the volume is natural, spontaneous, and musical. Take the following specimen chosen at random :—

“ O come in the early morning,  
The Saviour’s heart is kind,  
And they who seek Him early  
Are ever sure to find ;  
They cannot miss the pathway  
When all around is bright,  
They lose the path and stumble  
Who tarry till the night.

“ O come in the early morning,  
The dew is on the flower,  
There’s laughter in the woodland,  
And music in the bower.  
The world is full of gladness,  
And sings the Maker’s praise,  
There’s not a note of sadness,  
To mar the matin lays.

“ O come in the early morn,  
The sun is climbing high,  
And all the world is smiling  
Beneath a cloudless sky.  
There’s not a piping blackbird  
But sings with lusty glee,  
There’s not a little lambkin  
But frolics on the lea.

“ O come in the early morning,  
It cannot aye be bright,  
The night shall fold its curtains,  
And hide the joyous light ;  
And gloom, and grief, and sadness  
Shall be in every song,—  
O come in the early morning  
And serve Him all day long.

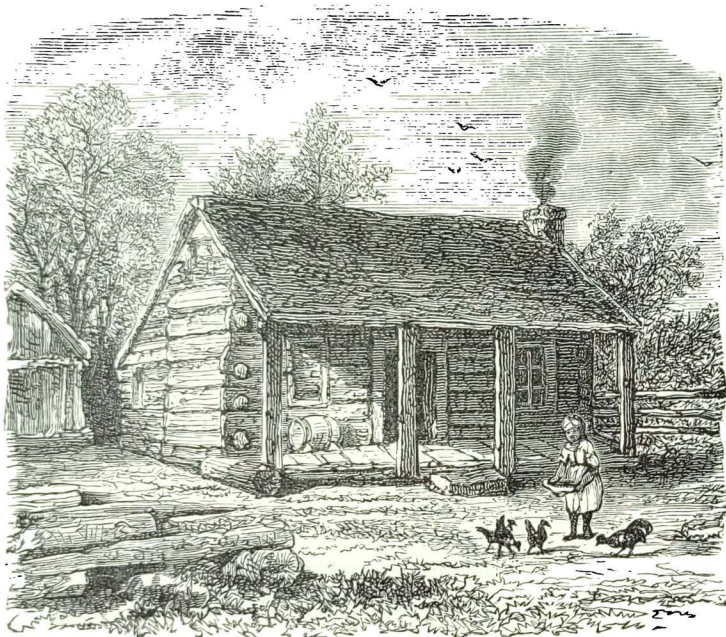
“ O come in the early morning,  
O come with laughing eye,  
O come with pulses bounding,  
And hope that’s soaring high ;  
The joy of morn shall linger  
Throughout a joyous day,  
And in the night the gladness  
No gloom shall chase away.”

#### MR. THAYER’S “PRESIDENTS.”

MESSRS. HODDER & STOUGHTON are the fortunate publishers, in this country, of several biographical works which have gained a wide, and still increasing, circulation on both sides the Atlantic. Mr. W. M. Thayer may not write in a manner to satisfy those fastidious literary critics who are continually prating of “art for art’s sake,” but he knows how to gain the ear of young men, and to inspire them to heroic action. GEORGE WASHINGTON, His Boyhood and Manhood, has passed into its seventh edition, completing the thirtieth thousand ; THE PIONEER BOY, and how he became President, the Story of the Life of Abraham Lincoln, has reached its ninth edition or fortieth thousand ; while FROM THE TAN YARD TO THE WHITE HOUSE, the Story of President Grant’s Life, completes its forty-first thousand. There have previously been

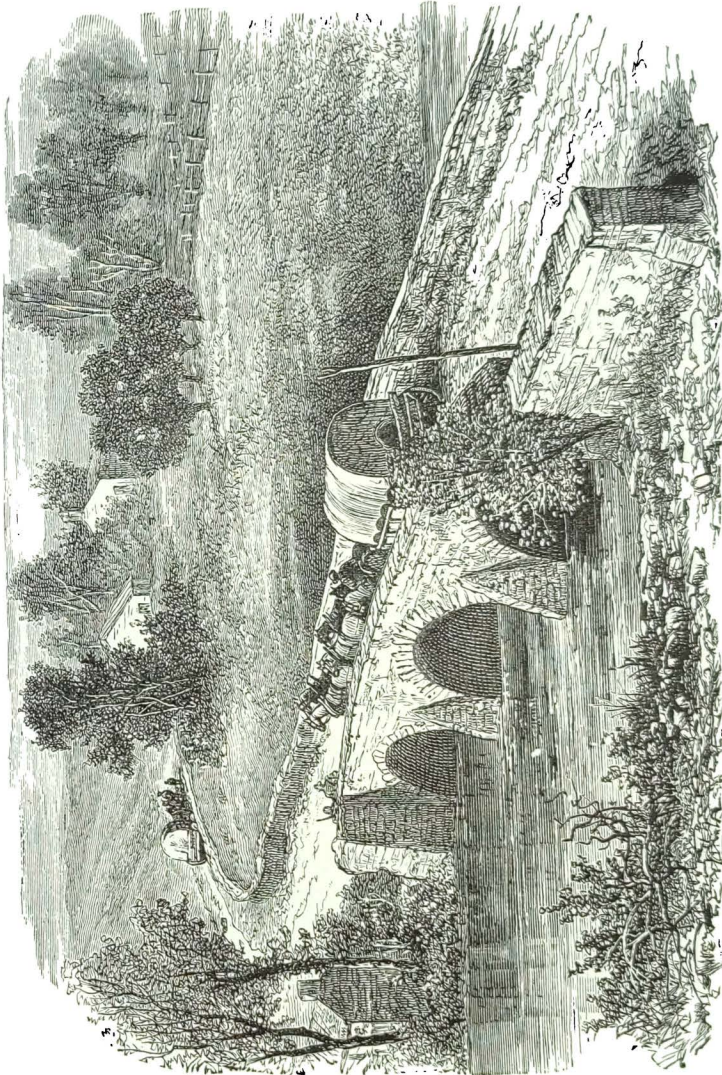


cheap issues of each of these works, but there has, naturally, arisen a demand for handsome library editions, such as would be harmonious with the choicest collection of books wherever found, and, in these noble-looking and richly illustrated volumes, Messrs. Hodder & Stoughton have taken a step which is sure to succeed. Mr. Thayer has had, in each case, a mass of interesting materials at his command, and a thoroughly congenial theme. He is no Dr. Dryasdust, the slave of a formal and chilling stateliness, but a man of ready insight and quick feeling, able to paint his heroes, and all who cross their path, to the life, not afraid of anecdote, but willing to use it whenever it serves the end he has in view. He is not without humour, that quality which



is so essential to a good biographer, but so often conspicuous by its absence, while he scatters in abundance wise and pithy sayings which are full of the wisdom of life. If young people would spend their time in the study of such entertaining and helpful reading as this, rather than in devouring sensational novels, the gain would be incalculable both to themselves and others. Washington Lincoln, and Grant were three of the greatest American presidents, and their official life covered the most stirring and critical times in their nation's history. They were brave, heroic, God-fearing men, whose success was largely due to their high character and fearless Christian principle, and an acquaintance with their lives must be an unmingled good. The illustrations

are copious. The specimens we give are taken from "The Pioneer Boy," and represent (1) Abraham Lincoln's early home, and (2) Antietam Bridge,

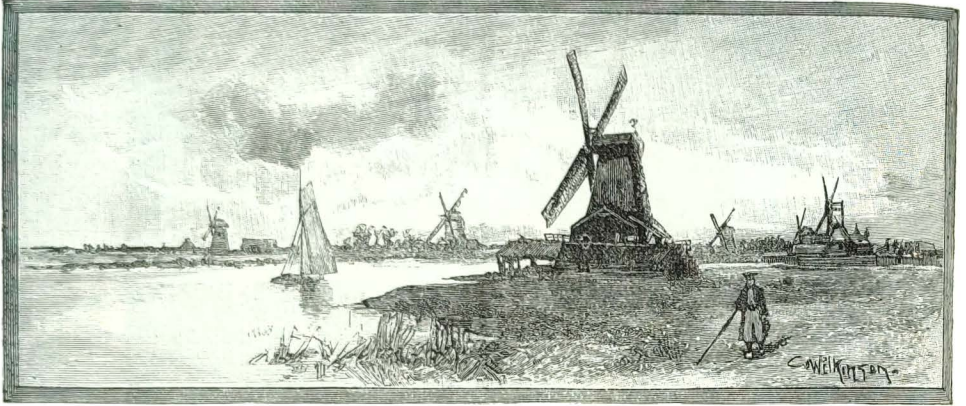


with the wagons of the Sanitary Commission carrying dry goods, shirts, towels, old linen, &c., to the wounded after the terrible battle of Antietam.



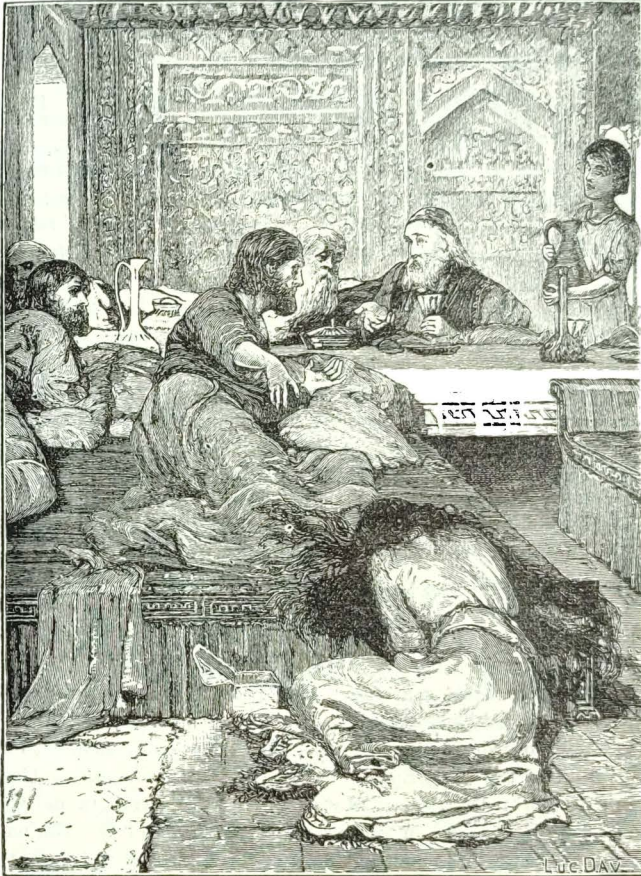
## MESSRS. CASSELL &amp; CO.'S PUBLICATIONS.

FIRST of all comes the **DORÉ BIBLE**, with 200 full-page illustrations by Gustave Doré. It is printed in clear, bold type, includes the Apocrypha, and has a Family Register, rendering it an appropriate Family Bible. The illustrations



are, as a rule, apposite and helpful, worthy of the fame of the distinguished artist by whom they were sketched. As Baptists, we are sorry to see a false representation of the baptism of our Lord. It is also unfortunate that the illustrations are so often misplaced, incidents in the Gospels, *e.g.*, being

relegated to the Acts and Epistles. The *Quiver* keeps up its character as a first class illustrated magazine for Sunday and general reading. Its contributors are the picked men of our Evangelical churches ; its contents are varied in character, but all good ; and it is, from a religious standpoint, a model magazine. We take from it two illustrations (see opposite page), one



representing "A Windmill Scene in Holland," and the other "A Wedding at Ephesus." That old favourite children's book, the *Peep of Day*, is sent forth in one of the best and most welcome editions we have seen. The admirable type and printing, combined with good illustrations, will insure the continuous use of one of the best helps to teachers and parents ever written. The picture here reproduced is Christ at Simon's house, and the woman who was a sinner. The

FIRELIGHT STORIES and RUB-A-DUB TALES, by Maggie Browne; FINE FEATHERS AND FLUFFY FUR, by Aunt Ethel; SUNLIGHT AND SHADE, by Sam Browne, are about the best conceivable books for the young lords and ladies of the nursery. THE LIFE AND WORK OF THE SEVENTH EARL OF SHAFTESBURY, K.G., by Edwin Hodder, appears in a popular edition, with eight full-page illustrations. The biography has already received in the most marked manner the stamp of popular appreciation, and become, in its own way, a classic. In its present form it is amazingly cheap. The career of "The Good Earl" cannot be too widely known.

REVELATION AND THE BIBLE: An Attempt at Reconstruction. By Robert F. Horton, M.A. London: T. Fisher Unwin.

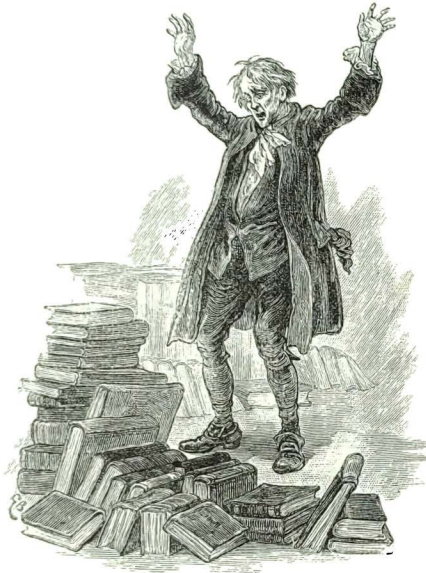
A BOOK which bears on its title-page a name so deservedly honoured as that of Mr. Robert Horton is sure to attract attention, and though he has taken his stand as an uncompromising advocate of "the higher criticism," no one who knows him will question either his absolute sincerity or the fervour and strength of his love to Christ. His book presents a combination which, twenty or thirty years ago, would have been impossible, but not on that ground can we pronounce it invalid. Mr. Horton contends that he has a settled faith in the revelation of the Bible which is unaffected by the conclusions of criticism, and we shall not prove that this is not so by simply affirming the contrary. Still less can any good service be rendered by ridicule or denunciation. The work is intended to be constructive, but those who have not closely followed the course of the Higher Criticism will necessarily deem it mainly destructive. It ruthlessly sets aside what Mr. Horton regards as the unproved assumptions of orthodox tradition, and accepts with apparently little reserve the statements of the modern school as indisputable. In a short notice such as this, it is impossible to examine with any approach to detail a subject so wide and complex, and literally bristling with elements of controversy. Mr. Horton passes in review the whole of the books of the Old and New Testament, and estimates the amount of revelation they contain. His position virtually is that the Bible contains, rather than is, a revelation, revelation being "the truth or truths received from God into the minds of men, not by the ordinary methods of inquiry, such as observaton and reasoning, but by a direct operation of the Holy Spirit." It is the truth concerning God—not historic or scientific truth. The revelation of God was given gradually, in the words and lives of men and in the events of history, and it culminated in Jesus Christ, the perfect Revealer of God. The standard by which we test the revelation is the spirit of Christ within us. With Him as our teacher we shall not be likely to err. This theory will allow us, Mr. Horton thinks, to retain all that is essential in our Christian faith, while we can reject all that offends the reason and moral sense, and all that cannot stand the test of our critical methods. That Mr. Horton has convinced himself of the security of his position goes without saying, but, so far as this book is concerned, we certainly fail to find adequate grounds for it. We demur at the outset to the idea

implied in his preface, that the alternative lies between his position and what he calls the plenary and literal inspiration of the sacred canon—an inspiration which excludes the human element altogether. Mr. Horton discards the existence of a *via media*. He seems to us to have *assumed* the conclusions of criticism, starting on the supposition of their accuracy, without asking whether the phenomena he points out admit of no other explanation. He overlooks the fact that all truth is ultimately one, even as God is one, and that if the writers of Scripture are demonstrably wrong in regard to the known, we shall be credulous if we trust them in regard to the unknown. If they are mistaken in the sphere in which we can test their statements, can we rely on them when they take us into a sphere which transcends reason, both their reason and ours? For revelation, as Mr. Horton tells us, comes, not by the ordinary methods of inquiry, but by the direct operation of the Holy Spirit. How are we to know that these men were the subjects of such an operation? By the spirit of Christ within us? Yes, but from what source do we derive our knowledge of Christ? Is it not from these very Scriptures? Mr. Horton has not grappled with the difficulty arising from our Lord's endorsement of the assumptions of traditional orthodoxy, but, passing over that, how are we to be sure that our judgment is the outcome of the spirit of Christ? Cardinal Newman, Canon Liddon, James Martineau, Dr. Lightfoot, are names that suggest the spirit of Christ, but how widely divergent their views on this question. Does that spirit embrace intellectual as well as ethical processes, and demand the subjection of our thought to the authority we revere? Mr. Horton's advice to men anxious to distinguish between the authoritative and non-authoritative will not meet the case of those who say there is no Christ to go to, and there is a real danger arising from the distinction which is now so freely made between the Christ of experience and the Christ of history. The distinction is in some senses valid, but there is no antagonism between the two, and if we let go our solid historic foundation we may find ourselves worshipping a Christ of the imagination. These are some of the difficulties which confront us as we read this undoubtedly able and candid book, portions of which we hope by and by to examine with some minuteness.

MESSRS. A. & C. BLACK have sent out the second volume of the Dryburgh Edition of the novels of Sir Walter Scott. GUY MANNERING scarcely reaches throughout the level of "Waverley." There is in it no such romance as fascinates us, whatever our political sympathies in the story of Prince Charlie and the unique devotion of the brave Highlanders. But it contains not a few of Scott's most memorable characters—Dandie Dinmont and Meg Merrilies, Counsellor Pleydell, and the immortal Dominie. In its portraiture of character and manners it is unsurpassed, and nowhere does Scott's genial humour shine more brightly. The illustrations, ten in number, are by Gordon Browne, and seem to us to catch the spirit of the story admirably. Our illustration represents Dominie Sampson in Colonel Mannerling's library, to which thirty or forty cartloads of books had been sent from Liverpool.



“Sampson’s joy at beholding the ponderous contents of these chests arranged upon the floor of the large apartment, from whence he was to transfer them to the shelves, baffles all description. He grinned like an ogre, swung his arms like the sails of a windmill, shouted ‘Prodigious’ till the roof rung to his raptures. ‘He had never,’ he said, ‘seen so many books together, except in the College Library,’ and now his dignity and delight in being superintendent of the collection raised him in his own opinion almost to the rank of the academical librarian, whom he had always regarded as the greatest and happiest man on earth. Neither were his transports diminished upon a hasty examination of the contents of these volumes. Some, indeed, of *belles Lettres*, poems, plays, or memoirs he tossed indignantly aside, with the implied



censure of ‘psha’ or ‘frivolous,’ but the greater and bulkier part of the collection bore a very different character. The deceased prelate, a divine of the old and deeply-learned cast, had loaded his shelves with volumes which displayed the antique and venerable attributes so happily described by a modern poet:—

“That weight of wood, with leathern coat o’erlaid,  
 Those ample clasps of solid metal made,  
 The close-pressed leaves, unoped for many an age,  
 The dull red edging of the well-filled page,  
 On the broad back the stubborn ridges rolled,  
 Where yet the title stands in tarnished gold.’

Books of theology and controversial divinity, commentaries, and polyglots,

ets of fathers, and sermons, which might each furnish forth ten brief discourses of modern date, books of science, ancient and modern classical authors in their best and rarest forms: such formed the late bishop's venerable library, and over such the eye of Dominie Sampson gloated with rapture."

AMENOPHIS, and Other Poems, Sacred and Secular. By Francis T. Palgrave.  
London: Macmillan & Co.

PROFESSOR PALGRAVE has laid the whole English-speaking race under obligation by his "Golden Treasury of the Best Songs and Lyrical Poems in the English Language." But much of his own poetry is worthy to stand alongside of that which he has edited, and it will be a gratification to many readers to receive his "Amenophis, and Other Poems." Parts of the volume have, indeed, as a prefatory note informs us, appeared before in a series now out of print; but many are published in book form for the first time, and all are welcome. Mr. Palgrave has, as Mr. Arnold would have said, the note of distinction. Penetrating thought, graceful simplicity of expression, deep feeling, held in severe restraint, lucidity and sobriety, are everywhere manifest. Mr. Palgrave is a greater poet because he is so fine a critic. Nothing can in their own way be better than "On Lyme Beach," "The Reign of Law" (a remarkable poem), and "Faith and Sight in the Latter Days." Some of the children's hymns are exceedingly choice; indeed, the devotional elements in Mr. Palgrave's work form one of its most conspicuous as well as most valuable features. The poem from which the volume takes its name is based on the Egyptian version of the Exodus as quoted by Josephus from Manetho. The narrative telling of the presumptuous desire of Amenophis to see God ere he died is curious and instructive. Mr. Palgrave makes it the medium of expressing the inner essence of the early beliefs on the greatest problems of life. We quote from the volume the following specimens:—

"A HYMN OF REPENTANCE.

"When low on life's horizon, sunk from heaven,  
The sun goes down, and night collects on high,  
And grisly shapes of sin, as clouds storm-driven,  
In sad procession move against the sky,

Lord, who can bear to die?

But Thou say'st, No;

Not so; not so:—

Though in death's twilight terror take thee,  
I will not leave thee or forsake thee.

"They pass, the sins of youth, once loved now loathed,  
In Passion's purple hues and folly dyed;  
The sins of age, with leper whiteness clothed;—  
The lust, the lie, the selfishness, the pride:

Who may such sight abide?

But Thou say'st, No;

Not so; not so:—

Though dark remorse and shame o'ertake thee,  
I will not leave thee or forsake thee.

“O Lord and Judge, when from Thy mouth the sentence  
Flames, and with prostrate knee, and downcast eyes,  
We sigh before the Throne our late repentance,  
How should the spirit hope for wings to rise  
To Heaven's own Paradise!  
But Thou say'st, No;  
Not so; not so:—  
To Him Who bled for man betake thee:  
He will not leave thee or forsake thee.”

“THROUGH AND THROUGH.

“We name Thy name, O God,  
As our God call on Thee,  
Though the dark heart meantime  
Far from Thy ways may be.

“And we can own Thy law,  
And we can sing Thy songs,  
While the sad inner soul  
To sin and shame belongs.

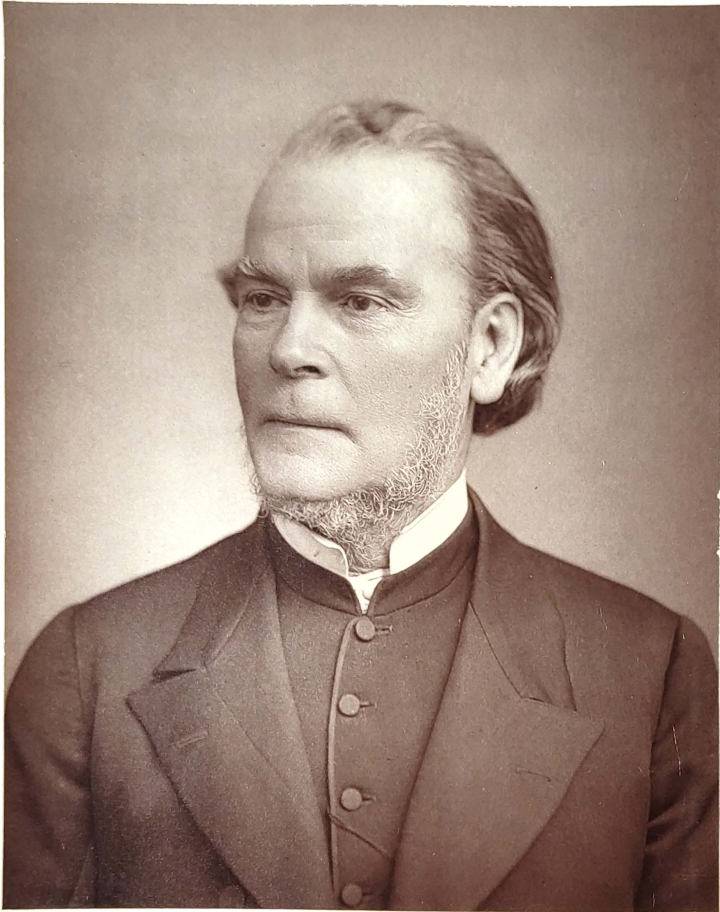
“On us Thy love may glow,  
As the pure mid-day fire  
On some foul spot look down;  
And yet the mire be mire.

“Then spare us not Thy fires,  
The searching light and pain;  
Burn out our sin; and, last,  
With Thy love heat again.

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THE GREAT POETS' BIRTHDAY ALBUM: A Selection from the Poetical Works of Shakespeare, Wordsworth, Hood, Longfellow, Moore, Burns, Cowper, Scott, Goldsmith, Hemans, Byron, Milton; with Portrait of each. Preface by Violet Hunt. London: Eyre & Spottiswoode, Great New Street.

ONE of the handsomest birthday albums we have seen. The poetical extracts contain some of the most characteristic utterances of the great singers from whose works they are taken, and are plainly the result of personal study of them. They are not a repetition of the hackneyed quotations which have been served up again and again, but in the majority of instances, at any rate, appeal to us with freshness. The portraits, reproduced in permanent photography by the Woodbury process, are a valuable feature of a book which cannot fail to receive a wide welcome and to be greatly treasured.



London Stereoscopic & Photographic Co. Ltd (Permanent Photo)

*Yours Sincerely*  
*Samuel Newnam*

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THE  
BAPTIST MAGAZINE

FEBRUARY, 1893.

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THE REV. SAMUEL NEWNAM.

THE portrait in this month's *Magazine* will give to many readers pleasing memories of associations, fellowships, and co-operations of hallowed influence; for Mr. Newnam is well known, especially in the West of England and throughout Scotland, and greatly revered and loved. He was born at Stourbridge, Worcestershire, on April 16th, 1827. His parents were well-to-do, and associated with the Episcopal Church, his father being for many years the rector's churchwarden of the parish of Oldswinford. The son's early religious training was to the effect that baptism, confirmation, the Lord's Supper, and attendance at church, were all that was necessary to reach heaven. Until sixteen years of age, he was a pupil at a school well known in the district, called Red Hill School. At the close of his school life he began his preparation for a business career. In his seventeenth year, under the ministry of the Rev. James Richards, the Independent minister of Stourbridge, he was led to see that the mere observance of the outward forms of religion would not save; and, by the Spirit's teaching and power, he became "a new creature in Christ Jesus." He was deeply attached to his minister, so that it was a sore wrench when, owing to a further change of views on the question of baptism, his transfer was requested from the Independent to the Baptist church, then under the pastoral care of the Rev. John Pring. Devoting himself to Sabbath-school work and village preaching with marked success, the church brought before his

mind the consideration of entering the ministry. After some deliberation and serious questionings, he placed himself for two years under the instruction of his pastor, the Rev. John Pring; at the close of which, for two years more, he had the privilege of tuition under that scholarly and excellent minister, the Rev. D. Gould, of Dunstable, Bedfordshire.

At the close of the year 1848, by the persuasion of the Rev. William Brock, of Bloomsbury, he accepted the pastorate of the Baptist church, Barnstaple, Devonshire, and entered on his duties on the first Sabbath of 1849. Of this church Mr. Brock's mother was a beloved member. The immediate predecessors were the Revs. Richard May and William Aitchison—two well-known and able ministers, whose names still linger in the memories of the old. Owing to various influences, the church had become weakened and discouraged, so that small, indeed, was the salary that could be offered, and many were the discouragements to be faced; but consecrated in heart and head, and in the exercise of a dauntless faith, Mr. Newnam entered upon his work. He was naturally, as well as spiritually, fitted for the ministry. He had a thoughtful expression, a glistening eye, a deliberate utterance, and a winning delivery, and with a full heart he preached a *full* Christ. At first, owing to the causes above referred to, the attendance was small; but it gradually increased, till there was need for more accommodation, and side galleries were erected.

The saintly Samuel Rutherford says: "Up, up with Christ, and down, down with all created glory before Him! Oh, that I could heighten Him, and heighten His name, and heighten His throne!" So our brother's preaching was to "heighten" Jesus—to lift Him high up on His Cross; and, by his doing so, sinners were drawn to the Saviour. Souls were converted, additions made to the church, and great cause for thankfulness was occasioned. God, indeed, was in their midst, and they knew it. Never was there a people more united and happy, and never had a minister more heart affection. After a few years, the need arose for a larger chapel. Premises adjacent were purchased, and on a greatly enlarged site were a house for God, a lecture hall, and schoolrooms built.

During the twelve months needed for erection, the congregation met in the Music Hall, which was crowded Sabbath after Sabbath.

It was in this hall that Mr. Newnam delivered the lectures which excited much attention, and drew hundreds to hear him. But the ways of Providence are "past finding out," The very lectures which were so successful and of large benefit made such demands on his mental and physical powers, that rest became absolutely necessary. Mr. Newnam's friends deeply sympathizing with him, and anxious for his complete restoration, desired him to take a twelve months' furlough; which he did, visiting Switzerland. The invigorating air, and the romantic sights of that "fairyland," did much for his restoration. During his absence his pulpit was supplied by the late venerable Rev. Thomas Winter, a most suitable arrangement, for during the year the new chapel had to be opened, the sermons being preached by Mr. Winter and the Rev. Alfred Tilly, of Cardiff. At the expiration of twelve months Mr. Newnam returned and recommenced his labours, and preached with his usual vigour to crowded audiences. But alas! in little more than three months he was seized with congestion of the brain, and his doctor ordered him to give up all preaching, study, writing, and reading, and to live as much as possible in the open air. This led him to resign the pastorate, which he had sustained for over twelve years, greatly to the regret of the church and congregation—yea, of the entire district.

For three years Mr. Newnam was free from all ministerial service and responsibility. At the expiration of these three years he resumed his much-loved work by accepting the pastorate of the Baptist church, Salisbury. This church had been for many years one of importance and power. Many of its members were citizens of social influence, and well known for Christian worth. For nearly three years Mr. Newnam was pastor of this church. On receiving an unanimous call from Dublin Street Church, Edinburgh, he left the cathedral city for "Modern Athens." The church meeting here is of recent date, having been formed in 1810 Its first minister was the excellent Dr. Innes, who was in his early ministerial days connected with the Church of Scotland. He changed his sentiments on the subject of baptism, and sacrificed position and stipend at the Divine call. Dr. Innes, after his change, was first associated with the remarkable Haldanes, Robert and James, and with them engaged in evangelistic work in Scot-

land. He, too, preached in a circus in Dundee (circus was the name given by Robert Haldane to his large meeting-houses built in several towns in Scotland). Afterwards he became the pastor of the Baptist church then meeting in Elder Street, Edinburgh, and was greatly esteemed and his labours much blessed. His successor was the Rev. Jonathan Watson, a man of kindred spirit, who had a sunny look and a silver tongue, which at times sent forth eloquent and impassioned speech, especially when his theme was the wondrous love of God in the gift of Christ to a lost world. It was during this pastorate that the chapel in Dublin Street was built. As Mr. Watson advanced in years, the friends decided on his having a co-pastor, and their unanimous selection was the Rev. Samuel Newnam. For a few years both ministers worked in unbroken harmony, till Mr. Watson received the Master's summons, at a very ripe age, over four-score years. Then on Mr. Newnam devolved the entire charge. The burden and the responsibility were great; but united to a loving, prayerful, and devoted people, by the help of God, he was able successfully to fulfil his duties. Additions were made to the church, and there was great enjoyment in their hallowed fellowships. There was a remarkable sameness in the spirit and devotion of the three ministers. Though differing in physicals, there was oneness of spirit. The trio had "one Lord, one faith, and one baptism"; and, according to report, the church inherits in a large measure their "unity of spirit in the bond of peace." For fourteen years Mr. Newnam laboured among this people; but the loving tie had to be broken. He was compelled to resign in consequence of the illness of his only son, which rendered necessary a residence in the South of England. The church in Dublin Street, at Mr. Newnam's leaving, presented him and his wife with money and other gifts to the value of upwards of £500. The church is now favoured with the able ministrations of Dr. Landels.

The Rev. S. Newnam subsequently removed to the quiet town of Yeovil, in Somerset, and there took the oversight of the Baptist church, being the successor of the excellent Rev. R. James. There he now "nestles" with a loving people, greatly respected. This seems a fitting place for the evening of life—a downy bed in warm

hearts; and we trust our brother will be spared for years, and "be blessed, and be a blessing."

It is right to say that Mr. Newnam's services have always been much sought after, and are cheerfully rendered. Although a warm friend of foreign missions, he is greatly interested in home work. The villages have always had a strong hold upon his heart, and his visits to them have been many, to speak to the people words that instruct and encourage.

Mr. Newnam has published two books of remarkable men who were villagers; one, the founder and deacon of a Baptist church in a large village in North Devon; the title, "John Winzer, the North Devon Puritan." The other was the life of a most useful village pastor; its title, "Thomas Baker, the Apostle of Boroughbridge, Somerset." In the preface of the last book we have the following words:—"One great object the writer has in view will be gained should what is written deepen the interest in village evangelization, and call forth more practical sympathy from our town and city churches. 'I rejoice,' said Thomas Baker, 'that the Baptist Union has been aroused to the struggles going on in our villages to avoid extinction; and grateful am I for the sympathy being shown; but I fear that to many minds and to many hearts home is farther away than India, China, or Africa.'"

This sketch would be incomplete if we did not mention Mr. Newnam's wedlock. He was married to the beloved daughter of the late Rev. Edmund Clarke, Baptist minister, Truro, a minister much respected; as an evidence of which, we may mention the fact that many years ago his portrait was given in the BAPTIST MAGAZINE, when likenesses were indeed "few and far between." For many years Mr. and Mrs. Newnam have been happily joined together, helpers of each other, and sharers in one another's joys and sorrows. They were blessed with three children—one son and two daughters. The son, a young man of great promise, has been removed by death, which was a sore grief, though he has only gone before to the happy land. The two daughters live to the joy of father and mother. In the great meeting day may there be glad welcomes and an eternity of bliss!

DAVID THOMPSON.

## SOME RESULTS OF NEW TESTAMENT CRITICISM.\*

### II.—THE “ACTS,” EPISTLES, AND APOCALYPSE.

THE next great division of the New Testament history, the *Acts of the Apostles*, has been subjected, during the last thirty years, to the keenest discussion, chiefly owing to the theories, maintained with vast learning and great skill by Dr. Ferdinand Baur of Tübingen, on the early history of the Church, and especially on the relations between Paulinism and the teachings of St. Peter. This book—Some Acts of some of the Apostles—*Memorabilia*, as we say, of the early Church, was conceived by Baur to be a fictitious narrative of the second century, intended to show, by ingeniously-contrived and well-balanced incidents, that there was in fact a harmony between the two Apostles—that Paul himself Judaizes, and that Peter on occasion maintains the broadest and most liberal evangelism, while the work of both ran on distinctly parallel lines. The theories themselves, and the discussions to which they have given rise, have let in a flood of light upon this most interesting book; and I think that the time has come to say, as the net result of the most careful and searching criticism—first, that the identity of the author of the Acts with the writer of the Third Gospel is definitely established; secondly, that the authenticity of the narrative relating to St. Paul is more strongly than ever confirmed by comparison with the Epistles; and thirdly, that the long and minute examination of Dr. Baur’s “tendency theory,” by controversialists of all schools, has shown it to have no solid foundation. It is, in fact, exploded; or, if any maintain it still, they are but belated critics who find it hard to renounce what fascinated them in their youth. The substantial gain is a closer and more serious investigation of these early Christian records, and a larger comprehension of the life of the Church from the first, with the sources and motives of its history in the days to come.

The *Epistles* themselves need hardly detain us long. So far as the writings of St. Paul are concerned, there is a growing disposi-

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\* A paper read before the Baptist Board, November 29th, 1892.

tion, for apologetic purposes, to rest the case for Christianity upon his chief and undisputed letters, unchallenged by the boldest rationalist—those to the Romans, Galatians, and Corinthians. Admit these, as we must, and Paul's attestation is clearly given to every vital fact and doctrine of the Gospel. Moreover, the letters to the Thessalonians, which only the most wayward and unreasonable criticism has called in question, were (with the doubtful exception of the Epistle of James), the very earliest of the Apostolical writings—the beginning, in fact, of the New Testament—proving already how firm a hold the Christian doctrine had upon the Church, not as the result of a long and gradual development, but as taught from the first by the Spirit of God. The Letters of the Roman Captivity speak for themselves to all who have eyes to discern and hearts to feel. Of these Epistles, it is only that “to the Ephesians,” practically, that is challenged: criticism asks not inappropriately, how it was that to a church with which Paul, according to the history, had been so long and intimately associated, there could be addressed a letter so devoid of that personal element which lends such charm to his other Epistles; how this, almost alone among his writings, should contain no word of greeting to individual friends; how, especially, he could speak of his apostolic commission as matter of hearsay to the Ephesians, and of their faith and love as matter of hearsay to himself (iii. 2; i. 15). The solution of the difficulty, so far as it exists, is suggested by textual criticism, which again lends its useful aid to the work of literary investigation. As a matter of fact, the words *in Ephesus* (ch. i. 1) are omitted in the two earliest MSS., and were evidently absent from copies in the hands of several early Christian writers—as though a blank had been left, to be filled up with the name of one church or another to which the letter might be successively sent. The Epistle was thus an encyclical or circular letter to the churches in Asia, no doubt reaching Ephesus among the rest, but with nothing especially adapting it to that metropolitan community. The supposition becomes stamped almost with certainty when we find that there was sent into Asia, at that time, a letter else unknown, that was to be delivered and read at *Laodicea*; the Apostle writing to the Colossians: “When this Epistle is read among you, cause that it be read also in the church of the Laodiceans, and

that ye likewise read the Epistle from Laodicea" (Col. iv. 16). Almost with one consent the best modern critics hold that this letter from Laodicea was what we call "The Epistle to the Ephesians," a priceless gift to the churches to which it was collectively addressed, and all the more precious to ourselves because of the light which criticism, in this concurrent method, throws upon its origin and true intent.

Of the Pastoral Epistles, I will only say that while they have been the most disputed letters of St. Paul, they seem among the least disputable. Adverse criticism, in fact, has nearly spent its force, and the general voice is now in favour of their reception, only as belonging to a period subsequent to St. Paul's arrival in Rome. Some critics, with considerable ingenuity but with hopeless failure, have endeavoured to find a place for these letters in some earlier part of Paul's career; but the attempt is now almost given up, and the Epistles have an added interest to us from the light that they throw on an else unrecorded journey of the Apostle, in which, delivered for a time from captivity, he traversed many lands, and left behind him the seeds of much immortal fruit before the final scene.

The Epistle to the Hebrews might claim an evening to itself, from the deep interest which attaches both to its contents and to its authorship. Perhaps the questions relating to this Epistle are now the most unsettled of all the problems arising from modern New Testament criticism. The prevailing tendency among all schools of critics is, I think, against its authorship by Paul; although, if this be disallowed, there is at once entire uncertainty as to who could have been the writer. Those who would see the whole argument for St. Paul's authorship of the Epistle set forth with lucidity and fulness, should consult the Introduction to the Hebrews, by Dr. Angus, in Schaff's "Popular Commentary on the New Testament." Read that, and you will feel there is no more to be said on this side of the question. But still the difficulties remain: in the marked differences of style between this Epistle and the Apostle's acknowledged writings; in the fact that while Paul so strongly insists on his having received his Gospel direct from Christ Himself, the writer to the Hebrews traces his knowledge to Christ's followers (ch. ii. 3); in the constant and almost exclusive



use of the Septuagint version of the Old Testament; and in the special point of view from which the writer treats the great questions of the Law and of saving faith. There are many subordinate points, of course, to be taken into account on both sides, in the consideration of the whole argument; but these we must entirely leave. The author of the Epistle was evidently a Jewish Christian, well acquainted (although some say at second hand) with the Temple ritual, possessing great knowledge of the Old Testament Scriptures (in their Greek form, as has been just remarked), familiar with Alexandrian modes of thought, so far at least as we can judge from Alexandrian Christian writers of a later date, and a great master of forcible and brilliant diction. This Epistle to the *Hebrews* is, in fact, the most *Greek* book in the New Testament. All this led Luther to the bold conjecture that the Epistle was by Apollos, the "Jew of Alexandria, an eloquent (or, perhaps, "learned") man and mighty in the Scriptures," who "mightily convinced the Jews, showing by the Scriptures that Jesus was the Christ;" and the conjecture has been adopted by many modern expositors. Still, unsupported as it is by the slightest external testimony, it cannot rank higher than an ingenious guess; and, after all, there are indications in the Epistle of the Apostle Paul's peculiarities; such, for instance, as the benediction at the end, *Grace be with you all*, a form which no other Apostle uses (excepting John at the end of Revelation); with the reference to Timothy (xiii. 23), and certain phrases and expressions that seem to bear Paul's special impress. On the whole, we may most probably regard the letter as Pauline, but with another hand and mind in its composition. There was an ancient western tradition, mentioned by Tertullian, that it was by Barnabas; but, if so, it is so unlike the Epistle that has come down to us with his name as to render it impossible to believe in the common authorship of both. Dr. Zahn, Dr. Robertson Smith, and a few others, however, support this conjecture, which at least deserves more attention than other traditions which ascribe the Epistle to Clement of Rome, or to the Evangelist Luke. "If any church," says Origen, "holds this Epistle to be Paul's, we cannot find fault with it for so doing, for it was not without good reason that the men of

old time have handed it down as Paul's. But who it was that wrote the Epistle, God only knows."

Of the other epistolary writings in the New Testament, those ascribed to the apostle John stand or fall with his Gospel; and modern criticism so largely pronounces them authentic that we need not stay to notice any lingering adverse opinion. The Epistle by James is among the earliest of the New Testament writings; the very earliest, some say; but the errors and evils which it rebukes must, one would think, have taken more than a few years to grow. This James was, it can hardly be doubted, "the Lord's brother," chief pastor of the Church in Jerusalem; and a different person from James the Less, son of Alphæus. Whether a son of Joseph and Mary, and thus a younger brother of our Lord, or a son of Joseph by a former marriage, and so a half-brother, we have no material for deciding. The whole evidence is marshalled with great perspicuity and skill in the late Bishop Lightfoot's dissertation appended to his "Commentary on Galatians." A critic, recently deceased, the Rev. Francis T. Bassett, in an elaborate "Commentary on the Epistle of James," endeavours to prove the author to have been the son of Zebedee and brother of John. The arguments are said to have been of signal ability; \* the few who have read the work pronounce, in general, the qualified opinion: "Ingenious, but not convincing."

The First Epistle of Peter has been little criticised, although much expounded. The old opinion that "Babylon," the place from which it was sent, is meant for Rome (chap. v., 13), is now pretty generally abandoned. The apocalyptic symbol would be strangely out of place in the postscript to a letter; and besides, we know that the far East was the abode of a large portion of the Jewish "dispersion." Whence the Second Epistle was written, and to whom, save to Christians generally, we have no means of knowing. The exquisite first chapter of that Epistle bears all the marks of authenticity; and yet the whole has been questioned—more persistently, perhaps, than any other part of

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\* The whole impression was unfortunately burned, in a fire at Messrs. Bagster's, the publishers, and the volume was never reprinted.

New Testament Scripture. The coincidence of part of the second chapter with part of the Epistle of "Judas the brother of James" is also a fact to be accounted for; but, upon the whole, as in other cases, the balance of modern criticism may be pronounced decidedly in favour of both these Epistles.

The closing book in the New Testament, the *Apocalypse*, or "Revelation of Jesus Christ," is, it has been recently said by a German critic, "the easiest of all to understand." Other critics have scarcely found it so. Its date is an important guide to any assured conclusion respecting it; as our interpretation of its symbols will materially differ according as we regard it as written before or after the destruction of Jerusalem, and the passing away of the Jewish economy. The ordinary view, on the testimony of Irenæus, is that the visions in Patmos were beheld and recorded by the Apostle John in the reign of Domitian, A.D. 95 or 96—a quarter of a century after the fall of Jerusalem. To most modern critics this appears an impossible opinion; and, without going into details, I must avow my conviction that, if written at this late period of the Apostle's life, he could not also, and about the same time, have been the author of the Gospel and Epistles. If we are to regard both the Revelation and the Gospel as proceeding contemporaneously, or nearly so, from the same mind and pen, all reasoning from considerations of style and language is at an end. Nor can the Apocalypse have *followed* the Gospel. We can, however, understand how, in a comparatively early period of his life, the son of Zebedee, the Boanerges disciple, fresh from Galilee and Jerusalem, could have recorded these visions in the Hebraic, rugged style of one little familiar with Greek; and how, in his later days, surrounded by Gentile culture, and familiar with the language of Greek philosophy, he could express himself in the still artless and simple, but correct and finished, style of his Gospel. This either followed the Apocalypse after a lapse of years, or John did not write them both. Yet his authorship both of Gospel and Revelation is sustained by irresistible considerations. It is the same Christ in both—the "Word of God," the suffering "Lamb." The Apostle helps and sustains our faith by symbols such as these, applicable alike when in calm, philosophic thought he meditates upon the Only Begotten of the Father, and when he

beholds Him in vision proceeding from conquest to conquest with vesture dipped in blood. The same Jesus, yet how differently portrayed! To recognise this difference, and to draw from it just conclusions, is the critic's task; and, accordingly, it is with increasing agreement that the ablest expositors now reject the traditional date of the Apocalypse, and ascribe it to the period immediately following the death of Nero. Even Dr. Salmon, of Dublin, in his singularly interesting and conservative "Introduction to the New Testament," seems constrained to admit this date, although rejecting many of the interpretations which have been consequently propounded.

Most who hold the earlier date regard the Beast (chap. xvii.) and the Babylon, over whom the dirge in chap. xviii. is pronounced, as symbols of Pagan Rome—the great world-power that was to fall by the righteous judgment of God, in order that the new Jerusalem, the Church of the Living God, might be established upon the earth. In the earlier prophecy, too, chap. xiii., the mystic number of the beast, 666—or, according to an ancient variation in reading attested by Irenæus, 616—is interpreted as a Hebrew cryptogram for Nero himself; it being remarkable that each reading corresponds with a different mode of transliterating the tyrant's name into that language. But these are matters, probably, on which the acutest and the most devout students will continue to differ. Only let it be understood that the great intent of the vision is to show the certain conquest of Christ over all world-powers, and the setting up of His redeemed Church, as a Holy City upon earth, over the ruins of Babylon the Great; and the rest is but a succession of symbols, illustrating the course of this sublime and holy conquest, and destined, perhaps, to have many and various fulfilments as the tide of human affairs rolls on.

But it is time to close these miscellaneous and hasty illustrations of what have occupied the thoughts of a multitude of laborious and devoted students through a long series of years. One thing, as the result of their labours, will have been very manifest: that in more than a few points, while the divergence from received views has for a time been great, the end, so far as attained, has been the acceptance, with full, intelligent consent, of the very positions that in all simplicity had been held before. Nor has the

gain been slight. In a bygone once favourite book of thoughts and meditations, entitled "Guesses at Truth," Archdeacon Hare remarks: "Man's first word is *Yes*; his second *No*; his third and last, *Yes*. Most stop short at the first; very few get to the last." The words are true of New Testament criticism. To an early stage of implicit acquiescence there succeeds a time of question, doubt, denial. But where the doubts are honest, the denials anxious and sincere, there will in the end be the return to positive conviction, the assurance of faith: and the sense of certainty will be all the greater because there has been a careful testing of the whole; with some changes, it may be, and important modifications, but with a more believing and intelligent grasp upon the truth of truths, that which alike lies upon the surface of the New Testament and waits for us within its depths, that the centre of all revelation is Christ Himself, the Word made flesh, the Only Begotten, the Son of the Living God.

SAMUEL G. GREEN.

#### ODDS AND ENDS OF TIME.\*

ONE of the duties of the president of a Young People's Guild is to deliver an inaugural address as an introduction to the work of the session. You have, I understand, in previous years, been asked to consider such topics as the value and charm of culture, mental and spiritual discipline, and their relation one to the other, intellectual development as a religious duty, the strength and the weakness of science, and religion the best gymnastic. As it would be an unwarrantable liberty on the part of a president to repeat what has already been said, however wise and suitable, I am placed in an awkward dilemma. I must either take up these old and familiar topics, which it is scarcely possible to discuss with freshness, or be content with something much more simple and commonplace. This latter is probably the wiser course, and in view not less of your interests than of my own, I shall adopt it "without apologies."

I take for granted, then, that you are in full sympathy with the aim of your society on its literary as well as on its spiritual side. You are convinced of the worth of knowledge and culture—whether

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\* An address delivered at a Young People's Guild.

we regard them as ends in themselves, to be prized for their own sake, or as means to something beyond themselves—instruments of life and conditions of power indispensable to the highest success. But though you appreciate and perhaps aspire after culture, you are at a loss how to attain it. It would be false to say that you have no taste or care for it, nor can you affirm that it is necessarily beyond your power. You have abilities which, with scope and opportunity for exercise, would before long bring the coveted prize within your grasp. But opportunity is, as you think, precisely what you lack. You plead, and perhaps with some show of justice, that you have not the time for work of this sort, and that, for you, culture must always be an unrealised ideal.

I admit at once what indeed is patent, that time is a treasure of priceless worth, a condition absolutely vital and peremptory, on which life, effort, progress, and a thousand other things depend. It is indispensable to the acquisition and use of knowledge, to the ripening of character, to the accumulation of wealth, to the fulfilment of purpose, and the exercise of power. Without time—affording us a fair field for our energies, and creating continuous opportunities—we should all of us be helpless. In itself, and apart from the purpose and energy it calls forth, it can of course do nothing. It has neither will nor efficiency of its own. It is not a person endowed with intelligence, or invested with powers of compulsory control. But though its value to any of us be thus relative to the use we make of it, rather than absolute and uniform, it is impossible to over-estimate its worth. Time is money, because by the use of it, or in return for our use of it, we earn money; as, on the other hand, by the neglect of it we lose or fail to earn money. We cannot mechanically appraise its value or label it at a fixed sum. But every given portion of time is to us worth all that we can do or gain in it. To an artist it is worth a piece of statuary or a painting; to a poet the poem he conceives and writes in it; to an architect the design of a building. The time occupied by Holman Hunt in painting "The Light of the World" was to him worth the price for which that picture sold, the pleasure it has given to other people, the fame he achieved by it, and the increase of power which all conscientious work ensures. So in like manner the years in which Tennyson brooded over the problems

forced on his mind by the death of his friend, Arthur Hallam, and gave profound and musical expression to his thoughts on them in "In Memoriam," have a value proportioned to the worth of that immortal poem. The time in which a certain amount of knowledge can be gained is worth that knowledge and all to which it may lead. The time required for the formation of a virtuous and well-disciplined character is worth that character, and the sin of misusing such time can be measured only by what we have lost by our misuse.

Few of us, probably, have complete command over our time. We have to spend so many hours every day in a workshop or an office, behind a counter or in soliciting orders. We are servants, and have to obey our masters, or, if we are in a business of our own, have to exert ourselves to the utmost to ensure its success. The life of many of you is, perhaps, a life of drudgery. You are bound down to "the trivial round, the common task," and cannot roam at will over the broad fields of literature and science. Your prosaic surroundings make it difficult for you to soar into the realms of fancy and imagination, and even short swallow-flights of song are forbidden you. The exacting pressure of your daily toil leaves you with scanty opportunities of culture.

The fact must be recognised, though it need not be altogether deplored. Time spent in the fulfilment of duty, however lowly, is not lost. Fidelity to our calling, the fidelity which is inspired by the love of God, transfigures common things into sacred, and makes even of ordinary tasks an invaluable means of grace. The habits of submission, of perseverance, and of patient endurance will yield us many of the choicest fruits of culture, and give to our life a combined strength and beauty which on no other training ground it could win.

Still, this inevitable servitude, if so you call it, is a barrier to reading and study; it stands in the way of the systematic attainment of knowledge, and prevents the definite application which, on all hands, is admitted to be indispensable.

So be it. But in the busiest life there are generally spare moments, moments when the claims of business do not press upon us, before the day's work begins, or when the day's work is done. In some lives there are a good many such moments. Let them

not be idle and unoccupied, but used diligently and for a good purpose. A wise proverb bids us "take care of the pence and the pounds will take care of themselves." On the same principle, take care of the minutes and the hours, and the days and weeks will take care of themselves. Use the odds and ends of your time for reading and for the revising of what you have previously read. Do not waste them in mental vacancy or profitless amusement. By a little resolute effort you can extract from them more precious fruits than any that can be gathered from *Tit Bits* or from the most skilful collection of "Elegant Extracts." Spare moments wisely and conscientiously used will do more than fill your mind with a mob of ill-assorted ideas. They will put you in possession of facts and truths and principles which will fall into beautiful and symmetrical order, and prove the loyal servants of your mind and conscience and will.

It is a simple counsel to utter the word "attention." What can come of it? Much every way. Genius itself consists in the power of sustained attention. Sir Isaac Newton, with perhaps no less truth than modesty, avowed that his discoveries were due to his power of "keeping at it." He owed more to patient attention than to anything else. Sir William Hamilton evidently inclines to this opinion, and quotes the following authorities in favour of it:— Helvetius says, "Genius is nothing but a continued attention." Buffon says, "It is only a protracted patience." Cuvier, "In the exact sciences, at least, it is the patience of a sound intellect, when invincible, which truly constitutes genius." And Chesterfield has also observed that "the power of applying an attention, steady and undissipated, to a single object is the sure mark of a superior genius."

This is probably truer than most of us have realised, and it ought to lift from many minds a weight of discouragement, and supply a much-needed incentive.

Remember, too, what Longfellow has so aptly told us in one of those poems which is in its very simplicity sublime:—

" We have not wings, we cannot soar,  
 But we have feet to scale and climb  
 By slow degrees, by more and more,  
 'The cloudy summits of our time.



“The mighty pyramids of stone,  
That wedge-like cleave the desert airs,  
When nearer seen and better known,  
Are but gigantic flights of stairs.

“The distant mountains that uprear  
Their solid bastions to the skies  
Are crossed by pathways, that appear  
As we to higher levels rise.

“The heights by great men reached and kept,  
Were not attained by sudden flight ;  
But they, while their companions slept,  
Were toiling upward in the night.”

We have many instances of the power—intellectual and administrative power—which men have acquired through the wise use of their spare moments. Abraham Lincoln, when a lad, gained a thorough knowledge of arithmetic on winter evenings, after his hard day's work was done. He mastered the rules of grammar at odd moments, when keeping shop. He gained an insight into the principles and methods of law, and fitted himself for its profession when working as a surveyor. Douglas Jerrold—a very different type of man—when an apprentice, rose early every morning to study Latin, and devoted two or three hours to it every night. In this way also he learned the whole of Shakespeare, so that when he heard a quotation begun he could at any time finish it. The late Hugh Stowell Brown spent three years of his early life in the London and North-Western Railway works, at Wolverton. His evenings he gave mainly to the study of Greek, but during meal times and at intervals he was hard at work, and utilised his spare moments by writing Greek exercises on the side of a fire-box. Many of the finest hymns of the late Dr. Horatius Bonar were written on slips of paper in a railway carriage, and I lately heard a minister declare that many of the outlines of his sermons had been planned during railway journeys he had been compelled to take.

“Gather up the fragments that remain that nothing be lost.” Never be idle, let no moment be unused, and great will be your gain. We shall all be brought face to face with the question suggested by the title of a popular novel, “My Time, and what I've done with it,” and that not only in regard to religion and to

business, but no less in regard to knowledge and culture. What have you done with your time? *Diem perdidit* was the bitter and reproachful lament of the brave old Roman. Some men have to make the confession so frequently that the *diem* must be changed into *vitam* (the day into life). What *that* means, Rossetti's memorable and awful sonnet will tell you better than any words of mine:—

“The lost days of my life until to-day,  
 What were they, could I see them on the street  
 Lie as they fell? Would they be ears of wheat  
 Sown once for food, but trodden into clay?  
 Or golden coins squandered and still to pay?  
 Or drops of blood dabbling the guilty feet?  
 Or such spilt water as in dreams must cheat  
 The throats of men in hell athirst alway?  
 I do not see them here; but after death  
 God knows, I know, the faces I shall see;  
 Each one a murdered self, with low last breath—  
 ‘I am thyself, what hast thou done to me?’  
 And I, and I, thyself (lo! each one saith),  
 ‘And thou, thyself, to all eternity.’”

## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### THE NEW TESTAMENT DOCTRINE.—THE BAPTISM OF JESUS.

THE other burning question (ii.) connected with the baptism of John is, Are we to regard that baptism as equivalent to Christian baptism; or were the two baptisms so distinct that a Christian convert needed to be baptized into the name of Jesus, or into the name of the Triune God, though he might have been baptized by John? This question has been somewhat embittered by its connection with the Open and Close Communion controversy, but it ought to be investigated without any consideration of its possible bearing upon that.

The second of the two positions above defined is that taken by the Roman Catholic Church in common with most Patristic writers,\* and amongst Protestants it is adhered to by Socinians,

\* The Council of Trent anathematised anyone who shall say that John's baptism has the same efficacy as Christian baptism.

Arminians, and the majority, perhaps, of Open Communion Baptists. Thus, Robert Hall, in his "Terms of Communion" (Works, vol. 3, pp. 15-31) urges that essential differences subsist between John's baptism and Christ's baptism, and that, in the Christian Church, there were not a few persons who had never received Christian baptism at all. This last inference he draws, very strainedly, from an exceedingly innocent phrase in Rom. vi. 3: "As many of us as were baptized into Christ," &c. He even goes so far as to express the "deliberate opinion" that the apostles themselves and the one hundred and twenty disciples who assembled with them on the day of Pentecost were in this predicament. Hence he concludes that Christian baptism is not an absolute and indispensable pre-requisite for a person's admission to the communion of the Lord's Supper.

Roman Catholics, of course, take somewhat different ground. They say that John's baptism could not be equivalent to Christian baptism, because it made no recognition of the Trinity, and it was not accompanied by a reception of the Holy Ghost, as they hold Christian baptism always is accompanied now. Against this view, the Reformers, both Lutherans and Calvinists, asserted the perfect equivalence of these two forms of baptism, and denied that there was any need for those who had been baptized by John to receive Christian baptism in addition. All Strict or Close Communion Baptists hold the same view, and heartily accept Calvin's dictum in the matter, which is as follows:—

"It is very certain that the ministry of John was precisely the same as that which was afterwards committed to the apostles. . . The sameness of their doctrine shows their baptism to have been the same. . . . If any difference be sought for in the Word of God, the only difference that will be found is, that John baptized in the name of Him who was to come, the apostles in the name of Him who had already manifested Himself." (Instit., book iv., cap. xv., § 7.)

On general Scriptural grounds, this is scarcely the view which would commend itself to most thoughtful persons. John the Baptist himself made a somewhat emphatic distinction between his "baptism unto repentance" and that baptism "in the Holy Ghost and in fire" which the Christ was to introduce. (Matt. iii. 11.)

Our Lord spoke of John as inferior in privilege and status to the least member in the new Covenant Kingdom (Matt. xi. 11), and one can hardly imagine Paul as acceding without demur to the full purport of Calvin's assertion that his doctrine and the doctrine of John the Baptist were "precisely the same." But stronger than all these general objections is the positive fact that twelve men at Ephesus—who had all received John's baptism—were commanded by Paul to be "baptized into the name of the Lord Jesus." (Acts xix. 1-5.) It has indeed been strangely argued, even by Calvin, that the Greek of Acts xix. 5 does not imply that these men were baptized a second time by Paul; but this is the perversity and not the sobriety of exegesis; and, though an old-fashioned Strict Baptist may occasionally be heard reproducing it in these days, all acknowledged scholars of every modern school—including such staunch Baptists as Hackett, Hovey, and Strong—are clear in recognising the fact that for these Ephesian disciples John's baptism was not deemed equivalent to Christian baptism, and this by no less an authority than the Apostle Paul.

The difficulty is, perhaps, evaded rather than met by the explanation which the Baptist writers above-named offer as sufficient—viz., that these twelve men were regarded by Paul as unbaptized even from John's point of view. They had never heard of the Holy Ghost, and this showed that they did not understand John's doctrine; consequently his baptism had no meaning for them, and they needed to begin their discipleship over again from the first and lowest stage. Other disciples of John, who had intelligently apprehended his teaching concerning the Lamb of God and the Holy Spirit, had no such need, but could be taken as they were into the Christian Church. The case of Apollos is cited as proving this, for nothing is said of his baptism when he joined the Christians at Ephesus.

So stands the question now concerning John's baptism and its relation to Christian baptism. I cannot say that I feel satisfied with either solution that has been offered in regard to it; but, whether the Roman Catholic or the Reformer's answer be the right one, I do not see that the case of Open Communion stands or falls therewith. I should continue to be an Open Communionist even if I fully rallied to the opinion that John's baptism was

reckoned by the apostles as fully equivalent to Christian baptism, and I must confess that I am more and more inclined of late to this position, though I once went heartily with Robert Hall in all his counter-conclusions, and in the arguments by which he has defended these.

(2) Let us pass then to the second heading of our Biblical investigation concerning baptism—viz., the baptism of our Lord Himself, its meaning, and the inferences which we must draw from it in respect to our baptism. This topic will have all the more interest to us, because the Scripture narrative of this baptism is a favourite foundation and source of texts for our Baptist services.

Why did Jesus Christ go to John to be baptized? Why did He quietly but resolutely set aside the Baptist's natural objection; and how are we to understand his assertion that "thus it becometh us"—*i.e.*, not Christ alone, but all those with whom Christ graciously associates Himself—"thus it becometh us to fulfil all righteousness"? These questions have occupied thoughtful Christians in all ages, and many have been the answers given to them. A large proportion of these answers can be recognised as just so far as they go; and they can be combined with, and subordinated to, what is clearly the truest and the deepest of all. Baptism was the initiation into His Messianic work, which God had appointed to Jesus, and through which He was to be made manifest as "the Christ." All members of the human race—Gentiles and Jews, Pharisees and Publicans—were called upon by John to submit themselves to baptism, as the needful preparation for citizenship in the "Kingdom of God," which was at hand. Jesus Christ, as a true Man, the "Captain" or Leader (*ἀρχηγός*) (Heb. ii. 10, 11) of our salvation, discerned a fitness in his own submission also to the rite. He who was to open the Kingdom to the meek, the poor in spirit, and to none others, felt it not only fitting, but necessary, that He should Himself bow beneath the ordinance by which these prepared souls were discriminated from the multitude that would still remain outside when the doors of the Kingdom were set wide. Our Lord's baptism was the public sign and attestation of His absolute obedience to His Father's will, His acceptance of the task of mediation and

redemption which only "the Man Christ Jesus" could accomplish. And it is in this feature of the act that Christ's baptism becomes so exemplary and so imperative in respect to our individual baptism. A Christian profession is nothing unless it implies the absolute and unreserved submission of the human will to God. We yield ourselves to God to do His will henceforth without question or explanation as to whither that will may lead us. And baptism is to us the seal of that surrender, as it was to Christ. It becometh us, as it became Him, to declare ourselves fulfillers of all the rights, that is, all the holy and perfect will, of Him who hath called us into His Kingdom.

But, then, this will of God in its entirety, concerning Christ, and also concerning each one of us, divides itself into many particular aspects; and baptism sets forth, not only the perfect obedience of the Redeemer and of His redeemed, but also not a few of these specific details in the course by which He and they are brought together to the goal. John's baptism involved a confession of sin on the part of the baptized, and was administered with a view to a remission of that sin (*εἰς ἄφεσιν ἁμαρτιῶν*, Mark i. 4, 5). One of the great difficulties which have always struck devout readers of the Gospel narrative is to understand the fitness of such a rite in the case of Jesus Christ, in whom was no sin. Now here comes in a view of our Saviour's baptism which is often put first and foremost, or even offered as the sole explanation, which it is not, though it is a real and important explanation of the problem, "Why was Christ baptized?" Though sinless Himself, our Lord accepted a full solidarity—*i.e.*, community of state and interests—with our sinful race. Guilt, or liability to punishment, was inseparable from that community. As a true man, the representative of all humanity, Christ could not but confess our guilt in His baptism, though He knew nothing of our depravity. Then baptism symbolised the doing away of sin; its purification from the soul of that penitent who declared his faith in the real Purifier who was to come; and Christ, in His baptism, looked forward to the actual submergence of His soul in death, by which this purification of all sin was to be made available for every believer in Him. His baptism was the pledge, the foreshadowing, and even the real beginning of His

death; for all the years of His ministry were a part of His painful self-humiliation to the death of the cross. He spoke of His final agony as the baptism with which He still had to be baptized (Luke xii. 50), and there can be very little doubt that His disciple John couples in like manner the baptism and the crucifixion as the initial and final points of one and the same redemptive act, to which witness is borne by the Holy Spirit, for every one who believes on the Son of God. "This," says John, in his 1st Epistle (v. 6), "is He that came through water and blood, Jesus the Christ; not in the water only, but in the water and in the blood: and it is the Spirit who bears witness."

Our Lord's baptism, then, pointed forward designedly to His death and His resurrection, just as our baptism points backward to the same graciously connected facts, in which we are made partakers so as to lay hold upon their results, even as Christ was made a partaker in our sinful state, for which death was the inevitable wage. All the well-known references of Paul to baptism in Rom. vi. 3-5, Col. ii. 11-15, and elsewhere, are founded upon this symbolic idea in the ordinance. The ideal oneness of Christ with all mankind in its ruin and need of redemption, the actual oneness of all, justified believers with Christ as their saving Head (Eph. v. 23): these two wondrous mysteries lie hidden in the Saviour's acceptance of a rite in which we are charged and privileged to follow Him. Thus it was becoming to Him, and thus it is binding upon us, to fulfil all righteousness, to die—like Him—"unto sin once," that the life which we are living we may live unto God.

The passage which I have just cited from Rom. vi. 10, 11 throws a clear light upon what is often considered a very obscure expression in 1 Tim. iii. 16, where it is said of our Lord that "He was manifested in flesh, justified" (*ἐδικαιώθη*) "in the Spirit." Now, in Rom. vi. 7, Paul says: "He who died hath been justified" (*σεδικάιωται*) "from sin"; and he immediately explains himself by the words above referred to. "The death that He died, He died unto sin once, but the life which He lives He lives to God. So also reckon ye yourselves dead . . . and (yet) alive in Christ Jesus." Commentators on the passage in Timothy have repeatedly felt that it must somehow allude

to our Saviour's baptism, when the Holy Spirit descended from heaven upon Him and clothed Him with His Messianic office. But not every commentator who has thus instinctively caught the allusion has also seen the close connection between our Saviour's baptism and our Saviour's death, or has pointed out how, in the two taken together, both He was "justified" as our Head, and we were justified in the fellowship of His death and of His resurrection. (Cf. Rom. i. 4, iv. 23, 24.)

We may then sum up the meaning of our Lord's baptism, as it concerned Himself, as lying (1) in its expression of His perfect obedience to the Father who had appointed this ordinance as the introduction into the New Dispensation whereof Christ was Mediator; (2) in its confession of His solidarity with our sinful race; (3) in its consecration of His soul to that sacrificial death by which sin was to be for ever put away; (4) in its pledge of His body—the Church—to a new life of holiness, after the pattern of His resurrection; (5) lastly, Christ's baptism was the occasion and channel of God's own public attestation of His Incarnate Son as the world's anointed Prophet, Priest, and King, and as such, the only door through which our Lord could enter upon His redemptive work. It will be easy for you to draw the correspondences and inferences that flow from this view of the Master's act, and that we can apply to ourselves, when we are "baptized into Christ," that "the anointing" which He received from the Holy One may "abide" in us according as we abide in Him. (1 John ii. 20-27.)

Professor Godet, in his "New Testament Studies," has embodied most of this exposition in his remarks upon our Lord's baptism; but, with him, the reality of Jesus Christ's humanity stands out most prominently in this scene of the Great Biography. What I prefer to see foremost in it is Christ's self-consecration as the God-Man to His Messianic work. But Godet's remarks are so suggestive and beautiful from his point of view that I am glad to refer to them as the conclusion of this topic, and of this lecture. ("New Testament Studies," "Jesus Christ," pp. 94-97.)

*The late T. G. ROOKE, B.A.*

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## CO-OPERATION BETWEEN BAPTISTS AND CONGREGATIONALISTS.

BY REV. F. EDWARDS, B.A.

SOME little time ago the Essex Congregational and Baptist Unions held a series of united meetings at Colchester, when the Rev. F. Edwards, B.A., of Harlow, delivered a presidential address of great interest. At the request of various friends, we reproduce part of this address, both as a contribution to the discussion on the "Reunion of the Churches," and as indicating methods of practical co-operation. It is well that these questions should be considered fully and frankly from every point of view. After his introductory remarks Mr. Edwards, continued :—

By the kindness of Colchester we are here to-day. What mark shall we leave behind? What token shall our visit be remembered by? I take it that we shall all be abundantly rewarded if we can in any way contribute to the united work of the two bodies we represent, especially in the great enterprise we are mutually pledged to—the evangelisation of the world. It may be that if I had wider knowledge and deeper faith, I might anticipate a union that would be more comprehensive than the one I venture to look forward to. The dream of Grindelwald is one that has never made me happy even in my sleep. I deplore as much as anyone can the divisions that exist amongst us, even though I know that, when kept within Christian bounds, they may be overruled for much good.

Government by parties has its advantages, though even they may be carried too far. I do not suppose that one ecclesiastical organisation or one theological creed will ever satisfy even those who are loyal to the Lord Jesus. There are those who can seriously discuss the relative antiquity of the Scotch and English Churches in the same way as there are those who can find infinite delight in the subtleties of the Athanasian Creed, in the same way as there are many others who can only venture to say what they think the Bible teaches, when they have learnt what Church Councils and the Catholic teaching have said and been. For my part I can get up no enthusiasm upon these points. It would be

no comfort to me to be able to trace my orders in an unbroken line, without an unworthy or shaky link, right up to Peter himself. I believe the Lord Jesus is as much alive to-day as He was when He gave the keys to Peter, and I believe that as Head of His Church He is still doing His own work. I would rather take my orders direct from Him, and am content when I see their validity established in the men whose hearts I have been honoured to influence and whose lives it has been my privilege to Christianise.

And, in the same way, it is no joy to me to know that the Church I belong to is hoary with historical antiquity. The charter of our independency is that where two or three are gathered in His name, the Lord Himself is in the midst of them. It is enough for me that I am with my Lord and that my Lord is with me, even though the Church to which I and my fellow-believers belong is one that history can find no name for. And as to the authoritative teaching of antiquity, and my being bound to find out what the so-called Church has taught about the Word of God, before I venture to give heed to what I believe its teachings to be, I cannot be held in such bondage. I believe that to-day the Spirit is taking of the things of Jesus and showing them unto us. The early disciples had no monopoly of blessings. If the Spirit makes the Word of God say to me what nobody else has ever heard it say, with reverence, but without trembling, I keep on listening, and quietly say, "Speak, Lord, Thy servant heareth." I would as soon have an infallible Pope as I would believe an infallible council or in infallible churches.

I know there are many to whom these questions appear vital, and I have no wish to interfere with their liberty. To me their liberty would be bondage. They must go their own way, and I must be content to go mine. We cannot all think alike, and we cannot all worship alike. Recognising this fact, I cannot take part with those who are agitating for the disappearance of the many churches, and thinking that it would be heaven upon earth if this could be attained. I can have no sympathy with the man who, believing he is right, murmurs at the isolation that right brings. I should wish to be in sympathy with everyone, and in communion with everyone who is in communion with Christ. I confess, however, that I have no desire to receive the Lord's

Supper from the hands of his Grace the Archbishop of Canterbury as long as he would refuse to receive it from mine. I should not feel that the Millennium had come, and that I could say, "Lord, now lettest thou Thy servant depart in peace," if I could preach in a pulpit of the Church of England or even in that of Rome. I am content with the gatherings we have when we meet to declare the Lord's death till He comes, and I am satisfied to be a teacher of men who are more anxious to be led into the understanding of the right way of the Lord than to be considered orthodox and to be walking on the lines of the Church's teachings.

I know that any talk about the union of the churches must be to a great extent a work of supererogation. We cannot talk about what is desirable or about what would be pleasant and nice, but we must confine ourselves to what is possible and practicable. When looked at in this light the question changes its character. The truth is, the Episcopal Church does not care for the union we talk of, and will have none of it. To us there is another side; it is not what we will or will not do that we have to consider, but rather what we may or may not do. If the Church of England takes the ground that she will not have communion with us, we must take the ground that we cannot have union with her. It is not the fact that it is the Established Church that keeps us apart. Destroy the Establishment and our difficulty remains where it was. The battle of the Puritans would have to be fought over again. As soon as the political difficulty ceases, the doctrinal becomes stronger. As long as what we all understand as sacerdotalism is in the Church, communion with it is impossible. The Crown rights of the Lord Jesus are more imperilled by this assumption than by the control of the State over its so-called temporalities. Believers as we are in the priesthood of all Christians, we can recognise no special priesthood in the ministers of the Lord Jesus, and to us the virtue of the sacraments comes not from the medium through which they are received, but from the real presence of Him who still meets His people in His own appointed way.

And with another branch of the Church I doubt the possibility of union. I suppose most of us are democrats, and, as we

recognise the power of the people in the State, we can never consent that their rights and privileges shall be curtailed in the Church. The case for union, however, is far different when we confine it to the two bodies which meet here to-day, upon terms of brotherhood and equality. In government and in belief we are one, and the question of baptism is the only one that gives rise to any difference of opinion. It is generally trifles that divide and disturb men in the ordinary relationships of life; but surely if we tried to do it, or were anxious to do it, this question of baptism, important as it is, need not be a question that leads to strife and division.

If I may be allowed to do so, I will speak for a moment as a Baptist. If a man baptizes, or if any Baptist brother insists upon it, sprinkles an infant, what then? I will tell you how I regard it. To begin with, I pride myself that I know more about Greek than he does, and I am sure, if he knew as much about Greek as I do, he would not reduce the quantity of the water. And then, leaving the Greek, I wonder still more that he can get away from the fact that the first baptized people were all believers. And then I feel inclined to tell him what I once heard Mr. Lynch say, that with a score of lexicons and as many grammars nobody could get infant baptism out of the New Testament, and that the only logic that can give countenance to it is the logic of the heart and not of the head. I may say all that to a man who baptizes an infant, but I have not said all that I ought to say. I would change his practice if I could, but his motive I would leave enshrined on the holy of holies of his heart and my own. Here is a man who believes that God is the Father of his child, that Jesus is the Redeemer of that child, and that the Holy Spirit will, through the redemption of Christ, lead His child into sonship with the Father. Into that faith he baptizes his child, and he believes that he is pleasing and serving his Lord in so doing. Well, he and I believe in the same Lord, and I am glad to see a man baptize a child, or do any mortal thing, as an act of faith in the Lord Jesus, and of loyalty to His authority and right. Let the motive that leads to this baptism be operative over the man's whole life, until every part of it be filled with acts of devotion to the Lord, he is all right. Talk about being separated from a man like that, we are

not divided—we are one, one in our devotion to the supremacy of our common Lord.

If I may be allowed to do so for a moment, I would like to take the place of the Pædobaptist, and speak as if I were one. I see a man baptize, or, if I must put it so, dip or immerse a believer, and he is loud in his declaration that this is baptism, and that this is the only Christian baptism. Well, I cannot find it in my heart to quarrel with him, I think he is a bit too literal, and that it would be better for him if he had more of the spirit of the New Testament, even if he had less of the letter. I think he is a little forgetful of the liberty that has been given by the Lord to two or three of His disciples to meet in His name, and of the possible outcome that may result from His fulfilling His promise that He will be with him. I think he makes a little too much of what he looks on as the inviolability of a positive command, and a little inconsistent in changing the New Testament kiss of charity for the colder English salutation, and refusing to adapt himself in other respects to altered circumstances and changed climates. I may think all this, and perhaps more; but yet here is a man who deliberately sets aside the prevailing customs of the Universal Church for eighteen centuries, and prefers to go back to primitive times, and says he would rather be wrong with those he believes to be right, and stand alone and take his orders direct from his Lord, than yield to the teaching and customs of any council or any church. And he does this not to maintain any whim or fancy, but simply because, as he thinks, he is pleasing the Lord who bought him with His blood. I cannot find it in my heart to be angry with the man. If he will do this for Christ there is nothing he will stick at. I join hands with him and say, "Friend, we are following the same Lord. You keep near to Him; I, too, will try to do the same. He will teach us His way—we shall understand Him by and by." The practice of each is but the expression of consecration to the Lord. Have we learnt the lesson of the old words, "He that eateth, eateth unto the Lord, for he giveth God thanks. He that eateth not unto the Lord, he eateth not and giveth God thanks"? Christ is in His own place with them both, and that is all we have any right to contend for.

I suppose we are all weary of the divisions that exist amongst

us, and of the feeling that sometimes seems to gain expression that unless our Church is represented in a neighbourhood, that neighbourhood suffers loss. Of course, if we did not believe that we are more right than others, no one of us would stay in the communion to which he is attached. That is one thing; but the overcrowding of the churches in limited areas, and amidst a scanty population, is an evil to be deplored. I know of one parish in Essex, with a population of little over 2,000, where there are eight places of worship, the eighth being added a short time ago by some people more anxious for denominationalism than for Christianity.

We ought not to forget that the increase of any denomination is not necessarily an extension of the Kingdom of Christ. In truth, we may extend denominationalism at the expense of that Kingdom. We render the chance of salvation to some men less by the multiplication of churches. I can conceive of the possibility of a man reaching heaven and finding a home in it who has never heard of John Wesley or the Baptists, and is ignorant even of the most elementary principles of Congregationalism. When we go where there is no room for us, or where there is no chance of our success, except at the expense of those who are already doing Christian work, we are false to our Lord. I heard one justification of such action on the ground that it was a free country, and we could do as we liked. A more diabolical justification of a wicked action it was never my misfortune to hear. Do as we like! Yes, we can, if we are still unregenerate and are our own masters, and have never subjected ourselves to Christ, but not if we are His. He as often enjoins silence as speech, and often when we would fain go forth to public work, He tells us that He has a quiet work for us to do in our own homes.

It is useless to do more than protest against this evil; we are powerless to stop it. We can, however, as far as the two bodies of Congregationalists are concerned, wipe our hands clean of the disgrace and shame. It may be that Christ Church, Westminster, has set us an example which will be widely copied. There must be giving and taking on both sides. It is no use to say we can be one—as some Baptists say—you can come over to us and effect the union. Not in that way will it come about, and perhaps the true solution of the difficulty will be that neither the baptism of

the believer nor the baptism of the infant shall be administered in the usual place of worship. I have never heard that there was a baptistery in any place of worship in the first century of the Christian Church, and I have heard that later on there was a baptistery adjoining the chapel, though not in it. The Jordan did not run through the upper room where the hundred-and-twenty gathered together. And as to the necessity of baptisms being performed before large audiences, I do not know that there were many, if any, spectators looking on when Philip baptized the eunuch; and both sides will find that they are helped when the presence that shall be most desired and most welcomed when the act is performed is the presence of the Lord Himself. You have raised the character of the ordinance when you have made it an act of worship, and when, as in our devotions, we are content to be away from the crowd.

It may be that there are legal difficulties and hindrances in the way of our fusion at home. These hindrances are not insuperable. The law that makes can unmake. If new schemes for the administration of our charities can be established, there is no legal difficulty that cannot be legally removed in the way of our union. When we are ready the thing will be done. I think we may pledge ourselves to this, that we will create no more of these abominations, and that, wherever practicable, we will bring existing ones to an end.

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### A WINTRY DAY.

GREY, sullen, and bleak was the dawn ;  
Stark naked trees shook ;  
While sheep, kine, and birds shrunk, affrayed  
By day's boding look.

At noon winding snow-sheets swept down,  
With all-swathing rush ;  
And muffled the noise of the world,  
To funeral hush.

Storm past, the red sunset, no cloud  
Emblazons or mars ;  
Then crystals, bestrewing our ways,  
Blink back at the stars.

GEO. HAWKER.

**SUNDAY MORNINGS WITH THE CHILDREN.****II.—MAKING A MOCK OF SIN.**

**T**HERE are few words which we hear more frequently than the word sin. We meet with it again and again in the Bible. We hear it from the lips of our ministers and teachers and parents, and they all speak of it as if it were something very dreadful. Sin is the source of all our misery, the cause of sorrow, unhappiness, and remorse. It is a disease which leads to death ; it is like the darkness which conceals the sun and the stars from our sight ; it is a blight and a curse upon life ; it provokes the displeasure and anger of God ; it brings after it anguish and distress ; it shuts men out of heaven and sends them to hell.

Now anything which can do this must be unutterably dreadful. What, then, is sin ? It is the selfishness which leads us to prefer our own way to God's ; it is the rebellion which rejects God's authority and disobeys His commandments ; it is lawlessness and transgression ; a turning away from the good and a delight in evil. It is a self-seeking, self-pleasing, self-indulgent spirit, which tells us that, when we can, we may do what we like, whether God has forbidden it or not. All that we need care for is our own pleasure. And though that may sometimes seem to be a very harmless principle, it leads to all manner of evil, to lying and swearing, to dishonesty and drunkenness, to craft and cruelty. Yes, sin is the germ of all evil.

Some people make light of sin. They speak as if it were not so wrong after all, as if there were no real harm in it, and it could not bring desolation and woe. Such ideas are set down as old wives' fables, and are scorned as nonsense. These people treat it as a mere surface trouble—a sort of accident, which results from unfavourable circumstances, and not from the faithlessness and evil of the heart. They imagine that they can leave it off at any time, can cast it away like a worn-out coat, and will not admit that it is the master of men, and makes them its slaves ; a hard and cruel despot, who holds his victims in a grip from which they cannot shake themselves free. They laugh at the idea that the Ethiopian, or any other African negro, can sooner change his skin and become white than the men who are accustomed to do evil can learn to do well. And they also think that we make too much to do about the forgiveness of sin. They can see no difficulty in the way of it. A kind and merciful God will, so they say, forgive it any time.

It is easy to make a mock at sin, but they are "fools" who do it, and you, dear children, should not be like them. Have nothing to do with sin, but pray God to keep you from it, for you cannot keep yourself from it, and ask Him to give you His Holy Spirit to make you true and good. Before sin could be forgiven, Jesus Christ, the Son of God, had to die for us. He bore our sins, became a sacrifice, and suffered as a curse for them, so that God forgives us for



His sake. If we repent and believe on Jesus Christ—but only then—we shall be saved from sin, and those who remember that will never make a mock at it.

Then, again, people often make light of sin, and are not careful to avoid it from a mistaken idea that if they repent and are forgiven their sin will not again trouble them, and that they will be as blithe, as buoyant, and as joyous as if it had never been committed. God's mercy is indeed wonderful, and the man who is made one with Christ, however guilty he has been, cannot be a stranger to the joy of God's salvation. But we ought to remember that, while God has promised pardon to the penitent, He has nowhere promised penitence to men who are bent upon sin and who sin wilfully or against the light. To sin deliberately is, in fact, to court impenitence and hardness of heart. Then if repentance ever should come after such sin, it will come with sorrow and anguish, and after we are truly penitent we shall have a keener sorrow for our wrong-doing, and shall loathe ourselves more utterly than we did before (Ezekiel xxxvi. 31). The memory of sin is always distressing to a godly man, and in many instances the scar remains. This truth is strikingly expressed in a poem said to have been written by a convict in the Joliet (Ill.) Penitentiary :—

“ I walked through the woodland meadow,  
Where the sweet thrushes sing,  
And I found on a bed of mosses  
A bird with a broken wing.  
I healed each wound, and each morning  
It sang its old sweet strain ;  
But the bird with its broken pinion  
Never soared so high again.

“ I found a young life broken  
By sin's seductive art,  
And, touched with a Christ-like pity,  
I took him to my heart.  
He lived with a noble purpose,  
And struggled not in vain ;  
But the life that sin had stricken  
Never soared so high again.

“ But the bird with the broken pinion  
Kept another from the snare,  
And the life that sin had stricken  
Raised another from desj air.  
Each loss had its compensation,  
There is healing for every pain ;  
But the bird with the broken pinion  
Never soars so high again.”

A. C. M.

## NOTES AND COMMENTS.

PUBLIC PRAYER.—No part of our ordinary worship should receive more careful and devout attention than the prayers. In the sermon we speak to men on behalf of God; in the prayers we speak to God on behalf of men. The minister is the spokesman or representative of the people, giving voice to their needs and aspirations rather than expressing his own. The exercise is one which calls for preparation both of mind and heart. The highest qualifications for it can be acquired only by continual communion with God. The secret place of the Most High is the only ground on which a man can be adequately trained for this high service. We lately heard it stated by one of our ablest preachers that the prayers are the weak place in our Nonconformist services, and that place was said to be so weak as to be a source of danger. It is not universally so. It often used to be remarked that Mr. Spurgeon's prayers were more wonderful than his sermons. The worshippers at Union Chapel, Manchester, constantly feel as if they were never brought so near to God, and never so fully understood themselves, as during the prayers of Dr. Maclaren. And so it is in other cases we could name. But perhaps these exceptions do but prove the rule. In the recently published "Autobiography of the late Dr. Donald Fraser" there is a significant paragraph on this point which we venture to transcribe:—"The prayers offered by Dr. Candlish in public service have been much lauded, and they certainly were remarkable effusions of a powerful and somewhat peculiar mind. But they seemed to me to be Dr. Candlish's prayers, and not such as a congregation of devout hearts would be at all likely to utter. On the difficulty of common prayer produced by an individual minister afresh at every service, I have pondered long, and cannot satisfy myself. The majority of ministers of the Word in our non-liturgical churches are really incapable of such a feat. They offer up prayers with almost as much repetition as attaches to a liturgy, and with very much less propriety and accuracy of expression; or they produce reasoned and didactic prayers—what I once heard well stigmatised as 'sermons in the vocative case'; or worst of all, they make prayers of studied eloquence with fine phrases and ambitious metaphors, which attract attention to themselves instead of indicating a holy awe before the Lord. I have known but very few who could pray extemporaneously 'common prayer'—*i.e.*, prayer in which the congregation of the faithful may properly and fervently unite." We do not believe that the remedy will be found in the adoption of a liturgy, nor are "written prayers"—prayers read from a MS.—to be commended. There should, however, be careful and conscientious preparation for this, as for every other part of the service.

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RELIGIOUS TEACHING IN PUBLIC SCHOOLS.—At the recent Conference of Head Masters of Public Schools this question was brought forward at the request of the Archbishop of Canterbury. Resolutions were sub-

mitted, though no votes were taken on them, to the effect that there should be more definite instruction in Church History and the Prayer Book as well as in the Bible, and that these should be taught, not critically, but *doctrinally*—*i.e.*, in accordance with the views of the dominant Church. It is gratifying to know that had the resolutions been pressed to a division they would have been hopelessly lost. Dr. Welldon, the Head Master of Harrow, spoke strongly against them, protested against making a marked distinction between the sons of Church parents and others, and thought that all such differences should be minimised. He contended that the ancient public schools were the property of the nation as well as of the Church. It need occasion no surprise that our contemporary, the *Church Times*, cannot compliment the head masters on the way in which they dealt with the question. Dr. Welldon is told that his argument “savours of disloyalty to the Church.” “It may be affirmed, without fear of contradiction, that the public schools of England were founded as Church schools.” (That surely is the whole point in dispute.) In a later issue the charge is reiterated. “Under cover of Mr. Welldon’s dictum, that the public schools should be administered in a national rather than an ecclesiastical spirit, lurks the possibility of a disloyal, we might say immoral, position.” There is this excuse for these alarmed and angry Churchmen, that until recently these schools have been administered almost entirely in their interests, and even yet they can glory in the fact that “ample scholarship” would have no chance in an application for a head mastership against “the white tie of a clerical rival.” Nonconformists should keep their eyes open and insist on the full and unfettered application of principles which have been repeatedly acknowledged by the Legislature. Much still remains to be done. How far it is wise to send Nonconformist children to schools where the Church influence, apart from direct teaching, is so strong is another question. We know of not a few cases in which the result has been the reverse of what it should have been, and much danger is to be apprehended on this ground.

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THE HOME SECRETARY AND THE CEMETERIES QUESTION.—Mr. Asquith’s action in threatening the Burial Board of Plaistow with a *mandamus* if they do not apply for consecration has not unnaturally surprised the Nonconformist supporters of the Government and delighted its opponents. There can, we presume, be no doubt that Mr. Asquith is “within his rights” in taking this course, but it is equally certain that he was not compelled to take it. He is taking a more conservative view of his duty than his Conservative predecessor. There are cases in which, by friendly arrangement, consecration, in the technical sense, has been dispensed with, so that Churchmen and Nonconformists are placed on precisely the same footing. It may be that there are circumstances in this case of a peculiar and exceptional kind, of which the general public are ignorant. But, if so, they ought to have been stated. It is also evident that the Burial Laws need further amendment, and, on this ground, we are glad that Mr. Asquith has arranged to receive a deputation on the question. The

present Government would never have been placed in power apart from the votes of Nonconformists, and it ought to be made clear that we will no longer allow questions which are vital to our interests to be shelved. This question is not perhaps of foremost importance, but so-called consecration ensures that the ground set apart shall always be used as a Church of England burial place, and that the fees of incumbents and other parish officials shall be secured to them after the closing of the parish churchyard even in cases where they render no service. In regard, not only to this question, but to Disestablishment in Wales and Scotland, the freeing of education from clerical control, and the universal establishment of Board schools, we trust that our Nonconformist leaders will take a firm and uncompromising attitude.

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THE SCOTTISH CHURCH SOCIETY.—At the last meeting of the Glasgow Established Presbytery, a proposal was submitted, but ultimately withdrawn, to overture the General Assembly to take into consideration the objects of this Society, on the ground that its restatements of several doctrines are expressed in vague and ambiguous terms, have an unsettling tendency, and may be detrimental to the highest interests of the Church. We fully agree with the proposer of this overture in his estimate of the Society, and of the mischief it is likely to work, but we doubt whether as yet the Assembly can interfere to any good purpose. It is encouraging to know that the Society has laid but a slight hold of the Church generally, and that in the large Presbytery of Glasgow it has but three members. The *Glasgow Herald* practically endorses the view expressed by the writer of the article in our December number as to the Romeward tendency of the Society. "Nothing can be more certain, however, than that the formation of the Society and the statement of its objects have given a shock to the ordinary Protestant mind. A strong suspicion exists among sturdy Presbyterians that the path proposed leads to Anglicanism—perhaps to worse; and the apprehension that has arisen will not be dissipated by the skilful and eloquent apology offered by Dr. Macleod (of Govan), in his Presbytery." Dr. Macleod, in his defence, fully justified the protests of his critics. For one thing, his plea that the objects of the Society are "entirely within the constitutional liberties of the Church of Scotland" will suggest to many the existence of a desire to go to the utmost point of those liberties, and the same may be said of his affirmation that it was their desire to raise the Presbyterian worship in all possible respects to the highest level consistent with the doctrine of their own Church. This is very like venturing as near the edge of the precipice as you can, and undoubtedly contemplates a departure from Presbyterian "use and wont."

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THE CHURCH AND THE MINISTRY.—Few of our readers will be disposed to find fault with "the consistent affirmation of the Divine basis, the supernatural life and heavenly calling of the Church." In our view, also, the Church is a Divine, not a human, institution; but this involves no such consequences as these semi-sacerdotalists would infer. The historic continuity of the Church

is an undoubted fact, but that continuity does not depend on, nor can it be identified with, a so-called ministerial succession. Dr. Macleod's contention that there has been such a succession since the time the Lord Jesus Christ, breathing on His Apostles, said, "Receive ye the Holy Ghost," would come more naturally from the lips of Romanists and Anglicans. The question of valid ordination is based on other grounds. The doctrine of the Confession is that Presbyters should be appointed by the imposition of hands of Presbyters, and that they alone should receive the commission to preach the Word and administer the Sacraments. Such is not our belief. If it were, we should see in it the germ of sacerdotalism. We are surprised that none of the speeches in the Presbytery alluded to the jubilation of Anglo-Catholic writers over this movement. They see in it a distinct approach to their own position, and have no doubt as to its goal. Dr. Macleod deprecated the idea that he and his coadjutors were aiming to Anglicise the Scotch Church, though he admitted that the time might come when they would have to consider the relations between Presbyterianism and the Episcopacy. What solution will be proposed by Anglicans is not doubtful. Within a few hours of the meeting of the Glasgow Presbytery the *Church Times* contained the following, which speaks for itself:—"Presbyterianism made an entire break with the preceding Catholic Church. Its tenets were embodied in the 'Formulary of Faith' composed by John Knox in 1560, which was approved by the Scotch Parliament, and ratified in 1567. This, again, was finally settled by an Act of the Scotch Senate, 1696, and this was afterwards secured by the Treaty of Union with England in 1707. The present Presbyterian ministry has no history at all before 1567. Presbyterianism was established in England by Act of Parliament in 1647, and the clergy ejected; but, at the Restoration in 1660, the Act was repealed, the clergy were reinstated in their livings, and the old Episcopacy continued on in its regular succession."

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THE EFFICACY OF THE SACRAMENTS.—Dr. Macleod undoubtedly scored a point when he expressed his astonishment at men coming forward with charges of conspiracy, &c., because they heard the phrase, "The efficacy of the sacraments." Such men scouted a phrase contained in the Confession of Faith. He would like them to put their belief into plain words, and see how it squared with the standards of the Church. This is not the first time such an assertion has been made. We remember an excited controversy more than thirty years ago (during the Tricentenary of the Reformation in Scotland, 1860), in which Dr. William Anderson avowed that "our reforming ancestors imported from Rome not a little of the doctrine of the mysterious, mystical power of the sacraments as administered by the Romish priesthood," and in proof he referred, *inter alia*, to the deliverance of the Westminster Divines on the subject of baptism, adding, "I have never seen nor heard a satisfactory attempt to vindicate that deliverance from the charge of teaching baptismal regeneration." An attempt was forthwith made by Dr. William Cunningham; but it was no more satisfactory than others had been. It freed the Reformers from

the charge of teaching baptismal regeneration on the singular ground—singular, *i.e.*, for Pædobaptists—that this description of baptism is supposed to apply to all who have been baptized, whereas it applies only to those who ought to be baptised, and “who are possessed of the necessary qualifications or preparation for baptism, and who are able to ascertain this.” Where this would land our friends we need not say. “It has always,” says Dr. Cunningham, “been a fundamental principle in the theology of Protestants that the sacraments were instituted and intended for believers, and produce their appropriate beneficial effects only through the faith which must have previously existed, and which is expressed and exercised in the act of partaking of them.” The disregard of this principle involves the Confession “in confusion, absurdity, and inconsistency”! Its statements have in view only “adult baptism.” It is impossible to deny that “the general description, which the Shorter Catechism gives of a sacrament, teaches by plain implication that the sacraments are intended only for believers.” Infant baptism is regarded as “a peculiar, subordinate, supplemental, exceptional thing.” No Baptist could speak more strongly or explicitly on this point. We could wish for no more thorough vindication of our position. Infant baptism must either be given up, or men like Dr. Macleod can defend their belief in the efficacy of sacraments, as applied to infants, on the ground of the teaching of the Confession and Shorter Catechism, and so propagate what Dr. Cunningham described “as one of the most successful delusions which Satan employs for ruining men’s souls.” For our part we believe there is no safe standing-ground other than a rigid adherence to the precepts of Christ and His Apostles, and the practices growing out of them.

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## REVIEWS.

**OLD TESTAMENT THEOLOGY.** The Religion of Revelation in its Pre-Christian Stage of Development. By Dr. Hermann Schultz. Translated from the fourth German edition by the Rev. J. A. Paterson, M.A., Oxon, Professor of Hebrew and Old Testament Literature in the United Presbyterian College, Edinburgh. In two vols. Edinburgh: T. & T. Clark. 1892.

A WORK on Biblical theology, translated and introduced to English readers by a professor of the United Presbyterian College, is not likely to be overlooked by the members of Evangelical churches. Professor Paterson tells us that Dr. Schultz “stands high in the esteem of all parties, and it is thought by many that he has succeeded in discovering the *via media* between the positions of Biblical scholars like Delitzsch on the one hand and Stade on the other.” This surely is a distinguished honour. Our perusal of the two volumes, which are by no means light reading, and a careful testing of them at crucial points, amply convince us of the author’s scholarship and the value of his researches. Whether he has actually achieved the success which is attributed to him is another matter, and a matter on which opinion will be strongly divided.

Although he does not belong to the purely naturalistic school, and, indeed, contends stoutly for the reality of a Divine revelation, he accepts as inevitable the main results of modern criticism as to the date, the sources, and the structure of the books of the Old Testament. He evidently thinks that we have no firm historic footing until the time of Moses. The early chapters of Genesis make—as he supposes—large use of legend and myth, nor does this surprise him, as “the revelation myth is the most appropriate of all dresses in which to present the true religion.” Abraham is possibly historical. The personality of the great lawgiver is unquestioned. “With the exception of Jesus, Moses is the most important personality of whom we have really trustworthy information.” The Decalogue, though Mosaic in spirit, was not so in form or in actual authorship, though “it goes sorely against the grain to give up” this authorship. So on the late date of the Mosaic code, the composite character of the Pentateuch, and other points, Dr. Schultz accepts without demur the results which modern criticism claims to have established. He has thus made concessions in which many of us cannot follow him, and surrenders what he ought to have retained. It is, however, as a scientific examination of the contents of Scripture, and an attempt to determine their precise significance, that the work has its highest value. There are two main divisions in the inquiry : (1) the development of religion and morals in Israel down to the founding of the Asmonæan State, an historical sketch ; (2) Israel’s consciousness of salvation and religious view of the world, the product of the religious history of the people. Under the religious view of the world we have, of course, the doctrine of God, of man and sin, and the hope of Israel, or the outlook for a complete salvation. The latter part, occupying the whole of Vol. II., is by a long way the more important. There is no doubt a sense in which the doctrinal significance of the contents of the Old Testament is unaffected by modern speculations, the essence being untouched and the accidents only presented in other lights. The doctrines themselves remain, though they may not always be found where we have been accustomed to look for them. The Jews were not, in our belief, ignorant of the idea of a resurrection until the time of the Maccabees. Their anticipation of a personal Messiah was, or might have been, clearer than is here allowed ; and we certainly think that prophecy has a higher apologetic value than Dr. Schultz assigns to it. This, however, is not a book to be dealt with in a brief notice. It is too learned and comprehensive for such treatment. Let us, in conclusion, add that we are grateful for the demonstration Schultz has afforded us, that the Jewish religion was not a mere product of the earlier Semitic religions, but distinct and altogether of a higher origin, a revelation of God, “who willed that His greatest gift to man, the religion of redemption and reconciliation, should be revealed to man on this soil.” Though there were stages of development, the religion itself was one, the stages have a vital connection one with another, and they all culminated in the advent of Jesus Christ. The lawgiver and prophets of Israel prepared the way for a future which demanded Christ. Hence, as

we are told: "In the spirit of the Old Testament religion the Christian will recognise the same Spirit which he receives as the perfect Spirit of the God who reveals Himself in Jesus Christ, the Spirit presented to us in His personal life as man. The Old Testament will be to him a religion of revelation, and that, too, a revelation of the Divine Spirit, which, purifying, enlightening, redeeming, reconciling, leads up to the divinely-human life as that found permanent expression in Jesus."

CATHEDRAL AND UNIVERSITY SERMONS. By R. W. Church, some time Dean of St. Paul's, &c. London: Macmillan & Co.

DEAN CHURCH, whose recollections of "The Oxford Movement" rank next in importance to Cardinal Newman's "Apologia," was one of the most typical Oxford preachers of his generation—thoughtful and scholarly, devout and self-restrained, intensely in earnest, but employing none of the arts of the orator, and distrustful—perhaps unduly distrustful—of excitement. Whatever impression his sermons might make from the pulpit, their charm will be best felt in hours of quiet meditation, when they can be read leisurely, and their beautiful and frequently perfect sentences pondered again and again. The subjects in this volume are of wider range than the "Village Sermons," which formed so precious a legacy to the Dean's friends, but the treatment is equally simple and incisive. Every page reveals the grace and refinement of the choicest culture, not less than the vision of the faith and reverence which realise the august presence and supreme authority of God. This is a volume which the lowliest mind will appreciate and where the loftiest will find congenial companionship. The addresses to the clergy on Temper and Self-Discipline will be read with profit by every minister of the Gospel, and, of the sermons, those on the Christian Ideal, Trial a Necessity of Human Life, and the Imperfections of Religious Men strike us as peculiarly impressive. Possibly Dean Church, who pointed out as few have done "the seriousness of life," might with advantage have brought into greater prominence the inspiring and consolatory power of the Gospel. A stronger vein of the purely evangelistic element would on this score have been a gain.

THE GOSPEL OF LIFE: Thoughts Introductory to the Study of Christian Doctrine. By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. Macmillan & Co.

WHAT need to eulogise a work of Dr. Westcott's? Many of us have, for many years, been interested students of his writings, and, as a matter of course, procure every book which bears his name. This new volume comprises the substance of lectures delivered from time to time during the twenty years of his professional work at Cambridge, and contains, as he says, thoughts which have constantly been tested in private discussion. There are in each age problems which the age must attempt to solve—questions that will not be put by. It is "a necessity of our nature and of our circumstances that we should deal in some way with the great mysteries of being, and yet, further,



it cannot but be that if we deal with them honestly and thoroughly our theories will influence our conduct." The præ-Christian nations contributed something, and attempted more towards their solution. The old religions had, in Dr. Matheson's crisp phrase, their distinctive messages, and these Dr. Westcott succinctly examines; but he has no difficulty in showing that these fore-gleams were not the perfect light, and that, by their very incompleteness, they demand that which we can find only in the Gospel of Christ. The Incarnation of our Lord, which, of course, involves the Atonement, adequately meets the needs of our manhood, and contains the final solution of the questions relating to self, the world and God; the mysteries of sin and suffering, of dependence and freedom, of life and death. Christianity is, indeed, the absolute religion, and all true thought and science are in harmony with it. Not improbably the scepticism of men frequently originates in the use of wrong methods. "The method of theology has been applied to physics and the issue was mere dreams; and now the method of physics is applied to theology, and the result must, of necessity, be the denial of all that is peculiar to theology." From such an evil this book will be an effectual safeguard.

MEMORANDA SACRA. By J. Rendel Harris. Hodder & Stoughton.

PROFESSOR HARRIS is best known to the Christian public as a palæographer, and only last month we referred to the obligations under which he has laid English readers by his edition of the recently-discovered "Gospel of St. Peter." These Memoranda form a work of a quite different type. They are the author's meditations on the most central themes of spiritual life, in the form of addresses delivered, as we gather from the preface, to a small company of congenial friends who, from ten to fourteen years ago, met together for worship at Cambridge, and to whom Mr. Harris alludes as his "beloved in Christ Jesus." The addresses are at once profound and simple, devout in spirit, yet always practical; mystical, and akin to A. Kempis, Madame Guyon, Cudworth, and the Cambridge Platonists on the one hand, and yet alive to the conditions of modern life on the other. The interpretation of Scripture is fresh and unconventional, but not strained. How many questions in casuistry, *e.g.*, might be settled by the chapter, entitled "The Sentinel of the Heart"? This is a choice book—a companion for our most sacred hours.

HOW TO READ THE PROPHETS: Being the Prophecies Arranged Chronologically in their Historical Setting. With Explanations, Map, and Glossary. By Rev. Buchanan Blake, B.D. Part III., Jeremiah. Edinburgh: T. & T. Clark. 1893.

THOUGH there is not the same division of opinion as to the authorship of the Book of Jeremiah as exists with regard to the prophecies of Isaiah, the chronological order of both books has occasioned keen disputes, and in both cases the order of our English Bible is widely departed from. The "text" of Jeremiah is also a source of difficulty, especially in view of the fact that the Septuagint version is much shorter than the Hebrew text. The former contains some

2,700 words less than the latter. With these and cognate questions Mr. Blake ably—we cannot say that he always conclusively—deals. On some points we must await further light; but in a broad and general sense, Mr. Blake's guidance is most welcome. Translation and arrangement, notes and glossary, will be of essential service in our efforts to read one of the noblest prophets of the Old Testament.

TALKS WITH MEN, WOMEN, AND CHILDREN. By the Rev. David Davies.  
Fourth Series. Alexander & Shephard.

A SUBSTANTIAL volume of 640 pages, full of solid meat for spiritual nourishment, and of choice fruits for refreshment and delight. Mr. Davies has indeed provided for his readers "a feast of fat things." He has, in a quite uncommon degree, the gift of freshness. Strongly attached as he is to the old Gospel, and fixed as are his moorings, his speech is not of that formal and stereotyped order which repeats the same things in the same way. He approaches his themes from many sides, views them in diverse aspects and relationships, sees reflections and illustrations of them in the phenomena of nature and the ever-varying circumstances of life, and is thus able, like the wise householder, to bring forth out of his treasures things new and old. The Talks with Children are, in many instances, model addresses to the young folks in a congregation, and we should be glad if the perusal of them led other ministers to follow in Mr. Davies's steps. His sermons are the outcome of his own thought and life, illumined and energised by his own experience. We are glad to find that in this volume Mr. Davies has given us "More Echoes from the Welsh Hills." They are quite equal to anything in the earlier Echoes. We advise all our readers to make acquaintance at once with "John Vaughan and His Friends." They will thus get glimpses of church life and fellowship, such as we would gladly see in every part of our country. The volume, we should add, is handsomely got up.

COLUMBA: A Drama. By John Huntly Skrine, Warden of Glenalmond.  
William Blackwood & Sons.

THE name of Columba is inseparably associated with Iona, "that illustrious island," as Dr. Johnson called it, "which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion." So long as the island is visited by thousands of tourists every year, as it now is, there is no danger that the missionary-saint will be forgotten. The Bishop of Argyll and the Isles has recently built on Iona a Retreat for the clergy of the Scotch Episcopal Church, and possibly this has matured—it can scarcely have suggested—Mr. Skrine's selection of his theme. The work is not so much a drama as a series of dialogues, written throughout with spirit and vigour, and at times displaying a rich and full-toned melody. Several of the lyrics put into the mouth of Ronan the bard are sweet and musical (see pp. 94-96); and though Columba's soliloquies are long, they are apposite and pointed. Mr. Skrine starts for the

tradition that Columba left his beloved Erin as a penance for the blood he had shed in a great battle by which he sought to avenge himself on Diarmid. The view that he was bidden to go among the wild Picts of the North, and convert as many souls to Christ as he had slain of his countrymen, is now indeed generally accepted. Columba left Ireland in 563, when he was in the forty-second year of his age, and settled with his twelve companions on Iona, whence they went forth to preach Christ to the heathen. Their monastic settlement soon rose into fame. Columba died in 597. Mr. Skrine has portrayed his character with, we should imagine, scrupulous fidelity, so that he stands before us a saint indeed, but a man of flesh and blood, whose calm succeeded storm. He was a soldier-saint, and not one who never had a struggle with himself. The character of his young disciple, Mochonna, is also well depicted. The concluding lines of Ronan's elegy for Columba are worthy of quotation :—

“Shall we mourn him,  
 Harp of fame,  
 Mourn as they who laid him with the worm?  
 Nay, for we across the blind night's roaring  
 Heard the beat of eagle vans upsoaring;  
 Heard, and knew our Strong One rode the storm.  
 Sing we glory for the deedful spirit  
 Homeward scaling,  
 Whence he sways us, and his deeds inherit  
 Rule unfailing;  
 Glory for the prince who pride's dominion  
 Gave for love's;  
 Yea, the valiant who the eagle's pinion  
 Changed for dove's.  
 Who are these who rise and hail him father,  
 Soldier-sons, and all the lands ingather,  
 Isle and island, height and highland, shore and shore?  
 'Neath the shade of our great spirit parted,  
 Mightier shadow of the mighty-hearted  
 Strives a seed and lives a deed for evermore.”

HYMNS. By Roundell, Earl of Selborne. London: A. & C. Black.

SOME of our most valuable treatises in every department of literature are reproductions, and it is well that they should secure the possibility of a wider circulation than they could in the pages of a costly work. Lord Selborne's article on “Hymns” in the *Encyclopædia Britannica*, is, it is superfluous to say, a valuable contribution to a study which is rapidly gaining interest; and though the limits of a small volume admit of nothing more than a general treatment of the great theme, this reprint will be welcomed by every lover of hymnody. It traces the history and development of hymns in the Greek and Latin churches, Germany and Great Britain, and displays not only competent

knowledge, without which it would be impertinent to write, but the catholic sympathies which recognise good wherever it can be found. The illustrative hymns are well selected, especially in the German section, and the writer's judgment will command very general assent. Justice is done to the place of our Nonconformist sweet singers—Congregational and Baptist in our English Hymnology—not less than to the Wesleys, though there are, no doubt, other names that might have been enumerated on pp. 210, 211.

SONGS OF REST. Edited by W. Robertson Nicoll. New Edition, Revised and Enlarged. London: Hodder & Stoughton.

WE can still vividly recall the pleasure with which we received the first edition of the first series of these "Songs of Rest" some thirteen years ago. Many of them were then new to us. Now they are "familiar and beloved." The two series have been thrown into one, new pieces have been added, and published in a handsome form. Dr. Nicoll is himself a poet, and has not only critical power, but poetic insight and taste. His selection is the result of wide and discriminative reading, and contains the choicest songs of consolation in our language. How many there are at this season to whom Björnstjerne's "In Time of Trouble" will pointedly apply—

"Rejoice when thou dost see  
 God take thy things from thee :  
 Ay, the greater the loss  
 And the heavier the cross,  
       The greater the gain shall be.  
 "When thy props are laid low,  
 And friend turns to foe,  
 'Tis but because now  
 God seeth, that thou  
 No longer on crutches must go.  
                               Each here  
 Whom He setteth alone,  
 He Himself is most near."

THE MISSION OF THE CHURCH. Four Lectures. By Charles Gore, M.A.  
 London: John Murray.

CANON GORE is engaged in a chivalrous, but fruitless, effort to harmonise the claims of the High Church party with the doctrines of modern progress. He is the advocate of a qualified sacerdotalism as the ally of a devout rationalism. His tone is frank and courteous, and we believe it would give him pleasure to "cultivate equal and friendly *social* relations with Nonconformists." Nay, at times we could almost believe ourselves listening to a Nonconformist theologian who dreads the control of the State as injurious to the best interests of the Church, which is in one place said to be a society founded upon the explicit confession of Christ's name. But along with the gold, silver, and precious stones of New Testament truth we find what we are compelled to regard as the "wood, hay,

and stubble" of ecclesiastical tradition. The three orders of ministry—bishops, priests, and deacons—are not a New Testament institution. Priests, as an order, singled out from the great body of believers, are absolutely unknown. Bishops are overseers, elders, or pastors. As to Apostolic Succession, in the sense in which it is here advocated, it is an impossible doctrine, an invention of men, and demonstrably absurd. Moreover, if there be any force in it at all, Mr. Gore and his fellow-Anglicans are not in the succession. Rome will not admit their claim, and on their own principles Rome is right. There is so much that is serious, noble, and inspiring in these lectures, so much which Nonconformists, not less than Anglicans, should lay to heart, that we are reluctant to take such strong exception to points of a contrary kind. We hope to refer to the volume again.

THE ACTS OF THE APOSTLES. By the Rev. G. T. Stokes, D.D. Vol. XI. (Expositor's Bible.) Hodder & Stoughton.

THE Expositor's Bible is, of course, an instrument of exposition, not of criticism. Dr. Stokes is, therefore, fully justified in touching but lightly on "German theories concerning the origin and character of the Acts." People cannot be always digging about the foundations. We are surely warranted in making some use of the upper rooms of a house both for our comfort and our health's sake. Exposition is one of the most fruitful exercises in which we can engage, and any work which tends to popularise it should receive approval. Dr. Stokes has given us a book on the Acts, which is distinctly of its own class. It is almost as unlike the sermons of Dr. Vaughan, Dr. Oswald Dykes, and Dr. W. M. Taylor, on the one hand, as the works of Gloag and Hackett, Conybeare and Howson, Lewin and Farrar on the other. These and more recent authors have been read, and results gathered from their researches. But Dr. Stokes maintains more of the character of a theological lecturer in a divinity school than of an ordinary preacher, and abounds in illustrations from Church history. As is perhaps natural for an Episcopalian, he assumes too much for our liking, and asserts when we desiderate proof. Learning, critical ability, sound judgment, and fluency of style make this a very attractive volume. Its utterances on Baptism we shall notice next week.

ULRIC ZWINGLE. By R. W. Gosse, B.A.—THE MARQUIS OF SALISBURY. By Rev. James J. Ellis. James Nisbet & Co.

TWO volumes on widely different characters in Mr. Ellis's popular series of "Lives that Speak." Zwingle is a less familiar subject than Luther, Melancthon, and Calvin, and does not hold so high a rank. But on some points his views were clearer and more Scriptural even than Luther's. His position as to the Eucharist is more consistent. His life well deserves careful study, and Mr. Gosse has told it in an interesting style. He has given us a vivid portraiture of a remarkable man.—Mr. Ellis recently published a capital popular Life of Mr. Gladstone. He is thoroughly impartial in his selection, and no one will deny that he has here presented a fair picture of one of the two most distinguished statesmen of our day, a man of immense ability and

genuine patriotism. It is good for us to know the combatants on both sides of our political struggles.

SOME ONE. Notes for Inquirers concerning Christ and His Truth. By Joseph Parker, D.D. London: Simpkin, Marshall, & Co.

DR. PARKER'S appeal to the public through the Press has for some time past been restricted to his "People's Bible." Here he speaks as an apologist. Let not our readers be afraid of the word. As applied to Dr. Parker it has no suggestion of solemn dullness or learned drowsiness. If strong common-sense, ripe observation, versatile illustration, exquisite tenderness, flashes of fine humour, and quiet, persistent earnestness constitute a good book, then "Some One" is assuredly entitled to be so described.

MILDMAY; or, The Story of the First Deaconess Institution. By Harriette J. Cooke, M.A.—"THAT NOTHING BE LOST." Selections from Addresses given by Mrs. Pennefather. London: Elliot Stock.

MILDMAY is one of the most characteristic and useful institutions of the century. It is not only a place for conference and prayer, but the centre of far-reaching and beneficent work. Its Mothers' Meetings, with their Clothing Clubs and Penny Banks; its Bible-classes and Night Schools; its Children's Bands, its Flower Missions (to the sick in hospitals, &c.), its Medical Missions, and Convalescent Home, tell of practical philanthropic work as the outgrowth of religious faith. The story is here well told, and is calculated to stimulate and encourage many.—The selections from Mrs. Pennefather's addresses are brief but weighty—marked by the simplicity and strength of one who was evidently taught of God, and breathed the spirit of Christ. Some of the poems which close the meditations of each month are very beautiful (see, *e.g.*, pp. 95 and 161). Since this notice was prepared, Mrs. Pennefather has been called to the higher service for which she was "waiting" (see p. 148).

#### BRIEF NOTICES.

THE PASTOR IN PRAYER: Being a Choice Selection of C. H. Spurgeon's Sunday Morning Prayers. (Elliot Stock.) Great as was Mr. Spurgeon's power as a preacher, his sermons were by no means the most remarkable feature of his ministry. His prayers were even more memorable; and though he himself was averse to their publication, his friends felt that his readers were thus deprived of words of power and blessing which could not fail to lead them very near to God. We cannot do other than welcome so choice a volume as this.—IN GREEN PASTURES: Daily Readings for Every Day in the Year. By J. R. Miller, D.D. (T. Nelson & Sons.) A series of bright and instructive extracts from the writings of a profoundly spiritual writer. The readings are short, but so judicious and weighty that they will furnish ample food for a morning's meditation.—"SO GREAT SALVATION." By the Rev. G. H. C. Macgregor, M.A. (T. & T. Clark.) An admirable exposition of its momentous theme, in every way worthy of Mr. Moule's strong commendation.—Messrs. Oliphant & Co. must be congratulated on their choice

booklets, issued in enamelled paper cover, embossed in gold, at 6d. *THE RUBIES FROM RUTHERFORD* consists of short extracts from the letters of that quaint and impassioned divine, each of which is a gem gathered by our friend, the Rev. Walter Mathams.—*POEMS*, by Mary Cross, is a volume from which we are prevented from quoting freely only by want of space.—Mrs. A. R. Simpson's *AWAKENING*, or *Butterfly Chrysalids*, is a touching memorial of a bright and beautiful life—a poem in prose.—*THE CRITICAL REVIEW* (T. & T. Clark) opens its third volume with undiminished vigour. Dr. Walter Smith's review of Peyton's "*The Memorabilia of Jesus*" does more to enable us to understand the peculiarities of that remarkable work than any review we know. Prof. Chapman summarises Dr. Bruce's "*Apologetics*," and Mr. Iverach has some sensible remarks on Revelation and Inspiration, as suggested by the recent books of Mr. Horton and Dr. Clifford.—*THE THINKER* (Nisbet & Co.) has happily established a place for itself among the crowd of publications, and amply fulfils the promise of its title. It is difficult to single out articles where all are good, but two have especially interested us—"The Relation of the Church to Social Questions," by Professor Blackie, and "*The Historical Christ and Social Christianity*," by Professor A. B. Bruce.—*THE CENTURY MAGAZINE* (T. Fisher Unwin) overflows with first-class illustrations. The articles on Whittier, on the Kindergarten Movement, Gipsyland, and a Ride to the Great Wall of China, will all be read with profit. There are also, in this number, several good stories and poems.

MESSRS. HODDER & STOUGHTON have issued fifty thousand copies of Prof. Drummond's *THE CITY WITHOUT A CHURCH*. It is a brilliant plea for a practical Christianity, a Christianity which influences social as well as individual life, and realises a present heaven.

#### NEW EDITIONS.

MESSRS. MACMILLAN & Co. have issued two more volumes of the works of the late F. D. Maurice—viz., *THE PATRIARCHS AND LAWGIVERS* and *THE PROPHETS AND KINGS OF THE OLD TESTAMENT*. The sermons of which the volumes consist were preached in Lincoln's Inn Chapel, and are by no means the least valuable of Mr. Maurice's contributions to the religious thought of our age. The Old Testament was to him a very real and living book, and widely as we differ from many of his theological views, we gladly confess that he has brought out its meaning with rare power, and proved its bearing upon our modern life in a way which seems to us quite irresistible. That his position as an English Churchman gave a bias to his teaching, and that he fell into the mistake of identifying national religion with the Establishment, is indisputable. He is fairly open to the criticisms which many Dissenters urged against him when the sermons first appeared; but, notwithstanding that, he was a great spiritual teacher, whose influence is profoundly and, in many directions, beneficially felt to day.—*SELECTIONS FROM COWPER'S POEMS*, with Introduction by Mrs. Oliphant, has been reissued in the Golden Treasury Series, and is well worthy of its place, and will be appreciated by all lovers of the poet.

Mrs. Oliphant's introduction is for the most part good, but she is evidently not in touch with the Evangelical party, or she would not make the statements she does as to the hymn, "There is a fountain filled with blood." How often it was used by Mr. Spurgeon! Not long ago we heard it sung by several thousand worshippers in one of our English cathedrals.—Messrs. Macmillan have also issued in their Three and Sixpenny Series **KHALED: a Tale of Arabia**. By F. Marion Crawford. Not, perhaps, his most successful story, but clever and ingenious, and steeped in the charm of Oriental splendour.—**DAVID COPPERFIELD**. By Charles Dickens. A reprint of the first edition, with the original illustrations, and a capital introduction by the great novelist's son. None of Dickens's works appeal to us as this does. It was wrung out of his very life, and will always take high rank.

**MESSRS. T. NELSON & SONS** have sent out a really beautiful and cheap edition of **THE BIBLE IN SPAIN: the Journeys, Adventures, and Imprisonments of an Englishman**. By George Borrow. It is difficult to say how many editions of this romantic and thrilling book have appeared, but we know none which, for clearness of type and beauty of illustration, can compare with this. "The Bible in Spain" is incomparably Mr. Borrow's greatest work, and those who do not know it have yet to make acquaintance with one of the most remarkable books in our language. The same publishers have issued a quarto edition of the well-known children's favourite, **THE PEEP O' DAY**, with six full-page illustrations in oil colours and many woodcuts. The artistic value of this edition is great.—**PRAYERS FOR FAMILY WORSHIP**. Authorised by the General Assembly of the Church of Scotland. William Blackwood & Sons. A revised edition of a work which in Scotland has been received with great favour. Opinions differ as to the wisdom of using forms of prayer even at family worship. It is far better to use such a book as this than to let the custom fall (as it too frequently does) into disuse. These prayers, as a whole, are well adapted to their purpose, and will, no doubt, be used more widely than before.

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We are thankful for the expressions of appreciation which have reached us as to our January number. The **OCCASIONAL LITERARY SUPPLEMENT** is widely approved. We hope to give one at least quarterly. We have unfortunately to hold over several reviews. Among books we beg to acknowledge are, from Messrs. Hodder & Stoughton, **GEORGE GILFILLAN**, by Dr. and Mrs. Watson; **THE VISIBLE GOD**, by Rev. W. Marshall; and a **PRIMER OF CHURCH FELLOWSHIP**. From Messrs. Macmillan: **THE DOCTRINE OF THE PROPHETS**, by A. K. Kirkpatrick, D.D.; **MOTHERS AND SONS**, by the Rev. and Hon. E. Lyttelton; **THE ART OF WORLDLY WISDOM**, by Balthasar Gracian. From Messrs. Alabaster & Passmore: several works by Dr. A. T. Pierson. From Messrs. Longmans: Dr. Barry's **BAMPTON LECTURES**. From Messrs. Methuen: Canon Driver's **SERMONS ON THE OLD TESTAMENT**. From Messrs. Sampson Low: two volumes of **THE PREACHERS OF THE AGE**, by Rev. E. A. Stuart and Rev. Dr. Fairbairn. Reviews of all or most of these will appear next month.





*Abel Lewis, Photographer, Whiteladies' Road, Clifton, Bristol.*

*Yours very faithfully  
E & Gause*

THE  
BAPTIST MAGAZINE

MARCH, 1893.

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REV. E. G. GANCE, F.R.A.S.

**S**ITUATE in the heart of Bristol, yet obscured for the most part from the notice of the passing throng, is Broadmead Chapel, of historic fame. Founded in 1640, by four persons who "came to a holy resolution to separate from the worship of the world and times they lived in," the church during the first half-century of its existence was sorely tried in the furnace of affliction. Its ministers and members were thrown almost indiscriminately into prison, unprincipled men were sent to disturb their meetings and act as informers, the military were pitted against them, their meeting-house was sacked and burned, the church was turned adrift, and hunted and pursued even from the woods and fields by its enemies on horseback. The "Broadmead Records," which were written by a primary elder of the church, Brother E. Terrill, constitute one of the most interesting documents in existence, and their worth was, some years ago, acknowledged by the Hansard Knollys Society, who published them in volume form. It was through the generosity of Mr. Terrill, who left provision for the education of young men as ministers, that the Baptist College came to have its being in Bristol. For nearly two centuries and a quarter, Baptists have worshipped upon the site of the present Broadmead Chapel, which has had many remarkable ministers, and one, at least, obtained world-wide celebrity—Robert Hall, who died and was buried in Bristol. Here, too, the renowned essayist, John Foster, delivered some of his famous lectures. Here William

Knibb, the emancipator of the negro, was baptized, and here Joshua Marshman, one of the pioneers of Christian missions in the East, attended. Coming nearer to the present time, the Broadmead pulpit has been graced by the learned utterances of the late Dr. Nathaniel Haycroft, the polished oratory of the Rev. Charles Clark, and the bold, fearless advocacy of the truth as it is in Jesus of the Rev. Edwin Gorsuch Gange, who, after a ministry ranging over nearly a quarter of a century, is about to leave the West of England for the Metropolis. Mr. Gange is a very popular preacher, and one of the most successful the denomination possesses; and although he has never given the same sermon twice to his congregation during his many years' work in Bristol, the substance and style of his addresses have continued to improve from the time when,

“His years but young, but his experience old ;  
His head unmellow'd, but his judgment ripe,”

he came to Bristol, and assumed the important charge of Broadmead. This was on the first Sunday in May, 1869. In accepting the call, Mr. Gange, who was then but twenty-four years of age, prayed God to grant that the mantles of the departed Elijahs who had filled the pastoral office in times past might fall upon him; and said that, mindful of the fact that the church had always occupied a conspicuous position in the denomination, it would be his constant aim to keep her in the foremost rank of the Lord's army in future. And he has done it, and done it well. Apt and telling in his manner, full of ethical reasonableness, plain-spoken, humorous on occasion, and using at will colloquialism, trope, and anecdote, and rising often into glowing eloquence, he has a ready power of carrying the lamp of truth into the darkest hearts. Like Mr. Spurgeon, in whose college he received his theological training, Mr. Gange never writes his sermons, but they are nevertheless carefully thought out and prepared beforehand, and, with a fine range of homely Saxon language, he travels glibly over the hills, plains, and valleys of speech, words seeming to wait at every turn upon his thoughts. Mr. Gange is still comparatively a young man, and at the meridian of his powers. He was born in 1844, in London, whither he now returns, while, curiously, his father was

a Bristolian. Trained for a mercantile career, he spent a short time in his father's business in Lombard Street as a stationer, but at the age of seventeen entered the Metropolitan College, of which, with the Rev. Archibald Brown, he was one of the first students. Very early in his student days he received a call to a church in Kent, which he declined upon Mr. Spurgeon's advice. Later, however, he went down to Portsmouth, and, while still a student, supplied a pulpit there every Sunday. At the close of his collegiate career he became pastor of the church by unanimous invitation. His success as a preacher was assured from the first; people flocked to hear him in crowds, policemen were compelled to guard the doors, and admission had to be confined to ticket. In this pass it was thought desirable to "arise and build," and a fine building was erected in Lake Road to accommodate 1,500 worshippers. Mr. Gange stayed in Portsmouth about six years, and it was with the deepest regret that the church parted with him. In Bristol, also, every year has added a fresh link to the chain of love existing between him and his people. When he went to Broadmead, he found it an old-fashioned place, minus any "perfection of grace and beauty." High-backed pews and a dingy appearance were not in accordance with the progressive spirit of the age, and the number that assembled to hear Mr. Gange could not be provided for in the building. It was therefore decided to alter the place in 1872; but this was found quite insufficient to meet growing needs, and so, in 1875, and again in 1877, further improvements and enlargements were made. In 1886, too, the old building, which served the purpose of a Sunday-school—a sort of fossilised Noah's Ark, to employ Mr. Gange's description—gave place to a handsome structure in the Horse Fair, where, according to the last return, a successful school, numbering 650 scholars and 43 teachers, is now carried on, together with other operations, such as a Young People's Society of Christian Endeavour, and a Literary and Debating Society. The church itself, which is especially energetic in the cause of missions, raising about £400 a year for the purpose, numbers 985 members and 20 local preachers. It must be many, many years before the name of Mr. Gange is forgotten in Bristol. Particularly will he be remembered in connection with the Sunday afternoon

lectures, during the winter months, at the Colston Hall—the largest hall in the city, capable of accommodating about 4,000 persons—which he founded more than fourteen years ago. They were started in the hope of reaching those who rarely or never go to a place of worship, and they have been wondrously successful, the building being oftentimes crowded to its fullest limits, and people turned away. He will also be thought of in connection with the efforts of himself and congregation to erect a new chapel at Totterdown, in which he took a great and active interest as the Chairman of the Building Committee, and in conjunction with the steps just taken to found a Baptist church in the growing suburb of Horfield. In 1883, Mr. Gange was asked to stand for the Bristol School Board in the undenominational interest, and consenting, was awarded 10,065 votes, which gave him the second place on the poll. Ill-health, however, and pressure of engagements soon compelled him to give up the position. During the twenty-four years covered by Mr. Gange's Broadmead ministry he has twice gone abroad—once in 1879, to America and Canada for his health, and, at the end of twenty-one years' work, in 1890, to India, where his eldest daughter, who is a missionary engaged in Zenana work at Delhi, lay seriously ill. It goes without saying that Mr. Gange has been asked to leave Bristol more than once. He has, however, declined all invitations until the one which reached him in January from Regent's Park Church, hearty, unanimous, and unsought by him. And he goes now, as he has told the Broadmead folk, at the call of duty, believing that it is the will of God, and that he will be better able to serve his Lord and Master in the Metropolis than by remaining longer in Bristol. Many ministers have urged upon him that his presence in London will conduce to strengthening the denomination there.

A popular preacher, Mr. Gange is no less a popular lecturer, and has lately fascinated a Bristol audience with what he termed "A Chat about the Stars." Upon this theme he is fully competent to speak, for, like Chaucer's doctor, he is well "grounded in astronomy." Indeed, for some years he has pursued his studies of the stars with increasing delight, and to such good purpose that the Royal Astronomical Society a few days ago elected him a fellow. It is perhaps to be regretted that he has not yet been persuaded to

go the way of all public men, and write a book, for it would certainly have been fresh, vigorous, and inspiring. More regrettable and curious still is the fact that, out of the many hundreds of splendid sermons he has preached, not one is in print in an available form!

Upon several occasions Mr. Gange has fulfilled important engagements in connection with the annual and autumnal sessions of the Baptist Union, of whose Council he is a member. He has also served for many years on the Committee of the Foreign Missionary Society.

One point that strikes the visitor to Broadmead is the number of men forming the Sunday congregations, which for years have averaged between 1,200 and 1,500 persons. This is always a cheering sign, as it is too often said that the men are leaving the churches. Mr. Gange has that manliness and courage about him which tend to draw other men to him. His character has grown strong in the stream and current of the world, as Goethe says, and he has had the wisdom not to attempt, as a preacher, to give a false and affected individualism to his style, but to utter the truth through his own personality. His voice is not sweet, but it is strong and clear, and frequently he rises to such flights of impassioned eloquence, that a succession of heavenly pictures seems to pass vividly before his hearers, in which the preacher is wholly lost and the figure of the loving and saving Christ standing in his place. Mr. Gange told his congregation a few years ago that during his ministry he had never had a disagreeable deacon or a cantankerous church member, and, in the letter recently sent him regretfully accepting his resignation, the church stated that every year he had spent in their midst had but drawn him closer to them in bonds of esteem, confidence, and love, and they rejoiced that this feeling had been mutual, and that no diminution in these feelings, either on his part or theirs, had led to his determination to leave them. To this we can add that no ministry could have been happier or brighter than the one just closing at Broadmead, and that no minister has left Bristol in recent years more generally respected and with greater regret on the part of his own people than Mr. Gange. His place will be very difficult to fill.

Bristol.

FREDK. G. WARNE.

## “TILL HE COME.”

“For as often as ye eat this bread and drink this cup, ye do shew the Lord’s death till He come.”—1 Cor. xi. 26.

NO service could be either simpler or more impressive than the Lord’s Supper, as it is set before us in the Gospels. Bread is broken and passed from one communicant to another; wine is poured into a cup, and is in like manner handed round that “all” may drink of it, in token of their relationship to Christ, who is their life, and of their fellowship one with another. Nonconformists are sometimes charged with “depreciating the sacraments” (we use the term under protest), and are said to reduce them to a mere show. We certainly do not believe in sacramental regeneration and sacramental nutrition, as commonly understood. Christian rites are neither necessary nor exclusive channels of grace; nor is priestly consecration indispensable to their observance. We reject the dogmas of transubstantiation and the real presence with the whole energy of our Christian reason, and believe that the elements before us undergo no change. The bread remains bread, and the wine wine, the one a symbol—and a symbol only—of the body, and the other of the blood of the Lord. Our participation in the rite can be of no service to us apart from our personal penitence and faith. The subjective condition of the worshipper is of immeasurably more moment than the benediction of the minister; and it, rather than anything else, determines the measure of our profit. But although we reject current superstitions concerning it, we observe the Lord’s Supper regularly, and value the moments we thus spend as among our happiest and most hallowed. The rite is of no human invention, but was instituted by Christ Himself, and we come to it as guests at His table. He established it for a definite purpose on the eve of His departure from the world, as a memorial of Himself, and especially of His death. He desired to be remembered, because remembrance of Him is essential to spiritual life—to the life of reconciliation and friendship with God. The purpose of the rite is temporary. It speaks of Christ’s absence as well as of His presence, and is to be maintained “till” and only “till He come.” We are thus reminded of—

I. *The Church's absent Lord*—the Lord forgotten and ignored by the world. When He instituted this rite He had finished His work on earth, and went to the Father, not baffled and shamed, but in triumph, to be glorified and crowned; to receive gifts for men, and to exercise the power of a prevailing intercession. Christ is now in heaven, seated with the Father in His throne, and having under His control the forces which shape the life and character, the history, the experience, and the destiny of men.

But in a bodily or material sense He is absent and unseen. He is like the lord of whom we read in one of the parables who has gone into a far country, having delivered unto men his possessions—the pounds, or the material for living—leaving them to prove their fidelity as they will. The world is not abandoned and neglected, but men are entrusted to spiritual agencies, to the ministries of truth and righteousness, to the pleas and persuasions of grace, and to the power of the Spirit which worketh in us to will and to do of God's good pleasure.

Hence Christ is unseen and largely forgotten. There is little practical remembrance of Him. Is not this the impression made upon us by a survey of ordinary life? Walk along our streets, and listen to the language most commonly heard there, the topics of conversation, the themes which interest and excite men. Enter our places of commerce and merchandise, our shops and warehouses, our markets and exchanges. Do they suggest the presence and authority of Christ, or point to the supremacy and the reverent observance of His law? Are our schools of science and literature occupied with questions which tend to His pre-eminence; and are their inquiries and speculations such as tell of submission to Him? In the arena of politics we see some who, with a true enthusiasm of humanity, are working for good and beneficent measures, but how many are content with a mere party triumph, and treat politics as a game! Can we go where the great god Self is not enthroned, and where pleasure and gain, power and glory, are not assiduously sought? The world has assuredly its own tone and spirit. Step next into a Christian church, an assembly of worshippers; listen to their prayers and praise, their expressions of dependence and contrition, of faith and hope and love; their vows of service. How different the atmosphere here! Or let us read the story of the



Gospels, which tell us how the Eternal Word was made flesh, how Christ was born at Bethlehem, how He spent the beautiful youth and springtime of life, how fiercely He was tempted, but yet without sin. Recall His beatitudes, His benediction on the poor in spirit, the pure in heart, the meek, the merciful, the mourners. Think of His gracious invitation, "Come unto Me and I will give you rest." Enter the upper chamber, and hear His words of consolation to His disciples. See Him in Gethsemaue wrestling with His sense of the world's sin; on Calvary, suffering as a sacrifice for sin. Grasp the meaning of the words resurrection and ascension, and are you not brought up with a shock as you pass from the ordinary world into this other? What a contrast there is between them! how they are divorced one from the other! How difficult to live in them both!

It is not that men formally deny the Gospel. They allow that it is in its own way beautiful, pathetic, powerful; that it kindles the imagination and quickens the emotions. Yes, it is a beautiful story, more entrancing than any that history records or than fiction has invented, excelling all dreams of poetry and intuitions of philosophy. Where else shall we look for so fine an ideal of human life, or so clear a revelation of the Divine? In this sense the Gospel sways men, but how limited is the sphere in which it does so. Is it real to them? Do they live by it? Ah, the scenes we witness on our streets, the eager race for riches, the keen competitions, the unhallowed jealousies, the thirst for amusement, the pursuit of pleasure, the vice and misery which everywhere accost us, give terrible point to the words of our Lord, "O righteous Father, the world hath not known Thee"; and His disciples have still to say, "The world knoweth us not because it knew Him not."

II. *The remembered Lord*—the Lord living in the faith and fellowship of His disciples. This Supper is the appointed memorial of the unseen, and—in the sense we have already explained—the absent Christ. Forgetfulness of Him is fatal, and He has therefore guarded against it. Remembrance is essential to our very life in the Kingdom of God, and remembrance in a special aspect. We must think of the Christ who died for us. The Supper points to the Cross, and declares it to be our salvation. The Cross, and not the Supper. The latter exists only for the sake

of the former, and so long as our eyes are fixed on it we know that the world is not forgotten by God, though He may be forgotten by it. It is not abandoned and uncared for. God thinks of it, loves it, longs to save it. To men wearied with the march of life, deceived no longer by its illusions, burdened with the failure of their godlessness, troubled with the sense of guilt, and longing for harmony and peace, the Cross declares, "Behold, God suffers for you and with you. Trust Him, and you shall live." Christ stands before us in His grace and tenderness and power. We believe on Him, receive His message, and share His Spirit, so that He becomes our life. The eating and drinking shadow forth a corresponding spiritual process—a process of faith and receptivity—through which Christ enters our hearts, and dwells there. The unseen Lord lives in us, for the controlling of our nature and its assimilation to His own; for the evoking of our sympathy with His thought and purpose; for our enduement with His power. Christ is neither dead nor absent; He is living and working in the faith and fellowship of His disciples.

And thus faith reconciles the worlds—so often divorced—of sense and of spirit. It bridges over the gulf which severs the one from the other, and removes for us the contrasts which are so appalling. We—like others—are in the world, engaged in its business, interested in its progress, faithful to our duties as its citizens, and regarding nothing which pertains to men as alien to our sphere. But it is our Father's world, not the territory of an usurper; it is the scene of our pilgrimage, not our abiding home; its pursuits and possessions are our servants, not our masters; means of life and not the end of it, instruments of training and not chains to fetter us. Faith in the remembered Christ gives reality to our apprehension of the unseen and eternal. So that truth, holiness, and love are no shadowy abstractions, beautiful, but imaginary. God, Christ, judgment, heaven, hell, the powers of the world to come, have seized on us with the force of an overwhelming conviction. The veil has been lifted, the mists have rolled away; the eternal is disclosed, and the things that are gain their full significance only in relation to the things that will be. We may be weak, struggling, and baffled, but the thought of God everywhere confronts us, and is the stay of our souls. Temptation presses

upon us, storms of passion rage, doubt obscures the vision of many, sin desolates, and the fairest lives are blighted; but, amid unrest and disorder, we fix our eye on the Crucified, and are upheld by His infinite compassion; we look up to the Throne and know that victory is sure. Faith reconciles the two worlds, and so—

"There are in this loud, stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of th' everlasting chime;  
Who carry music in their heart  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet,  
Because their secret souls a holy strain repeat."

III. *The returning Lord*—the Lord coming again in the fulness of His glory. "Till He come." Christ's departure was, as He Himself declared, expedient. He obeyed in it as in His birth a law of Divine necessity, and bade His disciples rejoice therein. But He looked forward to a return in which He should be seen returning, even as He was seen to depart. Such a return is natural and necessary. The purpose of the first advent requires the second; not, indeed, that Christ is now inactive, or that His influence is unfelt. The world is being gradually brought to Him, and the nations which are His by Divine gift shall become His actual possession. He shall come to judge the world and to reign over it; shall come to be its acknowledged as well as its rightful Lord; shall come to perfect the salvation of His people, that they may be with Him to behold and share His glory. We have in anticipation a closeness of fellowship, an intimacy of knowledge, love, and joy, which cannot be depicted, when that which is natural is followed by that which is spiritual, and the body of our humiliation shall be conformed unto the body of His glory, and in every element of our being we shall be like Him.

The Lord's Supper thus gives expression to the Church's expectation. It calls into play our forward-looking thoughts, and tells us of the power of a wondrous hope. We are waiting for the manifestation of the Son of God; waiting for the coming of our Elder Brother, and know that we are waiting not in vain. Of the time and manner of our Lord's appearing we are ignorant.

From one point of view it is near ; from another, perchance, even yet far off. The Divine measurement of time differs from ours. Millenniums are but days to God, and we seek not to penetrate into secrets which the Father hath kept in His own power. But none the less our hope is triumphant, and touches with its golden rays the bleak hill tops and the dark pathways of our pilgrimage. It flings over the world a Divine radiance, and when it is present "the wilderness and the solitary place are made glad, and the desert doth rejoice and blossom as the rose."

"Thou art coming ! At Thy table  
We are witnesses for this ; †  
While remembering hearts Thou meetest,  
In communion clearest, sweetest  
Earnest of our coming bliss.  
Showing not Thy death alone,  
And Thy love, exceeding great,  
But Thy coming and Thy throne ;  
All for which we long and wait."

JAMES STUART.

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## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### THE NEW TESTAMENT DOCTRINE (*continued*)—OUR LORD'S UTTERANCES.

WE have already examined the Biblical doctrine of baptism, so far as concerns what we read in the New Testament in reference to the baptism of John, and the baptism of Christ by John.

(3) Our Lord's own utterances concerning baptism have next to be considered, and the first of these that will naturally occur to our minds is the word which was spoken to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). It is, indeed, true that some commentators have denied that there is any reference to the ordinance of Christian baptism in these words ; but to most persons the allusion here will be plain—much plainer, indeed, than is the allusion to another sacrament, that of the Lord's Supper, in

a well-known passage of the 6th chapter in John's Gospel—a passage that runs parallel to this one in chapter iii. in more than one respect. It is impossible not to suppose that Nicodemus would discern in the word "water" a distinct reference to the baptism of John, and in the word "Spirit" an equally direct reference to the baptism which John predicted as something to be bestowed by the Greater than himself who was to come after him. Our Lord's intention seems to have been to show this Pharisee, in strongest light, the great preliminary hindrance which he must surmount if he would really become a disciple of the Teacher whom he recognised as sent by God. The Pharisees had not come, and would not come, to John's baptism; and thus they rejected the Divine counsel or purpose which was offered to them. (Luke vii. 30.) They imagined that they were spiritually "whole," and had no need of the repentance which John's baptism signified on the part of those who received it. And, since he was one of these self-righteous legalists, Nicodemus required the humbling truth to be set very vividly before his eyes, and to learn that "the kingdom of God"—Messiah's "Church"—had but one door of entrance for all men—the strait gate of penitent submission to the righteousness of God, not the fancied righteousness which is by the law, but the righteousness which God gives through faith, when He reveals the Law of the Spirit of Life in Christ. Master in Israel though he was, blameless as he might think himself as touching the law, he must receive a new nature, and become veritably as a little child, or he could not enter into the kingdom of heaven.

In other words, Nicodemus would understand our Lord as reiterating what was familiar enough in John Baptist's preaching—the necessity of repentance as a preparation for the blessings of the New Covenant, and the dependence upon that preparation of the outpouring of the Holy Spirit, which ancient prophets had already set forth as the most glorious feature of the Coming Dispensation. There was certainly an allusion to John's baptism in the phrase, and it is hard to believe that Christ did not intend a further and prophetic reference to Christian baptism—as to which any good commentary on the passage may be consulted. But the words of our Saviour must not be wrested in this connection as though they taught that, without water-baptism, no man can find

admittance into the Kingdom of God. The water is nothing in itself, or unless it is the sign of real submission to the righteousness of God, which is by faith. Renewal by the Holy Spirit is the essential factor in the change by which a man becomes a member in the body of Christ; and if that spiritual and inward change is real, the lack of an outward administration of water, however it may have been caused, cannot destroy the new life which union to Christ imparts and continually sustains. I think it was to preclude the perversion of His doctrine, which makes water-baptism essential to regeneration, that our Lord, in repeating to Nicodemus his first and startling statement, omits all mention of water, and dwells on the Spirit alone. Thus, in verse 6, "That which is born of the Spirit" (not "of the Spirit and of water") "is Spirit." And, in verse 8, "So is everyone that is born of the Spirit." Precisely similar, to my mind, is the intention of those well-known words in Mark xvi. 16, which, with Westcott and Hort, we must regard as authentic words of Christ, though Mark may not have written them. Our Lord there says, first, putting the truth in a doubly affirmative form, "He that believeth and is baptized shall be saved." Then, inverting the conditional part of His sentence, so as to make it the antithesis of His former affirmative assumption, He says, "But he that believeth not shall be condemned." Why this marked and apparently intentional omission of all reference to baptism in the second solemn utterance of doom? Surely, to suggest that the one critical point on which salvation or condemnation turns is faith—that faith towards Himself which Paul tells us no man can exercise unless he is spiritual—"in the Holy Ghost," so that the believer is immersed, so to speak, in that Divine element of which water is but the symbol. If a man is spiritual he shall not be lost, though he may not have been baptized. Yet no one can plead that certainty as a reason and excuse why he should not be baptized. For one test of the being spiritual is obedience to Christ, a meek acceptance of Christ's yoke, a humble following in the footsteps of Christ. And submission to baptism is involved in each and in all of these conditions of discipleship to Him whose simple utterance is no less plain than gracious: "He that believeth and is baptized shall be saved."

It will be sufficient simply to mention the fact recorded in John iv. 1, 2; viz., that our Lord's disciples, with His sanction, baptized all those persons who voluntarily joined themselves to His doctrine and to His cause. Thus, long before the Day of Pentecost, the rite of baptism was identified with initiation into the Kingdom of Christ, and it had become so familiar, in this sense, to the Twelve, that no explanation whatever was required of that part of the great commission which their Master gave them in the hour of His ascension, "Disciple all nations, baptizing them."

Certain other references to baptism which were made by our Lord, and which are recorded in Mark x. 38, 39, Luke xii. 50, need no further notice here, for we have already disposed of them in explaining the meaning and purpose of Christ's own baptism. The baptism in respect to which Christ was "straitened" until it was accomplished, and which He promised James and John that they should share with Him, was His death—His figurative descent into the deep waters of mortal anguish, the literal descent of His life into the grave, which yet could not retain Him. The allusions are deprived of more than half their force and deep pathetic teaching if we fail to see in them that picture which the Divine Speaker and His hearers undoubtedly had before their minds. The immersion in water of one who deliberately, and of his own free will, enters into the fellowship of our Saviour's sufferings and death—that, and only that, is the baptism which answers to the honour which Christ offered to the sons of Zebedee, and which He Himself attained through obedience unto death, even the death of the Cross.

We have then left for notice, out of all our Lord's utterances concerning baptism, only that Great Commission to which a passing reference was just now made, recorded by Matthew in ch. xxviii. 19, 20, and which, probably, was uttered in connection with other well-known words, some of which are recorded in Acts i. 5, and others in Mark xvi. 16, on which last passage remarks have already been made. According to Matthew, Christ charged the Eleven, and through them the whole Church, to the end of this dispensation, in these words: "Go, then, and make all the nations disciples, baptizing them into the name of the Father,

and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I enjoined upon you." There is in this passage a very small variation in the reading of the word which we translate "baptizing." Alford says that one of the rival readings, *βαπτίσαντας* (*i.e.*, the aorist participle instead of the present *βαπτίζοντες*), was "a correction for ecclesiastical propriety." He means that this aorist suggests that baptism was to precede the making of disciples, and was to be the means of discipling all the nations; whereas the present participle would suggest that the single peremptory command, "make disciples" (*μαθητεύσατε*), was intended to initiate a long and widespread work, in which baptism and instruction were to be the most prominent features. The rival readings are marked as equally well supported by Westcott and Hort; but it really does not matter to us, as Baptists, which of them is accepted as original and genuine. We are quite prepared to concede to Pædobaptists that their interpretation of the passage is grammatically permissible, whichever reading may be preferred; and they, no doubt, will make a similar concession in regard to our interpretation, which, of course, is that Christian disciples are first to be made, and are then to be baptized; not to be made disciples by being baptized. The validity of our view does not depend upon any verbal criticism of this text, but upon the general consensus of New Testament teaching, with which this text finds itself in perfect accord. That our interpretation is the one which would first commend itself to any unbiassed reader who came to the New Testament Scriptures ignorant of such a custom as infant baptism is, I think, incontestable. The very notion conveyed by the word "make disciples" surely involves our principle that intelligent acceptance of Christ as Master is an absolute prerequisite of the rite by which men are initiated outwardly into the Christian Church. "Discipling" implies the giving of instruction, the winning of obedience, trust, and love. Until these preliminaries are accomplished, the genius of Christianity forbids that an empty name of membership in Christ—a name and nothing more—should be conferred. Such is the verbal argument which we should found upon the terms of the Great Commission whenever we had to deal with persons for whom verbal argument has weight. And that we are straining no point in such an exegesis of the



passage will be clear from the simple fact that Jerome took precisely the same view. This is his comment on the passage: "They first teach all the nations; then, when they are taught, they baptize them in water; for it cannot be that the body should receive the sacrament of baptism unless the soul have before received the true faith." And, again, this Father of the Church adds, "The order here observed is excellent. Christ commands the apostles, first, to teach all nations; and, after that, to dip them with the sacrament of faith; and then to show them how they must behave themselves after their faith and baptism." (Cited in Armitage's "History of Baptists," pp. 68, 69.) Who can doubt that this exposition is correct when he compares the words in Matthew with these words in John iv. 1, "The Pharisees heard that Jesus made and baptized more disciples than John"? He made disciples first and then baptized them.

There is only one other point to which I would call attention before quitting our Lord's own utterances concerning baptism. It is, that when His words in this great commission are quoted by us in our baptismal services, they should be quoted accurately according to the rendering of the preposition *εἰς* in every Revised version of modern days. We are to baptize "into the name," not "in" the name of the Triune God. The difference is not trivial, but most important for a right conception of what baptism is and does. It initiates its subjects into fellowship with God through Christ, in the element and atmosphere of regeneration by the Holy Spirit. The phrase, "baptized into Christ," is significant in exactly the same way, and is often, therefore, made the text of our baptismal discourses and exhortations. But when we use the loose and ill-considered language of the old Authorised Version, and say, "I baptize in the name of the Father," &c., &c., we both deprive ourselves of all that doctrinal suggestiveness, and also convey to many persons the idea that the name of the Triune God is a kind of charm or solemn spell for which baptism is the appropriate outward rite. We cannot guard too jealously against the earliest rise of such mistaken notions; for infant baptism and all its consequences can be traced to sources as simple and apparently as innocent as these.

*The late T. G. ROOKE, B.A.*

*(To be continued.)*

## CO-OPERATION BETWEEN BAPTISTS AND CONGREGATIONALISTS.\*

BY REV. F. EDWARDS, B.A.

### IN FOREIGN MISSION WORK.

**W**E have entered on the second century of modern Christian missions. We see and see clearly the vast outlines of the work to which we are pledged. The world is bigger than it was when Thomas and Carey went forth. Lands then sealed are now opened, and lands then unknown have now revealed themselves. The whole world is before us, and all we know is that it must be the Lord's, and that it will be the Lord's through our effort and work. There is work for us all to do, and if we wisely map out the parts we take, we shall be surer of success. It must be our ambition to go where Christ has not been named. If we cannot in this secure the co-operation of all, we can determine that this shall be the principle of our action. If we are unable to work in union, we can certainly, at any rate till we get nearer the end, determine that we will not encroach on each other's fields of labour. In this respect the generous offer of Mr. Arthington, of Leeds, is worthy of the devoutest and most serious consideration. If we cannot have one missionary society doing the whole work, we can see to it that there shall not be a dozen societies working in the same locality. And if we want any encouragement in that direction we might get it from the undesirability and impossibility of establishing our own ecclesiastical organisations or theological creeds in heathen lands.

I doubt whether Calvinism or Arminianism will ever make any division amongst our churches in India. The down grade and the up grade will be unknown signs, and unintelligible names amongst our converts. Men just washed and sanctified in Christ Jesus will have better things to think about than the differences that separate and embitter us. It will not be our church systems that will convert any heathen land. It will be the Lord of our churches who will win the day, and when He is accepted we must leave them in the enjoyment of that liberty which is never far away when His spirit is present. Coming fresh to the ever living words

\* Abridged from an Address to the Congregational and Baptist Unions of Essex.

they will see light and guidance and leading and direction which that word has never given to us, and they will formulate their own creeds and establish their own churches in their own way, or rather in the way their Lord Himself shall teach them.

I hold that the giving of the Scriptures to the nations we go to is one of the main parts of our work. We must be careful that no sect shall have its own Bible, but that all workers shall have the same. Here at home it is the Standard Book to which we all alike appeal. It must be the same abroad. And as we have not been satisfied to have our Bible through the medium of the Vulgate, so, too, they must have the right to say that they will not have theirs through the medium of the English. If there are evils in ours, and leanings towards ecclesiastical or theological opinions, as doubtless there are, we do not want to perpetuate them. The men who best know their Hebrew Bible and their Greek Testament are the men to translate them. And then, too, we want the best vernacular scholars. Men who can make Hebrew and Greek idioms speak the idiomatic language of the Chinese and Hindus are the men we want. In whatever Church they may be found, we must help them to consecrate their scholarships of the old and of the modern languages to this grand work of making the people hear in their own tongues the wonderful works of God. We do not want men as Baptists or Congregationalists to translate the Bible. We want Christian scholars, and when God gives them to us, and where we must be prepared to receive their work as one of the gifts of God.

In the same way I think we should in all our efforts remember that the obligation that rests upon us rests upon us as Christians. As a Baptist I may regret that Madagascar should have been evangelised without our help, but as a Christian I thank God for its evangelisation, and for its noble history, and my note of thanksgiving to God has never been stopped by any call to the duty of going there that I have heard from Him.

I confess that my keenest sympathies are not with missions to people who have an imperfect Bible and a defective creed. If there are any such left when we begin the third century of modern missions, we may set to work on them. My sympathies are with those who go where Christ is not known—not with those who go

because others have been. If we all would act in this spirit the world would have a better chance. The Moravians have in this respect set us a noble example, and if in our latest missions, those to Africa, we can but map out the land, as we have tried and are trying to do, we shall avoid the evil that cannot be deplored too excessively of overcrowding some parts with the messengers of Christ, while others are left with their people dying in misery and living in ignorance.

If in our home life the man is wisest who can secure the greatest comfort for the smallest means, we must be determined that the most shall be made of our Church resources, and that they shall be made to accomplish the largest possible results. I know it is in the direction of these resources of ours that our thoughts must inevitably turn. We most of us have day dreams as to what we would do if we had the means—if we were but rich. Our churches, too, are constantly bewailing their poverty, and thinking of the work they would do, and the missions they would establish, and the souls they would save, if they only had large incomes. It may be that we might with prudence and economy make the little we have go further than it does. Whatever economies we may effect at home, I feel convinced that we must not make the foreign field the sphere of their operations.

A missionary abroad ought to live as comfortably as a respectable mechanic at home. I once heard of a minister who declined an invitation to a church which offered him a small salary, on the ground, not that the salary was small, but on the ground that it would cost him more self-denial to live upon it than it cost them to raise it. I do not see why more self-sacrifice should be expected from a missionary than from us who support him. There are elements in the missionary's life that do not enter into ours—solitude, separation from friends, isolation, contact with the influences inseparable from heathenism. But, till we reach the point when our gifts, had they tongues, would speak of self-denial, mortification, self-sacrifice for the sake of Him who emptied Himself, let us cease to expect from our missionaries that which we do not ourselves practise. They of all men should not be stinted, and no one should envy them if they have any comfort our liberality can put within their reach. And if we are bound

not to make our resources go further by these means, it seems to me to be equally incumbent upon us to see that we do not increase them by wrong means. Almost everybody is preaching self-denial, but, for the most part, the self-denial that is preached has reference to something that the preacher has no interest in.

I am weary of listening to the talk about the money the Church would have if only certain people would give up certain things. The teetotaller reminds us of the money spent in drink; the non-smoker talks about the money spent in tobacco; the man who never moves from his own fireside talks of the money spent on annual outings. Now the outcry is against concerts and amusements; and then it is against recreations and pleasures; and then it is clothing and personal expenditure. It is easy work for me to see where my neighbour could make a saving which might find its way into the missionary treasury, but my work is not with my neighbour, but with myself. I do not want the smokers to fire up their tobacco as if the solution of our difficulty was in that. I do not see why they should have the privilege of doing everything and leaving me with no part nor lot in this blessed work. And more than that, I think it is a mistake to think that the Lord Jesus is grudging us every penny we spend on ourselves, and that He is anxious to bring down our personal expenditure to the lowest possible point. I am not sure that the world is poorer because a rich man spends a fortune upon a picture, and I think I may spend five pounds upon books and other luxuries without unchristianising myself. I do not mind how much men give up voluntarily themselves, and when they do it for Christ's sake they set me an example which, in Christ's strength, I try to be the better for. But when they want me to give up what they don't care for and I do, and seek by my sacrifice to escape from their own responsibilities, I do not care that my liberty should be judged by another man's conscience, and I doubt whether this is the way in which the Lord's work is to be done.

The truth is that we have yet to find out the spiritual meaning of that mysterious and solemn event which, in the early history of the Church, caused great fear to come upon the whole Church, so that of the rest durst no man join himself to them. The story of Ananias and Sapphira needs to be told over again, and its

lesson needs to be enforced. We hold it up to our children as an awful example of the terrible effect of lying, and so it is ; but when we have said that, we have not said all, we have not said half. That is but part of the moral. These poor creatures suffered in one way because they told a lie, but they suffered in another way because they pretended to have done what they had not done, and made a profession that they had given all they could afford and all that was within their power. I take it that our gifts should represent our ability, and that the statement that we have done as much as we can afford is one that should only be made when it can be made with scrupulous truthfulness. I may give as much as I am inclined to give, may give as much as will bear comparison favourably with my neighbour's gifts. I may give up to the point of the recognised standard of giving, and yet I may not have given what I could afford. Each man must judge for himself, but I suppose no one of us would care to say he has done what he could.

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### A VERY ANCIENT PSALM.

**A**MONGST the treasures of the Gizeh Museum, in Egypt, is an ancient papyrus (No. 17), on which there is a hymn to Amen Ra. It is of the nineteenth dynasty—that is to say, about the age when Moses was in Egypt. It might have been penned by a friend of the great lawgiver ; it might have been written by Moses himself. Anyhow, it is of profound interest to those who study the development of religious thought. A strange confusion appears in the present interpretation of the records we have left of the Egyptian Pantheon. This perhaps indicates that as yet the religious cult is not understood. Few can read the attempts which have been made in modern times to bring to some order the many gods of whom relics have been preserved, without gaining the conviction that as yet our information with regard to them is exceedingly imperfect. I venture to think that with fuller knowledge will come the belief that a very much truer view of God, and of His dealings with men, were known in ancient Egypt than is generally imagined. Evidence is coming to light that there was belief in one Supreme Being, who was to be

worshipped in spirit and in truth, and that these idols were regarded, at least by the better educated—the scribes and learned men—as but symbols of His attributes, or personified powers of nature. Leaving all theory, however, on one side, I wish simply to bring out the meaning of this remarkable psalm. It may reveal to us the thinking of some who lived in those days of yore, before Moses commenced the Holy Scriptures. The poem is about two hundred lines in length. I propose extracting a few passages, the meaning of which is apparently clear.

The first line states it to be “The Adoration of Amen Ra.” Amen means mystery, or concealing; Ra, light, or revealing. Is it an address to the concealer and the revealer? Certainly a grand and true conception of God. After several lines, of which the allusions are not clear, we find Him thus addressed:—

“The ancient of heaven.  
 The elder of earth.  
 Lord of existence.  
 The sustainer of things.  
 The sustainer of all things.  
 One chief among the gods.  
 The fine vigour of the cycle of gods.  
 The chief of all the gods.  
 Lord of truths.  
 Father of gods.  
 Framers of men.  
 Creator of beasts.  
 Lord of being.  
 Creator of the tree of life.  
 Maker of plants.  
 Life giver of cattle.  
 Possessor of beauty.  
 Maker of (the demuirge) Ptah.  
 Being, good and beloved.  
 Give to him, ye gods, adoration.”

In another passage we have:—

“The gods attend his feet whilst they acknowledge his majesty as their Lord, greatly to be feared.”

And again:—

“Hymns to Thee, framer of gods, supporter of heaven, founder of earth.”  
 “Awake in strength, Lord of eternity, maker of everlasting time.”

Such are some of the remarkable phrases of adoration to Him who is afterwards called—

“Ruler of mankind. Hidden is His name from His offspring, that name which is Amen” (the concealed).

Passing from the physical to the moral, we find the following fine passage:—

“ Maker of men.  
Supporting them.  
Forming their life.  
Distinguishing the skin, one from another.  
Listening to the wretched in captivity.  
Gracious of heart when one cries to Him.  
Delivering the fearful from the violent of heart.  
Judging the poor and the oppressed.  
Lord of mercy, greatly loving.”

These reveal a beauty in the conception of the Divine character and a knowledge of God remarkable for that age. Well may we join with this Egyptian psalmist, who reiterates his belief in God being—

“ The One alone without a second.”

“ Adoration to Thee from all voices. Hymns to Thee for Thy mercy to us. Praise to Thee who hast created us.”

These quotations are far from exhausting the beauty of this poem. There are several touches of description which have a singular resemblance to expressions in the older Hebrew poets, Moses and David. Such as “sailing over the heaven in peace” which resembles “The Lord sitteth on the flood; the Lord will give peace to His people” (Ps. xxix. 10, 11); “Give unto Him, ye gods, worship” (Ps. xcvi. 7); “Creator of the tree of life” (Gen. ii. 7); “Lord of terror most awful” (Deut. vii. 21); “Prince of the dew” (Gen. xxvii. 28, Job xxxviii. 28); “The gods attend His feet, acknowledging His majesty as their Lord” (Ps. lxxxii. 1); “Lord of beams, maker of light” (Gen. i. 3); “Consuming his enemies with flame. His glance overturns the wicked” (Ps. xi. 8); “Hidden is His shrine, the Lord of gods” (Ps. xci. 1); “Lord of great mercy and loving” (Exod. xxxvi. 7); “He hath made the sixth day a festival and the quarter of the lunar month a festival. Hidden is His name from His creature, His name which is Amen.”



“Lying awake whilst all men sleep, to seek the good of His creatures” (Ps. cxxi. 4); “Hymns be to thee from every land to the height of heaven, to the breadth of earth, to the depth of the sea” (Ps. cxlviii.); “We worship Thy Spirit who alone hast made us” (Ps. civ. 30); “We whom thou hast made, Thy children accord Thee hymns on account of Thy mercy to us” (Ps. lxxxvi. 9).

These expressions are assuredly not devoid of truth and beauty. They show similar ideas to those of the Hebrew poets of old, yet not such a similarity of expression as to suggest the one copied from the other, or that this psalm was known by the inspired writers. The quotations just given are extracts, and are mixed with much that is inferior, so far as the meaning can be ascertained. Yet, taken as a whole, the hymn to Amen Ra is sublime both in thought and expression. Whence came so just a view of the Most High? After all that has been said upon the evolution of religious thought, I do not hesitate to assert that there are few hymns, even of the present age, that can equal it in noble thought of God. There are, undeniably, passages which are obscure. But, adopting the view that the gods of Egypt were personifications of attributes of the Great Supreme, or of the powers of the nature, I do not know of a line that is false. There is not an ignoble thought from beginning to close.

J. HUNT COOKE.

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### THE DEATH OF SAMSON.

“YES, I fully agree with you,” said my friend, “that for the most part the narratives of the Old Testament are so vividly told, and so natural, that they bring their own evidence of being true; especially when compared with such other fragments of ancient history as have been preserved. But this is not the case with all. Take, for example, the story of the death of Samson. Can you imagine a building, could any modern architect plan one, that could be overturned in the way described? One in which the breaking down of two columns by a man of unusual strength should bring about such a catastrophe?”

Now I do not study the Bible as a difficulty-hunter, and had not considered this as a perplexing question. Hence it puzzled me. My friend had the best of the argument. It is true that we are told to be thankful for the bread of life, and not to complain if we find a piece of grit therein from the stone which ground the corn. But to bite on a sharp spicule of flint is not pleasant, and when we find one we are apt to reject the whole loaf from which it came.

In a perplexity of this kind, I have always found it well to put aside all preconceived notions and just read the chapter with a free mind. It is surprising how many of the so-called difficulties of Scripture have been forged in scepticism and put into the Bible. In a certain large town, not long ago, considerable expense was incurred in an experimental installation of electric lighting. It turned out a failure. Men shook their heads wisely, and thought themselves superior persons as they asserted it would never do. The truth was, an unscrupulous gas shareholder had given a workman a sovereign to drive an iron nail into the cable insulation. I have seen page after page of learned unsatisfactory disquisition to clear up a difficulty. It failed simply because there was no difficulty to clear up, and nothing is more unsatisfactory than to fight a fancy. One fine autumn morning some boys were greatly puzzled on finding a cocoanut growing apparently on an apple tree in their garden. Their conjectures were greatly astray, until they found out it had been tied on the night before for the sake of seeing what they would say.

The narrative, as given in the sixteenth chapter of the Book of Judges, when read without sophistication, is natural enough. An ancient temple was an open space with a colonnade all round. On the roof of this colonnade some three thousand persons gathered to see the proceedings. It is not said that these were killed. They are distinct from "the men and women in the house and all the lords of the Philistines." The extent of the calamity was not so much in the quantity as in the quality. The leaders of the people were gathered in a base, brutal spirit to see the fallen hero in his blindness and to make sport of him. We can imagine them gathered under the colonnade at one end. We see Samson, his hair grown, his consecration renewed, his strength returned. There

has been deep penitence for past sin, and faith has been restored in his strength. He would finish his work, even should he die in accomplishing the destruction of the enemies of God. There is surely no difficulty in imagining his pulling down two columns of the colonnade and bringing death to the assembled nobility in their hour of pride. And, if the reader is not satisfied with this, even then it is not an impossibility that the strength of the building was tested to its utmost, and that the giving way of one part brought about the collapse. Nor would there be, in any other age than this, a difficulty in believing that the hand of God was there. These suppositions are to many minds easier than that the Bible should contain a false account. The man with a bias in favour of the inspiration of Scripture will prefer any one of these three explanations to disbelief in the narrative. The man with a bias against inspiration can soon invent a difficulty in a condensed narrative. It is so easy to drive a rusty nail and destroy the electric wire.

The Bible is written, not for one class only, but for all. It has to teach men the evil effects of a foul life. Samson had a high mission entrusted to him; instead of fulfilling it, he fell into gross sin. From a literary point of view, we cannot but admire the purity of the narrative. The tale of vice had to be told, and we may imagine what it would have been from the pen of a modern realistic writer. The delicacy of the record is surprising, and the moral is grand. It illustrates the glorious truth, that it is never too late on earth to return to God; that even the foul-lived man, who has destroyed his power to serve God by neglect and sin, may yet, through Divine grace, accomplish his mission, and though his life be one of shame and disaster, may at the last hour retrieve all, and take his place amongst the heroes of faith. The doctrine of regeneration needed, for its full illustration, the story of the penitent thief on the cross. So the doctrine of successful consecration of life to the glory of God, and the completion of the work He has given to be done, needs the illustration of the close of Samson's life. The deed was a great success; it broke the power of Philistia, the great enemy of Israel, for many a year. Hence Paul, with true spiritual insight, places Samson's name in the list of the heroes of faith in the eleventh chapter of the Epistle to the Hebrews.

## THE THIRST OF CHRIST.

“ I THIRST ! ” cried the Christ on the cruel cross,  
 'Mid the cruel scorn of men,  
 When He bore the sin and the woe of man  
 To bring him to God again.

“ I thirst ! ” for the fever of awful pain  
 Parched His soul with its fierce, long heat,  
 And His life-stream had well-nigh ebbed away  
 Through His wounded hands and feet.

“ I thirst ! ” and the soldiers that watched Him die  
 Hailed the cry with mocking glee,  
 And raised to His lips of their own coarse drink  
 Envenomed with irony.

“ I thirst ! ” but no hand from the crowd around,  
 No angel from Heaven above,  
 Brought the simple draught that had soothed His pain,  
 And stood as a sign of love.

No drop from the laden clouds o'erhead,  
 No spray from earth's leaping springs,  
 To the fevered lips of the dying Christ  
 Its service of solace brings.

Nor did He wish it ; 'twas not a plea  
 For the pity of man or God ;  
 That cry “ I thirst ” 'twas to let men know  
 That He felt God's righteous rod ;

That the flame *does* scorch where God's wrath descends,  
 That the soul *does* suffer then,  
 That there comes, when the judgment of sin is set,  
 No succour from God to men.

Yea, He thirsted then that we might not thirst  
 By the torment of hell opprest,  
 And He laboured in death unto bloody sweat  
 That we might have endless rest.

Oh, sinner, see from the heart of God  
 What rivers of pardon burst !  
 What rivers of life, by the Cross brought down,  
 Through the Saviour's unquenched thirst !

Thou may'st quench thy thirst where He died for thee,  
 Thou may'st quench it now, if thou wilt,  
 And fill thy cup with Heaven's blissful life  
 Where His blood for thee was spilt.

R. WRIGHT HAY.

## CHRISTIAN DISCIPLESHIP, AND ITS FUTURE REWARD.

Jesus said : "If any man serve me, let him follow me ; and where I am, there shall also my servant be."—JOHN xii. 26.

**B**LESSED Teacher ! drawn by Thee,  
 I would Thy disciple be ;  
 Listen, with a spirit meek,  
 To the words which Thou dost speak ;  
 All Thy doctrine would receive,  
 And in Thee, the Truth, believe.

Blessed Master ! ruled by Thee,  
 I would e'er Thy servant be ;  
 Every wish of Thine fulfil,  
 And obey Thy righteous will ;  
 All I am to Thee would give,  
 And for Thy great glory live.

Blessed Leader ! called by Thee,  
 I Thy follower would be ;  
 By Thy Holy Spirit led,  
 In Thy footprints I would tread ;  
 And the more of Thee I know,  
 Seek the more like Thee to grow.

Blessed Teacher ! Master ! Guide !  
 Thus with Thee would I abide,  
 Till, at death, I shall go hence,  
 And enjoy the recompense—  
 "Where I am, there thou shalt be  
*With Me* through eternity."

Sweet and precious promise, this !  
 Pointing to celestial bliss ;  
 Thee to meet in Heaven above,  
 There to dwell in Thy great love :  
 And to leave Thee never more—  
 Thee, whom here I now adore !

J. FRANCIS SMYTHE.

**SUNDAY MORNINGS WITH THE CHILDREN.****III.—JESUS, THE MODEL CHILD, OR “THE HOLY CHILD JESUS.”**

LUKE ii. 40-51.

**T**HIS is a story we should all be sorry to lose from the Bible. It gives us the only glimpse we have of the childhood of the Lord Jesus.

He was twelve years old, and Joseph and Mary had brought Him with them to Jerusalem. It was the feast-time, and the city was crowded with people from all parts of the land. Jesus had never been there since His mother carried Him as a babe. It was all wonderful, strange, and delightful. The days passed like a dream.

At last the time came to return. Joseph and Mary set out with their friends and neighbours on the homeward journey. When they started, they missed Jesus. But they thought He was with some of their fellow-travellers, and were not troubled. At night, however, they made inquiry, and no one knew where He was. No one had seen Him. Where could He be? Back to Jerusalem went Mary and her husband with aching hearts. All kinds of terrible fears haunted them on the way. The story tells us—

**1. Where they found Him.**

When Joseph and Mary reached Jerusalem they went everywhere asking for their lost boy. Cannot you picture them, with eager eyes, searching for Him wherever they saw a few children? Boys love to be in a crowd; and these anxious seekers would move in and out among the throngs, looking for the bright, sunny face of the child who had never given them a moment's sorrow until now. Through the bazaars they wandered, questioning the stall-keepers who were selling their bright wares. But who was likely to remember one child out of the multitudes who had come up to the city? So night came, and brought no tidings. The second day passed, and their search was still fruitless. Then, upon the third day, they went up to the temple, wondering if He could be there. It was a great building, with many great open courts and a host of rooms. Some of these were set apart for the great Rabbis, who taught the law, and in one of these lecture-halls they saw Jesus, standing in the midst of the teachers and their students, eagerly drinking in all that was said. His mother exclaimed, “Son, why have you treated us so? Your father and I have been seeking you with sorrowful hearts.” But Jesus answered, “How is it that you sought me? Did you not know that I should be here, in my Father's house, the house of God?” He was surprised that they had not sought Him there.

In one of the psalms of David, which Jesus learnt as a child, we read, “One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.” Such was the love of the young Child Jesus for the house of prayer. He could make the old words His own.

Though He was only twelve years old, He delighted in the worship of the temple and in the study of the Scriptures. The one was His Father's house ; the other contained His Father's message. Have you learnt this lesson ? Don't fancy you are too young. That great and good man, John Henry Newman, said that the most real thought of his childhood was God's nearness to him. And boys and girls who learn of Jesus, and pray to their Father in heaven, will be eager to study His Word, and to join in His worship. They will love their Sunday-school ; will rejoice to sing their hymns together ; and will find their Bibles treasure-houses of delight.

## 2. What He was doing.

When Jesus was found by Joseph and Mary, He was asking questions. He had found his way into the lecture-hall, where the wisest and most learned men of the nation were teaching. And He was eager to learn, so He asked them about the meaning of what they said. And they were astonished that so young a child should be so thoughtful, and of such an inquiring mind.

I daresay some of those grey-haired men were reminded of the great teacher Hillel by the eagerness of this bright country lad. When Hillel was quite a poor boy, he travelled alone from Babylon to Jerusalem, hundreds of miles, in the hope of being taught by the learned Scribes who lived there. He got work, and managed to keep himself upon half his wages ; with the rest he bribed the college porter to let him in to hear the two learned Scribes—Shemaiah and Abtalon. One day, however, he had no work, and could not pay, so the porter would not let him in. So he stood outside the window, listening to the discussions, eager to catch all he could. It was winter, and while he listened the snow began to fall. But he did not mind that. He stood quite still—eagerly listening—and the snow fell upon him, and was piled up outside the window. The room grew dark, and the Scribes sent out to see what it was. And there stood young Hillel like a statue, laden with a burden of snow, but drinking in the words of knowledge. The great teachers were so pleased that they took him into their classes without payment, saying that they would willingly break any rules for so promising a pupil. The lad whom they thus welcomed became one of the greatest of all the Jewish teachers. Some of his pupils were among the venerable men who were so astonished at the questions and answers of Jesus. They little thought how much greater than Hillel was this bright, inquiring boy from Galilee.

How delightful it is to remember that Jesus had to learn, just as you and I learn. He had His lessons to master. He was taught to read and write. And He was the model scholar, eager to gain all the knowledge within His reach. Are you like Him ? Do you use your opportunities well ? "It is the mind that makes the body rich," says Shakespeare. Are you trying to furnish your mind ? There was once a poor student at Paris, so poor that he was almost in rags, who said : "As soon as I get money, I will buy first Greek books and then clothes." You do not wonder that he became a great scholar known to fame as Erasmus. I think the Lord Jesus smiled as He noticed the lad's

resolve. He is pleased when He sees in others the eagerness to learn, the thirst for knowledge, which, as a child, He felt.

### 3. How He went home with Joseph and Mary.

They left the temple together. All their hearts were full of joy, for they were full of love. And, as they journeyed homeward, they would have much to talk about, many experiences of the Holy City to tell. But what I want you to notice is that saying of the Evangelist about Jesus, "He was subject unto them." Jesus is the pattern of childlike obedience. Joseph and Mary never had to complain of His waywardness. He gave them the honour and love to which our parents have a right.

What is "the first commandment with promise"? "Honour thy father and thy mother." This is a child's first duty. "Children obey your parents in the Lord, for this is right." You have heard of Dr. Samuel Johnson, the great writer. Shall I tell you a little story of his boyhood? His father used to keep a bookstall at Uttoxeter on market days. And, one day, being confined to the house by illness, he begged Samuel to take his place. But Samuel was a grammar school boy, and pride made him refuse. So he would not go. Fifty years later, when he had become famous, he was staying at Lichfield, and was one day missing. Nothing was seen or heard of him until supper-time, when he returned. Being asked where he had been, the old man replied by telling the story of his youthful fault. It was the fiftieth anniversary of his act of disobedience, and, by way of expressing his sorrow, he had been to Uttoxeter. "Going into the market at the time of high business," he said, "I uncovered my head, and stood with it bare an hour before the stall which my father had formerly used, exposed to the sneers of the standers by and the inclemency of the weather." What a touching picture it is! The aged, white-haired veteran, admired and honoured by the best men in the kingdom, standing there in the open market, amid the mocking laughter of all beholders, touched with shame and sorrow for an act of disobedience fifty years before! Let me put another picture beside it. There was a noble judge of the time of King Henry VIII., whose son rose to be Lord Chancellor, and so ranked higher than his father. But on his way to the woolsack, Sir Thomas More used always to stop before his father, and, in sight of all, kneel down and ask his blessing. These are noble examples for us all. Each of these great men had been with Jesus and learnt of Him. For Jesus went down to Nazareth with Joseph and Mary and "was subject unto them." The motto of the Prince of Wales is one for every child—" *Ich dien*," I serve.

We read no more of the early life of Jesus. Eighteen years of silence pass by, and then He is baptized and enters upon His public work. But all through that time He was preparing for the tasks that awaited Him. Our early days are the seed time, the harvest comes later. Let us learn from Jesus that a holy childhood is the true preparation for a noble life.

There is an old Greek fairy tale about Perseus, a great hero, who did many wonderful deeds; and, when he was quite a lad, he wanted to go forth to fight Medusa, the Gorgon, a terrible monster. But the Fairy Queen said,



"Not yet ; you are too young, and too unskilled ; for this is Medusa, the Gorgon, mother of a monstrous brood. Return to your home, and do the work which awaits you there. You must play the man in that before I can think you worthy to go in search of the Gorgon."

Children often dream of the great things they will do when they are grown up. But we must begin in childhood, by practising the lessons of piety, diligence, and obedience in the home. That is how boys and girls grow up into noble men and women.

G. HOWARD JAMES.

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## RUTH'S CHOICE.

THE Book of Ruth is named after its subject. This most lovely biography, surpassing imitation, was probably written by the divinely inspired Samuel. The canonicalness of the book has never been disputed. Who dare say it is not from God? According to Josephus, and others, it was at one time joined to the Book of Judges. Evidently the narrations in the book belong to the age of the Judges. That modern Jews place this book in a different order is not contrary to the fact stated, that in the old Jewish Canon Judges and Ruth were as one book. The Book of Ruth is a fitting continuation of the former book ; as also a fitting introduction to the Books of Samuel—a transition from the Judges to the Kings. It is an important link in the *golden* genealogical chain ; for Ruth, a Moabitess—as Rahab—holds a place in the genealogy of our blessed Saviour ; and Bethlehem was the city of His wondrous nativity.

The circumstances and coincidences in Ruth's course are so peculiar as to present evidence of special providence. From the pressure of famine. Elimelech with his wife and two sons left their Bethlehem home, and settled in the country of Moab ! "The two sons took to them Moabite wives ; the name of the one was Orpah, and the name of the other Ruth, and they dwelt there about ten years." Naomi's husband had died ; the two sons died also. Now Naomi heard that "the Lord had visited His people in giving them bread," and she determined to retrace her steps and return to her old country. Her daughters-in-law resolved to accompany their mother-in-law. The three widows journeyed on together—the two younger very probably remembering the many good sayings they had gleaned from their loved mother-in-law. At a certain place in their journey came a scene of separating and abiding : in one case a final and fatal parting ! Neither Orpah nor Ruth had dissuaded Naomi from leaving Moab, but, strange to say, Naomi did unhappily persuade Orpah and Ruth to go no further, but return to their own land ! And albeit, they unitedly said, "We will return with thee *unto thy people.*" She still discouraged them and urged them to go back, "each to her mother's house." The scene was very touching : "For they lifted up *their voice,*" one voice, "and wept *again.*" Orpah, it appears, "kissed her mother-in-law," but Ruth "*clave* unto her." Orpah was as Pliable, in Pilgrim's Progress ; Ruth chose "rather to suffer affliction with the people of God than to

enjoy the pleasures of sin for a season." The *almost persuaded* oft miss the Kingdom. Orpah! Orpah! gone for ever! Ruth said: "Intreat" me no more. "Whither thou goest I will go . . . thy people shall be my people, and *thy God my God*. . . . The Lord do so to me, and more also if aught but death part thee and me."

The sequel in Ruth's case, as in that of Moses, most fully proves the wisdom of her choice. By a most remarkable series of gracious providences, she became the wife of Boaz, "who was of the family of Elimelech." Ruth bare him a son. "Naomi took the child and became nurse unto it. And they called his name Obed." So "Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." Ruth was therefore David's great grandmother—one of his honourable ancestors—and, as said before, a link in the unbreakable golden chain of the genealogy of our Redeemer and Lord. How grace leads to glory even here, in foretaste of the fulness of glory above! "If it seems evil unto you to serve the Lord, choose ye this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house we will serve the Lord" (Josh. xxiv. 15).

SAMUEL COWDY.

## OBITUARY.

THE DEATH OF BISHOP PHILLIPS BROOKS has inflicted a heavy loss on the churches of America, and the loss will not be unfelt in England. He will be remembered not as the Bishop of Massachusetts, but as Phillips Brooks of Boston, the great preacher who made Trinity Church of that city famous throughout the world. He was esteemed and loved by good men in all churches, for he had in him nothing of the narrowness of the ecclesiastic. His election to a bishopric (we cannot regard it as an elevation) was fiercely and bitterly opposed by the High Church party, whose organs denounced him as a traitor! He repudiated all such ideas as those of Apostolic succession, the divine rights of episcopacy, and sacramental grace. When proposals were made to alter the name of "The Protestant Episcopal Church of America" to the Church of America, Dr. Brooks stoutly held out against it. He would not, for a moment, allow that any community had the right to arrogate such a title to itself, and in this way unchurch all other communities, which together formed and were each a part of "The Church of America." As a preacher, Dr. Brooks has, since the death of Henry Ward Beecher, easily held the first place in America. He was a singularly rapid speaker, words and thoughts alike coming with a rush. His sermons were always fresh and original in thought, and brilliant in illustration. They were deficient in exegetical and expository power, but displayed rare skill and ingenuity in deducing from a text some great truth or principle of life, and illuminating it with unsurpassed splendour. The late Principal Tulloch when in America, so far back as 1874, wrote: "I have just heard the most remarkable sermon I ever heard in my

life—I use the word in no American sense—from Mr. Phillips Brooks, an Episcopal clergyman here; equal to the best of Frederick Robertson's sermons, with a vigour and force of thought which he has not always. I have never heard preaching like it—and you know how slow I am to praise preachers—so much thought and so much life combined, such a reach of mind and such a depth of insight and soul. I was electrified. I could have got up and shouted." Many of those who heard Dr. Brooks in England shared Principal Tulloch's enthusiasm. Of the many good stories which are current concerning him, not the least characteristic is that which is told by the *New York Independent*, of his having gone to see a poor woman, who had been absent for some time from the church, whom he found worn out with the care of a sick baby. He saw that she needed to go out and get the fresh air, and he told her to go immediately and leave the child, and that he would take care of it. She went, and half an hour after a wealthy lady of his parish, who was going about hunting up the poor, happened to come in, and was greatly amused to find him walking up and down, vainly trying, with unaccustomed bachelor blandishments, to quiet the squalling child.

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THE REV. T. CAMPBELL FINLAYSON, D.D., whose death occurred on February 7th, at the comparatively early age of fifty-eight, was for eight-and-twenty years one of the leading Congregational ministers of Manchester. He was trained for the ministry of the United Presbyterian Church, but became a Congregationalist. His first pastorate was at Cambridge (1859-65); his second that which he held till his death. With a more robust constitution and better health he would doubtless have taken a more prominent part in denominational life, and been as well known in the Metropolis as in Lancashire. He would have filled the chair of the Congregational Union of England as worthily as he filled that of the Lancashire Union. He had not the popular gifts of Dr. Maclaren, and was indeed cast in a different mould. He had, with a keen and incisive vision, a rich vein of mysticism in his nature. His sermons were far above the average, and it often used to be said that apart from Dr. Maclaren, Finlayson was the finest preacher in Manchester. He published several able volumes—"The Divine Gentleness, and other Sermons"; "The Meditations and Maxims of Koheleth: a Practical Exposition of the Book of Ecclesiastes"; "Biological Religion"—a trenchant criticism of Prof. Henry Drummond's "Natural Law in the Spiritual World"; as well as one or two works through the Religious Tract Society.

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MR. BENJAMIN CLARKE, for so many years associated with the work of the Sunday School Union, was as greatly beloved in Baptist as in Congregational circles. In early life he had a capital business training as a bank clerk, and afterwards in the Inland Revenue Department at Somerset House. He edited the *Sunday School Chronicle* from its commencement, in 1874, to the

time of his death, and afterwards *Kind Words*, which was subsequently merged in *Young England*. From 1877 to 1888 he acted as general editor of the Sunday School Union, retiring from that position to accept the secretariat of the Homes for Little Boys. Mr. Clarke wrote extensively. Many of his books, illustrative of Biblical and religious subjects, were great favourites with the young—"First Heroes of the Cross"; "From Tent to Palace," the story of Joseph; "Pouncefold Hall," a story of school life; "Barton Ferris"; "Land of the Pigtail," &c. Mr. Clarke was also an active church worker, and for thirty years had charge of a mission-hall, in which the first experiment of penny dinners for poor children was made. He was a man of bright, genial character, who carried sunshine with him wherever he went, and in many ways he will be sorely missed.

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PRINCIPAL GRACEY, OF THE PASTORS' COLLEGE, is another of the men whose place cannot easily be filled. When the writer of this note first knew him, he was working as a city missionary in Glasgow, and attending classes in the University. Originally an Irish Presbyterian, he became a Baptist, and was introduced to Mr. Spurgeon as one who would prove a valuable assistant tutor in the junior classes, while completing his ministerial training. After a short term of service as assistant, he was entrusted with the entire charge of the classical teaching, and ultimately succeeded the Rev. George Rogers as principal of the College. Mr. Gracey was happy in finding a position for which he was in every sense well adapted. He was a good average scholar, and gained, by close application and persistent industry, a thorough acquaintance with the Scriptures of the Old and New Testaments in the original Hebrew and Greek. His theological lectures revealed a comprehensive grasp of their subject, and were found particularly helpful by his students. Mr. Spurgeon, with whom he always worked in cordial harmony, held him in high esteem. He gained from the first the esteem of his classes, and more than once we have heard him referred to as the man whom the king delighteth to honour. In this peculiarly trying loss, occurring, moreover, at a time when there has been so much anxiety regarding the health of Dr. James Spurgeon, the friends of the Pastors' College will have the sympathy and prayers of all the churches.

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GENERAL regret will be felt at the sudden decease of Sir CHARLES WATHEN, who had been six times Mayor of Bristol, and who, by his philanthropic and religious zeal, had won the esteem of all classes of his fellow-citizens. His munificence to the Baptist Missionary Society will have an enduring memorial in the station which is named after him in our Congo mission-field.

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THE REV. A. A. COLE, of Walsall, who died on February 10th, will be greatly missed in the educational and social, as well as in the religious work of the town. He had held the pastorate of the Goodhall Street Church from 1856 to 1890. He was for many years an active member of the School Board, and

one of the founders of the Science and Art Institute. He was intimately associated with the noble work of "Sister Dora," who held him in high esteem, and he was the Nonconformist minister who contributed several pages to Miss Lonsdale's "Life of the Princess among Nurses."

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## NOTES AND COMMENTS.

**T**HE IMPORTANCE OF BAPTISM.—Baptists are not infrequently charged with making too much of a mere rite, with needlessly dividing the Church, and unduly exalting a non-essential. The sanction given to the ruinous dogma of baptismal regeneration, when faith is not associated with the rite, would alone refute the charge. But it is worth while observing that Pædobaptists often make more of the rite than we do. In his new volume on the Acts of the Apostles, Professor Stokes points out that "Ananias baptized Saul, though Christ had personally called him. This shows us the importance which the Holy Scriptures attach to baptism. . . . Here was a man to whom Christ Himself had personally appeared, whom Christ had personally called, and to whom He had made long continued revelations of His will. Yet He instructed him by the mouth of Ananias to receive the sacrament of baptism. Surely if any man was ever exempted from what some would esteem the outward ordinance, it was this penitent and privileged convert. But no; to him the words of God's messenger are the same as to the humblest sinner, "Arise and be baptized, and wash away thy sins." "Baptism is the act of open confession and acknowledgment of Christ. St. Paul himself teaches the absolute importance of this confession (Romans x. 10). . . ." Then after a reference to Pagan converts, who are not willing to incur loss and persecution and trial for Christ's sake by the reception of Christian baptism and a public confession of their faith, we are told, "If Saul of Tarsus had been like them and had acted as they do, he might have received the vision and have been convinced of the truth of Jesus Christ and His mission; but yet this moral cowardice would have spoilt the whole, and Saul would have remained in his sins, unpardoned, unaccepted, reprobate from Christ, because he remained unbaptized. Christianity is in fact a covenant, and forgiveness of sins is one of the blessings attached to this covenant. Until men perform its conditions and actually enter into the covenant, the blessings of the covenant are not granted. Baptism is the door of entry into the covenant of grace, and till men humbly enter within the door they do not exercise true faith." Nothing can be clearer or more decisive. But why limit the remarks to Pagan converts? Baptism is obligatory on all converts if it is on any. There is here "no respect of persons." All converts have to receive "the sacrament of regeneration according to Christ's appointment." The blessing of conversion does not exempt any of us from responsibility, and we are no more warranted in England (or Ireland) in refusing Christian baptism (baptism as Christ ap-

pointed it) because we are not willing to incur loss and persecution and trial for His sake than are converts on the mission-field.

EVENING COMMUNIONS.—The pastoral letter of the Archbishop of York, in which he does all in his power to put down “Evening Communions,” has aroused a storm of opposition. The Bishop of Exeter entered a temperate, but firm, protest against the letter, and there has been a long correspondence on the subject in the columns of “the leading journal.” The High Church organs describe the correspondence as unedifying; but that is probably because their semi-Romish practices have been so effectually exposed. To us it is a matter of regret that the two Primates—the Archbishops of Canterbury and of York—should have intimated to their clergy their entire disapproval of evening communions, for such disapproval shows a tendency which is distinctly anti-Evangelical and anti-Protestant. In a second letter Dr. Maclagan, to some extent, climbs down. He does not regard evening communion as illegal or sinful, nor is it connected, in his mind, with the question of fasting communion. But this weakness is not approved by the *Church Times*. “His Grace would have undoubtedly strengthened his position enormously if he had freely admitted that the rule of forenoon communion has all along been enforced in accordance with the equally stringent rule of fasting reception. *That surely is the key to the whole position.*” Our contemporary is angry with Archdeacon Farrar for asserting that the party it represents regards unfasting communion as a positive sin. What the Archdeacon “falsely suggests” is unquestionably true. It is not to the point to say that no Ritualist holds that there is any sin, *per se*, in partaking of the sacrament after a meal, so long as it is asserted that there is a distinct right and wrong in the case. “The sin consists in disobedience to the plain law of the Catholic Church.” What law? and which Catholic Church? Archdeacon Farrar’s assertion is not baseless. “Not long ago a venerable and holy clergyman went into St. Albans, Holborn. As he entered, a tract was handed to him, called ‘The Greatest Sin of the Age.’ Will it be believed by any sober mind that in this pamphlet the greatest sin of the age’ is evening communion”! Another case is mentioned, in which a clergyman described unfasting communion as a mortal sin. We agree with the Archdeacon in thinking that no words can be too strong to denounce such priestly invention of artificial ecclesiastical offences.

THE PRACTICES OF THE EARLY CHURCH.—It is really amusing to hear a Ritualist affirm, “If evening communions were the rule at first, and if Apostolic authority changed that custom (as St. Augustine declares), then good Christians will resolve to follow the Apostolic law without wavering.” “If evening communions were the rule at first.” Every reader of the New Testament knows that they were, and not even the most reckless controversialist would deny it. “If Apostolic authority changed that custom.” But Apostolic authority did not, for the custom continued till long after the days of the Apostles. Augustine’s declaration (if it be what the *Church Times*

avows) is not only not borne out by 1 Cor. xi., but is contrary to the whole tenour of it. Even Dr. Lightfoot, to whose authority such great weight is attached, held that "evening communions prevailed till the middle of the second century, and that they ceased altogether from the fourth century downwards." They ceased at a time when many false customs had crept into the Church, and when the fashionable Christianity had been largely paganised. We have no other desire than that "good Christians should follow the Apostolic law without wavering." This is what, as Nonconformists and Baptists, we have all along urged. This is why we reject sacerdotalism and sacramentarianism, and go back from every inferior authority to that which "all good Christians" must recognise as supreme—the authority of our Lord Himself, and of the Apostles who were specially inspired to declare and enforce His will. If our customs have no better support than the assertion that they were "developed by the wisdom, and the experience, and the inspiration of the Church," they have no solid ground to stand on. On such a plea all the absurdities and superstitions of Rome may be defended.

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DISESTABLISHMENT IN SCOTLAND AND WALES.—The Suspensory Bills, of which the Government have given notice, have certainly not been received with enthusiasm in any part of the country, and many advocates of Disestablishment are seriously dissatisfied with them, as tending, in their belief, to delay the introduction of the measures on which their hearts are set. This dissatisfaction seems to us unreasonable, and casts unworthy suspicions on the motives of men who are pledged up to the hilt to Disestablishment. The question has been placed on a vantage-ground which it has never before occupied, and the very mention of these Bills in the Queen's Speech proves that the Government is in earnest. The dignitaries of the Established Church and the Church newspapers do not look upon them as meaning nothing. They are resented as the commencement of a "policy of plunder," and as bringing us within sight of the goal. The matter of procedure must necessarily be settled by the Government, and those who insist on having everything done at once will simply play into the hands of their opponents, and prevent the doing of anything. Perhaps there are few surer signs of the approach of the end than the warning given by the *Church Times* to Welsh Churchmen not to accept as Parliamentary candidates any who do not pledge themselves to stand firm on the Church question. "There are only too evident signs among Welsh Conservatives of a tendency to sacrifice the Church to their own political ambition." Precisely so; and the tendency is not confined to Welsh Conservatives. There are, too, others than the commissioner of the *Western Mail* who know that Disestablishment in Ireland has been beneficial rather than harmful, and believe that, "the days of the Church in Wales being numbered, Disestablishment must be accepted, and is calculated to do real good to the Principality."

MRS. SPURGEON'S BOOK FUND.—We always note with pleasure the progress of the work which Mrs. Spurgeon has made specially her own. This year a peculiar interest attaches to it. It tells the story of work in which, for the first time, Mrs. Spurgeon has been without the companionship which, next to the love of the Saviour Himself, was the supreme joy of her life. "Great reason have I ever had to bless God for the Book Fund. . . . Many a trial has been lightened by the uplifting of its sweet ministry. . . . And now, in the deepest sorrow my life can ever know, it comes as an angel of light to point out the consoling power of active service for the Lord and His poor servants." Though the last year has only nine months of work to record, the results are equal to any past twelve months' service. During 1891, 5,970 volumes were distributed, and, during 1892, there were sent out 9,353—to 531 recipients belonging to various denominations. Of Mr. Spurgeon's "The Greatest Fight in the World," 34,500 copies were sent out to ministers of all denominations. The story is told in a beautiful little book, printed in mauve, and bound in grey and silver, with the appropriate title, *In Memoriam*. There are in it many touching memories of those last days at Mentone:—"All the weeks and months since the pearly gates opened that my beloved might pass into the excellent glory, there has been (for *his* sake) deep down in my heart a low undertone of joy in God, like the singing of the pebbles on a beach when the tide comes rolling in." "He was full of fun and childlike pleasure, hiding behind a door on the way down to *table d'hôte* to surprise me, or hurrying to be first ready, so as to chide the laggards when the dinner bell rang. At the table he was the life and soul of the party, with a cheerful smile, and a kind word, or a tender inquiry after the health of each one. Everybody loved him, his sweetness of disposition was so apparent and attractive." Apart from the good work accomplished by the Book Fund, this *In Memoriam* is well worth reading. Mrs. Spurgeon's preface is a choice poem in prose.

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THE PRACTICE OF CONFESSION.—There has been in the *Times* a correspondence on this subject also, and it is evident that the practice is growing to an extent of which few Evangelicals are aware. While many of us are at our ease, the Ritualists are persistently indoctrinating the minds of their congregations and of the children in the "National" schools with the most pernicious sacerdotal teaching, and leading them along lines which can only end in Rome. We have before us at this moment a small manual, "Before the Altar," which in some parishes is given to the candidates for confirmation, or to those who have been confirmed. It is compiled from the well-known "Manual" of Dr. Challoner, and adapted for the use of the English Church. It is from first to last pure and unadulterated Romanism, and openly teaches baptismal regeneration, the real presence, the seven sacraments, and other hurtful superstitions. It gives instructions as to the frequent making of the sign of the cross, bowing before the altar, the use of lighted candles on the altar, the ringing of the bell at specially solemn parts of the service, and the offering of



incense. Fasting communion is insisted on. Confession to a priest is urged again and again, so that we find it difficult to escape the conviction that it is for the sake of this that the book has been written. "The Church has, under the guidance of the Holy Ghost, deputed the priests to receive these confessions. And the priests have the Commission of Christ to pronounce forgiveness to penitent souls in His name and by His power." Assurance of forgiveness and the benefit of absolution are the rewards we receive by means of this confession. The penitent is plainly expected to go into minutiae. "I remember having committed the following sins since my last confession, which was — — ago. (Here mention your sins)." And all this is going on openly and increasingly in the Church whose proud boast it used to be that it was "the bulwark of Protestantism." Anything more anti-Protestant and more subversive of the faith of the New Testament it would be difficult to conceive.

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THE DECLINE OF PREACHING.—Professor Stokes has, in his book on *The Acts*, some wise remarks on the subject of preaching. "I do not think there is any greater want in the Church of England than the revival of preaching. It is simply lamentable to see the numbers who, under usual circumstances, will walk out of church before the sermon, and still more lamentable to see the number of men who do not go to church at all. This I attribute to the low estate to which the ordinary sermon has fallen. In the days of evangelical supremacy the pulpit may have been unduly exalted; now it is unduly neglected, and with terrible results." Happily, we do not see in our Nonconformist churches so open an insult offered to a Divine institution, though we have, in common with others, to deplore the enormous number of absentees. Non-churchgoers form a large part of the population everywhere, and even among Nonconformists preaching is not held in such great and universal honour as it once was. We welcome this word of judicious and timely caution. The neglect of preaching means, in the long run, the decay of practical religion, and it will be a sad day for our churches when ministers cease to magnify their office, and no longer give to pulpit preparation the best of their time and strength.

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## REVIEWS.

THE PSALMS. By Alexander Maclaren, D.D. Vol. I.—Psalms i.—xxxviii.  
THE GOSPEL OF ST. LUKE. (Same Author.) Hodder & Stoughton.

THE announcement made some time ago that Dr. Maclaren was to contribute three volumes on the Psalms to the "Expositor's Bible" was hailed with general delight. He is known to have been throughout his life a devoted student of the Psalms. He is a good Hebrew scholar, and is conversant with the best commentaries, both of ancient and modern times. He has, moreover, so vivid an imagination, and so large a share of "the vision and faculty divine," that he is nowhere more at home than in the study of these sacred lyrics. His task is exposition, not criticism, otherwise we should have

been glad of a more detailed reference to Canon Cheyne's theories in his "Origin of the Psalter." Dr. Maclaren considers that "the deepest and most precious elements in the Psalms are very slightly affected" by the answers to questions of date and authorship. In some cases this is true, but not in all. The personal equation counts for so much in some of the psalms, *e.g.*, Psalm xxiii., and in the Penitential Psalms, that it cannot be ignored; and if we are to see in them not the personal expression of the soul's repentance, trust, and joy, but merely the hymns of "the Church-nation," our whole system of interpretation must be altered. If Canon Cheyne's position be valid, many of the lessons we have been accustomed to deduce from the Psalter, and of which we can find no such apt illustrations elsewhere, must be no longer deduced from it. Dr. Maclaren is happily no follower of the Oxford critic, and often in a few pithy sentences shows how groundless are his assumptions. The translation prefixed to each exposition brings out with marked directness the literal meaning of the original, and will be of considerable value to the student. Great pains have been expended on the structure of the Psalms. Their divisions, their progressive thought, their contrasts and parallelisms, are brought out with singular clearness. The exegesis is thorough, and the exposition based on it makes more vivid and luminous the meaning of these inspired poems of the inner life. There is scarcely a section in which we do not come across gems of spiritual insight, sentences which are in themselves condensed poems. Among Dr. Maclaren's contributions to our expository literature his work on the Psalms will take a foremost place. Of the work on Luke we are told, "These chapters were written as a commentary on the International Sunday School Lessons for the American *Sunday School Times*." This explains their general character, as well as the fact that the commentary does not go over the entire text of the Gospel. We can without difficulty see Dr. Maclaren's hand on every page of the volume. There is no mistaking its authorship, and what more can be said in its favour?

GEORGE GILFILLAN. Letters and Journals. With Memoir. By Robert A. Watson, M.A., D.D., and Elizabeth Watson. Hodder & Stoughton.

It will soon be fifteen years since George Gilfillan, of Dundee, passed over to the majority, but he is still, and long will be, vividly remembered; though, in days when the paths which lead to literary distinction are thronged by so many and such capable votaries, it is impossible to say whether he is so secure of fame as at one time he was deemed to be. His true *forte* was literature. His tastes and capacities alike created in him the desire for a literary life, but circumstances made it impossible for him to follow his bent, and he became a minister. For the ministry, also, he had exceptional gifts, and he exercised from the pulpit and on the platform a power which soon brought him popularity. No one could listen to him at his best without recognising that he was a king among men. There were faults enough in his oratory. His imagination sometimes ran riot; he made exaggerated statements, he lacked self-restraint, his style was florid and redundant, his metaphors were

occasionally confused, and we have heard pigmy critics sneer at him as grandiloquent. Be it so. None the less there was a splendour in his oratory, a passion in his speech, and a winsomeness in his appeals which few of his hearers could resist. He had, perhaps, some of the defects of the spasmodic school of poetry which he, more than any one else, brought into notice, but his *Journal and Letters* make it more evident than ever that he was a generous, large-hearted man, impulsive, chivalrous, on some points Quixotic, but genuine to his heart's core, and a sincere, devout Christian withal. Gilfillan was often in collision with his brethren in the Presbytery. He fretted under the restrictions of the Westminster Confession, and still more under the tyranny of "use and wont." He was not fitted for either theological or ecclesiastical leadership, but without departing from the evangelical creed, he did much to adapt the Church to its altered conditions and surroundings. There is truth in the paragraph which declares that the simple faith which has left the name of Chalmers clear on one page of Scottish history, and that of John Cairns luminous on another, was impossible to Gilfillan, and the contrast is suggestive:—"At the very opposite of John Cairns stood George Gilfillan, full of the personal question, turning now upon the Church, now upon the sceptic outside the Church, upholding with fervour the institutions of Puritanism, and then shocking the Puritan by an *éloge* of Shelley or Byron, a satire upon well-known ecclesiastics. All this was harder to understand fifty years ago than it is now. Gilfillan was one of those who have made it possible for two men different as himself and John Cairns to be ministers of the same Church; the one seeing limitation as the law of power; the other feeling passionately the demand that power, in the individual, ever raises for freedom."

Gilfillan's was a genial and helpful life. Alexander Smith, Sidney Dobell, Alexander Anderson, Hall Caine, are but the better known of the men who were indebted to him for sympathy and guidance, and, in many instances, for more. His hospitality, in this sense, was unbounded. And his own writings? There may be among our readers some who are unacquainted with his "Gallery of Literary Portraits," his "Bards of the Bible," his various "Sketches and Essays," but, if so, it is to their own great loss. Their brilliance is by no means their best quality. It is a marvel that they have not been re-issued in a popular edition. We are grateful to Dr. and Mrs. Watson for having given us this welcome biography, vivid and faithful, sympathetic and judicious, and presenting us with a memorable likeness of a memorable man.

UNIVERSITY AND CATHEDRAL SERMONS. By J. R. Illingworth, M.A.  
Macmillan & Co.

MR. ILLINGWORTH had the unique distinction of contributing two out of the twelve essays in *Lux Mundi*, those on the Problem of Pain, and the Incarnation in Relation to Development. This fact is a sufficient indication of his theological position, and a guarantee that the volume is far removed

from the reign of platitudes and conventionalism. The title suggests comparison with the late Dean Church's volume which we reviewed last month ; and though we cannot regard it as of equal strength, in the wide sweep of its vision, in the intensity of its passion, and the maturity of its culture, it is by no means unworthy of the association. There are several of the sermons, those, *e.g.*, on Innocence, on Vocation, and on the Captivity of Thought, which, with the exception of a few sentences here and there, Dean Church might have written. Mr. Illingworth has deep convictions of his own, and believes strongly in Christianity as an ethical and therefore a doctrinal religion, but he writes in view of the special conditions of our day as affected by its complex culture.

RESTFUL THOUGHTS IN RESTLESS TIMES. By C. J. Vaughan, D.D.  
Macmillan & Co.

ONLY a restful man can speak effectively in restless times. Dr. Vaughan, while thoroughly conversant with his age, is, in regard to its restlessness, certainly not of it. His strong and cheerful faith is everywhere manifest, and his words—wise, pure, and sympathetic—tend to enlighten, to guide, and to soothe. In such sermons as the *Drifting Life*, *Gambling*, *Strong Language*, and the *Idolatry of Novelty*, he lays his hand firmly on evils which indisputably prevail. In other sermons—as the *Sanity of St. Paul*, the *Orderliness of Scripture*, the *Faith and the Bible*—he offers a valuable defence of our Christian faith, while in others he shows how that faith is unaffected by modern criticism, and speaks so as to reassure timid Christians. We have never received from this venerable preacher a volume which has given us greater pleasure.

THE DOCTRINE OF THE PROPHETS : the Warburton Lectures, 1886-1890. By  
A. F. Kirkpatrick, D.D. London : Macmillan & Co.

SINCE the days of Bishop Warburton there have been many changes in our methods of apologetic. Less stress is laid on specific fulfilments of prophecy, and more on "the drift and tendency of a manifold and complex preparation in history, in life, and in thought, pointing to an end which it foreshadowed but could not describe, and for which it prepared but could not produce." Professor Kirkpatrick takes a line which a century ago was scarcely thought of or was certainly not emphasised. He aims to illustrate the unity and progressiveness of the Divine revelation, its persistent anticipation of the coming King, and of a kingdom of righteousness to which all men should be drawn. The prophetic outlook was always towards the future. Christ and His Kingdom were its inevitable goal. The fulfilment—whatever may be said of specific predictions—is too patent, too thorough and complete, to be denied. The Old Testament is inexplicable without the New, as the New (in a sense) would have been impossible without the Old. A work like this is of great value at the present crisis. Dr. Kirkpatrick deals with the prophets in what he regards as their chronological sequence, viewing each writer in relation to his

own times, and showing the specific note or notes of his message, as well as his place in the prophetic order generally. We are sorry that he has excluded the Book of Jonah from his survey. Daniel is no doubt "a book by itself," apocalyptic in character; but Jonah is more than the account of a prophet's work. There is very specific teaching as to the place of repentance, as, if we remember rightly, Dean Payne Smith ably shows in his "Prophecy a Preparation for Christ." We are sorry that the lecturer deems it necessary to "divide" Isaiah into the Son of Amoz, Isaiah of the Exile, and Isajah of chapters xxiv.—xxvii. To the principles of modern criticism, Dr. Kirkpatrick gives at any rate a general, though not absolute, adherence. Its conclusions, he tells us, rest upon such grounds as historical allusion, literary style, and characteristic doctrines. He wisely adds, however, that "they are probable and not demonstrative, and in different cases reach very different degrees of probability." These degrees, perhaps necessarily, vary with our "subjectivity."

MOTHERS AND SONS; or, Problems in the Home Training of Boys. By Rev the Hon. E. Lyttelton. Macmillan & Co.

NO readers of this book will be more interested in it than the boys who have been under Mr. Lyttelton's care at Haileybury; none so amused at its homely counsels, and none so thoroughly convinced of its wisdom. Things which seem "infinitely little," relating, say, to food and clothing, to pocket-money, to "nagging" and other such habits, are not to be despised. They have a closer connection with the "infinitely great" than is often suspected. Mr. Lyttelton values education because of its effect on character, and believes that character should be formed after the Christian model. He writes, therefore, with a lofty ideal before him, though he never mounts the stilts or attempts to scold the mothers of wayward sons into wisdom and goodness. Mothers who read this little book will not be disposed to depreciate their opportunities of influencing their sons, but they will find wise and sympathetic guidance in tasks that are often difficult and delicate.

SERMONS ON SUBJECTS CONNECTED WITH THE OLD TESTAMENT. By J. S. R. Driver, D.D. London: Methuen & Co., 18, Bury Street.

CANON DRIVER'S sermons are the product of an age of transition, in which the old beliefs as to the framework of Scripture have been disturbed, and many are crying out for a readjustment. That the questions raised by criticism will have to be honestly faced no sensible man will deny, and evangelical students who are, above everything else, believers in Christ, the living and ever-present Christ, can afford to face them, awaiting with calmness the results of the most searching investigation. In the meantime it is well for those who take what we may term the modern view to bring into prominence the *constructive* side of their work, and to show, as Canon Driver here does, the permanent moral and devotional value of the Old Testament. "It appears to be sometimes supposed," he says, "that a critical view of the literature and history of the Old Testament is incompatible with any real sense for the spiritual and moral teaching which it contains. It is my hope and wish that the pages which

follow may suffice to show how very far this is from being the case." Again : " It seems to me that, so long as human nature continues endowed intellectually as it now is, the Old Testament must remain an ever-fresh fountain-head of living truth, able to invigorate and restore, to purify and refine, to ennoble and enrich, the spiritual being of man." The contents of the volume are of the nature of essays rather than of ordinary sermons. They are manly, able, and suggestive. They contain much which we are unable to endorse, conclusions which are, as yet, purely hypothetical, and theories which are theories only. The sermon on " Evolution compatible with Faith " states a position which, on its own merits, seems to us valid ; but would the advocates of evolution—*e.g.*, Professors Huxley and Tyndall—accept it as closing the controversy on their side? We fear not. Still, there is much to be learned from Canon Driver's frank eirenicon. The following is a part of his account of inspiration :—" Without pretending to define inspiration, or to determine the mystery of its operation, we may, I suppose, say that what we mean by it is an influence which gave to those who received it a unique and extraordinary *spiritual insight*, enabling them thereby, without superseding or suppressing the human faculties, but rather using them as its instruments, to declare in different degrees, and in accordance with the needs or circumstances of particular ages or particular occasions, the mind and purpose of God." This—though not including all that some would include—certainly implies the unique and supernatural origin of the Bible.

SOME SIDE LIGHTS OF SCIENCE ON THE FAITH. Eight Lectures preached before the University of Oxford in the Year 1892. By Alfred Barry, D.D., D.C.L., &c. Longmans, Green, & Co.

THERE have been more brilliant and more "questionable" Bampton Lectures than these, but few which should be more useful. They are marked by adequacy of knowledge, soundness of judgment, candour, courage, and hopefulness of spirit, and a grappling with present-day difficulties which should ensure for them a wide and thoughtful perusal. Dr. Barry is a disciple of science, familiar with its phenomena and laws, willing to yield it all due honour, and yet refusing to regard it as a barrier to faith. He faces honestly and thoroughly the questions raised by the conceptions of law, evolution, socialism, and criticism ; and while, so far as we can see, ignoring no difficulty, he claims that neither physical nor social science, nor Biblical criticism, can diminish the authority of Scripture, or do other than lead to Christ as the Light and Life. He writes with lucidity and grace, with apt illustrative power, as well as with the sobriety and reverence which should never be absent from a Christian apology.

THE FOREGLEAMS OF CHRISTIANITY. An Essay on the Religious History of Antiquity. By Charles Newton Scott. Revised and Enlarged Edition. Smith, Elder, & Co.

THIS essay was originally published in 1877, as an avowed supplement to the Boyle Lectures of Mr. Maurice on the " Religions of the World and their

Relation to Christianity," lectures whose central thought was not only less familiar than it is to-day, but was strongly repudiated. During the last sixteen years there has been steady progress in our knowledge of the ancient religions, and we have at command a wealth of illustrations which have not previously existed. Of this Mr. Scott has taken full advantage. His volume has been almost entirely re-written, while the appendix on races has been recast, in accordance with the last conclusions of François Lenormant. Mr. Scott combines in himself the broadest sympathies with the most staunch orthodoxy. He furnishes adequate proof of his position that, in the creed of Christianity, the vital truths of all the religions which preceded it find their proper place, and that for Christianity there was a gradual preparation "until the fulness of the time." Mr. Scott gives an able vindication of the doctrines of the Trinity, the Incarnation, and the Atonement; but his statements as to the beneficent effects of clericalism in education must be taken *cum grano salis*. His assertion as to Apostolic Succession, also, will not hold good in the sense generally attributed to the words.

CHRIST MYSTICAL; or, The Blessed Union of Christ and His Members. By Joseph Hall, D.D., Bishop of Norwich. A.D. 1654. From General Gordon's copy, with an Introduction on the Theology of General Gordon, by the Rev. H. Carruthers Wilson, M.A. London: Hodder & Stoughton.

A BOOK which was so highly prized by so romantic and heroic a Christian as General Gordon is sure to awaken a widespread curiosity. This edition is not only printed from his copy, but shows the passages which he had marked for special consideration. The treatise itself is worthy of the place it held in his esteem. Its central thought is of vital moment, albeit our apprehension of it is sadly inadequate. The language and illustrations are as quaint as they are forcible, and at times there is undue detail; but it is for lack of realising such truths as are here expressed that our Christian life is so often feeble and ineffective. Mr. Wilson's introduction is entirely appropriate, and we cannot but feel that the publishers have rendered good service by including the work in their Devotional Library.

THE VISIBLE GOD, and our Relation to Him in Creation and Redemption. Revised and enlarged. By William Marshall. London: Hodder & Stoughton.

SOME two years ago there appeared an anonymous volume of considerable merit entitled "The Visible God." It was the work of an independent thinker, who, while loyally evangelical, departed in several directions from the beaten track. The basis of his peculiar beliefs is found in the contention that, *prior to creation*, and for creative and mediatorial ends, the Son became the image of the Invisible God. The incarnation was in this sense and so far rendered necessary by man's sin—that for our redemption Christ was made in the likeness of sinful flesh, but He had previously a form and a visibility which the Father and the Holy Spirit did not possess. The work now appears

in a second edition, and its authorship is acknowledged by the Rev. William Marshall, late pastor of Cambridge Heath Congregational Church. The book has been largely re-written, and sundry misapprehensions have been removed. Fancy and imagination, as well as reason, have played their part in the author's teaching, and we like best some of the chapters in which there is little of a speculative character—Christian Brotherhood, Self-culture and Christian Progress, Natural Pleasure and Christian Joy. The chapter on Heaven is good, though it will remind some readers of kindred ideas more fearlessly expressed in the "Gates Ajar."

THE PILLAR IN THE NIGHT. By the Author of "Morning and Night Watches," &c. London: Hodder & Stoughton.

WE do not know why Dr. Macduff has omitted to give his name as the author of these meditations, but they are unquestionably his, and whoever reads them will feel that his hand has lost none of its cunning. The title sufficiently explains the purport of the volume, and we see on every page the same knowledge of the human heart and its needs, the same sympathy and tenderness, and the same power of consolation which have for so many years delighted thousands upon thousands of Dr. Macduff's readers.

THE UNIVERSAL BIBLE DICTIONARY. Based upon the Latest Authorities. By the Rev. John Macpherson, M.A. Hodder & Stoughton.

THE gift of compression has been denied to many worthy and intelligent men, and, where it exists, it is well that it should be exercised. Mr. Macpherson possesses it, and in this dictionary, intended for popular use, he has employed it to good purpose. For ordinary readers, the information he gives will be sufficient; and although students will need to consult other books, they will find this, which is accurate as well as concise, convenient for general reference.

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#### BRIEF NOTICES.

FROM Messrs. Passmore & Alabaster we have received (1) WORDS OF WISDOM FOR DAILY LIFE. By C. H. Spurgeon. A book which will be cordially welcomed, both because it amply fulfils the promise of its title, and bears the impress of Mr. Spurgeon's peculiar genius. His marvellous knowledge of life, his shrewdness, his humour, his versatility of illustration, are all manifest, and all subordinate to the supreme end of his ministry.—(2) THE HEART OF THE GOSPEL. Twelve Sermons delivered at the Metropolitan Tabernacle, by Arthur T. Pierson, D.D. Readers of this volume, who have not come in contact with Dr. Pierson, will feel no surprise at the large acceptance his ministry has found at the Tabernacle. The sermons are full of evangelical truth, strong, pungent, and pointed, abounding in apt illustration and urgent appeal.—(3) THE DIVINE ART OF PREACHING. Same Author. Lectures delivered at the Pastors' College. It is probable that these lectures would



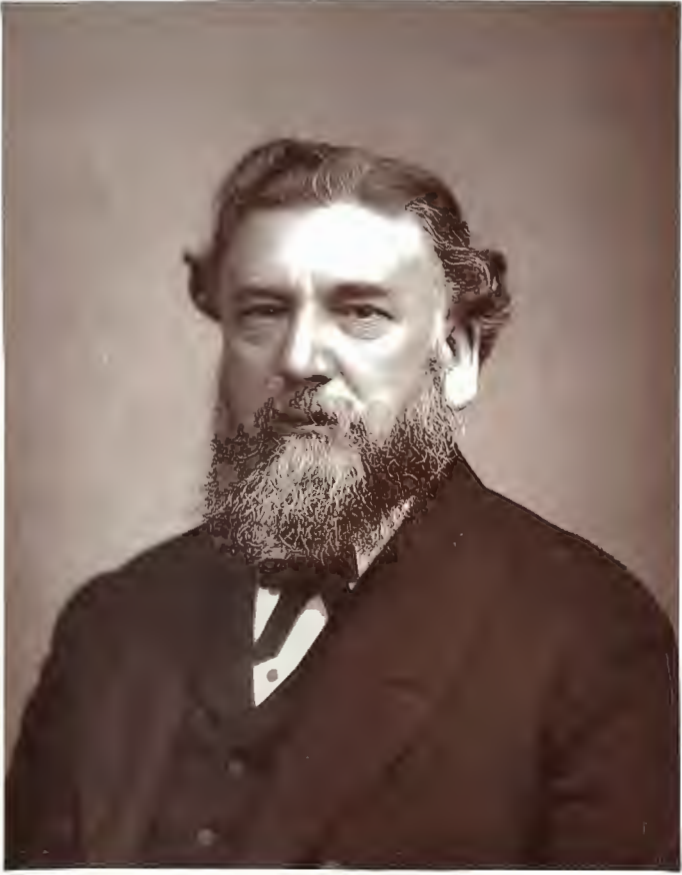
have received a fine finish if they had not been somewhat hastily prepared. They are, however, wise in counsel, thoroughly practical, and such as all young preachers will do well to ponder.—(4) PAPERS FOR THINKING PEOPLE, and (5) LOVE IN WRATH: an Address before Mildmay Conference. Addresses on points of Christian doctrine, ethics, and casuistry. That on Giving is specially opportune.—Messrs. Bagster & Sons have issued a clearly printed illustrated edition of the PILGRIM'S PROGRESS, by John Bunyan, at a shilling; it is a marvel of cheapness and neatness.—Messrs. Hodder & Stoughton send out an enlarged edition of BELL'S STANDARD ELOCUTIONIST (completing the one hundred and seventy-eighth thousand). It is, as its unparalleled circulation shows, a book which meets a general need. Its exposition of the principles of elocution and its exercises are alike admirable. Every minister should procure it.—A BROWNING PRIMER, by Esther Phœbe Defries (Swan Sonnenschein & Co.), has speedily reached its second edition. It is intended as a companion to the pocket volume of selections from Mr. Browning's works, and admirably fulfils its purpose. Those who have yet to make their acquaintance with Browning could certainly not do better than procure this shilling primer.—In the Golden Treasury re-issues, Messrs. Macmillan have sent out SONGS AND SONNETS OF SHAKESPEARE, edited by Professor Palgrave, and SCOTTISH SONG: a Selection of the Choicest Lyrics of Scotland, compiled and arranged, with Brief Notes, by Mary Carlyle Aitken. We have known and used both works for years. They are *the* editions which every student should possess. Mr. Palgrave's notes are always illuminating, and Miss Aitken's glossary is, for readers south of the Tweed, indispensable.—Mr. Stanley Lane-Poole's THE SPEECHES AND TABLE TALK OF THE PROPHET MOHAMMAD, belongs to the same "Golden" series. It presents all that is most enduring and memorable in the sayings of Mohammad, in a compact and accessible form, and, like most of the volumes in the series, has a valuable introduction and a number of learned notes.

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WE have received from the Baptist Mission House THE CENTENARY PRAYER UNION CALENDAR for 1893. Of the Union itself, full particulars will be found in the *Missionary Herald* for January and February. We trust many of our readers will join it. This Calendar, which has been prepared with great care, contains portraits of the founders of the Mission and of several missionaries. It gives suitable extracts bearing on the great work, and mentions the workers now on the field in different parts of the world. It cannot fail to increase our knowledge of the operations of the Society, and to stimulate our interest therein.

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WE are again compelled to leave over several reviews and notices of books. Next month we hope to give the second of our OCCASIONAL ILLUSTRATED LITERARY SUPPLEMENTS for the year.



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*With kind regards  
Yours cordially  
W Evans*

THE  
BAPTIST MAGAZINE

APRIL, 1893.

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**REV. WILLIAM EVANS, LEICESTER.**

AYLESBURY, an ancient market town and parliamentary borough, is the centre of a rich agricultural district in Bucks, known as "The Vale of Aylesbury." The old parish church is a fine building, occupying a considerable elevation, and is a conspicuous object as you approach the town from the western side. There are Baptist traditions connected with Aylesbury, extending back for more than 230 years. In 1664, quaint Benjamin Keach (1640-1704) was brought before Chief Justice Hyde at Aylesbury, for statements made in a small catechism entitled "The Child's Instructor, or easie Primer," and one part of the sentence passed upon him was to stand in the pillory at Aylesbury for two hours on a given day. Keach was a native of Bucks, and, at the age of fifteen, was baptized at Chesham by John Russel, a General Baptist minister. The Baptists have not made much progress at Aylesbury since the stormy days of the seventeenth century. A Baptist church, based on broad and liberal principles, seems to be greatly needed in the present day.

Into the atmosphere of this old-world town the subject of this sketch was born in 1837, his life thus being coincident with the reign of Her Gracious Majesty the Queen. The parents of William Evans were connected with the Wesleyan Methodists. Neither of them was robust in constitution. His father suffered from asthma, and during his later years was much confined to his home. Wit and humour were native to his mind, and to spend an

hour with him in his little back room, and listen to stories of by-gone days, was a rare treat. His mother was fragile in form, but remarkable for her quiet industry, calm manner, and true goodness. She lived to a ripe age, and died under her son's roof at Leicester. William, their son, was a very weakly child, and it was feared that he would be blind. He received his elementary education first at a dame's school and afterwards at the British School, where he remained till he was eleven years old.

There are turning-points in every human life, and the next change became an important landmark in the early history of our friend. At the age of fourteen, after having been in several situations, he was taken by his mother to Haddenham, in order that he might be received as an apprentice into the house of Mr. Jesse Rose, the chief mason and builder in the locality.

Haddenham is a large and somewhat straggling village about seven miles from Aylesbury. The houses are built of an earthy material peculiar to the district. The extensive views of the surrounding country are very fine. The range of elevations known as the Chiltern Hills form a semi-circle, and stretch through several counties. At the back of one of these heights, embowered in lofty beech and other trees, is the old mansion known as Hampden House, near which, in the simple, unpretentious church, sleeps the dust of England's great patriot.

When William Evans became a resident in the village of Haddenham, the Baptist church was presided over by Peter Tyler, a man of native growth, and in his young] days a personal friend of Thomas Scott, the laborious commentator, who lived at Aston Sandford, about half a mile from Haddenham. The congregation at the Baptist chapel had a mixed form. When Thomas Scott was on his deathbed, he said to some of his people who visited him, "If my successor does not preach the Gospel, go and hear Peter Tyler." The successor of the distinguished Evangelical leader was a man of a different stamp, and a good part of the congregation left the church at Aston Sandford and attended the Baptist chapel at Haddenham. They were not incorporated into the Baptist church, which was based on Strict Communion principles, but had a communion service of their own on the third Sunday in the month, and were known as "The Third Sunday

People." Many of these were substantial farmers, who drove in from a distance, and gave an air of respectability to the congregation. At the time the mason's apprentice first attended the meeting-house at Haddenham, it was full of vigorous life and Christian activity. The singing was the best in the county. The Sunday-school was large and well conducted. The library contained more than 500 volumes. This was just the place for a quick young mind to catch fire, and find companions and work. But the heavenly flame was not immediately kindled. Brimful of spirits, and prone to mischief, he caused his foster-parents, Mr. and Mrs. Rose, great anxiety, but their judicious treatment, fervent prayers, and, above all, their perfectly consistent life were rewarded as they saw their boy gradually sobering down, and becoming interested in the services and the work connected with the chapel, and means were soon found for deepening and utilising this newly-awakened interest.

"Bill" Evans, as he was familiarly and affectionately called by the villagers, made himself at home, and began the work of self-improvement, by private study and attendance at a night school. He was appointed to assist in the management of the library, and occasionally taught the infant class, which was very large, and had a special room in which to meet. In 1856 he was baptized by his master, Mr. Rose (Mr. Tyler having then retired from the pastorate), and was received into church fellowship. The young member began his public speaking in connection with the Band of Hope. Sunday-school addresses followed, and later still he essayed to lecture on Bible-class themes, such as the "Sacred Mountains" and the "Life and Labours of Paul." His abilities were recognised by the church, and he was encouraged to preach. Connected with the mother-church at Haddenham, there is a village station at Chearsley, about two miles away. This country chapel has long served as a testing-ground, where the incipient powers of young preachers might be tried and proved. Hither, in company with two sympathetic friends, the probationer wended his tremulous steps and preached his first sermon. The friends, who had attentively listened to his first effort in the pulpit, were requested afterwards to give a report to the church, which was of a favourable character. Thus supported by the sympathies of friends, Mr. Evans applied for

admission into Chilwell College in 1861, and was accepted. Dr. Underwood was president and theological tutor; and the Rev. W. R. Stevenson, M.A., conducted the classical instruction. Among Mr. Evans' fellow-students were W. E. Winks, of Cardiff; J. H. Atkinson, now of Liverpool, and Charles Clark, of Clifton. Having finished his college course with satisfaction, in August, 1864, Mr. Evans settled at Staleybridge, and in the following January married Miss A. R. Scroggs, a member of an old Baptist family at Houghton Regis, near Dunstable, Beds. Mrs. Evans was much loved, both for her own excellent qualities and for her husband's sake. Her removal by death was greatly lamented.

In Staleybridge Mr. Evans laboured for seven years. It was the right place for the development of his characteristic powers. The people were homely, hearty, and sympathetic. Pastor and people worked, lived, and laboured with the greatest harmony, and a good work was done.

In 1871, Mr. Evans was invited to become the pastor of Dover Street Church, Leicester. This invitation caused him great anxiety. He had already struck the roots of his life into the soil at Staleybridge, and was unwilling to tear himself away from the people he loved. After due consideration and consultation with friends, however, he decided that it was his duty to remove to Leicester.

The position of Dover Street Chapel is not very inviting. It lies away from the main thoroughfare of the town, and formerly there was nothing specially attractive in its architecture to arrest attention or inspire reverence. At first the congregation was small, and it was burdened by a debt on the chapel. But difficulties had been old acquaintances in the past, and the new pastor and his people at once set to work to put to flight those which now surrounded them. The congregation revived, the chapel was remodelled, an organ introduced, and £2,000 were raised to meet the expenses. It ought to be said, however, that £600 of this sum was collected during the ministry of the Rev. J. J. Goadby, whose worthy and justly-honoured father was the first minister of the chapel. During twenty-one years Mr. Evans has laboured in Leicester, and much has been done to improve the accommodation for the people who have gathered around him. New school and class rooms were built twelve years ago at the cost of £2,800.

The membership of the church has risen from 140 to 330. Contributions towards town mission, college, and local objects have greatly increased. Mr. Evans has the honour of being on the Free Library Committee, has served eight years on the School Board, and is still chairman of managers of two large schools. He is also Senior Secretary of the Midland College (formerly the General Baptist College) at Nottingham.

Some twelve years since Mr. Evans was invited to the pastorate of Moss-side, Manchester, but decided to stay with his old friends at Leicester. Their appreciation of his decision to remain with them was shown at the following anniversary, when they presented him with a purse of one hundred guineas, subscribed by friends altogether outside the church and congregation. The presentation was made by the Mayor, Alderman Chambers, Esq. There are no signs of flagging, either in the minister or the church, at Dover Street. The pastor keeps himself in vital touch, not only with the institutions of the church, but also with every social and philanthropic movement in the town. The Liberal politics he absorbed into his soul in Bucks are still held and applied in Leicester. Honesty, sincerity, and common-sense are his characteristic endowments. He is not a recluse or a book-worm, but delights in confronting the problems of social life, and in intercourse with his fellow-men in the public assembly.

Mr. Evans has not escaped the trials of life. The loss of his gentle wife, careful mother, and tender daughter brought deep sorrow into his heart; but He who comforted the home at Bethany has not failed to console the family at Lincoln Street. That the life of so real, earnest, and sympathetic a man may long be spared is the wish of all who now enjoy his ministry, and of those who, in the past, have been helped and benefited by his labours.

GILES HESTER.

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THE SERMON YEAR BOOK, and Selected Sermons for 1892. Hodder & Stoughton.—If we wished to fix on the best and most useful sermons of last year, preached by prominent representatives of the different churches, this book would be indispensable. There are sermons by Dr. Marcus Dods, Dr. Dykes, and Dr. Maclaren, which alone are worth the price of the entire volume. Some of the fifty outlines, too, are as good as sermons, and the anecdotes and illustrations must be useful.

## BIBLICAL STAGES IN GOD'S MARCH THROUGH HISTORY.

### I.—THE KNOWLEDGE OF GOOD AND EVIL.

THESE papers are intended to be little more than *suggestions* within the ample field marked out by our subject for the student of the Bible, of man, and of God. Such space as can be reasonably allotted to us will not allow of our dealing even with a complete and exhaustive list of the era-forming developments recorded in the Scriptures, and such as we shall select for our survey can only be dealt with in a brief and somewhat fragmentary fashion. The plan we have set before us is to select such stages as shall tide us over the Biblical history without leaving any serious logical or evolutionary gap, and to endeavour to treat each head with sufficient suggestiveness—though we cannot say comprehensiveness—to reveal the heart and pith of the era in question. The remaining eras can then be easily discovered, set in their right places, and analysed on the same principles by anyone that cares to pursue the subject further.

The difficulties of the subject, as well as its wide scope, are well exemplified in the very first step we have to take, though this has, no doubt, in addition, its own peculiar difficulties. The first great moral movement in human life is necessarily veiled in historic obscurity. The important moral stage, the initial stage in the moral history of humanity, which left man a "fallen god," stands out clear enough, and glares with lurid brightness, but the precise historic setting of this movement is thoroughly obscure. We presume our readers are acquainted with the general results of scientific induction in the sphere of primitive morality, and that, according to these results, man in the first dawn of moral consciousness and the historic environment of such a period present features so different from the present advanced moral stage, that it is perhaps impossible even for imagination to reconstruct the circumstances. If any of our readers think that a paper on "*Biblical Stages in God's March through History*" has nothing to do with scientific induction, they either do not adopt the same



methods of Biblical interpretation as we do, or they have not clearly understood their own objection. It is the Biblical narrative from which we ultimately obtain our data, for the data we require for our discussion cannot be obtained with the same clearness, fulness, and certainty from any other source; but in this case, as in many others, the results of naturalistic investigation are invaluable as aids to the correct interpretation of the data given in the Biblical narrative. It is very important to grasp clearly the relation of Biblical interpretation to the general current of progress in thought and knowledge, for such a grasp will save us from many difficulties and bewilderments and narrownesses in dealing with the Scriptures, and especially the Scriptural presentations of great moral world-movements. The relation of the Bible to scientific induction may be briefly included under three heads. First, the proper sphere of the former is quite distinct from that of the latter. Secondly, there can, therefore, be no collision between the Bible, *when properly interpreted*, and scientific induction, when legitimately conducted. Thirdly, the proper revelation of the Bible is so closely interwoven with the natural facts that form the province of scientific investigation, that all true advance in the latter cannot but help to more largely and truly interpret the former. A larger and fuller knowledge of the world-setting of spiritual facts develops our knowledge of the inner content and meaning of the spiritual facts themselves. It is, therefore, very important to know the results of careful scientific induction in relation to the general condition of human life at the time of the awakening of moral consciousness, which was the time when *human* history properly began.

This is of value, if only to remind us that the correct historical picture of Adam is now, perhaps, impossible even to the most creative imagination. The ordinary Bible-reader usually gives himself no trouble on that score, for his Adam is, physically, intellectually, and morally, an individual of the nineteenth century, and the whole conception of the scene in the garden is as modern—and, therefore, as wrong—as it can possibly be. We live at the *end* of thousands of years of moral development; the Adam of the Bible represents man at the *beginning*—the first awakening of moral consciousness. Unless we remember this mighty gap, we

shall misconceive the whole circumstances of man's first moral test and fall.

The Biblical Adam, before his awakening to moral consciousness—or, in Biblical language, before he knew good and evil—is not, in the strict sense of the word, a historical person. If we turn to the narrative, we shall find, not a narration of *actual*, but rather of *symbolic*, events, and these symbols have to be translated into history by the aid of knowledge from other sources. The creation of man and of woman is symbolically, not literally, narrated. The whole environment in which they are placed is symbolic—even the trees that grow in the garden, and the talking serpent that lurks in it. The difficulty is to know where symbolism ends. I do not think it would involve a strained interpretation of the narrative to regard even Adam and Eve as generic rather than individual—that is, as symbolic of the humanity that then was—if the established results of scientific investigation should require such an interpretation.

But we do not need to go so far afield for our present discussion. Adam is “man,” and, whether our readers regard him as representing a “collective” whole or as a literal individual, we have to deal with precisely the same moral conditions and results. We must inquire what these were as far as we can gather them from the interpretation of the Biblical symbolic narrative.

The first thing we note is, that the humanity to which we are first introduced is in a very crude and undeveloped state; and this perfectly agrees with the conclusions which have been arrived at in other ways. The rudimentary state of primitive man's *moral* life clearly appears in the fact that he as yet did not know good and evil. As yet there was only an undeveloped *capacity* for moral life, waiting for full awakening and exercise. So far, the Scriptural testimony seems clear. Proceeding a step further, we submit that all that we know of the growth of life and the Divine methods of work compels us to conceive of the other parts of primitive man's nature as belonging to the same rudimentary stage as his moral life. We can more easily conceive the primitive man as possessing full moral consciousness along with intellectual rudimentariness than *vice versa*. The real Adam is not, therefore, that perfect specimen of humanity, with the perfect divinely human

form and intellect and spiritual sense with which he is so generally credited. He is not the goal of the human race, but its starting-point. His life simply reveals the *first* step in God's grand march through human history. Morally and intellectually, Adam is but embryonic man. There is nothing in the Biblical narrative to contradict this, but much to affirm it, if we will but remember the general laws that govern the interpretation of *symbolic* narrative. One of the most important of these is, that *the ideal* is often symbolically represented as present and actual. Numerous instances of this law may be found, for example, in John's Apocalypse. We find this law exemplified in Genesis, both on the moral and intellectual side of human life, man's function and destiny and ideal work being represented as something actually accomplished. On the one hand, the assertion that "man was created in the image of God" indicates, not that man had at his creation a complete and godlike moral consciousness, for this is contradicted by the whole description of the temptation, but that the realisation of man's true and completely developed life was to be found in moral and spiritual oneness with God. On the other hand, man's great function of *rationalising* Nature and governing it by reason is symbolically represented by God's calling upon Adam to give names to all the creatures of the earth. The great human task of giving names—*i.e.*, rational meaning—to the things of Nature has not been instantaneously, but gradually, performed. We are far from the end of it, and it is to this that all the sciences are bending their energies. The primitive man was simply the germinal promise of the great development that was to come.

But it must be emphasised that what we may almost call the *pre-moral* man of the Bible is genuinely and emphatically *human*, *sui generis* in relation to all other creatures of the earth. He is not an ape with the promise of a future man in it, but a *man* with the promise of a larger and grander manhood. It may be a matter for controversy whether the Biblical narrative actually contradicts the theory of the evolution of man through a graduated scale of inferior creatures, but we think it may be safely affirmed that it gives it no active support. The Bible takes us back to a creature in whom moral life is at first only potential, yet even then that creature is *sui generis*—not a brute, but a *man*.

We are now in a position to take a swift glance—for space forbids more—at the circumstances and issues of the first temptation. Reduce any individual man to low terms of child-life, and you obtain a non-moral being, out of whom, by growth and development, a consciously moral being is produced. We can best conceive Adam by bearing in mind that this growth of the individual reproduces in miniature the moral history of the race. Reduce the human race to child-terms analogous to the childhood of the individual, and you obtain Adam; not forgetting, of course, to omit the evil tendencies that are inherited as the result of sin.

Up to the moment of the temptation, the man described in Genesis has no sense of moral conflict, and therefore, strictly speaking, no moral history. He is humanity in its non-moral stage of child-innocence. The tree of the knowledge of good and evil is for him as though it were not, and the law that girds it round has not yet entered into the consciousness of the man. Not once has he yet even looked at the mystic fruit with questioning eye; for as soon as the first faint inquiry has been raised concerning it, the stage of human innocence has passed away, and man's solemn moral history has begun. In other words, the first step in moral history is the consciousness of moral *conflict*, the knowledge of good and evil.

Does it not follow from this that the fall in Eden was, as some assert, "a fall upward"? There was undoubtedly an upward movement involved in the circumstances that made a moral fall possible, for God is represented as saying, "Behold, the man is become as one of us, to know good and evil." But the development lay, not in the fact of moral *defeat*, but in the fact of moral *conflict*. It is through this distinction we discover the Satanic lie by which humanity was deceived, for Satan's declaration was that moral development could only be won through moral disobedience. Unless we are mistaken, we have seen a very similar statement made in more recent times; but it is only fair to say that Satan has undisputed claim to the authorship of it.

It is false to say that sin is a necessary condition of the passage from innocence to virtue. If there were no other considerations to contradict it, the sinless life of Jesus of Nazareth is amply sufficient. Moral *conflict* is necessary, with its possibilities of

good and evil, but the quickest way to virtue is not through defeat, but through victory. The Divine way to the knowledge of good and evil is through victory; it is the Satanic way that lies through defeat. Man, in realising moral consciousness, became like God; but in abusing his moral freedom he yielded to the Satanic spirit. The moral awakening which made the fall possible must be distinguished from the fall itself. The fall was a "fall downwards," and could only be remedied by bringing into the heart of it the victorious life of God incarnate.

The fall was a *corporate* one, involving all that was human. Our attempt to penetrate the circumstances of those primitive times at least clearly shows us this, that there was no escape from the universality of the fall. Whether the first pair are literal or symbolical, humanity must at this time have been bound together in an inseparable corporate unity. The fall of Eve involves and in a way necessitates the fall of Adam—the fall of one the fall of all. Before the awakening of moral consciousness there could be nothing corresponding to the free "individual" of to-day. The modern moral "individual" is a very complex product—a growth of many ages. There were no such independent atoms in the remote and crude humanity with which we are dealing in this paper. They must have fallen in the mass, or not at all. In the light of this fact the Biblical representation of Adam's non-resistance to the evil is fully intelligible.

So closes the first chapter of man's moral history. It contains a grand revelation of his kinship with God, followed by the darkness of an awful fall in which he seems to lose all the glory which that kinship made possible. Confusion and disaster enough! But the Lord God walks in the garden. The beginning of His march through human life, the bestowal of moral consciousness upon man, seems to have been converted into a curse by Satanic evil. But already God's footprint in the garden is marked with the promise of redeeming love, and great redemptive purposes wait to be unfolded by the onward march of God.

JOHN THOMAS.

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## HABAKKUK, THE PROPHET OF STORM AND TRUST.

IT is with parts of the Old Testament as with countries, the population of which has largely diminished; whole spaces have ceased to be trodden of the foot of man, once crowded cities are grass-grown, the traffic of busy thought no longer passes to and fro, the inhabitants have moved off in another direction. Consequently, words that once kindled hope, comforted the down-trodden, and conveyed Divine messages to men are partially silent and tenantless, almost forsaken. To a certain extent this must be so, the centre of gravity has shifted elsewhere; the later generations, with the Gospels in their hands, cannot be expected to seek the paler fires of ancient prophets and forgotten seers; we do not linger in the twilight when the day has come. It is unreasonable to ask any man to find in some fragmentary oracle of the Old Testament that fulness of Divine light and life which he may find, and ought to find, in the New.

But still, it ought to be possible to re-discover portions of the ancient territory, to find in it traces of that great highway along which the revelation of God to man travelled, as it passed from the far-off plains of Ur of the Chaldees to Nazareth and Calvary. Many a so-called minor prophet is rich in suggestion, instinct with moral and spiritual wisdom, handling the everlasting problems in a way it would do us good to know of, clothing his thoughts in words the force and beauty of which the passage of whole millenniums cannot destroy.

Habakkuk, the prophet, lived in what, for a true man, is the saddest of all times, for in his day a wave of reform had largely spent itself; there were manifest tokens of national decadence, sure precursors of final ruin. The Jewish people were but a mere handful in comparison with their gigantic neighbours, lying to the north-east and to the south-west; their safety lay in their superior moral qualities. A loss of moral stamina with the Jew instantly betrayed itself in a visible decay of national life. It is this fact that makes their story the great object-lesson for all time; the moral element in their problem was supreme.

The good King Josiah had been a great reformer; he set himself

to root out idolatry, and to establish the temple worship upon a firm basis. A new spirit seemed to pervade the whole body politic ; but this happy movement was much more due to the convictions of the godly king than to any widespread feeling on the part of the people ; hence, when he died, after his fatal defeat by Pharaoh Necho, King of Egypt, the evils he had repressed began to gain fresh head. Josiah's son, Jehoiakim, was a sad contrast to his father. Everything began to go wrong ; social disorder, chicanery, fraud, judicial murders multiplied ; the very fountains of justice became tainted ; an honest poor man had no chance in the courts against a dishonest man of wealth, who could bribe the bench. Then it was, somewhere probably between 609 B.C. and 606 B.C., that Habakkuk beheld the burden of the Lord, and spake with his tongue. He had a strong moral sense, he felt the pressure of moral problems, he was sure that iniquity will be punished, and yet the very severity of the impending judgment makes him stagger, and almost question the righteousness of the Judge of all the earth. By his powerful sympathy he can place himself in the position of the nations that had already suffered from the scourge of the Chaldæan invasions, a calamity which he foresees is coming upon his own people. He draws a fearful picture of the barbarous conquerors. Their native savagery was covered with a varnish of civilisation, but they were always barbarian at heart ; ruthless, vindictive, cruel, ambitious, drunken, and depraved, they devastated a land like a plague ; outrage and desolation followed in their track ; like Attila, we may call them the scourge of God.

Warned that they were coming, how shall this good man sustain himself, or rather, how shall God sustain him ? for him, for us all, in the dark and cloudy day there can be but one refuge. "The just shall live by faith." We must rest in God, not in the hope of a speedy deliverance, but in God Himself. This is Habakkuk's grand lesson ; he is the prophet of storm and of trust ; when all is over he can rest in the Lord and wait patiently for Him. Though the olive fail, and the fields bear no food ; though the flock be cut off from the fold, and there be no cattle in the stall ; yet will he rejoice in the Lord, and exult in the God of his salvation. It is not given to every man to utter a word which shall become the watchword of the righteous in all the generations, but it was given

to Habakkuk; he rose above the local and the transitory to the universal and the eternal, and so this word of his—the just shall live by faith—conveys a dateless lesson, as necessary in this nineteenth century as ever it was in those dismal Judæan days, six centuries before the coming of Christ.

No part of the Old Testament has a higher literary value than this brief prophecy. Sublime thoughts are expressed in language equally sublime; the prophet can touch every chord that vibrates in the souls of men; terror, indignation, pity, impatience, sunniest trust, he knows them all. And with all the swift movements of his thought, he never lets go the conception that gives unity to what he has to say; the one dominant idea is this: sin in God's universe means punishment, yet may the stricken heart trust in Him and wait for the day. This belief supplies the key of the book; its outline is easily given.

The prophet, alarmed and indignant at the social disorders rampant in Jerusalem, tells the story of them to God (i. 2-4). The response comes, the Chaldæans will soon be on their way, sent by God Himself (i. 5-11). The prophet replies to this revelation of terror and wrath; he acknowledges the justice of the visitation, and yet the details of it are so dreadful that his faith in God staggers (i. 12-17).

After this the prophet steadies himself, he will be quiet, he will watch and see what God will say to him in his distress (ii. 1). The answer comes, the wicked man, though apparently prosperous, is really a ruined man, but the righteous shall live by faith (ii. 2-5). Then suddenly the scene changes: Habakkuk becomes the spokesman for those nations that had suffered from the scourge of invading Chaldæans; in their name he pronounces five several woes upon them, ending with the solemn and restful words:—"The Lord is in His holy temple: let all the earth keep silence before Him." These woes were aimed at the characteristic sins of the Chaldæan, his cruel spoliation, his proud building of Babel-like palaces, his founding of cities filled with tyrannical misrule, his drunkenness, and his idolatry (ii. 6-20).

Then follows a psalm so written as to be sung in antiphonal parts in the course of the temple service. In it the prophet cries to God for mercy (iii. 1, 2). The people respond by relating, in



highly figurative language, God's past deliverance at the Red Sea, at Sinai, and at the Jordan. Let the story of the past sustain faith in the midst of the present distress (iii. 3-15). To this relation Habakkuk, in his turn, responds with a final song of triumphant trust; for him the great moral problems, born of the misery of the times, are solved. Come what may, God remains unchanged and unchangeable; God is still his redeeming God and his Saviour (iii. 16-19).

In the translation which follows, the condensed and pregnant language of Habakkuk has compelled a frequent use of expansion and of paraphrase, and, of necessity, many nice questions of criticism have had to be decided, which cannot here be discussed. The writer can only say that he has done his best to give what he conceives to be the sense. He readily admits that phrases here and there are quite capable of a construction other than that which he has ventured to give them:—

THE PROPHET'S APPEAL TO GOD (i. 1-4).

The solemn and weighty oracle which Habakkuk the prophet did see.  
How long, O Lord, shall I cry, and Thou hearest not?  
How long shall I cry to Thee of violence, and Thou helpst not?  
Why dost Thou show me iniquity,  
And compel me to behold perverseness?  
Destruction and violence are before me,  
Contention lifts up the head,  
The wicked circumvent the righteous,  
Everywhere there is strife.  
And because of these things the law is benumbed,  
And judgment goeth not forth according to truth,  
And unjust sentences are pronounced from the bench.

GOD'S RESPONSE (i. 5-11).

Look among the nations and behold!  
And be ye greatly amazed;  
For I will work a work in your days,  
Which ye will refuse to believe, though it be told you:  
For behold I will raise up the Chaldeans,  
That bitter and hasty nation;  
Which march through the breadth of the earth,  
To seize upon homes that are not theirs.  
They are a terrible and a dreadful people;  
Self-determined and self-reliant, they ask counsel of none,

Their judgment and their dignity proceed from themselves,  
 Their horses are swifter than leopards,  
 And fiercer than evening wolves ;  
 Their horsemen spread themselves over the land for plunder  
 They come from afar ;  
 They are like eagles that hasten to devour the prey.  
 They are all of them bent upon violence,  
 Their faces are ever set eagerly forward.  
 They gather captives countless as the desert sands,  
 They laugh at princes, and scoff at kings,  
 They deride every strong fortress,  
 They build a rampart against it and take it.  
 Then they sweep along as a hurricane ;  
 In their proud haste they transgress,  
 Turning this their all-conquering energy into their god.

THE HORROR OF THE PROPHET AT THE IMPENDING JUDGMENT (i. 12-17).

Art Thou not from everlasting,  
 O Lord, my God, mine Holy One ?  
 We shall not die.  
 O Lord, Thou hast appointed them for judgment,  
 And Thou, O Rock ! hast ordained them for correction.  
 But, O Thou that art of purer eyes than to behold evil,  
 And that canst not look upon injustice,  
 Why, O why, dost Thou quietly look upon them that deal treacherously,  
 And holdest Thy peace when the wicked devours  
 The man that is more righteous than he ?  
 And why dost thou make men as fish of the sea,  
 And as worms, which have no ruler ?  
 With a single cast, this Chaldæan brings them up with a hook,  
 He gathers them in his fishing net,  
 And collects them in his drag-net,  
 Therefore doth he sacrifice to his fishing net,  
 And burn incense to his drag-net ;  
 Because through them he prospers,  
 And his food is daintiest meat.  
 What ? Shall he therefore empty his net again,  
 And, without sparing, slay the nations continually ?

THE PROPHET WAITS FOR LIGHT (ii. 1).

I will stand upon my watch tower,  
 And station myself upon the citadel.  
 I will look forth to see what word God will speak to me,  
 And what answer I must give to my complaint.

## THE ANSWER OF THE DIVINE ORACLE (ii. 2-5).

Then the Lord answered me, and said :  
Write the vision, make it plain on the tablets of a scribe,  
That he may run that readeth it.  
For the vision is yet for an appointed time,  
It hastens to its fulfilment, and shall not lie ;  
Though it tarry, wait for it,  
Because it shall surely come, and shall not tarry.  
As for the proud man (he carries his sentence in himself),  
His inmost soul is dishonest,  
But the righteous man shall live by his faithfulness and his trust.  
Yea, moreover, wine is a deceiver,  
Inflamed by it, the arrogant man (this Chaldæan) grows restless,  
He cannot abide at home,  
He enlarges his desires as bell ;  
He is even as death, and cannot be satisfied ;  
He gathereth all nations to himself,  
He maketh all peoples as his prey.

THE FIVE WOES PRONOUNCED UPON THE CHALDÆANS IN THE NAME OF  
THE OUTRAGED NATIONS (ii. 6-20).

## I.

Shall not all these victims of his  
Take up this parable against him ?  
Shall they not taunt him derisively, and say :  
Woe to him that increaseth that which is not his !  
How long shall he do it ?  
Woe to him that ladeth himself with booty,  
That in the end shall weigh him down as a heavy debt.  
Shall not thy creditors rise up suddenly,  
And thy tormentors awake ?  
Shalt thou not be for a booty to them ?  
Because thou hast plundered many nations,  
All that are left of them shall plunder thee,  
Because of the blood thou hast shed,  
And the violence thou hast done in the land,  
To the city, and to all that dwell therein.

## II.

Woe to him that by godless gains buildeth up a splendid house,  
That he may set his nest on high like the eagle's,  
Thinking thus to save himself from ruin.  
Thy schemes have brought shame to thine own house,  
Destroying the peoples, thou hast most of all destroyed thyself ;  
For the very stone out of the wall shall cry against thee,  
And the tie-beam out of the timber shall answer it.

## III.

Woe to him that buildeth a city by bloodshed,  
 And establisheth a city by wickedness !  
 Behold ! Is it not from the Lord  
 That the peoples labour,  
 But that their work may be burned with fire,  
 And that the nations may weary themselves for vanity ?  
 For the earth shall be filled with the knowledge of the glory of the Lord,  
 As the waters cover the sea.

## IV.

Woe to him that giveth his neighbour drink,  
 Pouring out for him thy poison  
 And making him drunk,  
 That thou mayest look upon his shame !  
 Thou thyself art filled with shame for glory,  
 Drink deep thyself also and be put to an open shame !  
 The cup of the Lord's right hand shall be given to thee,  
 And utter disgrace shall be upon thy glory.  
 The devastation thou hast wrought in Lebanon,  
 And thy ruthless chasing of its wild beasts,  
 Shall recoil upon thyself,  
 Because of the blood thou hast shed,  
 And the violence thou hast done to the land,  
 To the city, and to them that dwell therein.

## V.

What profiteth the graven image,  
 That the maker thereof hath graven it,  
 Or the molten image, which is a teacher of lies,  
 That the maker of dumb idols should trust in his own work ?  
 Woe to him that saith to a block of wood, " Wake up !"  
 And to the dumb stone, " Move thyself !"  
 Shall *it*, this thing of nought, teach him ?  
 Behold, it is laid over with silver and gold,  
 And there is no breath in it at all.  
 But the living Lord is in His holy temple ;  
 Let all the earth keep silence before Him !

A PRAYER OF HABAKKUK THE PROPHET, SET TO A WILD AND PASSIONATE  
 STRAIN.

*The Prophet* (iii. 2).

O Lord, I have heard what was declared, and I was afraid :  
 O Lord, revive Thy work in the midst of the years ;  
 In wrath remember mercy.

*The Congregation (iii. 3-15).*

God cometh from Teman,  
Even the Holy One from Mount Paran ; (Selah—perhaps *forte*)  
His glory covers the heavens,  
And the earth re-echoes with His praise.  
His brightness is as the pure light ;  
Rays flash forth from His hand ;  
Yet even in this splendour His glory is but concealed.  
Before Him goes the plague,  
And the burning pestilence follows in His track.  
He stands, and makes the earth to tremble ;  
He looks, and causes the nations to shake ;  
The everlasting mountains are shattered in pieces,  
The ancient hills sink down.  
Such have been His goings from of old !  
I saw the tented people of Cushan in affliction ;  
The tent curtains of the land of Midian did tremble.  
Was it against the rivers, O Jehovah,  
Was it against the rivers that Thine anger was kindled,  
And against the sea Thy wrath ?  
That Thou didst ride upon Thine horses,  
Upon Thy chariots of salvation ?  
Naked and bared was Thy bow  
(The oath Thou didst swear to the tribes of Israel was a sure word !)  
Thou didst cleave the solid earth into rivers.  
The mountains saw Thee, they were in travail ;  
Torrents of waters rushed by ;  
The deep uttered his voice,  
And, like a suppliant, lifted his hands on high.  
The sun and the moon withdrew,  
They hid themselves in their habitation,  
At the light of Thine arrows as they flew,  
At the flashing of Thy glittering spear.  
Thou marchest through the land in indignation,  
And in wrath dost Thou thresh the nations.  
Thou goest forth for the salvation of Thy people,  
For the salvation of Thine anointed ;  
Thou shatterest the head from the house of the wicked ;  
Destroying it from roof-tree to foundation.  
Thou hast pierced the head of the hordes with his own staves,  
The man whose hordes came as a whirlwind to scatter me,  
The man whose joy it is to devour the poor in secret.  
Thou treadest the sea with Thine horses,  
The heap of the mighty waters.

## THE PROPHET'S FINAL SONG (iii. 16-19).

I heard, and my inward part trembled,  
 My lips quivered at Thy voice ;  
 Rottenness entered into my bones,  
 I trembled in every limb,  
 It distresses me to have quietly to await the day of trouble,  
 When he that shall come up against the people  
 Shall invade them with his troops. [A pause.]  
 Though the fig tree shall not blossom,  
 And there be no yield in the vines ;  
 Though the fruit of the olive shall fail,  
 And the fields shall yield no food ;  
 Though the flocks shall be cut off from the fold,  
 And there be no beast in the stalls ;  
 Yet in the Lord will I rejoice,  
 And exult in the God of my salvation.  
 Jehovah, the Lord, is my strength,  
 And He maketh my feet like hinds' feet ;  
 Safe and victorious,  
 He causeth me to walk upon my high places.

[To the Precentor : to be accompanied with playing upon a stringed instrument.]

Inspiration is easier to be felt than to be defined ; surely, in such words as these, we have it actually at work. The evidence of the fulness of the Spirit in this man is found, not simply in his prevision of the horrors of a Chaldæan invasion, but in this—that he is sure of the ultimate overthrow of the invaders, when as yet their forces showed no sign of decay ; and, further, in this—that he is able to get away from the tyranny of visible facts, and can see behind and above them. He has the anointed eye that can look into the heart of things. For him, God reigns everywhere ; for him, the Chaldæan as much as the Jew was an instrument in God's hands ; for him, the moral aspect of things was the deepest aspect. The coming desolation was not simply the working-out of a reckless and vindictive fate, it lay well within the sweep of the Divine purposes ; his God was in it all. And so, after the turmoil of brain and heart, the prophet can rest in peace. In him we see a true man confessing his doubts, wrestling with them, and in the end, by the grace of God, overcoming them. His final word is one of steadfast courage and unwavering hope :—

“ Perplex in faith, but pure in deeds,  
At last he beat his music out ;  
He fought his doubts and gathered strength,  
He would not make his judgment blind ;  
He faced the spectres of the mind  
And laid them : thus he came at length  
To find a stronger faith his own.”

Such a man is indeed our brother ; we clasp hands across the centuries. We, too, have had our heart-shaking questions. Happy are we if, like him, we can rest in the Lord and wait patiently for Him. Such trust is the goal and crown of all philosophy and of all religion.

EDWARD MEDLEY.

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## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### APOSTOLIC PRECEDENTS AND TEACHING.

WE can now (4) pass to the fourth sub-division of the Biblical doctrine of baptism—viz., the precedents and the teaching which we find in this matter in apostolic writings. The precedents are chiefly found in the Acts of the Apostles, and I should strongly recommend every Baptist teacher to possess himself of Hackett's "Commentary" on that New Testament book. In point of scholarship and of spiritual insight it is second to none. The writer was an acknowledged leader in Biblical science in America, and Canon Westcott hailed him as first in his own special line. Dr. Armitage says of him that "only once in an age is such a man granted to the world." He was not born a Baptist, but became one through study of the New Testament ; and his book on the Acts is an admirable example of the principle which he announced in connection with his darling work of revision of the English Scriptures: "Study God's Word with painstaking and care . . . as accountable, not unto men, but to the Supreme Judge of all ; . . . then what the Bible is found to mean, that let the Bible say."

If the apostolic precedents for baptism as recorded in the Acts of the Apostles are tried by this principle, no candid student can come to any other conclusions than these:—Firstly, baptism was administered only to men and women who professed their faith in

Christ; secondly, it was administered by immersion. Some very frivolous objections have been raised against the second of these conclusions, on the ground that the immersion of the three thousand converts of the Day of Pentecost was impossible, by reason both of their multitude and also of the alleged absence in Jerusalem of water conveniences for immersion on such an extensive scale. I have characterised these objections as "frivolous," because simple and undoubted facts are at hand which ought to make anyone ashamed of ever repeating them. In 1879, an American Baptist missionary, J. E. Clough, superintended the baptism of two thousand two hundred and twenty-two Telugus in one of the ordinary bathing and irrigation tanks of Southern India, and found that only eight and a half hours were required for the accomplishment of that task, with the utmost deliberation and propriety, the New Testament formula being pronounced over each candidate before his immersion. There were six administrators of the rite, but only three of these immersed at a time; when they were weary, they gave place to the other three, and rested until their successors needed in turn to be relieved. Now a very simple rule of three sum will show that, if six immersers could deal with two thousand two hundred and twenty-two candidates in eight and a half hours, sixty could deal with three thousand in very little more than one hour. And we are entitled to suppose that at least sixty administrators were available for the baptisms of the Day of Pentecost, seeing that there were one hundred and twenty disciples assembled in the upper room when the Master's promise was suddenly fulfilled for them, "Ye shall be baptized in the Holy Ghost." Then, as to the supposed lack of water in Jerusalem for the immersion of these three thousand converts, anyone who has either read Josephus or visited the modern city knows that one of the most striking features of the place is the abundant artificial provision of water that has been made by means of reservoirs, cisterns, and tanks of all dimensions, some public, but the great majority private. During the siege of Jerusalem by Titus, though tens of thousands of the inhabitants died of famine, not a word is hinted as to scarcity of water. There is one pool alone—the so-called Pool of Hezekiah—in which all sixty of the persons whom I have supposed to have joined in the administration of the rite



could have baptized together with ample room and verge enough, for it is 210 feet in length by 140 feet in breadth, and three or four feet deep.

There is no real necessity for me to dwell at length upon any of the apostolic precedents for baptism as recorded in the Acts, except that of Philip's baptism of the Ethiopian eunuch (Acts viii. 36 39). I notice this one chiefly because our opponents sometimes seek to make capital out of the conclusion to which every competent textual critic has come—viz., that the words which in our English Authorised Version stand as verse 37 must be expunged from the text. Only one extant Uncial MS., the Laudian (E.), contains these words; but they are cited by Irenæus as present in MSS. of his time, and some of the earliest versions also contain them; so that the interpolation—if it really be one—is at least as ancient as the second century; and this fact is almost as valuable for us as it would be to prove the verse a genuine part of Acts. For it is clear that the copyists who are supposed to have inserted this clause, "And Philip said, If thou believest with all thy heart thou mayest; and he answering said, I believe that Jesus Christ is the Son of God," could not conceive it possible that baptism was administered to the eunuch without some such confession on his part. Most textual critics think that the insertion was borrowed from the liturgical form of baptism customary in the earliest ages of the Church, and if this is a sound opinion, it furnishes as good evidence of our main position as we could possibly desire.

A minor point arising out of this narrative in the Acts is the circumstance that Philip's "preaching of the Gospel" (verse 35) produced, apparently as its natural result, the question from the eunuch, "What prevents my being baptized?"—a circumstance which plainly suggests that Philip deemed some reference to baptism as forming a proper—nay, even a necessary—part of evangelical discourse. Baptist preachers should bear this point in mind, and should consider that their Gospel sermons have not been successful, according to apostolic standard, unless they provoke a like question in the same spirit of earnest conviction and obedience from their hearers to-day.

Perhaps I ought to call attention to the language of Luke in verses 38 and 39 of this 8th chapter of Acts, about which there

used to be some angry dispute between Immersionists and Anti-immersionists, the latter affirming that the Greek preposition, *εἰς*, in verse 39 does not necessarily mean "into the water," but would be satisfied by the rendering "unto it." This we can readily grant, but we can also plead that the meaning here is decided in favour of the idea "into" by the prepositions used in the next verse, "They came up out of the water" (*ἀνέβησαν ἐκ τοῦ ὕδατος*). This language has no ambiguity. *ἐκ* in Greek is by no means the same as *ἀπὸ*; and *ἀνὰ*, used in conjunction with *ἐκ*, tells its own tale to even a tyro in the Greek tongue.

I shall have to refer to a few more passages in the Acts, and to some in the Epistles, when I come to examine the alleged Scriptural evidence for infant baptism in the primitive Church. Other passages—such as those in Acts xix. 1-7, Rom. vi. 3-5, Col. ii. 11-15—have been already considered in connection with John's baptism, and with the symbolical significance of our Lord's own baptism. Paul's words in Gal. iii. 27 have also been sufficiently explained, and a very brief notice is all that need be given to five other passages in the Epistles where the verb *βαπτίζω*, or the noun *βάπτισμα*, or *βαπτισμός*, occurs.

The first of these five passages is 1 Cor. x. 2. Baptists think that both the actual words and the context here sustain their view as to Christian baptism, alike in its mode and in its subjects. The Hebrew host "were baptized," or, as some very trustworthy MSS. read (B.K.L.), "baptized themselves" unto Moses, by passing "under the cloud, and through the sea"; that is, they gave a voluntary pledge of faith and obedience to their leader in what deserves to be called a total immersion in the watery element, if anything ever deserved that description. Such is the interpretation given by eminent commentators who have no sympathy with Baptists, and if it be urged that infants were thus baptized along with their parents unto Moses, the intended effect of that plea is easily parried by pointing out the manifest intention of the Apostle in this illustration. He is not exhibiting the Hebrew nation as a type of the Christian Church, but his Hebrew ancestors as patterns of the individual Christians whom he addresses. Each of these ransomed bondslaves declared his allegiance to Moses by an unmistakable sign, but only a few kept their baptismal vow to the

end. It is there that the whole point of the illustration lies, and we have no right to travel beyond the line of Paul's intention, which he has made so plain. For it is manifest that he could not be thinking of infants here, but only of men who knew what they were doing when they plunged into the Red Sea, because the punishment of apostasy came only upon the latter. The babes who were carried unconsciously through the Egyptian flood were the same men who consecrated themselves by another baptism in the Jordan, forty years later, under another leader, Joshua, as their fathers had consecrated themselves unto Moses.

The next passage (1 Cor. xv. 29) need not detain us, as on any interpretation it has no importance either for or against our doctrine of baptism.

Now turn to Ephesians iv. 5, where Paul is describing that unity of the Spirit which binds together all the members of Christ's mystical body. There is, he says, "one Lord, one faith, one baptism" (*ἐν βάπτισμα*). To what baptism does Paul here allude—baptism in water, or baptism in the Spirit? For myself, I hold very strongly that he is thinking of the latter; his language in 1 Cor. xii. 13 runs so exactly parallel to his language here that the point becomes to me self-evident. "For in one spirit were we all baptized into one body, whether Jews or Greeks, whether slaves or freemen." I attach, too, a special value to the passage as thus explained, because it warrants me in holding true Christian communion with all who have manifestly been spiritually renewed and joined as spiritual members to Him who is the Head, even though they have, like the Quakers, rejected everything in the form of water-baptism; or, like many Pædobaptists whom I revere and love, are regarding as a real baptism what can by no means be recognised in that character by us. It is from this verse in Eph. iv., and from the closing verse in the same Epistle, that I draw the strongest justification of that Open Communion position which must commend itself to every Baptist's heart, although his head may find it hard to rebut the logic of his Close Communion brother.

I pass on to 1 Pet. iii. 21, which, in the former Authorised Version, is very obscure, but which any good Revised Version presents in an accurate and intelligible form. "Eight souls," says Peter,

“ were saved through water, which thing ” (*i.e.*, water) “ also as an antitype now saves you ” (I mean), “ baptism.” Now, if the Apostle had stopped there, there might have been reason for the serious inference which Ritualists and High Sacramentalists draw from his words—viz., that baptism in water has a real saving efficacy. But, as if he foresaw this very perversion of his meaning, Peter goes on to show that saving power is to be looked for, not in the outward sign, but in the inward spiritual change which it attests and seals. “ Water as an antitype now saves you also ; not a putting away of fleshly pollution, but the interrogation of a good conscience ” (directed) “ towards God, through the resurrection of Jesus Christ.” It is very likely that in the phrase, “ interrogation ” (*ἐπερώτημα*) “ of a good conscience,” Peter refers to the question and answer which always preceded the baptism of a convert in early Christian times, and to which I have alluded in explaining the possible interpolation in the story of the Ethiopian eunuch’s baptism. A candidate was asked, “ Dost thou believe with all thy heart ? ” and he replied, “ I believe in God the Father, in Jesus Christ His Son,” &c., and so forth, professing his faith in a form which has come down to us—only somewhat enlarged—in what we call “ the Apostle’s Creed.” If, in a good conscience, any man thus avouched Christ through baptism, he was undoubtedly “ saved.” And Baptists need not be afraid to lay stress on this text in 1 Peter, as an apostolic comment on our Lord’s own words, “ He that believeth and is baptized shall be saved.”

You will notice that all the incidental features and surroundings of this reference by Peter to Christian baptism agree with our Baptist doctrine in both its essential points, and with no other doctrine. The ark of Noah, if not totally immersed, was sufficiently immersed in the waters of the Flood to make its situation a speaking type of the Christian rite as we observe it. It does not suit the idea of aspersion or affusion. Peter thinks not of the rain descending from heaven, but of the waters that overspread the earth, and in which the heavily-laden Ark sank deeply, and continued to bathe its sides, long after the rain had ceased. And, again, the eight souls who were thus saved through water were men and women who “ by faith ”—as the writer to the Hebrews carefully impresses upon us—became heirs of this salvation and

condemned an unbelieving world. Each one of them personally believed. There is no more analogy for infant baptism inside the Ark than there is analogy for mere sprinkling, instead of immersion, outside of it.

Lastly, there is a passage in Hebrews vi. 2 which requires notice, because, in the Authorised English Version, and even in the text of the Revised Version (Convocation), though not in the margin, the word "baptism" occurs; and it is easy to mistake the reference as being to Christian baptism, which, however, it is not. A reader of the original Greek observes at once that the word is not *βάπτισμα*, but *βαπτισμός*, and is thus put easily on the right track of interpretation. Nowhere in all the New Testament, unless it be here, is the word *βαπτισμός* used to describe Christian baptism; but in another passage in Hebrews (ix. 10) it is used to describe a Jewish lustration, or ceremonial washing, and that, most certainly, is the meaning of the term in Hebrews vi. 2. The writer of that passage is urging his readers to leave those first principles—in which, as Jews, they had already been well grounded—and to join him in advancing to the goal, the end to which all those beginnings pointed. Repentance, faith in God, ceremonial washings, the laying on of hands upon Levitical sacrifices, belief in a resurrection and a future everlasting judgment—all these were weak and poverty-stricken elements in comparison with a firm hold of Christ Himself, whom alone God has made for us "righteous sanctification and redemption." This explanation of the passage is confirmed by the employment of the same word, *βαπτισμός*, in the same sense of a Jewish ceremonial "washing," in Mark vii. 4, where the evangelist tells us that the Jews had received many extravagant traditions of ritual purification, such as "washings of drinking-cups," and so forth (*βαπτισμός*). It is, indeed, now almost an accepted dictum among New Testament students that the term *βαπτισμός* denotes such a "washing" and nothing else, and that *βάπτισμα* is the term which alone and everywhere stands appropriated for Christian baptism.

It is, however, only fair to say that some very good commentators hold that there is a reference to Christian baptism in Heb. vi. 2; and they explain the use of the plural there as pointing either to the double baptism of water and of the Spirit, bidding us com-

pare the passage in Titus iii. 5; or else to the two baptisms of John and of Christ, the relation between which, they say, may well have been a frequent subject of discussion amongst Hebrew Christians.

THE LATE T. G. ROOKE, B.A.

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### AN EASTER SUNDAY MEDITATION.

IF, early on this anniversary morning of the Resurrection, the tide of time could be rolled back for nearly two thousand years, and I could take my stand on Calvary, as it overlooks Jerusalem, what strange scenes would meet my eyes? How vividly the events of the last few days which had preceded the mysterious disappearance of the Crucified One from the sepulchre, so closely and jealously guarded by the fierce Roman soldiers, would pass before my excited vision! With what eagerness should I listen to the stories that were afloat concerning that wonderful Man, who had raised the dead, cleansed the lepers, and given sight to the blind, and who had just suffered that most ignominious of deaths—crucifixion—whose body was now said to have disappeared from its resting-place in the tomb of the rich man of Arimathea.

Even had the disciples thought of it, or desired it, it is certain the Roman soldiers would not have connived at the removal of the body. A breach of trust was, by the laws of Rome, punishable by death. The High Priest also, in close alliance with the Pharisees, would be too carefully on the watch to allow of any such collusion. There was surely some great and unexplained mystery about the whole affair, which, perhaps, time might reveal. Something like this, we may imagine, would be the theme of conversation on all sides, the whole city being thrilled with the rumours concerning the life and death of the Crucified One.

As I sit in my quiet room, unable to mingle with the throng of worshippers, I am reminded by the sound of the joyous Sabbath bells, on this bright Easter morning, of the events to which I allude. My thoughts are so drawn out in wonder and thanksgiving on the subject of the death and resurrection of our Lord, that I am constrained to paint a word-picture of it as it presents itself to my mind's eye.

The first streaks of dawn have appeared above the horizon, and the gay pinnacles of the temple have caught the glitter of the sun's

rays. The city is not yet astir, but, here and there, outside its walls, a solitary traveller may be seen, wending his way along the hill-sides, or crossing the placid Kedron, as it winds in a broad, shining thread at the foot of Olivet, whose gentle slopes are covered with beautiful terraced gardens, with groves of olives and various other trees, now clad in their early spring foliage. Gethsemane of sorrowful memory is close by; the little village of Bethany, so intimately associated with the life of our beloved Lord, nestles quietly among the trees on the other side of the Mount.

The sisters, Mary and Martha, with whom the Saviour had spent so many peaceful hours, are, like the Eleven, completely paralysed by the catastrophe that has suddenly befallen their beloved Master.

Mary of Magdala; Mary, the wife of Cleophas, with Joanna and the other women, are at the sepulchre, whence, at the appearance of the angel, the soldiers had fled in dismay.

Great is the astonishment of the women as they see the great stone that has been sealed and secured moved away from the entrance, and the sepulchre, deserted by the guard of soldiers, open and free of access to any chance passer-by who may choose to enter the sacred precincts—doubly sacred in their eyes, because they suppose it contains the remains of their beloved Master, to which, notwithstanding His ignominious death, they wish to pay their last sad tribute of fidelity and affection in those loving offices which naturally devolve upon the closest friends.

Seldom does woman forsake those whom she loves, even though they be under the ban of society, or sunk in the deeps of shame and contempt.

As these Jewish women enter the sepulchre, how anxiously they look round for the object of their solicitude; instead of finding which they are startled by the appearance of two men in shining garments, who gently accost them with the words: "Why seek ye the living among the dead? He is not here, but is risen. Remember how He spake unto you, when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again!"

How fast the memories of the past now crowd in upon their minds! They seem to see Him whom they had loved so well, and who, they thought, had come to deliver Israel from the Roman

yoke, in very truth a King, but not of such a kingdom as they had expected. In this moment of their ecstasy, at the announcement that He is still alive, their eyes are opened, and they see that the Kingdom of which He had so often spoken was not an earthly kingdom, but a heavenly.

The burning thoughts and new hopes that rise within their hearts lead them to make known as speedily as possible these strange facts to the other disciples, who listen incredulously to the story they have to tell. Peter, always more impulsive than the rest, thinks that there may after all be some truth in the women's story; and, as he and John seems to have been inseparable after their Master's death, we need not wonder that they should hasten to the sepulchre together.

There, to their astonishment, they find it even as the women had said. But as yet they know not the Scripture, that He must rise from the dead, and man-like they return to their homes, full of wonder and conjecture as to what it all means. The place has now no particular attraction for them, and in sadness and uncertainty as to the future they turn their backs upon a spot that must ever recall the sorrowful ending of their association with One whom they had loved so well, and to whom they had looked forward in the near future as the monarch of their country, as surely as He was now the monarch of their affections. Though the eyes of Peter and John were not yet opened to realise what the empty sepulchre meant, they would, no doubt, quicken their steps towards Jerusalem, in order that they might tell the poor stricken mother all they had seen and heard.

Would it assuage her grief to tell her that the angel of the Lord had descended from heaven and rolled the stone from the door of the sepulchre and sat upon it? That his countenance was like lightning, and his raiment white as snow; that for fear of Him the keepers shook and became as dead men, and afterwards in mortal terror ran away? That to the women these heavenly messengers had declared that Jesus, who was crucified, was risen from the dead, and had gone into Galilee, as He Himself had foretold, and that there His disciples should see Him? That Peter and John as well as the women had been into the sepulchre, and seen the place where the Lord had been laid? That the linen bandages were



unrolled, and the face-cloth folded and laid in a place by itself, as if all had been done quietly and in an orderly manner, without confusion or haste ?

At the recital of all this, would not the intense longing of the mother's heart once more to behold her son seem as if it were about to be realised, and joy take the place of sorrow ?

No doubt it would in a measure; and though it is not recorded that she was of the favoured ones who saw their risen Lord, we cannot help thinking that she must have had the same blessed privilege as the other women, and even in larger degree.

Meanwhile, Mary of Magdala and the other women have not left the garden, but linger near the tomb. Mary once more stoops down, and looks into the sepulchre weeping. The two angels are still there, although not apparently seen by Peter and John. "Woman," say they to Mary, "why weepest thou?" To which she, in sorrowful accents, replies: "They have taken away my Lord, and I know not where they have laid Him." Then, turning away bewildered and perplexed, a man in the garden accosts her in the same words as the angel: "Woman, why weepest thou? Whom seekest thou?" Mary's sorrow once more finds vent in her impassioned answer: "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." What an answer she receives to her entreaty! Not the lifeless body of her dead Master, but a revelation of the living Saviour! How touching the scene which follows! There is a sudden rush of feeling as she hears that voice, which she had thought to hear no more, call her familiarly by name, and quick as thought the endearing appellation, *Rabboni*, escapes her lips, and her hands stretch forward to welcome Him as of old. But He quietly restrains her, and says: "Touch Me not; for I am not yet ascended unto the Father: but go unto My brethren, and say to them, I ascend unto My Father, and your Father; to My God, and your God."

How closely the risen Saviour here identifies Himself with His disciples. He calls them brethren. They are children of the same Father; His God is their God; His Father their Father; and to Him He is about to ascend. And in the mansions of His Father's house, of which He had before spoken to them, He will fulfil His promise of preparing a place for them.

We have no detailed account of the number of the appearances of our Lord after His resurrection. But they were many, occurring at different times, and under widely different circumstances. The historical fact of the resurrection will always remain a firm foundation for our faith and hope. This being so, can we entertain one shadow of a doubt that Christ is the first-fruits of them that are asleep? Assuredly not; "for we know that, if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." This glorious future awaits all who love and serve Him, and who look to Him alone for salvation and the resurrection to everlasting life.

MARY L. GLOVER.

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### CLEAR SHINING AFTER RAIN.

A CROSS the silent, purple hills,  
 Thro' cloudy rifts of amethyst,  
 The setting sunlight softly thrills,  
 And wraps the world in amber mist.

A new, fresh world it seems to-night,  
 Untouched by any thought of woe;  
 I stand alone, and from my height  
 Watch the rich colourings come and go—

On village spires all silvery white,  
 On windows touched to ruddy glow,  
 On nearer stream, that glistens bright  
 Along its winding, shadow'd flow.

How calm it is, and yet in truth  
 One hour ago a wild storm swept  
 These hills and valleys; whilst in ruth  
 The world was bowed—the heavens wept.

But now what change! the golden mist  
 Creeps over hill and sky again;  
 The smiling valleys, sunset-kissed,  
 Catch God's "clear shining after rain."

So sends He storm to every heart;  
 No perfect peace but comes thro' pain,  
 We can but calmly take our part,  
 And wait "clear shining after rain."

GRACE A. PEARCE, in *Household*.

**SUNDAY MORNINGS WITH THE CHILDREN.****IV.—HOW A FOUNTAIN PREACHED A SERMON TO A CHILD.**

2 THESS. iii. 13.

“**B**E not weary in well doing.”

“Oh, it is so hard,” I heard a little friend of mine say. “I am so weary!” He was learning a Latin verb, and his poor little head ached, and he looked at the book through his tears until the words and letters seemed all alike, and then he put it down with a sigh and said again, “I am so weary.”

And there was a little girl sitting at the piano passing her hands wearily over the keys, and I heard her groan, “It does tire my fingers, and there are so many things to remember, so many bars and lines and stops, and crotchets and quavers, I am sure I shall never be able to play.” And I have another young friend who has been trying so hard to be good, and to get the better of her cross temper; but she says it is of no use, for the cross words come out before she knows, and it has all to be begun again. To these three friends of mine I have said what I say to you, my children, “Be not weary in well doing.”

Did you ever hear the story of Isidore? I do not suppose you have. Very few people talk about Isidore now, or know anything about him; but twelve hundred years ago, when he lived in Spain, thousands of people were talking about him. He was the most learned man in all the world of that day. He wrote and spoke Latin and Greek and Hebrew, and I know not how many languages besides. He had read nearly all the books that had ever been written, and remembered them too. He wrote a great many wonderfully wise and clever books himself, which made his name famous, and he preached so beautifully that people came hundreds of miles from all parts of Europe to hear him. Very learned and great was Isidore, and great because he was just as good as he was wise.

Now, when Isidore was a child, and up to the time when he was twelve years old, he spent all his days in play. His home was by the seaside, and he rambled on the sands and sported with the waves, and with a few merry companions was happy all the day long. There were very few schools in those days, and boys were rarely sent to school, and only one here and there was even taught to read. So Isidore passed his days in play, and knew nothing of books. His mother was a good Christian woman, who prayed every day that her boy might grow up to be a good and holy man, and one night she had a dream. She dreamt that Isidore had become a famous scholar and a great preacher, and she thought it was a sign from God, and she cherished the dream in her heart, but did not tell the boy of it. But from that time it was settled that Isidore should go to school, and to school he went. The school was a gloomy prison-like building called a monastery, and the schoolmasters were monks, serious stern-faced men, who never smiled, and who believed in making

boys work hard. Isidore was kept at his task hour after hour—two hours at a Latin book, and when that was done, two hours in learning the Greek letters and words, and then two hours with some terrible propositions in Euclid. And the poor little fellow used to go tired to his little cot and cry himself to sleep. And sometimes, when he thought he had learned and remembered the things, he found next day that they were all forgotten, and he must begin again. He was very lonely, for there were no other boys anywhere about, and oh, how he felt the change from those happy, careless days on the sea shore with his pleasant playmates to those long, weary days of dull, hard work at school! He was quite sure that he would never master those books and become a scholar. He had a fancy for a soldier's life. He had heard stories of famous soldiers and their brave doings, and of great captains who had won battles and conquered kingdoms, and he made up his mind at last that he would run away from school, and run until he met some company of soldiers, and would ask them to enlist him and teach him the business of war. So one morning before sunrise, when the monks were not watching, he stole out of school and ran fast through fields and woods towards the desert country. He ran as fast as his legs would carry him, for he feared that the monks would be coming after him. On he went until the sun rose, and he had left the fields behind him, and the sands were under his feet, but he met no soldiers. Still he went on, and the sun rose higher, and the heat of the day became almost more than he could bear. At last he came, footsore, tired, and thirsty, to a place where he saw and heard the trickling of a fountain, and there he stopped to drink and sat down to rest. As he sat, he watched the fountain. It was a tiny little rill of water trickling out of a rock and falling on a stone below. Such a tiny little rill, only like a dropping; but as he looked he saw that this small jet of water dropping minute after minute, hour after hour, day after day, never ceasing, never tiring, had worn a great hollow place in the hard stone below, had almost worn the stone away. And Isidore said to himself, How very wonderful that the soft, gentle dropping of the water should wear the stone away like that! And then a thought came to him from God. For it was as if God spoke to him, and the thought was this: If that feeble little fountain, because it goes on and perseveres and never wearies, can melt this hard stone in this way, may not I, if I go on working day after day and do not weary, master those hard books? And he heard this fountain singing to him, "Be not weary, be not weary." Then he rose to his feet and walked back again to school, not so fast as he had come away, for he was a little ashamed and somewhat afraid of what the monks would say and do. And in the evening time he knocked at the door of the school, and the monks let him in, and said never a word, for they were good and kindly-hearted men after all, and saw that he had repented of his sin. And Isidore went to his tasks again with a brave and cheerful heart. Many a time he was tired enough, but he thought every day of the fountain in the desert, and heard it singing to him the same words, "Be not weary, be not weary," and he worked on, and by and by the lessons seemed not so hard; and he learned faster and faster until

he knew all that the monks could tell him and a great deal more, and became the famous scholar and mighty preacher whom all men heard of, and whom his mother had seen in her dream. But he always said that the best and greatest sermon which he had ever heard was preached by a fountain in the desert, and that he would never have been a preacher at all if he had not heard that, and he used to repeat to every one who was tired and down-hearted what the rill of water sang to him, "Be not weary in well doing."

J. G. GREENHOUGH.

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## NOTES AND COMMENTS.

THE CENTENARY THANKSGIVING MEETINGS AT NORTH-AMPTON.—The Centenary celebrations in connection with our Foreign Mission were fittingly brought to a close by a series of services at Northampton—a town intimately associated with the origin of the Mission (the Mecca of Nonconformists, the late Rev. C. M. Birrell once called it), on the 20th and 21st ult. A correspondent informs us that in his opinion "the best has been kept to the last. The devotional spirit at the forenoon meeting on Monday, presided over by the Rev. T. A. Wheeler, was excellent. Dr. Glover's sermon, based on a text of historic interest and appropriateness, was pitched to a lofty key of spiritual aspiration, and was glowing, impassioned, and intense. Mr. Baynes's presence is always an inspiration, but never more so than now. Mr. Rickett was, as he always is, effective through his quiet earnestness and modesty. The speeches were all above the average. Those of Dr. Swanson and Mr. Wardlaw Thompson and Dr. Jenkins should do splendid service to our Society, while Mr. Bailey's story of his West India travels must awaken fresh enthusiasm." Thus the Young People's Meeting on the Tuesday closed one of the most inspiring and successful series of services on record. Mr. J. B. Mead presided in admirable form. The speeches of the missionaries were full of information and of fire. Especially welcome was Mr. Bentley's announcement of the completion of his translation of the New Testament. Such meetings as these are a guarantee that the second century of modern missions will witness a marked advance on the first. The Bicentenary will have a far more thrilling and grateful tale to tell than that which has now delighted us. It is gratifying to know that the Centenary Fund has reached the sum of £111,480 3s. 6d.

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THE SPIRITUAL NEEDS OF LONDON AND OF ENGLAND.—The meeting held in the Mansion House, under the presidency of the Archbishop of York, to consider the spiritual needs of London, has been followed by one of a similar character, under the presidency of Mr. Albert Spicer, M.P., Chairman of the Congregational Union. A Nonconformist meeting in such a place is one of

the most noteworthy signs of the times, notwithstanding the fact that the Church of England meeting completely ignored the evangelistic and philanthropic work which is being done by Dissenters. There is enough, and more than enough, for us all to do. In so vast a field, and in view of such terribly urgent needs, jealousy and haughty aloofness are deplorable. The poverty, the vice, and the crime of London are appalling; the churches are surrounded by a common enemy, against whom they should show an united front. We rejoice in the determination everywhere manifest that more shall be attempted than has hitherto been thought of. "Forward movements," though not always under that name, are being inaugurated both in London and the provinces. The Wesleyan missions in London have borne good fruit. Our Congregational friends are thoroughly in earnest, and there are signs that our own denomination is more thoroughly alive to its responsibilities than it has ever been. We rejoice in the awakening of Manchester and the vigorous action of the Lancashire and Cheshire Association. Bristol is doing nobly. The question of Church Extension in large towns, now that the Centenary year of our foreign missions has so auspiciously closed, should be taken up with enthusiasm and generosity. It is, in our view, impossible to exaggerate its importance.

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IMITATING THE CHURCH.—In its notes on the Nonconformist meeting at the Mansion House, the *St. James's Gazette*, which claims to represent the cultured classes, affirms that Dissenters are never so much to be praised as when they imitate the Church! There is, of course, no doubt that the Nonconformist meeting was an avowed sequel to the Church of England meeting, but that fact does not prove that Dissenters have neglected their duty to the poor, any more than the holding of the Church of England meeting proves that hitherto the Church has neglected it. How delightfully easy it is to pervert facts! How ingeniously they can be twisted and manipulated! For instance: "We have no doubt that the 'free' congregations are quite in earnest in their rather late awakening to the duty of doing something for the outcasts of London life—the poor and degraded—who receive little attention save from the Church of England and the Roman Catholics." "Their rather late awakening." Our contemporary has never heard of "The Bitter Cry of Outcast London," of the work of the late George W. McCree, of Archibald Brown, William Cuff, W. E. Hurndall, and hundreds of other heroic workers! Again: "The very work in which the Nonconformists admit by implication that they have hitherto been somewhat backward has been carried on by the Church with zeal and success." Nonconformists do not admit it in the sense of this writer at all; and certainly the Church cannot claim to have carried it on with success. Else, why should it meet to confess failure? This again is a sweet morsel: "It might be well that 'free Churches' should be rivals in well-doing. But as a fact they have not yet proved to be so." Such an assertion betrays either a crass and despicable ignorance or a miserable per-

version of facts, either of which is a fatal disqualification in a man of light and leading. We are more strongly opposed than ever to the principle of an Established Church, and to the sacerdotalism of the Church of England. But we admire the devotion and self-sacrifice of many, from whom on these points we profoundly differ. Our duty is not exhausted by an exposure of the injustice of the Established Church, or a protest against its exclusiveness. We have a more positive and beneficent work to do, and our hope is that the Mansion House Conference will result in such vigorous and persistent efforts to combat the ignorance, the vice, and the misery which are the greatest foes of all churches, that there will, during the next few years, be a more marked progress than we have heretofore witnessed.

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ARCHDEACON FARRAR AND THE "REVIEW OF THE CHURCHES."—In the March number of this *Review*, Dr. Farrar announces his inability, through pressure of other work, to continue the supply of the "Church of England Notes." The work will be undertaken by Dr. Sinclair, Archdeacon of London, "one of the few Churchmen who, in these flaccid days, has shown that he has the courage of their convictions." Dr. Farrar's denunciation of the arrogance of the Ritualists and of their Romanising work is severe, but just. "The whole cause of the Reformation is going by default; and if the alienated laity, who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them without any voice in the matter, do not awake in time to assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late, to find themselves nominal members of a Church which has become widely Popish in all but name—a Church in which Catholicity is every day being made more and more synonymous with stark Romanism, and in which the once honoured name of Protestant is overwhelmed with calumny and insult."

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THE CLERICAL DECLARATION ON THE LINCOLN JUDGMENT has secured several hundred signatures, but we do not see how it can lead to any practical issue. The "judgment" is rightly condemned as legalising a variety of ritual in the administration of the Holy Communion which will prove a serious evil, and as contravening the intention of the Reformers. It is a judgment lacking finality, and "on similar principles other practices discarded at the Reformation and hitherto deemed illegal may, in like manner, be legalised." There can be no doubt that the Ritualists have been emboldened by the judgment, and will go further than they have yet done "along the lines of Catholic restoration"; and we do not wonder that the signatories affirm, "The result must be that, where there is not secession or a lapse into indifference, many of the godly laity who feel the judgment a severe strain upon their allegiance will lose their zeal for the Church, and be paralysed in their efforts to defend her." Yet, in view of all this, waverers in their allegiance are urged to stand by the Church. It becomes plainer every day that "the party of

modern growth, whose avowed purpose is to undo the work of the Reformation," has secured a vantage ground in the Church from which it cannot be dislodged, and yet those who see this danger will not free themselves from complicity with the evil in the only practical way. If loyal Churchmen would bow, not to the decisions of the Supreme Court, but to the authority of Christ, the result would be different.

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THE REV. R. E. BARTLETT ON THE CHURCH.—The *Church Times* speaks very slightly of the Rev. R. E. Bartlett's *Contemporary Review* article on "The Holy Catholic Church," and is especially angry with him for maintaining that the attitude of the Roman Catholic Church is an insuperable difficulty in the way of Anglican acceptance of the doctrine of Apostolic Succession. It is of course the fact that Rome treats the Anglican Church as schismatic, her orders as invalid, and her sacraments as null and void. The Archbishop of Canterbury is for her simply a layman, and of priestly power the Anglican Church has not a shadow. On Anglican principles—the principles which insist on regular and orderly and mechanical apostolic succession—Rome is right. The illustration used by the *Church Times* is not to the point. "If an elder brother should insist that a younger member of the family is illegitimate, the position of the latter is rendered painful and inconvenient, but that does not compel him to surrender his title and claim, or to maintain that family unity is no account." These words might be more fitly used by ourselves if we were anxious to claim kinship with this elder brother. But our contemporary cannot use the argument, because, by the very supposition of apostolic succession it attributes to that brother powers of which he has a legal monopoly. The younger members of a family succeed to the title and estates only when the elder brother has died without children of his own. The very basis of this unscriptural theory tells in favour of Rome, as the head of the family, and against Lambeth. It is to be regretted that, whether the elder brother has a monopoly of authority or not, he has no monopoly of arrogance.

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THE FORTHCOMING SPRING MEETINGS.—The programme of the Baptist Union should attract large attendances. Sermons at Clapton and Camberwell on behalf of Home Missions, a soirée on behalf of the same; papers on "Prayer" and "Praise," and a discussion on "Labour Problems," by men who are practically conversant with it, should meet very diversified tastes. The missionary services include sermons by Dr. Culross and Rev. J. M. Gibbon, a paper by Rev. G. P. Gould, and speeches which cannot fail to reach the high-water mark.

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THE DEVOTIONAL VALUE OF THE PSALMS.—In his recent volume of sermons, "Christ in the Centuries," Dr. Fairbairn has a striking paragraph, which is not without its message to modern religionists:—"These Psalms, then, have had a very high and holy function alike for our indi-



vidual and collective life; and, as the years advance, we feel this function grow higher and holier. We need speech that shall make us feel the awfulness and the majesty of God. I am sick of the loathsome lusciousness of those modern hymns we use of God—the language of sensuous sentiment or amorous devotion. They teach us to sing of ‘dear Jesus’ or the ‘sweet Saviour’; or the Church forlorn and distressed; or in praise of ‘Paradise, O Paradise,’ and they tell us that only to think of it is to ‘long for rest.’ These things emasculate faith and impoverish piety. What we need is to feel awed and obedient in the presence of the God who made us that we might serve Him, and who claims our service. We dare not long for rest while He asks of us work. We dare not think of the Church as forlorn which He has made militant. We dare not use the sweet terms of the callow lover of One whose very condescension is an act of majesty. It is the majesty of God rather than the æstheticism of man that ought to inspire our worship.”

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BREVIA.—We regret that pressure on our space compels us to omit several Notes and Comments which we had hoped to insert.—Our readers have doubtless watched with interest the introduction into the House of Commons of the LOCAL OPTION BILL and the WELSH SUSPENSORY BILL. The former is by far the most thorough measure of Temperance Reform that has ever been submitted to the Legislature, and though it is open to amendment in various directions, its adoption would be of inexpressible benefit to the country. We trust that the friends of Temperance will insist on the prompt passing of the Bill with whatever amendments. The WELSH SUSPENSORY BILL, which seeks to prevent the creation of new vested interests in view of impending Disestablishment, has aroused the stern opposition of English Churchmen, from the Archbishop of Canterbury downwards, though the opposition is clerical rather than lay. We have plainly reached the beginning of the end. The Established Presbyteries of Scotland, too, are ringing with charges of robbery and confiscation!—The extreme Church party in London are determined to upset the scheme of Biblical instruction adopted by the first School Board, and to insist on teaching which can only be described as Church of England and sectarian. In one of its notes the *Guardian* says:—“If there be a principle to which English Churchmen and English Conservatives are supposed to be committed, it is that of denominational education,” and on this ground it expresses its disappointment with the Unionist party in Parliament for its action in regard to the schools of the Christian Brothers in Ireland. Even Roman Catholicism may be taught by means of State grants!—The CHURCH PATRONAGE BILL, introduced into the House of Lords by the Archbishop of Canterbury, has many good points. The abuses which exist in connection with the sale of livings ought to be abolished, and though the true remedy is Disestablishment, we are not of those who would decline to assist the Church in a work so necessary as this in the interests both of morality and religion.

## REVIEWS.

THE EVOLUTION OF RELIGION. The Gifford Lectures delivered before the University of St. Andrews in Sessions 1890-91 and 1891-92. By Edward Caird, LL.D., D.C.L., Professor of Moral Philosophy in the University of Glasgow. Two Volumes. Glasgow : James Maclehose & Sons. 1893.

NEITHER on the Bampton, the Hibbert, or the Gifford foundation has there been delivered a more able, a more brilliant, and, in some respects, a more timely series of lectures than these. Professor Caird's purpose awakens our instant sympathy. "I have specially had in view that large and increasing class who have become, partially at least, alienated from the ordinary dogmatic system of belief, but who, at the same time, are conscious that they have owed a great part of their spiritual life to the teachings of the Bible and the Christian Church. . . . In the present day there are many who find it hard to understand themselves and the signs of the times; nay, who are divided between two feelings: perplexed on the one side by a suspicion that in clinging to the orthodox forms of the creed of Christendom they may be untrue to themselves, and may even seem to assent to doctrines to which they have ceased to believe; and checked on the other side by a fear that, in discarding those forms, they may be casting aside ideas which are essential to their moral and spiritual life. What they want, above all, is some principle, or criterion, which will make it possible for them to distinguish what is tenable from what is untenable in the opposite claims which are made upon their belief—claims which, on both sides, they cannot help to some extent acknowledging. They want some *eirenicon* to reconcile them with themselves, and to enable them to see that there is no discord between the different aspects of truth which their own experience has forced them to recognise."

The principle by which Professor Caird seeks to accomplish this great reconciliation is that of development, of which he says that it has "for the first time put into our hands 'the leaden rule of Lesbian architecture,' which can adapt itself to all the inequalities of the varied and complex structure of human opinion." It is one of the merits of the lecturer that he applies the principle with a rigidity and fearlessness which at any rate save him from attempting a weak and halting compromise. His consistency is thorough. Professor Caird's Hegelianism gives a distinct complexion to all his thinking, and forms, indeed, its most notable feature. Up to a certain point we are heartily with him. As an opponent of Spencerian agnosticism he has displayed a dexterity and force which have rarely been surpassed. His argumentative subtlety, his relentless logic, and his good-natured humour in exposing Mr. Spencer's contradictions furnish us with "draught after draught" of exquisite pleasure. He has, to our thinking, proved beyond the possibility of doubt the inherent religiousness of man's nature. The consciousness of God is

latent even where it is not developed. Man cannot secure the satisfaction of which he is in quest, either in himself or in the material world. He cannot be content with the experience of the finite. "Our life as rational beings, endowed with the powers of thinking and willing, is defined and, so to speak, circumscribed by three ideas, which are closely, and even indissolubly, connected with each other. These are the idea of the object or not self, the idea of the subject or self, and the idea of unity which is presupposed in the difference of the self and the not self, and within which they act and react on one another; in other words, the idea of God." Whether Professor Caird does not here attribute to consciousness more than its original contents, and judge of the beginning from the end, is of course open to question. Even if the intelligence of man in its developed state has a consciousness of God, it does not follow that it is reached by the process here described, nor do the ideas of the self and the not self necessarily carry with them the idea of a unity which can be definitely apprehended as God. Furthermore, intelligence or knowledge is not the only factor to be taken into account. It cannot be regarded as the *fons et origo* of human belief. The conscience has functions which in Professor Caird's arguments are imperfectly recognised. That a principle of evolution is at work in the history of man need not be denied. There is an orderly development, a progress too patent to be overlooked. But is it the only principle? Even in the region of material phenomena it is an inadequate explanation. There are gaps which it cannot bridge, *lacunæ* which it cannot fill. It requires for its completeness not only the admission of the uniform superintendence of God, but His occasional special interference. A continuous, unbroken development has not yet been proved, and we do not believe it ever will be proved. So far as religion is concerned, the greatest difficulty in the way of our accepting this "leadern rule of Lesbian architecture" is found in Christ and the Gospels. Our Lord assuredly cannot be accounted for by the principle of evolution. Professor Caird has written eloquently and forcibly on Christianity as the highest form of religion; but he resolutely regards it as a natural product, which needed neither the special interference of God nor any "catastrophic" introduction of a new element. He will not admit the supernatural, though in order to get rid of it he persistently displays a blind eye and a deaf ear. We are bound with all respect to affirm that the Christ of the Gifford lecturer is not the Christ of the Gospels. He is presented to us a maimed and fragmentary figure, not as the Son of God in an exceptional sense, but "only as the firstborn of many brethren, the greatest of all the servants of humanity." Professor Caird is correct in saying that such an interpretation of the doctrine of the Divine humanity may seem to many to take away that which is the necessary support of their faith. It ignores what Canon Liddon so aptly called "our Lord's self-assertion." Christ did claim to stand in an unique and solitary relationship both to God and to men, and the acknowledgment of this is of the essence of Christian discipleship. If Christ were the simple product of Judaism, how came there to be no others like Him? In his new volume of sermons, Dr. McLaren tersely

says : " I would as soon believe that grass-roots, which for years had brought forth, season after season, nothing but humble green blades, shot up suddenly into a palm tree as I would believe that simple, natural descent brought all at once into the middle of the dull succession of commonplace and sinful men this radiant and unique figure." Those who knew Christ best, who reproduced His spirit, and devoted themselves to His service and to the service of men for His sake, affirmed of Him what they affirmed of no other, and worshipped Him as their Lord and God. Among much that is true and beautiful in relation to the death of Christ there is, in the lecturer's explanation, a fatal defect. We allow that that death is an instance of the law of self-sacrifice, a type to which we have to be conformed. But it is more. Christianity without an atonement is not the Gospel of the New Testament, and is no Gospel at all for sinful men. So with regard to the resurrection. We open our eyes in bewilderment when we read (Vol. II., p. 240) :—" Even for St. Paul himself, who, as I have said, had more than any other penetrated to the spiritual meaning of Christianity, the evidence of the Christian law of life through death, and the possibility of obeying it, rested on the believed fact of the resurrection of Christ, and especially on the vision of the living Christ which had been given to himself. But I do not think that for us it need rest on that basis. Whatever was the truth of these visions— and it is impossible for us to apply to them any tests of fact—it is not on such a foundation that we can base our faith in the Christian law of life and the Christian hope in death. In this respect we can appeal from St. Paul to Christ Himself, who declares that those who do not believe when they have Moses and the prophets—in other words, those who do not believe when they have the immediate evidence of the ethical and religious life of humanity— would not even be persuaded though one rose from the dead."

We imagine that the man who is rightly credited with having more than any other penetrated to the spiritual meaning of Christianity, knew perfectly well what he asserted, and understood the connection between that spiritual meaning and the facts on which it rested. It was not without reason he contended that, if Christ be not risen, " our preaching is vain, your faith is vain, ye are yet in your sins." Christ Himself also staked everything on His rising from the dead. Faith in His resurrection was the key-note of all Apostolic preaching, and could the position of these lectures in relation to it have been established, the music of Apostolic worship would have been silenced and its heroic self-sacrifice been deprived of its greatest motive-power. Moreover, though Christ did not lay exclusive stress on miracles as bases of faith, He did not undervalue them, still less did He deny having wrought them. To eliminate the supernatural from His character, His teaching, and His claims, or even from His influence on the world, is impossible ; and, brilliant as is Professor Caird's achievement in some directions, his argument as an explanation of Christianity is an egregious failure. We are, after reading these able volumes, more strongly convinced than ever that, apart from supernaturalism, the phenomena of Christianity would have been impossible.

PAUL'S PRAYERS, and other Sermons. By Alexander Maclaren, D.D. Revised Edition. Alexander & Shephard, 21, Furnival Street.

DR. MACLAREN has, perhaps, preached greater sermons than any that can be found in his latest volume, but few that will be generally deemed more useful. He is, before all things else, an expositor, whose mission it is, after discovering the meaning of his text, to elucidate it with such illustrations as shall leave no one in doubt of its meaning, and to apply it with such precision and force as shall make it impossible to evade its authoritative control. All the qualities which have made his ministry so memorable are here—the piercing insight, the regal imagination, the intense fervour, and the practical ethicalism. As instances of fruitful treatment where we might not readily expect it, we may point to the sermons on the “Tillage of the Poor,” “Thou art a Samaritan,” and, above all, the beautiful idyll on “Rhoda.”

THE MYSTERY OF GRACE, and Other Sermons. By Hugh Macmillan, D.D., LL.D., &c. Hodder & Stoughton.

LONG before Professor Drummond published his “Natural Law in the Spiritual World” Dr. Hugh Macmillan had delighted thousands of readers by his vivid pictures of the various objects and processes of nature, by his luminous analogies drawn from the life of trees and plants, from the formation of stem and leaf, of bud and flower and fruit, from the precious stones of earth, and the movement of stars and planets in the heavens. His hand still retains its cunning. His descriptions are as vivid, his illustrations as apt as ever. The marvellousness of Scripture, its perennial freshness and power, are always best understood when we see its types and correspondences in the natural world. Dr. Macmillan never lays himself open to the charge of manufacturing illustrations or of dragging them in unnaturally. He is too reverent towards the Bible and too thorough a student of science to do that. He is often ingenious, as in the sermon on “Moulded and Beaten Work,” but his ingenuity is not misleading. As instances of freshness in the treatment of familiar themes we may point to the sermons on “The Privilege of Sanctuary,” “Christian Social Life,” and “The Wings of the Morning.” It is a delight to come across sermons so unconventional and yet so conducive to edification.

THE EPISTLE TO THE PHILIPPIANS. by Robert Rainy, D.D., Principal of New College, Edinburgh. (Expositor's Bible.) Hodder & Stoughton.

THERE may be volumes in the Expositor's Bible which possess more popular qualities than this, but there are few of more solid worth. Principal Rainy is no novice at work of this sort. He is a skilled theologian and an expert Biblical scholar. He has the power of brushing aside all that is accidental and secondary, and concentrating his attention on that which is primary and essential. He shows himself conversant with the movements of modern thought, and sees the bearing of his text upon them. It is, perhaps, unfortunate that he has not followed what appears to be the bent of his mind

more freely. A book on the lines suggested in the preface would have been welcome. Indolent thinkers, who are in search of homiletical outlines which they can reproduce and fill up with little trouble, will be disappointed in these lectures, but those who are anxious to see the meaning of the text clearly unfolded, to follow its successive stages, and to see the whole of it spread out in lines of light so that the relations of part to part are manifest, will be more than satisfied. The book is for students, who will find in it, wherever they open it, ample food for thought. Its lucidity, its sobriety, and its strength impart to it great value.

THE PULPIT COMMENTARY.—ECCLESIASTES: Exposition. By Rev. W. J. Deane, M.A., Rector of Ashen. Homiletics. By Rev. T. Whitelaw, D.D.—SONG OF SOLOMON: Exposition. By Rev. R. A. Redford, M.A., LL.B. Homiletics. Rev. B. C. Caffin, M.A., Vicar of Northallerton.—Homilies by various Authors. London: Kegan Paul, Trench, Trübner, & Co.

No parts of Scripture lend themselves more readily, in some respects, to expository and homiletical treatment than Ecclesiastes and the Song of Solomon, though sermons from them are less frequent than they were formerly. The old belief in their Solomonic authorship has been widely challenged, and has been abandoned even by many Evangelical thinkers. Mr. Deane, in a careful and learned introduction to "Ecclesiastes," expresses his belief that the Solomonic authorship of the book cannot be maintained, and that it belongs to a much later period, which he places about B.C. 300. The author was, he thinks, a Palestinian Jew, who had travelled widely, and was familiar with foreign courts, though he was not an Alexandrian. The book is a product of the *Chokma* literature, intended to show that, amid all the perplexities and anomalies of life, faith in God is a sure support. To "fear God and keep His commandments," and to anticipate the judgment to which every work shall be brought, is the part at once of wisdom and integrity, and furnishes us with a principle which goes far to remove the most weighty of our difficulties. The book, though far below the level of the New Testament teaching, has its place in the progress of revelation. In many of its aspects it has an applicability to our own age, and the homilies in this volume cannot fail to suggest many profitable sermons. Mr. Redford is more akin to commentators of the old school than is Mr. Deane. He regards the Song of Solomon as at least the product of the Solomonic age, though as to its actual authorship he advances no decided opinion. He accepts neither the allegorical nor the literal nor the naturalistic interpretation of the book, but regards it with Keil, Delitzsch, and others as typical or symbolic, thus assigning to the book an historical basis, and seeing in it the workings of pure human love, which, however, shadows forth the Divine love. The ideal human feeling and relationship lead the soul to the thought of fellowship with God. Such a view seems to us thoroughly sound, and is free from the charge of finding a hidden meaning in every *minutia*. Though "Ecclesiastes" and the "Song of Solomon" are generally regarded as two of the most difficult books of Scripture, full of delicate points,

the authors of these expositions and homilies have accomplished their task with a simplicity and sobriety of spirit, as well as with a suggestiveness of thought, which cannot fail to secure for their work cordial recognition.

**THE PEOPLE'S BIBLE.** Discourses upon Holy Scripture. By Joseph Parker, D.D. Vols. XVIII. and XIX, Matt. i.—xxviii. London: Hazell, Watson, & Viney, Limited, 1, Creed Lane.

DR. PARKER has allowed but little time to elapse between the completion of his discourses on the Old Testament and the commencement of those on the New. It is impossible not to admire the freshness and fertility of his mind, the originality of his conceptions, and the force of application. Little as there is in his work of the *technique* of exposition, of formal and elaborate exegesis, he somehow has the power of bringing into view the innermost spirit of the sacred text, the very heart of the incident with which he deals. That his style is at times faulty we are well aware. Many of his statements "err by excess," and a severe taste would no doubt have erased sentences here and there. In his chapter on John the Baptist, Dr. Parker apparently inclines to the opinion of the Society of Friends. "I believe that a sound argument can be set up in favour of the suggestion that in Christian baptism since the Apostolic days there is *no water at all*. It does not follow that you must have water in order to baptism." This is slightly paradoxical, and would justify the non-observance of the Lord's Supper. We, too, believe in the "baptism of blood and fire," and know that without it the baptism of water will avail nothing. But this latter is not, therefore, of no importance. Types and symbols have their place, and the neglect of them has often led to previous errors. Baptists have no monopoly either of frozen souls or bigots. Some of the prayers in these volumes are among the most beautiful and impressive utterances we know.

**JOHN KEBLE.** A Biography. By Walter Lock, M.A. Methuen & Co., 18, Bury Street, W.C.

AMONG "English Leaders of Religion" a place must, on any method of reckoning, be assigned to the venerated author of "The Christian Year." No events which occurred within the memory of men now living have had a profounder influence on the fortunes of the English Church, and on our ecclesiastical life generally, than those which are grouped under the heading of the Tractarian Movement. Of that movement John Keble was the real author, though he was not so much to the fore as Dr. Newman, and though the movement was not popularly named after him, but after Dr. Pusey. Such was the testimony of Dr. Newman himself, who always considered July 14th, the day on which Keble delivered his Assize sermon on National Apostacy, "as the start of the religious movement of 1833." We have always contended that the logical issue of the movement was Romanism pure and simple, and that Newman was at once more thorough and more consistent than his friends who refused to follow him. But with that we are not now concerned. The important points to notice are that Keble was the real originator of the move-

ment, and that his influence did much to prevent a wider secession from the English Church, and to secure for the principles of Tractarianism a permanent place in it. Keble had not the transcendent genius of Newman; he was greatly the inferior of Pusey in theological scholarship, he had little administrative power, but there was a remarkable fascination in his character. He— if any man— had the note of saintliness, and inspired in men feelings both of reverence and love. It has often been remarked how light-hearted undergraduates were awed as he passed along the streets, and exclaimed in a whisper, "There's Keble!" His narrowness, his inability to understand, and, therefore, to sympathise with, other forms of religious life than his own, his cool and persistent ignoring of Dissent, are among the things we cannot understand. Nonconformists, who regard the principles of the Oxford Movement as retrograde and hurtful, are yet capable of admiring the saintly character of Keble and delight in much of his poetry. Mr. Lock's portraiture of this remarkable man will find many appreciative readers among ourselves. It is a more concise and, in some respects, a better written biography than the two volumes by Sir J. T. Coleridge and is better adapted for popular circulation. Two chapters are of peculiar interest—viz., "The Professor of Poetry" and "The Christian Year." In the former, Mr. Lock gives an abstract of the lectures, which Dean Church described as "the most original and memorable course ever delivered from the Chair of Poetry in Oxford." It is the best account of Keble's theory of poetry which we have yet seen, and certainly suggests the wisdom of an English translation of the lectures, which were delivered in Latin. The distinction between primary and secondary poets, as presented by Keble, is one of the most fruitful and important which has ever been made. The other chapter contains an admirable account of "The Christian Year," and a criticism of it which is worthy to stand side by side with the late Principal Shairp's, than which no higher praise can be given. Mr. Lock has been enabled to give important letters of Keble's which have not hitherto been made public.

THE SUPERHUMAN ORIGIN OF THE BIBLE. Inferred from Itself by Henry Rogers. With a Memoir by R. W. Dale, LL.D. Eighth Edition. Hodder & Stoughton.

It would be superfluous to enlarge on the merits of Mr. Henry Rogers' great work on the Bible. It is a masterpiece of reasoning, and abounds in passages of massive eloquence. The value of the present edition lies in the too brief memoir from the pen of Dr. R. W. Dale, whose veneration and affection for his old tutor have prompted him to write one of the choicest and most graceful tributes which could be rendered to the memory of a distinguished man. It is free from indiscriminate eulogy, and depicts Mr. Rogers' character with a truthfulness which will be universally acknowledged. Dr. Dale was brought into close contact with Mr. Rogers, and the personal reminiscences which fill many of his pages are by no means the least interesting and valuable part of the memoir. We should like all the younger Nonconformists especially to read it.



It will set before them a lofty ideal, and tend to restore the simplicity, the gravity, the passion for truth and reality in which so many of us are lacking.

THE BOOKS OF EZRA AND NEHEMIAH, with Introduction, Notes, and Maps.  
By Herbert Edward Ryle, B.D. Cambridge: At the University Press.  
London: C. J. Clay & Sons.

MOST Biblical scholars agree with Professor Ryle in regarding Ezra and Nehemiah not as two distinct books, but as the two portions into which one work has been divided. The arguments he adduces to prove this original unity seem to us quite conclusive. On the question of date and authorship Mr. Ryle departs from the traditional view, attributing the work to a compiler of the latter part of the fourth century B.C., the compiler, in fact, of the two books of Chronicles. The use of the first person in some parts of the narrative and of the third in other parts he accounts for on the supposition that Ezra's autobiographical memoirs are sometimes transcribed verbatim, when the first person remains; at other times they are summarised, and then the first person is changed into the third. There is very much to be said for this view; it has a high degree of probability, though it cannot be positively established. The analysis of the contents of the books, the exegesis of the text, the explanation of historical, legal, and ceremonial allusions, and the setting of the narrative in its historical environment are all done in a manner which will be peculiarly helpful both to students and ministers.

AGONIE CHRISTI. Sermons on the Sufferings of Christ, together with others on His Nature and His Work. By William Lefroy, D.D., Dean of Norwich. CHILDREN OF GOD, and other Sermons. By Edward A. Stuart.  
London: Sampson Low & Co.

THE Dean of Norwich is deservedly held in esteem as an eloquent and inspiring preacher. Thoroughly evangelical, he yet has the note of unworldliness which is often supposed to be the monopoly of High Churchmen. In style, he combines the grace of the French pulpit with the passion of the Irish. He has entered sympathetically into the great theme which he here so reverently treats, and presents us with a picture of the suffering Redeemer to which it is impossible to be indifferent. He has an uncommon power of appealing to the conscience, of tearing off the masks and disguises of sin, and of exposing all attempts to heal slightly the great hurt of our nature. The pulpit from which such sermons as these are preached is not likely to lose its power. To those who do not know the popular vicar of St. James's, Holloway, it will be a surprise to find him occupying a place among "The Preachers of the Age" in this admirable series. But a perusal of the volume he has contributed to it will convince them that the Editor has been guided by a true literary, as well as theological, instinct. Mr. Stuart possesses pulpit powers of no common order, and is able to invest whatever theme he discusses with interest. He is in touch with the needs and aspirings of the common heart, and knows well the secret of triumph. His thinking is clear and orderly, his language simple and pointed, and his illustrations such as really light up his

subject. Though not ranking as a great or original thinker, and at times undoubtedly defective in critical acumen, he is a close student of Scripture, and among the best sermons are those in which he traces the unity of plan, first in the Old, and afterwards in the New Testament. He is a good expositor, and ably compares Scripture with Scripture. This volume is one which we can heartily commend.

#### BRIEF NOTICES.

MESSRS. LONGMANS, GREEN & Co. have issued in their Silver Library a new edition of the INTRODUCTION TO THE SCIENCE OF RELIGION. By F. Max Müller, K.M., &c. It consists of four lectures delivered at the Royal Institution in 1870. The facts, gathered from philology, mythology, and the sacred books of the East, are often curious and significant, but they do not necessarily bear the interpretation which the learned lecturer puts upon them. He often reads into the old religions what was not previously known to be there. His theory is supported by great learning and eloquence, but we are not convinced.—The Palestine Exploration Fund have published, through Mr. A. Watt, 2, Paternoster Square, THE CITY AND THE LAND, a Course of Seven Lectures on the Work of the Society, the lecturers being Sir Charles W. Wilson, Major Conder, Canon Tristram, Mr. Walter Besant, Dr. Wright, Mr. Flinders Petrie, and Canon Dalton. The work should appeal to all Bible students, giving as it does a popular account of recent explorations, discoveries, identifications of sites, and throwing much light on the land and people of Palestine and on its probable future.—SPECIAL MISSIONS, and How to Make them Successful: a Manual for Ministers and Workers. By Rev. F. C. Spurr. (James Clarke & Co., Fleet Street.) This work originally appeared in the form of newspaper articles, and our first wish after reading them was that they might be published in a convenient form. They are the fruit of close observation and wide experience, wise, pithy, and practical, and we earnestly commend the work to all our ministers. To those who contemplate a mission it will be invaluable; and all may learn from it.—WHY ARE WE FREE CHURCHMEN? A Present Day Question. By John M. McCandlish. (Oliphant, Anderson, & Ferrier.) A timely contribution to the Jubilee of the Free Church of Scotland, a *resumé* of the events which led to the Disruption, a powerful vindication of its principles, and a proof that Disestablishment and Disendowment are no hindrance to spiritual prosperity.—From Messrs. James Clarke & Co. we have received (1) A LITURGY FOR DISSENTERS. Wholly Biblical. Compiled by Dr. Worrub. Passages of Scripture relating to different themes and aspects of spiritual life arranged under appropriate headings, so that a selection from them may be read at each service. (2) THE REALITY OF GOD. Two lectures by W. L. Courtney, M.A., LL.D. A sensible, able, and, in our view, decisive argument clearly expressed. The same publishers issue AN OUTLINE HANDBOOK OF THE LIFE OF CHRIST. From the Four Gospels. By W. Arnold Stevens and Ernest De Witt Burton. It is one of the Blakelee Bible Study Series, and is based upon a careful and conscientious endeavour to find the true sequence of the events and teachings of our Lord's life, and to present the results gathered from a comparison of the four evangelists. No more important aid could be placed in the hands of our Sunday-school teachers.

## LITERARY SUPPLEMENT.\*

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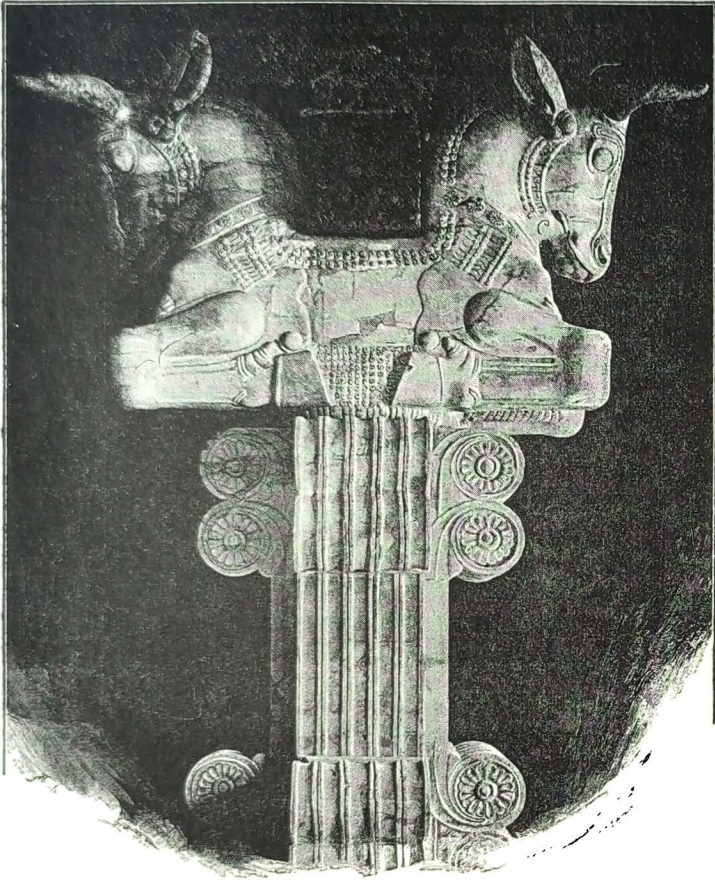
**NEW LIGHT ON THE BIBLE AND THE HOLY LAND**; being an Account of Some Recent Discoveries in the East. By Basil T. Evetts, M.A., formerly of the Assyrian Department, British Museum. Illustrated. Cassell & Co., Limited.

IN no previous age has there been so much light thrown on the Bible and the land of its birth as in our own. The study of Scripture is more systematic, and based on more thoroughly scientific principles than formerly. Attention is given, not only to the evidences on which its genuineness and authenticity rest, but to the comparison of MSS., the critical determination of the text and its interpretation as aided by philology and archæology. An amount of fresh information has been gained which awakens both surprise and delight, and while no essential truth or principle has been shaken, our faith in the Divine origin and authority of Scripture, in its uniqueness as a revelation of God, has been strongly confirmed. Mr. Evetts does not claim that the light thrown on the Bible by the researches he records is absolutely new. Some of it, at least, is familiar to those who are acquainted with the discoveries of the late George Smith, Sir H. Rawlinson, Canon Rawlinson, and Professor Sayce. But Mr. Evetts has presented the main results of recent discoveries, ranging as they do over a wide area, in one comprehensive survey, so as to enable ordinary readers to obtain, without difficulty, a general view of the entire situation. The explorations in Egypt, in Assyria, and Babylonia, have, in some respects made the Bible a new book. Mr. Evetts says, not too strongly, "The history of Western Asia, from the eleventh or twelfth century before Christ down to the sixth, is the history of Assyria and Babylonia. Armenia, Syria, and parts of Asia Minor were tributary to them during a great part of that period, and the influence which these great nations exercised upon the civilisation of the surrounding countries can hardly be exaggerated. These considerations show of what importance the study of the cuneiform inscriptions must be for the understanding of the history of the people of Israel." The most remarkable discovery of late years, however, is unquestionably the Tell-el-Amarna Tablets, a collection of letters in cuneiform characters, and in the Babylonian language. They were found "by chance" by a country-woman, buried beneath the ground at Tell-el-Amarna, a village 190 miles south of Cairo—the Chu-en-Aten of Amenophis IV., who reigned in the period immediately before the Exodus, so that they carry us back to some fifteen hundred years B.C. The power of the Pharaohs then extended to the Euphrates. Egyptian residents were established at the courts of the tributary states, and corresponded with the Pharaohs. These clay tablets contain their letters. They

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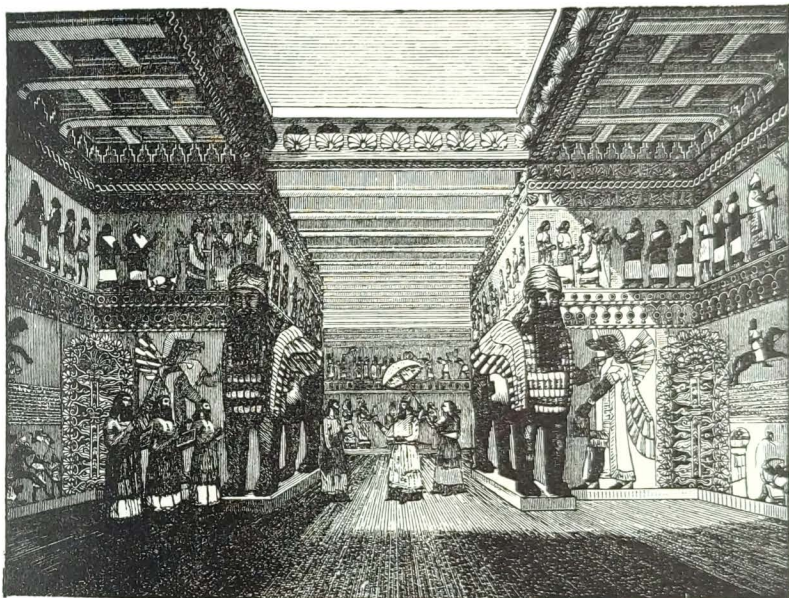
\* Illustrated Literary Supplements will be given at intervals throughout the year.

are all interesting, many of them are amusing, and throw an amount of light on the relations of the different powers, and on the condition of courts and camps, which is most welcome. They are written in a style of Oriental grandiloquence, and in that style discuss questions of State and of merchandise, marriage and marriage dowries, and family disagreements. On some of the



tablets the name of Canaan occurs, as well as the names of the Amorites, the Hittites. Some of the later of them disclose a condition of political disturbance. The Egyptian supremacy in Western Asia is being shaken; the conquest of Canaan by Joshua will be aided by rebellion of the subject peoples. In the absence of a strong central authority the petty kings of Canaan fight one against another and the Divine purpose towards Israel is thus the more readily

carried out. Researches in other directions enable us to realise more fully the conditions of social and religious life described in the Bible. The facsimiles of cuneiform inscriptions and of cylindrical seals, the illustrations of chariots and charioteers, of statues and palaces, of the sites of ancient towns, win our prompt and hearty commendation. We are indebted to the publishers for the illustration (on the opposite page) of the CAPITAL OF COLUMN in the palace at Susa. The hall is square, supported by thirty-six columns, in rows of six, and is covered by a flat roof of cedar rafters, supported by beams of cedar. The columns, slender and delicately fluted, rest on a base in the shape of an inverted lotus flower; the massive capital is formed of a bell or lotus, "above which rise four



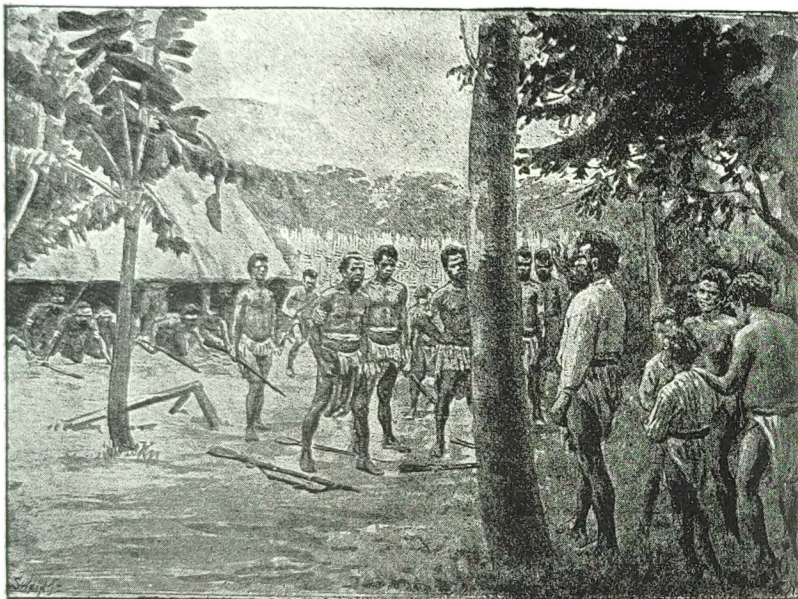
inverted volutes, one on each side, capped by the colossal head, necks and bent forelegs of two bulls, facing opposite ways." The other illustration is an **IMAGINARY RESTORATION OF AN ASSYRIAN PALACE**. Its colossal figures, its bas-reliefs sculptured with scenes from the history of the kings, the paintings on the stucco above the line of the bas-reliefs, the cedar ceiling, and the floor paved with bricks, all speak for themselves. The stiff and conventional treatment of the human figure is as striking as the freer drawing of animals.

Altogether, Mr. Evetts, whose former position in the Assyrian Department of the British Museum has afforded him special facilities for studies of this nature, has given us a work which cannot fail to receive a cordial welcome from all students of Scripture. His position is distinctly conservative.



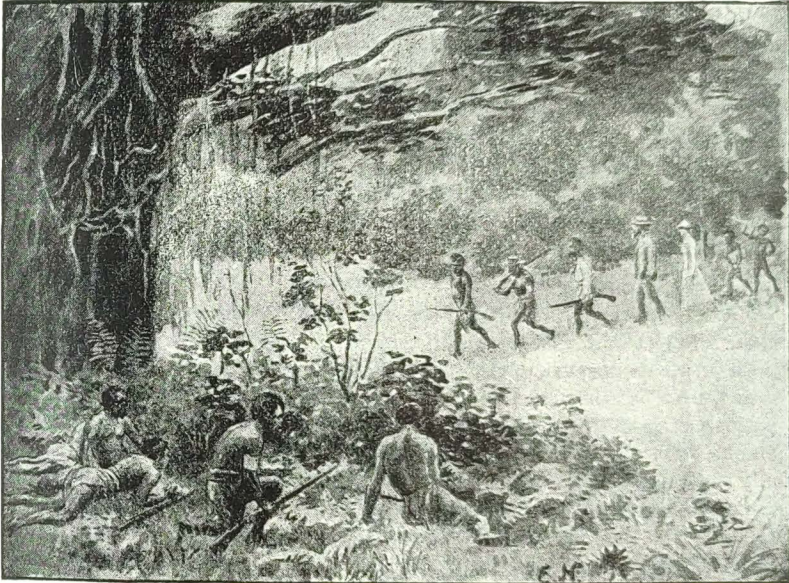
**CANNIBALS WON FOR CHRIST.** A Story of Missionary Perils and Triumphs in Tongoa, New Hebrides. By Oscar Michelson. With Introduction by Lieutenant G. C. Frederick, R.N. London: Morgan & Scott.

THE reception accorded to the "Autobiography of John G. Paton, Missionary in the New Hebrides," proves that the hearts of men can still be touched by a story of heroism and self-sacrifice in whatever direction they are displayed. The complaint which, twenty or thirty years ago, was so persistently urged, that "the romance of missions was past," is heard less frequently to-day, and however indifferent, or even hostile, many may be to missionary labour, they will scarcely be so foolhardy as to deny the thrilling



fascination of even its most recent records. We have here a story, which reached us without any previous knowledge of its author, and with no flourish of trumpets, but was allowed simply to speak for itself, and rest on its own merits. We had read but a few pages, when we felt that it was a story to be known and prized. It is told with a simplicity and directness, which win immediate attention, and act as a welcome stimulus in this great service. Mr. Oscar Michelson is a Norwegian, who was born in 1844, and trained for a commercial life. He emigrated to New Zealand in 1867, spent seven years in the region of the gold mines, worked as a colporteur in the bush in connection with the New Zealand Bible Society, and ultimately became a missionary of the Presbyterian Church to the New Hebrides in 1878. His

story is worthy to stand beside that of Mr. Paton's, to which, indeed, it has close and striking resemblances, though it is not so graphically written. It is no light matter to go as a pioneer among people who are sunk in the most degrading superstitions, and practise the most horrible cruelties. It is difficult to secure an introduction, so as to be able to speak to them, difficult to make them understand the missionary's purpose, difficult to keep cool amid the perils that are everywhere encountered, the possibility of being struck with a heavy club, of being pierced with a poisoned arrow, or shot dead by a bullet. Mr. Michelson displayed great tact in his earliest dealings with the natives, and needed to do so. The bickerings over the land for his house, and the succession of claims to its ownership that



he had to satisfy, form an amusing story. Some of the tribes and their chiefs were persistently hostile; but one—Manambalea—was early brought under the power of the Gospel, and has proved a staunch and faithful friend, making many sacrifices for Christ. During Mr. Michelson's absence from Tongoa he had, however, joined with the people of another village in an attempt to exterminate the people of Pélé, who were "a very bad lot." Not only had all his men taken part in the war, but the women also. "Tying around them their long aprons, they had painted their faces, and decorated themselves with plumes; then, having gathered all the spare muskets in the village, they had been helping the men in what Manambalea regarded as a holy war!" Mr. Michelson explained to the chief the law of Christian love, and he no sooner

saw his error than he set off, unarmed, to stop the war. Our first illustration represents his ARRIVAL AT PÉLÉ. "The warriors of the bush village could not understand the sight that met their view that day. Manambalea, with whose people they had fought many a battle, coming up to them with two defenceless lads! There must be some sinister purpose. The advance of the chief is but part of a plot. Every fighting man of Pélé grasped his musket, expecting each moment to see their armed enemy in force. But Manambalea held up his hands and called, 'Stop! I am not here to fight, but to speak peace to you.' At this the men threw their guns to the ground, and stood in a respectful manner to hear" how this altered purpose had come of the missionary's teaching. The Lumbukuti people continued hostile, and were determined to drive the missionary away, so it was resolved to move to the village of this friendly chief, which was on the east of the island. The perils of the removal are indicated in our second illustration, where the would-be murderers are seen LYING IN WAIT. The change wrought on these "treacherous and warlike cannibals" has been most amazing. Lieutenant Frederick, R.N., testifies in a well-written introduction to its greatness. While this book was passing through the press, Mrs. Michelson, the missionary's devoted wife, was taken from him, and an additional pathos is thereby given to the story.

CHRIST IN THE CENTURIES, and other Sermons. By A. M. Fairbairn, M.A., D.D. London: Sampson Low & Co.

No series of sermons, claiming to represent the "Preachers of the Age," could claim completeness without a volume from Dr. Fairbairn. He is himself a great preacher—massive in thought, lucid in style, and impassioned in appeal—and, what is more, he is a great teacher and inspirer of preachers. His position at Mansfield College gives him an altogether exceptional influence, and his sermons will on that account be more eagerly read. He is intellectually and spiritually a product of the past, but not its blind worshipper. All the centuries have contributed something to his making. He is thoroughly at home with the writers of the Apostolic age; he is as stern as John Knox in his opposition to the idolatries and superstitions of priestcraft; he shares the fervour of the Evangelical Revival, and has a mind enriched with the fruits of modern culture. He boldly affirms that the nineteenth century is nearer Christ than the second, for in the nineteenth more than in the second Christ is a more potent force in human thought and life. All our modern order is His creation. The following is well said:—

"The men have risen out of that distant age—our first and our second century—who were the famed men of letters of their day. We, too, can call up letters that surpass in their imaginative quality, and equal in their speculative power, the classical literatures of Greece and Rome; and where these letters rise obedient to our call, is it not to say that He is so woven into our very thought that our poetry cannot be without Him, so built into our very being that our history cannot be written without Him and His deeds?"



So penetrated are our minds by Him that our philosophies end in an attempt to read His meaning. So does He fill the space between man and God that our theologies begin with Him, end with Him, read God and the universe all through Him. Has not grace, has not truth, come by Jesus Christ? Say, is there any comment on the first century equal to the nineteenth? Do not go back to the second and think you can see Him there. Stand where you are; look at Him as He is, and, as you feel around you tides of life that rise and that ebb at His presence and command, confess that history has risen to vindicate truth, that history lives to vindicate grace, and that in Him hath dwelt, still dwells, all the fulness of the Godhead bodily."

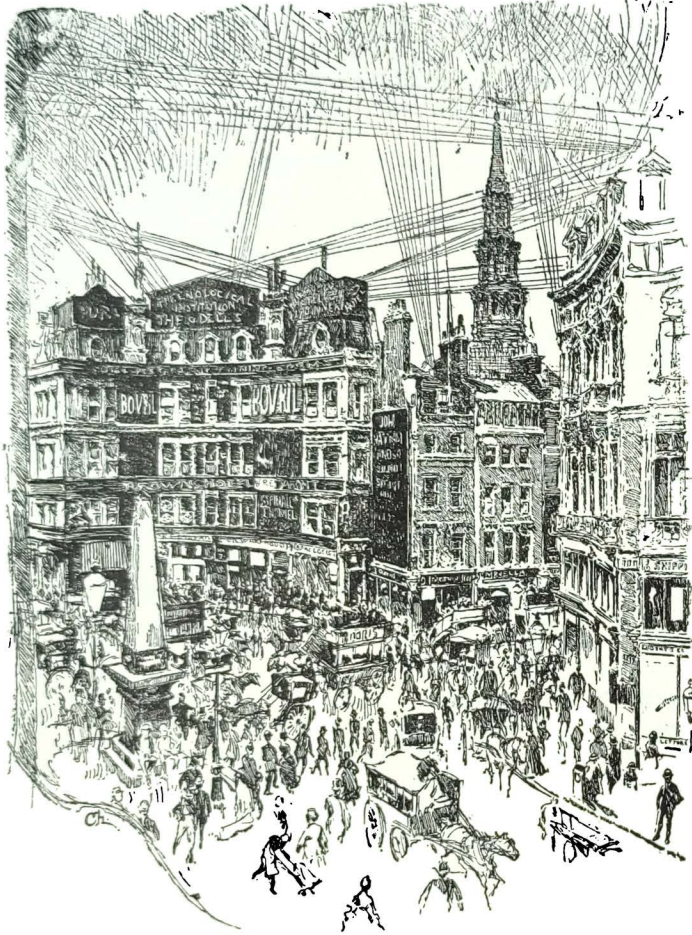
All the contents, however, are not apologetic. We are glad to see included in the volume the masterly and brilliant sermon preached on behalf of our own Missionary Society at the Autumnal Session in Birmingham, in 1889, on "The Principles Evangelical and Judicial." It is full of subtle discriminative thought on a theme of which men are apt to take a one-sided and mischievous view. At many points in the sermon the enthusiasm of the audience was aroused, but few passages were more appreciated than the following: "There is a world-wide distinction between envy and emulation. Envy grudges every good it sees another possess, and strives to deprive the possessor of it; emulation admires every good it sees, and most of all the person that possesses it. Envy, grudging, seeking to deprive, never gains possession of the good it desires; emulation, never seeking to take from another, gains all the more. Envy, as it seeks to dispossess another, would consign him to lowest depths; emulation strains every nerve, bends every muscle to gain the goal, and all the same, if another reaches the goal first, is the first to join in the cry, 'Well done, brave and strenuous!' Envy is the very passion of devils, making hell more hellish; emulation is the very spirit and motive of angels, making heaven more heavenly; for while all seek to excel, yet everyone rejoices in the excellences of each and all. Wherever, then, emulation is, there is the spirit celestial; and the emulation that becomes the Christian is not the emulation for wealth, or for comfort, or for ease; it is emulation after the gracious and the good, that seeks as its highest reward opportunities for service, obedience, acts of kindness, and labours of love."

There is a specially tender sermon on "The Mission of Sorrow," and one of immense value to young men, on Watchfulness. That on Providence and Prayer was called forth by a still-remembered controversy foolishly provoked by Professor Tyndall twenty years ago. No one who reads it candidly will doubt on which side the strength of argument—as distinct from loud, irreverent assertion—is.

CHARING CROSS TO ST. PAUL'S. Notes by Justin McCarthy, M.P. Vignettes  
by Joseph Pennell. London: Seeley & Co., Essex Street, Strand.

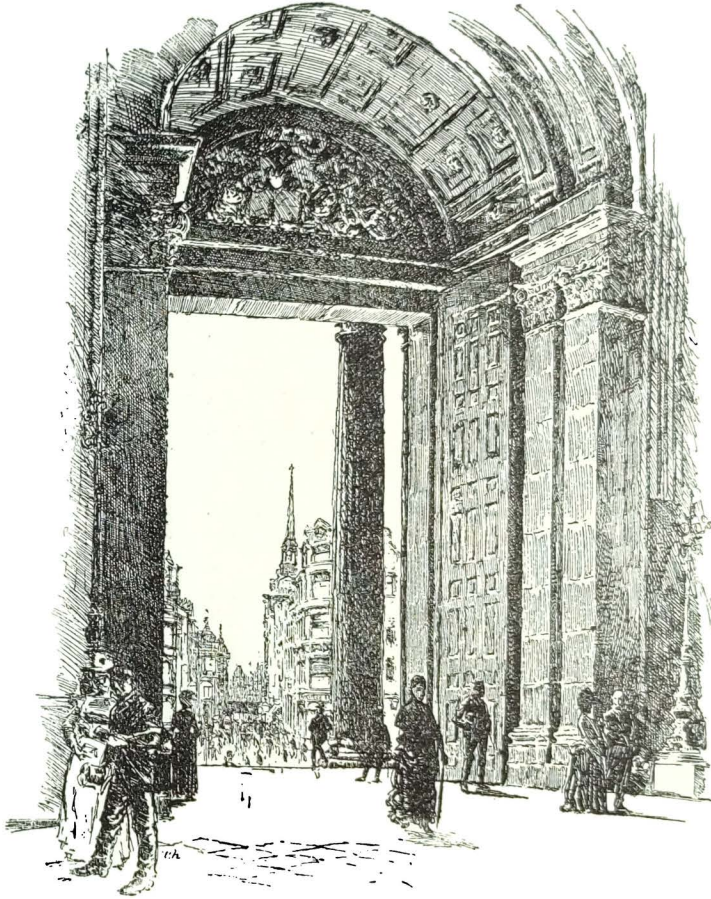
MESSRS. SEELEY'S "Books of Topography" are by no means restricted in their range, including, as they do, Oxford, Cambridge, Windsor, Edinburgh,

Paris, Lancashire, Yorkshire, Derbyshire, &c. The latest volume takes us over but a small part of what we now know as London; but what a part it is! It is, as Mr. McCarthy truly calls it, "the main high-road of England's national and imperial history." London grew up along and around the



Strand—it was once a strand, looking on the Thames—and though it is not so frequently visited by royalty and has not the excitement of so many august processions as of yore, it has its own pre-eminent distinction. It is perfectly true that an ordinary Londoner never sees London. He is too familiar with it, and has given up thinking about it. He is blind to its glories, and it is

only when it is presented to him in a series of life-like sketches, drawn "by a stranger with fresh artistic eyes," that he awakens to a sense of its wonder. It is justly claimed for Mr. Pennell that in his illustrations of the street life of London "he reminds one of the familiar magician of the East, who holds in his hand a little drop of ink, and somebody, gazing steadily in, sees there the realities of some scene and some life long unknown to him. He takes



his little drop of ink, and dips his pen into it, and behold in a moment we are all gazing into the street life of London. We are more than gazing into it; we are living in it—we are of it." Very good, to name a few among many, are the vignettes of Charing Cross, Morley's Hotel, 'Buses, Exeter Hall, Somerset House, St. Mary-le-Strand and St. Clement Danes, the Corner of Essex Street, the Law Courts and Chancery Lane. LUDGATE CIRCUS,

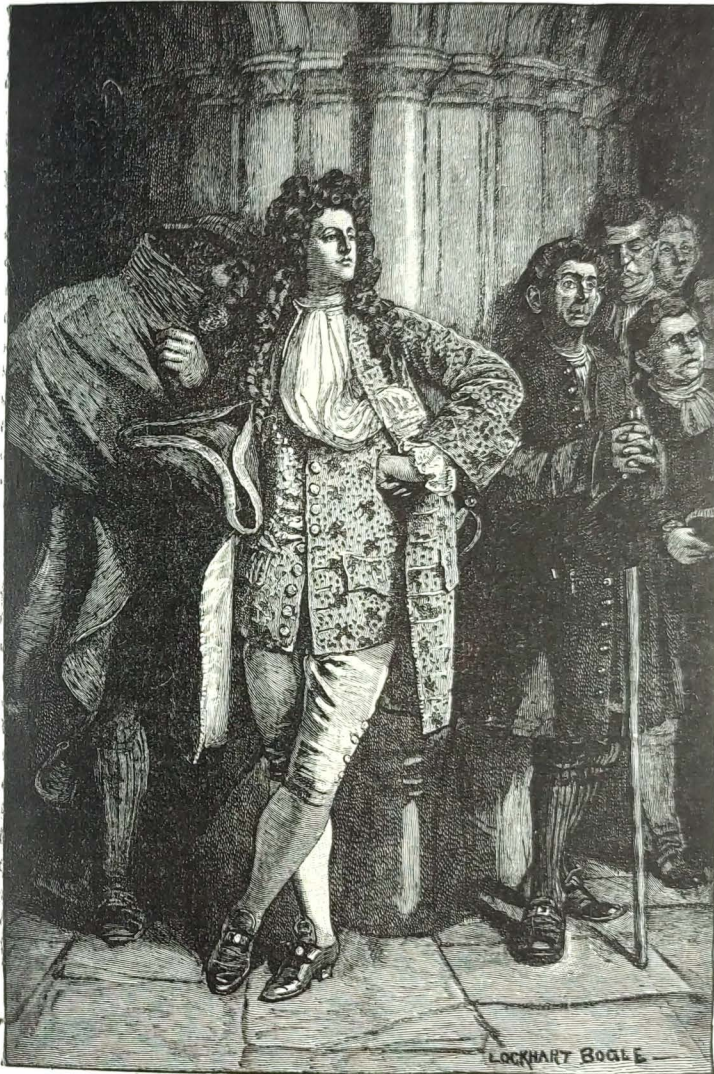
which forms our first illustration, with its obelisk, its lofty buildings, its telegraph wires, its glaring advertisements, its 'buses, mail carts, hansoms, and its busy throng of merchants, clerks, errand boys' rushing along, is depicted with indisputable fidelity. THE WEST DOOR OF ST. PAUL'S, which we also reproduce, with its view of Ludgate Hill and the railway bridge, comes out well. It is suggestive of the contrast between the rush and turmoil of the streets without and the solemn quiet of the sanctuary within. Few contrasts could be greater, and we must know its two extremes to understand London.

THE DRYBURGH EDITION OF THE WAVERLEY NOVELS: "The Antiquary," "Rob Roy," "The Black Dwarf," and "Legend of Montrose." By Sir Walter Scott, Bart. London and Edinburgh: Adam & Charles Black.

THREE new volumes of the Dryburgh edition of Scott have reached us, each of them admirably illustrated by a separate artist. "The Antiquary" has been entrusted to Mr. Paul Hardy; "Rob Roy" to Mr. Lockhart Bogle, who has also taken in hand "A Legend of Montrose"; while "The Black Dwarf" has been illustrated by Mr. Walter Paget. This edition possesses certain advantages over all others, as it contains Sir Walter's latest alterations and corrections, has a good glossary—an essential for readers in the South; a list of Scotch proverbs and familiar sayings in some of the volumes; editorial footnotes, and very full indices. It is, as a rule, difficult for an artist to illustrate the text of works which have been read so widely and so enthusiastically as the Waverley novels. Every reader forms his own conception of the characters, the scenery, and the development of the story. But in the Dryburgh edition there will be as general an approach to satisfaction as is possible, and in the majority of instances the verdict will be that nothing could be better. "The Antiquary" displays a knowledge of Scottish life, especially in the middle and lower ranks, which has never been surpassed. The "curious and forgotten lore" which it brings to light, its graphic descriptions, and its incessant humour have gained for it a deservedly high place, while the exquisitely drawn characters of Oldbuck, Edie Ochiltree, Sir Arthur Wardour, and the Mucklebackits took even the admirers of Waverley and Guy Mannering by storm. The illustrations on the frontispiece and the title page and of Oldbuck at the coach office are among the best. "Rob Roy" is defective as a story; but as a description of Highland scenery and manners it is second to none of Scott's works. It will be best appreciated in this respect by those who read it in the heart of the Perthshire Highlands. The character of Bailie Nicol Jarvie is one of the most amusing of Scott's creations, and Di Vernon is one of the most charming of his heroines. A fairly average illustration is THE WARNING IN GLASGOW CATHEDRAL, which forms the frontispiece of "Rob Roy." Nothing could be more grandly impressive than Scott's description of the service in the cathedral, of the preacher and his sermon, and of the strange and motley audience—"The usual variety of countenances generally turned towards a Scotch pastor on such occasions, almost all composed to attention"—



Osaldiston stands in the outer circle, his face to the preacher, his back to the vaults, leaning against a massive round pillar, when a voice from behind



whispers in his ear, "You are in danger in this city." He hears it, but can see no one from whom it proceeds. Five minutes after he is bidden to "Listen ; but do not look back. You are in danger, in this place ; so am I. Meet me

to-night on the Brigg at twelve precessely ; keep at home till the gloaming, and avoid observation." The subsequent meeting with Rob Roy, and the visit to the prison, are well known.

ENGLISH PROSE. Selections with Critical Introductions by Various Writers and General Introductions to Each Period. Edited by Henry Craik. Vol. I.—Fourteenth to Sixteenth Century. Macmillan & Co.

WARD'S "Selections from the English Poets" have for many years past had a recognised place in the study of English literature, and a similar position will speedily be gained by the companion volumes of "English Prose," edited by Mr. Craik. Something of the kind has long been called for, the nearest approach to it being found in Chambers's "Encyclopædia of English Literature," an excellent but scarcely adequate presentation of the quality of our great writers. The selections in this work are the result of independent study—of a first-hand acquaintance with the different writers, so that we have not a mere repetition of stock quotations, but a series of extracts always characteristic and frequently new. A better educational instrument could not be placed in our hands. Of course we occasionally miss our favourite passages from great authors. Hooker's magnificent eulogy of law, *e.g.*, is one of several that should have been included ; but even as it is, the careful use of this volume not only furnishes us with an example of the growth of our wonderful language and literature, but enriches the mind with a knowledge of the noblest thoughts embodied in the noblest words. Mr. Matthew Arnold would have delighted in the work as a means of culture, familiarising us, as it does to a very large degree, "with the best that has been thought and said." Only so much of biographical detail is given as will enable the reader to form an idea of the general circumstances of the author's life and surroundings. To this there is added a critical description of his style and methods and of his place in the development of English prose. Mr. W. P. Ker's general introduction on the earliest English prose preceding the time of these extracts is a model piece of work, and among some of the most valuable appreciations are the same writer's articles on Chaucer, Tyndale, Latimer, and James Melville ; the Editor's on Wycliffe, Reginald Pecock, William Caxton, Roger Ascham ; Mr. J. Churton Collins's on Cranmer ; Mr. Vernon Blackburn's on Hooker ; Mr. J. M. Dodd's on John Knox and George Buchanan ; Mr. Gosse's on Raleigh ; and a number by Mr. A. W. Ward and Mr. Saintsbury.

IDEALS OF LIFE TAKEN FROM LITERATURE, and Other Sermons. By the Rev. J. Vickery. London : James Clarke & Co., 13 and 14, Fleet Street.

OPINIONS may differ as to the wisdom of giving such discourses as these at the ordinary Sunday evening service, but not, we imagine, as to their excellence, Six of the sermons are taken from characters outside the Scriptures—viz., Tennyson's "Arthur," George Eliot's "Adam Bede," Shakespeare's "Brutus"

and "Cordelia," George Eliot's "Dinah Morris," and Sir Walter Scott's "Jeanie Deans" (not "Jeannie," as Mr. Vickery again and again calls her). All these exemplify qualities which the Scriptures commend and the Gospels aim to create. They are fulfilments, more or less complete, of ideals of conduct which demand our conformity, and Mr. Vickery never allows himself to forget that he is a minister of Christ, in whom all good centres, and to whom no virtue is a matter of indifference. His studies of character are thoughtful and distinctive. His illustrations are such as incite to all that is brave and strong in manhood, and to all that is gracious and attractive in womanhood. We should certainly have been better pleased had there been a more direct and frequent enforcement of the specific truths of the Gospel. The sense of forgiveness through Christ lies at the foundation of all spiritual nobility, and is the most potent of spiritual dynamics.

**HINDUISM AND ITS RELATIONS TO CHRISTIANITY.** By the Rev. John Robson D.D. New Edition. Edinburgh and London: Oliphant, Anderson, & Ferrier.

THOSE ministers who are anxious to give their people an intelligent idea of the Hindu faiths—their correspondences with and divergences from Christianity—can find no abler guide than Dr. Robson, who speaks with the authority of a twelve years' residence in India, and who is, moreover, a man of sound judgment and broad culture. Most people in our congregations know too little of these old faiths, and consequently have an utterly inadequate idea of missionary labour. The second edition of the work has to a large extent been re-written, and much interesting information is added concerning recent movements in India. The Brahma Samaj has not proved the power it was expected to prove. The Arya Samaj, a purely Indian movement, scorning European philosophy and religion, is likely to prove much more formidable. Though it has been little noticed in England, it has secured a firmer hold on the native mind than the Brahma Samaj ever did, and its principles are more antagonistic to the Gospel. Dr. Robson is, however, hopeful as to the Christian outlook, and believes that progress will be ensured by the quiet and persistent use of the old and well-tried methods. The work of the Salvation Army in India he views with a mixture of admiration and regret. Its strong forces are "reduced by wrong method to the weakest of practical results." "Some of the very methods which they used tended to confuse the issues for the Hindus. Their assumption of the title, and in some cases of the dress, of the fakirs brought them nearer the natives, but also fostered the idea that there was no fundamental difference between them. They followed the Army in some of its demonstrations without suspecting that they were breaking from their former faith. No definite act was required of them to make them realise this, and so when the excitement of the moment passed they were back in their old position. Hence reported 'captures of villages' and other great apparent successes have turned out to be little more than surface

movements without permanent results." This is a book which on various grounds we strongly commend.

WE have great pleasure in directing attention to the *Christian Pictorial*, a Religious Illustrated weekly (Alexander & Shephard), which began what we have no doubt will be a useful and prosperous career a month ago. It is edited by the Rev. David Davies, of Brighton, who has secured the assistance of an able staff of writers, from the picked men of all denominations. The illustrations form a specially attractive feature of the paper. Mr. Davies's



sermonettes on George Tinworth's illustrations of Scripture are—as all his work is—admirable. The paper is clearly and well printed, and if success is determined by merit Mr. Davies may be free from all fear on that score. We gladly give, as a specimen illustration, that of OLNEY CHURCH, from a capital article on John Newton.

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#### SOME NEW EDITIONS.

AMONG these we give the first place to the Globe Edition of BOSWELL'S LIFE OF JOHNSON, edited, with an Introduction, by Mowbray Morris (London : Macmillan & Co.). Boswell's immortal work—which Edmund Burke pronounced a greater monument to Johnson's fame than all the Doctor's own writings—needs no eulogy. What Mr. Morris calls "the truth and brilliancy of its extraordinary portraiture" were instantly recognised. This edition, which compresses the letterpress of two quarto volumes into seven hundred



and odd pages of a crown octavo, would have astonished both Johnson and Boswell. The type, though small, is clear. Mr. Morris's notes—thoroughly up to date—are never obtrusive, but always apt and to the point. This will be the popular edition of an unfaillingly popular work.—Two volumes in Messrs. Macmillan's Three-and-Sixpenny Edition of Charles Dickens's works have appeared : (1) AMERICAN NOTES AND PICTURES FROM ITALY ; (2) THE LETTERS OF CHARLES DICKENS. Edited by his Sister-in-law and his Eldest Daughter, 1833-1870. We prefer the novels both to the "Notes" and the "Pictures," though had either of the latter been written by a man of less repute than Mr. Dickens, they would at once have ensured his fame. Nor could he come across such scenes as he witnessed in America and in Italy without having much to say that could be said so well by no one else. His "Letters" are a necessary companion to his "Life," but apart from that they are so graphic and racy, so genial and natural, that they have a high value of their own. Dickens's letters were dictated by his heart and show us himself. This cheap and convenient edition will augment their popularity.—The Golden Treasury reissues (same publishers) comprise SELECTIONS FROM THE WRITINGS OF WALTER SAVAGE LANDOR. Arranged and edited by Sidney Colvin, and the SELECTED POEMS OF MATTHEW ARNOLD. Mr. Colvin makes no attempt to deny Landor's limitations, but, both by his admirable critique and his judicious selections, he will convince all who are open to conviction that we have here one of the greatest of English writers, concerning whom it has been truly said :—

" And through the trumpet of a child of Rome  
Rang the pure music of the flutes of Greece."

If it were only for their style we should urge the study of these Selections, but there is in them much more than style. The selection from Matthew Arnold's poems was made by himself. It is in every sense a choice volume. Mr. Arnold had what he himself called the "lyrical cry." He would have been a greater poet had he possessed, or been possessed by, a more robust faith. No one has given more plaintive and pointed expression to the doubt and unrest of our age. For sculpturesque finish he was unrivalled.—The popular edition of Mr. Maurice's works includes THE GOSPEL OF THE KINGDOM OF HEAVEN (Lectures on St. Luke) and THE GOSPEL OF ST. JOHN. Need we say more of them than that their whole aim is to bring before others the author's conception of the grace and glory of Christ, that they abound in gleams of spiritual insight and unveilings of truth which appeal to us with resistless power? The lectures on Luke were delivered soon after the appearance of Renan's "Vie de Jesus," and, without directly answering, prove its shallowness. Mr. Maurice was never more at home than in his study of the Apostle of Love.—THE NATIONS AROUND ISRAEL, by A. Keary, is a work which, on its appearance more than twenty years ago, was greeted with cordial approval, and Messrs. Macmillan have done well to issue it in their Three-and-Sixpenny Series. It takes us to Egypt and Tyre, Assyria and Babylon, and narrates all

that up to that time was known of their history, philosophy, and religion, their intercourse with other nations, and especially with Israel. As a clearly-written, popular *résumé* of many costly works, Miss Keary's "The Nations Around Israel" is not likely to be dislodged from its high position.

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*The Bookman* for March (Hodder & Stoughton) is of wide and varied interest—an invaluable help to all lovers of the best literature.—*The Thinker* (James Nisbet & Co.) amply vindicates the promise of its title, and is a great aid to Biblical and theological study.—*The Century Illustrated Magazine* (T. Fisher Unwin) is always good. Mr. Pennell's illustrations of Westminster Abbey are alone worth more than the cost of the magazine. The article on "The Present State of Old Testament Criticism" is judicious and timely, and there are several good stories.

AMONG BOOKS RECEIVED we may mention CHRIST IN MODERN THEOLOGY, by Dr. A. M. Fairbairn, and The Expositor's Bible—I. KINGS, by Archdeacon Farrar (Hodder & Stoughton).—THE TELL AMARNA TABLETS, translated by Major Conder (A. P. Watt, 2, Paternoster Square).—THE SYNOPTIC PROBLEM for English Readers, by A. J. Jolley (Macmillan & Co.).—CRAIGROWAN: a Story of the Disruption of 1843, by William Kennedy Moore, D.D., Editor of the *Presbyterian* (Alexander & Shepheard), a capital and timely story which we should, if possible, have reviewed this month.—THE GOSPEL OF THE KINGDOM. A popular exposition of the Gospel according to Matthew, by the late C. H. Spurgeon, our review of which must be held over.

MESSRS. WARD, LOCK, & BOWDEN have issued a remarkably cheap edition of George Borrow's LAVENGRO: The Scholar, the Gipsy, the Priest, with an Introduction by Theodore Watts. Those readers who have yet to make the acquaintance of the work may count on meeting in it with some of the strongest and most musical prose passages that can be found in our literature. The story itself—strange and gipsy-like as it is—exercises a powerful spell over both imagination and heart. Mr. Watts, who knew Borrow well, inclines to the opinion that the work is at any rate very largely autobiographical.

MR. GILES HESTER has published, through Mr. Elliot Stock, NEVILLE SIMMONS, Bookseller and Publisher, with Notices of Literature connected with Old Sheffield. The pamphlet embodies the results of careful and extensive research, and contains information which is of more than local interest. Simmons was the publisher of works by Dr. Timothy Bright, the inventor of shorthand, whose works are represented in Mr. Craik's ENGLISH PROSE, of the works of Richard Baxter, Nathan Drake, William Bagshaw, and many others. Mr. Hester's pamphlet gives us a pleasant glimpse into a worthy circle, and is full of an old-world charm.



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Faithfully Yours  
A. J. Forbes

THE  
BAPTIST MAGAZINE

MAY, 1893.

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REV. JOHN THOMAS FORBES, M.A.

JOHN T. FORBES was born at Nottingham on November 30th, 1857. His father is the Rev. Finlay Forbes, for sixteen years a faithful minister of the Gospel at Nottingham—for the past twelve at Alloa, Scotland. His mother was Isabella Tulloch, daughter of the Rev. Wm. Tulloch, of Blair Athol, Perthshire, sister of the Rev. W. Tulloch, of Edinburgh. Both are descended from old Scotch families, long and widely and honourably known in the Highlands.

When sixteen years of age Mr. Forbes removed with the family to Scotland, and, following his bent, entered a lawyer's office in Dundee. But other seed had long been growing in him, and in time demanded room to grow, and left room for naught else to grow. His mother tells that he was fond of reading religious books from boyhood.

In Scotland he found a birthplace for his heart and mind, as also for his life's work. The youth of nineteen gave himself unreservedly to God, was baptized and received into church fellowship by the Rev. J. C. Brown, then of Long Wynd Church, Dundee, and, after nearly four years, left the lawyer's office for the University class-room. He took a full Arts course at Glasgow University, and the usual theological course in the Hall of the Baptist Union of Scotland. This was supplemented by a session of Hebrew at Glasgow University, and by a session at the Divinity Hall in Edinburgh University. In the training of the minister

many good men had a part. In Arts he had the privilege of studying under such men as Jebb (now of Cambridge), Edward Caird, and Sir William Thomson (now Lord Kelvin). Drs. Culross, Flett, Landels, and Flint helped him to understand God, himself and his neighbour, his Bible and his work. At the beginning of his third session he gained in open competition a Lorimer Bursary in Philosophy and Literature, and at the end of his Arts course took the degree of M.A.

All that he now needed was the teaching of experience to render him fully equipped for the work of the ministry. He was led to a school that had previously turned out good men—the church at Cupar, Fife, where Dr. Landels, the Rev. John McLellan (now Principal of the Theological Hall), and the Rev. Wm. Sidey (now of London) had laboured. In this school two years of growing usefulness and power were passed, and then he was guided back to England and placed in an honourable and trying position. Of the spirit and aims of his ministry, let one from the inside of the church speak:—

“When Mr. Forbes commenced his ministry at Westgate Road, Newcastle, in June, 1888, the church consisted of two sections, one worshipping at Westgate Road and the other at Jesmond; and, although called to occupy the Westgate Road pulpit, he had a general oversight of the interests of the Jesmond section until the settlement of the Rev. Frank Smith, in February, 1889, when the two sections became distinct churches, each having a common ancestry, dating from 1650. This division of the church imposed additional work and responsibility upon Mr. Forbes. At the same time he was brought into direct personal contact with the whole of the members, and the result has been a close fellowship between the two churches.

“At the commencement of his ministry Mr. Forbes stated plainly that he regarded his pulpit as the centre of his ministerial work; to this he looked for success, and to this he intended principally to devote his life, giving it precedence over all other labours. The wisdom of this resolve was speedily apparent in steadily increasing congregations, the influx of converts and additions to the church, and in the growth of the spiritual life and zeal of the members generally.

“Mr. Forbes is an able expositor of the Scriptures. A series of expositions, begun in 1888, upon the Gospel of Matthew on the Sunday mornings has been continued with but few intermissions ever since, and the interest at first aroused has never abated. His addresses to the young are the sympathetic words of a teacher who understands their difficulties and knows how to help them, and, as a consequence, his Bible-classes are always well attended, and he is cordially welcomed in all the gatherings of the young people.

“A decided feature of the ministry of Mr. Forbes is its attraction for thoughtful hearers. He places no reliance upon secondary influences and new departures, but on the careful preparation of his sermons and their adaptability to the present needs of the congregation.

“During last year, through the generosity of several ladies in the church, a project was accomplished on which Mr. Forbes had long set his heart—the employment of a trained nurse, who should also be an evangelist, in the homes of the sick poor of the church and neighbourhood.

“Prosperity and blessing attend the ministry of the pastor, every year witnessing a decided increase in the membership of the church, the poor equally with others gladly listening to his words of mercy and love. He is in labours abundant, and, although the demands of a large church, with its numerous organisations, occupy so much of his time and energies, his sympathies and aid are freely given in other directions. The churches of the Northern Association have found in him a true friend and willing helper, and in such work as the Centenary Fund, General Booth's scheme, Mr. Spurgeon's orphanage, and other kindred objects he has rendered valuable assistance. His chief delight is in the work of his own church, and it may be truly said of him that he dwells among' his 'own people' and in their hearts.”

The above words are weightier than can be written by anyone looking on from the outside. Fellow-students who knew Mr. Forbes well in the university days cannot do more in an occasional visit than note with satisfaction the slow but sure ripening of the rare power they had gladly recognised. Their hopes are being fully realised. One who ploughs so deep a

furrow cannot get speedily over the field. The man who fearlessly fronts every enemy of truth and right will not make forced marches. The thinker who looks in the face of every obstacle that modern criticism or Agnosticism can place in the inquirer's way, will not arrive at speedy maturity. Infinitely more than all that professors did for him is that he has done for himself. They introduced him to the field and put weapons into his hand—dangerous weapons, which might easily have been used to his own and others' hurt. These have been carefully used, and in company with One like unto the Son of Man, he has fought his way across. As in the case of many another, there are questions still unsettled, but in regard to all that is vital he has reached the goal—the great deserts and battle-fields that prepare the human spirit for work lie behind. Young men bleeding in body, or mind, or heart from their wrestle with the powers of darkness will ever find in him a ready and sympathetic helper.

Fellow-students were prepared to find him protecting the pulpit and the study by plain words as to the pre-eminent place these should ever have. They were also prepared to find him faithful above many at the bedside, reading words of hope and life from a little pocket Greek Testament, because he wishes to be a true pastor to his people, and "because he wishes to be as familiar with the Greek as with the English." They are prepared to find him a true "minister of Jesus Christ" to the poor, and weary, and sinful—ever ready with purse, and time, and strength to help as far as these will go—ever ready to lead his people in wise and tender help of the needy.

Friends look with interest over his not elaborate but carefully selected library, and find there again just what they expected. The Latin and Greek classics are there as old friends whose acquaintance he seeks to retain, and with whom many a pleasant half hour is spent. Books of science, philosophy, and general literature bulk more largely than any. Of books of sermons there are scarce any, of commentaries there are few. He finds that by careful use of lexicon and grammar he can get more varied and helpful results. The older English classics are there. Of the writers who have spoken to our own age there are, among others, the Brownings, Matthew Arnold, Ruskin, and Meredith. These

have been carefully read, and in most cases the results have been crystallised in a paper or lecture.

Against the life-course of some, cross and contrary currents are almost continually working. Running with others are currents that bear them on. And when we have said that some of these currents are due to the law of heredity and to environment, we have left much to say which cannot be said. Other favouring or opposing currents set in for which we cannot account. In Mr. Forbes' case the currents have been mostly favourable. He owes more than most men to his parents—physically, intellectually, morally, and spiritually. From them he got good capital of every kind, except the monetary, to begin with. From them he has ever had wise guidance in preserving and using it. Few men ever breathed a healthier atmosphere of home life in childhood and youth, or had such a base of operations to fall back upon in the battle. None ever received wiser, tenderer, more unselfish counsel. Few men have preserved tenderer or more beautiful relations with the old home.

Another altogether helpful current followed him from that loving centre. A devoted sister was his companion in Cupar and Newcastle for four and a half years, until a stronger favouring current came into his life in a loving and gifted life-companion. Mr. Forbes was married on September 1st, 1891, to Ethel Maude Angus, second daughter of Dr. Angus, of Newcastle.

An old fellow-student, a companion of many rambles and holidays, may be allowed to add that a truer, more constant, more helpful friend never breathed. A more straightforward man in thought, and word, and act he never met.

And for all fellow-students of bygone days, as well as for the increasing circle of friends of the present, he may surely further add that Mr. Forbes will climb high before he exceeds their hopes.

T. S. CAMPBELL

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## CHRISTIAN HOPE—ITS NATURE AND FOUNDATION.\*

"Every man that hath this hope in Him" (or "set on Him," as in the Revised Version) "purifieth himself, even as He is pure."—1 JOHN iii. 3.

OUR Christian life in its present stage, and as manifested on earth, is confessedly imperfect. We are now in the period of childhood, a state necessarily immature, but nevertheless essential to a perfect manhood, and capable of leading to it by a natural and efficient process. They who attentively consider the lofty aims held up by the Gospel will see at once that it is no easy matter to attain them. Although a powerful influence has been exerted on our character and a decided amelioration effected, there is still a boundless possible before us. Our advances in the Christian life are the precise measure of our conscious imperfection. Our spiritual sensibilities having been quickened, we are more acutely alive to the evil within and around us. The range of our vision has been widened, and numberless objects, previously concealed, or but dimly seen, are now clearly discerned. Every step of our progress has enlarged our view of the ground to be traversed, so that our work appears of far greater magnitude than we could formerly have imagined. We are, no doubt, nearer its accomplishment. But we see that there is so much to be done that our present attainments are comparatively trivial, and that we must labour with untiring energy, if our lives are to be crowned with ultimate success. "I count not myself to have apprehended, but I press towards the mark."

In like manner our experience of Christian joy is not by any means complete. The promises of Scripture respecting our personal happiness have not been realised. They shadow forth a blessedness of which most of us are largely ignorant. When we see portrayed the burning aspirations, the strange, thrilling emotions of Divine love, the gladness and glory unspeakable which should

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\* The Editor regrets that in consequence of illness the Rev. John Thomas has been unable to send his second article on "Biblical Stages in God's Revelation," in time for this number, and that he has had to substitute for it another article.

be found in the hearts of the sons of God, we often express the wish that our experience were like that, and mourn that it is so far below it. Nor is the matter inexplicable. The lack of joy is a necessary result of our defective attainments. Our spiritual capacities are limited, and narrow within their own bounds our reception out of the infinite fulness of God.

In consequence of this imperfection of our Christian life, our present state is necessarily *anticipative*. As we are true to our profession, we must look forward to the time of our complete redemption. We cannot be satisfied, or feel at rest, until our aims are accomplished, and the disparity between the promises of Scripture and our experience is ended. And hence, according to the expression of an Apostle, "we are saved by hope." Were our attention bounded by the present, we should not have now an earnest, nor should we afterwards realise the fulness of the salvation of Christ. But by means of hope, we are kept from depression and faithlessness, incited to run with patience our appointed course, and fitted for the enjoyment of the glory to be hereafter revealed. "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." Our subject, therefore, is Christian hope—its nature, its foundation, and its result.

#### THE NATURE OF OUR CHRISTIAN HOPE.

This is determined by the object on which it is fixed—the perfect vision of God, and our transformation into His image. We hope to "see Him as He is," and to be, in consequence, made "like Him." To know God is, and must be, the deepest longing of every pure and earnest soul. To have communion with Him, as the Father of Spirits, is the great and indestructible need of all created intelligences—the very essence of spiritual blessedness. The design of all true science, whatever be the field of her investigation—the end of all philosophical research—is to come to a better understanding of God. We have powers, capacities, affections which impel us towards Him, and which render His favour essential to the harmonious development and the final happiness of our nature. And although we are conscious of a mysterious estrangement from Him,

that estrangement is unnatural, and ought not to exist. Having lost our proper level, we cannot be at rest: our powers are in a state of discord. Whenever we throw off the restraints and influences of sin and listen to the unfettered voice, the outspoken teaching of our nature, we have indisputably a conviction that we were made for God, and should no longer continue in separation from Him. By all the nobler elements of humanity, by all that is true and generous, and upright, we are impelled "to seek after, if haply we may find Him."

Now, it is this deep want of the spirit that the Gospel of Christ is designed to meet. For that Gospel is a revelation of the Divine, the voluntary approach of God to our sinful world, that, by thus approaching us, He may bring us eternally near to Him, that we may not only know Him intellectually, but have living spiritual experience of His presence and His love. This blessing becomes our actual possession by our faith in Christ as Redeemer. In contrition for our sin, and in the sincere acceptance of Christ as made known in His Word, we are brought nigh to God, the sinful elements of our nature are subdued, the principle of our life is changed; for we are made partakers of the life of God, and we thus acquire a knowledge utterly beyond the reach of all intellectual efforts alone. God has become to us a living, ever-present Friend.

But our knowledge of Him on earth is limited. He does not now reveal Himself so fully as He ultimately will do. "Now we see through a glass, darkly; then, face to face. Now, we know in part; then shall we know, even as also we are known." It would not, indeed, consist with the requirements of our probationary state for God to disclose His presence more fully than He does, nor could we profit from such a disclosure. For, as yet, our nature is incompetent for it. We could not now endure such a manifestation of His glory as is given in heaven. Its effect upon us would be overwhelming. It would be as intolerable to our imperfect faculties and our sin-stained hearts as is the full blaze of the mid-day sun to the feeble eyes of an infant, or the diseased sight of the full-grown man. As a fact, with which we must all be familiar, our impressions of God deepen in proportion to our holiness, and hence "to know more, we must be more." Our spiritual nature

must be educated far above its present condition before we can "see Him as He is." Often when He is near, we know it not. Our sympathies are cold and apathetic; our purity is alloyed; our hearts are beclouded by worldliness and sin, and in ways innumerable our attention is distracted by other and inferior things. We are, however, permitted to anticipate a higher than our probationary state, when, having approved ourselves faithful, we shall be received into a closer communion with the Father of Lights; when the veil shall be removed from our sight, and we shall everywhere recognise Him in the full glory of His Godhead; when every sight shall reflect His beauty, and every sound shall declare His praise; and not for a moment can we be forgetful of Him: but it shall be our blessed privilege to be "FOR EVER with the Lord." Before, then, our tendencies to evil will have been destroyed, our hearts entirely sanctified, and in body, soul, and spirit we shall be pure and spotless. The increased knowledge and the increased holiness, acting and reacting perpetually, shall ensure in us a conformity to the Divine image, of which we can now form no adequate idea. There is in store for us a grandeur of character, inestimably superior to any that we witness here—even a holiness similar to God's, unmixed by sin, and made immutable as His. And then (in a sense unrealised now) God will be all in all.

#### THE FOUNDATION OF OUR CHRISTIAN HOPE.

In itself it is very noble, nothing by any possibility can surpass it; and its influence, wherever truly felt, must be of the highest order. But is it well founded? Does it rest on a secure basis? Or is it visionary and delusive? And in this latter case, were it not better to abandon it at once?

Now, in reply to these and similar questions, we have simply to say that our hope is "in God," or, more correctly, *upon* God (ἐπ' αὐτοῦ). It is a hope which, so far as the most enlightened mind and the purest conscience can decide, is Divinely inspired. It has resulted from the Divine contact with our souls. God (if we may so speak) is responsible for its existence, and it would do violence to the most essential feelings of humanity to imagine it false. It is a hope prophetic of its own fulfilment; for it does,

even on earth, tend to its fulfilment, and imparts a blessedness akin to that we anticipate. And assuredly we cannot believe that our Creator would implant in us such earnest longings after His presence unless He had provided for their satisfaction; He would not suffer the wisest and holiest of His creatures to be cruelly deceived; He would not honour with so many tokens of His love that religion through which we have obtained the hope, if it were not truly from Him. They who deem God capable of such conduct are worse than atheists; for in their esteem, He is destitute of every high moral attribute, and acts in a way in which we should scorn to act. He is, according to them, a God not good. The instrument of the world's regeneration—the source of its highest life is, in that case, a lie; the immaculate Christ was Himself deceived and disowned of heaven; the benevolence and self-sacrifice of His disciples were bitterly mocked; the noblest have been imposed upon by “a cunningly-devised fable,” and the moral world must be thrown into endless confusion, plunged into an abyss of gloom and death by the cry, “Children, you have in heaven no Father of your spirits. He whom you have been taught to revere and love, whose name has been to you the symbol of all that is true, and right, and good, cares not for you. He is an evil power, and by your holiest aspirations, and your most heroic fidelity, has led you hopelessly astray!” No, it cannot be. Our hope must be Divine; it must be one that He, the all-good and merciful, will fulfil. As surely as the world is governed by a living, personal God, so surely shall the hopes of His children prove true.

To carry out this thought fully, we should have to show that our Christian anticipations are (1) grounded upon our knowledge of God's love, as manifested in the Gospel of Christ; (2) produced in us by the energy of His Holy Spirit; and (3) guaranteed by the most emphatic Divine promises. These, however, are points which we cannot work out in detail, and we must, therefore, commend them to the thoughtful consideration of our readers. In our next paper we shall consider the specific influence of our hope.

JAMES STUART.

## WILLIAM LAW : NONJUROR AND MYSTIC.\*

THE average reader will find no special attraction in the words, "Nonjuror and Mystic." They make on the mind no welcome impression, associated as they are with a set of narrow, impracticable politicians, who placed themselves in antagonism to the spirit of their age, and whose theology was vague, contemplative, and visionary. Nothing can be more opposed to the dominant philosophy of common sense and the demand for that which is reasonable than the principles of mysticism as they are ordinarily understood. Notwithstanding this manifest drawback we have a feeling of profound satisfaction in the interest which has recently been awakened in the works of William Law, and anticipate from it a quickening of thought and a purifying of spiritual life.

Several months ago we received a circular from Mr. Moreton, of Setley, announcing his intention to issue by subscription a collected edition of Law's writings, in nine octavo volumes, at a price which will bring them within reach of all. Three volumes have already appeared, containing "The Letters to the Bishop of Bangor," "Remarks on the Table of the Bees," "The Unlawfulness of Stage Entertainments," and "A Treatise on Christian Perfection." They are well printed on good paper, with a short prefatory memoir, and a note here and there relating the circumstances under which the separate works appeared. Mr. Moreton's enterprise is worthy of the most cordial support, and we doubt not many readers of the BAPTIST MAGAZINE will subscribe to a series of books which should find a place in every minister's library.

Almost simultaneously with the appearance of Mr. Moreton's prospectus, it was announced that Dr. Alexander Whyte, of Edinburgh, was to issue a volume of selections, "Characters and Characteristics of William Law," with an Introduction. This Introduction

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\* "The Works of the Rev. William Law, M.A." 11 Nine Volumes. Vols. I.-III. Privately reprinted for G. Moreton, Setley, Brockenhurst, New Forest, Hampshire. 1892.

"Characters and Characteristics of William Law, Nonjuror and Mystic." Selected and arranged, with an Introduction, by Alexander Whyte, D.D. Hodder & Stoughton. 1893.

forms not the least valuable part of a singularly valuable volume, and will henceforth be regarded as the best introduction to Law, indispensable to all who wish to read him intelligently and to the utmost profit. Dr. Whyte, with a stronger vein of Evangelicalism in his nature, and a wider experience of practical life, might almost be described as a nineteenth century William Law. What he says in speaking of the "Christian Perfection" is in its measure true of himself: "In this as in all his practical books Law cut to the bone. He seizes and holds all the defiles and dark passes of the heart." Dr. Whyte lays his hand with unerring certainty on the weak and sinful places of our nature, and holds up to us the secrets of our inner life with a subtlety which frequently reminds us of Frederic Faber. His teaching may be too introspective, and has, indeed, been condemned as tending to morbidity, but it gives him a peculiar fitness for dealing with Law. He writes of his works as from within, as one who has entered into their very pith and marrow, and has tested them by the most convincing of all tests. The selections are what all selections should be, thoroughly characteristic. Dr. Whyte's apology in his preface is unnecessary. The statement with which he follows it amply justifies his boldness:—

"I have often felt that I have been almost too bold even to make bare extracts out of an author concerning whom Maurice homologates the saying of another literary friend of his, to the effect that Law is the most *continuous* writer in the English language. At the same time, what I have ventured to do in this volume I have done with immense enjoyment and advantage to myself. The study of this quite incomparable writer has been nothing less than an epoch in my life."

Law was born at Kingscliffe, a village in Northamptonshire, in 1686, his father being a grocer and chandler. He entered Emmanuel College, Cambridge, as a sizar, in 1705, was elected to a Fellowship, and ordained in 1711. This Fellowship he held till 1716, when he forfeited it in consequence of his refusal to take the oath of allegiance to George I., by which act he was also cut off from the prospect of advancement in the Church. However mistaken his action as a nonjuror seems, we cannot fail to respect his conscientiousness. "My prospect is melancholy enough, but had I done what was required of me I should have thought

my condition much worse. The benefits of education seem partly at an end, but that same education had been more miserably lost if I had not learnt to fear something more than misfortune." His "Letters to the Bishop of Bangor" were written 1717-19, and these were followed at intervals by the work on "The Table of the Bees," "The Case of Reason; or, Natural Religion in Answer to Tindal's 'Christianity as Old as the Creation,'" "The Absolute Unlawfulness of the Stage Entertainment," and "The Practical Treatise on Christian Perfection." In 1727 he entered the house of Edward Gibbon, at Putney, as tutor to his son, afterwards the father of the famous historian of "The Decline and Fall," who in his "Memoirs" says: "In our family William left the reputation of a worthy and pious man, who believed all that he professed and practised all that he enjoined." It was during his residence at Putney that he wrote what is generally regarded as his masterpiece, "The Serious Call." Dr. Whyte speaks of it as "that matchless book." John Wesley considered it "a treatise which will hardly be excelled if it be equalled in the English tongue, either for beauty of expression or for justness and depth of thought." It profoundly impressed Dr. Johnson, who described it as "the finest piece of hortatory theology in any language." The great literary dictator found Law an overmatch for him, and this, he adds, "was the first occasion of my thinking in earnest of religion." More memorable still, Edward Gibbon, separated widely as he was from the Christian faith, wrote: "Mr. Law's masterpiece is a powerful book. His precepts are rigid, but they are founded on the Gospel; his satire is sharp, but it is drawn from his knowledge of human nature, and many of his portraits are not unworthy of the pen of La Bruyère." In his "Res Judicatae," Augustine Birrell comparing "the inimitable author of 'The Serious Call,'" and Gibbon, says: "Splendid achievement of learning and industry though the 'Decline and Fall' may be, glorious monument though it is, more lasting than marble, yet in sundry moods it seems but a poor and barren thing by the side of a book which, like the 'Serious Call,' has proved its power to 'pierce the heart and tame the will.'" Mr. Leslie Stephen, agnostic as he is, affirms that the book may be read with pleasure even by the purely literary critic, and adds, "Perhaps, indeed, there is a touch of profanity in reading in cold blood



a book which throughout palpitates with the deepest emotions of its author, and which has thrilled so many sympathetic spirits. The power can only be adequately felt by readers who can study it on their knees." Law remained at Putney till Mr. Gibbon's death in 1736, and shortly after removed to Kingscliffe, where he was joined by Mrs. Hutcheson, a widow lady, and Miss Hester Gibbon—the whole of them devoting themselves and their incomes to the service of the poor. Mr. Leslie Stephen has given a delightful picture of this quaint household: "There, with Law for their director, they gave themselves up to the cause of devotion and charity described in the 'Serious Call.' Three times a day the family assembled for prayers and religious exercises. Law himself rose at five and spent many hours in a little study, four feet square, furnished only with a chair, a writing table, the Bible, and the works of Jacob Behmen, and a few other mystic writers." He was a pleasant and fluent talker, fond of playing with children, caring personally for the needs of the poor. At the school he founded the girls were, in addition to other things, to learn the Catechism, go to church regularly, and to curtsy to all ancient people, whether rich or poor. "Certainly," Mr. Stephen adds, "this is a curious picture in the middle of that prosaic eighteenth century which is generally interpreted for us by Fielding, Smollet, and Hogarth; the period of Squire Westerns and Parson Trullibers, and the boisterous humours of well-fed masses of animated beefsteak." Dr. Whyte narrates a remarkable incident which had no small influence on Law's life after Mr. Gibbon's death:—

"During the Putney period of his life, when Law was standing one day in the door of his publisher's shop in Paternoster Row, looking at the passing crowd, a young man in the dress and with the manners of a gentleman's servant stepped out of the crowd and asked him if he was Mr. Law, and put a letter with that address into his hand. When Law opened the letter, he found inside of it a bank-note for £1,000. No name accompanied the note, and, by the time that Law looked up from his letter the messenger had gone. But there could not be any doubt about it. There was the correct address, the Rev. William Law, M.A., and inside the £1,000. Some well-wisher, someone who had read the 'Three Letters,' and the 'Christian Perfection,' had taken this anonymous way of conveying his gratitude to the unbeneficed author. Before Law had left the doorstep he had taken his resolution; for has not Gibbon told us that his father's old tutor believed all that he professed

and practised all that he enjoined? For years Law had had the poor widows and orphans of King's Cliffe on his heart, and he had often said to himself that if he was only a rich man they should not need to beg their bread. And now, behold! in a moment, and without any effort of his, he was a rich man! And accordingly, next morning Law took the first coach to King's Cliffe, and before he returned to Putney he had made arrangements for the building and endowment of a residential school for fourteen poor girls."

Law's acquaintance with the writings of Jacob Behmen formed an epoch in his life and brought him into the ranks of the mystics, among whom Dr. Whyte places Plato, the Apostle John, Tauler, à Kempis, the author of the *Theologia Germanica*, Samuel Rutherford, the Cambridge Platonists, Fenelon, Leighton, Coleridge and Newman in some of their moods, Wordsworth, Maurice, Keble, Tennyson, Martensen, and George Macdonald. There was doubtless in all these men, notwithstanding wide differences, a profound belief in the Divine origin and likeness of man, and in the inwardness of true religion. In Behmen's works there is much "sublime nonsense," a vast quantity of wood, hay, and stubble, but gold, silver, and precious stones are there in abundance. Law could not else have been influenced by him. He enabled him to realise what previously he had only known. Truths imperfectly apprehended stood out with luminous distinctness, and exercised a power which made them new.

"'Know thyself,' said Jacob Behmen, in every page of his heart-searching books, to William Law. 'Seek above every other search the one noble knowledge of thyself. For only in the ever-deepening knowledge of thyself shalt thou come to know sin, and only in the knowledge of thyself and thy sinfulness shalt thou ever know aught aright of God. Self is sin and God is love. Seek all thy knowledge, therefore, in the still deeper knowledge of thyself. Count all other knowledge but ignorance till thou knowest thyself. The knowledge of thyself is the pearl of great price, it is the treasure no thief can steal, and no rust can corrupt. The kingdom of heaven, the throne of grace, the Son of God, the Holy Ghost, are all within thee.'"

We yield to no one in our admiration of Law's writings, of their genius and spirituality, their logical acumen and fine literary skill, though we are by no means blind to their defects. Law's earliest publications are in our view disfigured by his sacramentarianism, his belief in apostolic succession and the Divine right of kings. His thoughts are at times nebulous, his language

is occasionally obscure, his conception of the Atonement is defective, and he failed to give to it adequate prominence. But his exposure of utilitarianism in morals in one of its grossest forms, his vindication of Christianity as a reasonable faith, his protest against the worship of pleasure and the subtle power of worldliness, his exposure of unreality, of hypocrisy and self-deception, and his summons to a life worthy of God have made the Church of all subsequent time his debtor. Grant that his ideal of life lacked breadth, that he declaimed against "human learning" as he could not have done had he not been a learned man; yet it is good to come into contact with such loftiness and thoroughness, and to share this scorn of compromise. Law's connection with John Wesley would alone have ensured him the gratitude of Evangelical Christians. Even after their unfortunate estrangement, Wesley wrote in his journal: "Mr. Law, whom I love and reverence now, was once a kind of oracle to me." His writings kindled in Wesley's mind the flame which lighted the fire of the Evangelical Revival. Dr. Coke, Wesley's right-hand man, places this beyond doubt: "This considerable writer was the great forerunner of the Revival which followed, and did more to promote it than any other individual whatsoever; yea more, perhaps, than the rest of the nation collectively taken." Not long since we heard of a minister of our own denomination who frequently prepares himself for a baptismal service by reading the "Serious Call." He found in it an expression of the central truths of all religion, of that implicit obedience and unflinching loyalty to Christ of which baptism is a symbol, while its spirit is in striking harmony with the idea of a service of consecration. "All that I have wrote for near thirty years," said Law, "has been only to show that we have no master but Christ, nor can have any living divine knowledge but from His holy nature, born and revealed in us." A chill, caught when visiting one of the schools he had founded, resulted, after a few days' acute suffering, in his death.

"Law's death-bed was one long rapture. He fell asleep at that morning hour at which for a lifetime he had been wont to make his study vocal with his songs of thanksgiving for another new day. The last words that were heard from his lips were something like these:— 'Take away the filthy garments from him, and clothe him with a change of

raiment.' And these: "I feel within me a consuming fire of heavenly love, which has burned up in my soul everything that was contrary to itself, and transformed me inwardly into its own nature.' And thus, like a saint already satisfied with the Divine likeness, William Law breathed his last on the morning of the 9th of April, 1761."

## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### THE NEW TESTAMENT DOCTRINE — ALLEGED SCRIPTURAL SUPPORT OF INFANT BAPTISM.

WE have, first of all, to conclude our review of the New Testament teaching concerning baptism by examining the passages which are alleged by Pædobaptists to support their position, either directly or indirectly. This examination forms the fifth and last sub-division of the Biblical doctrine of baptism.

A large and increasing number of Church historians and of exegetes who belong to the Pædobaptist sections of modern Christendom frankly surrender this ground of Scriptural evidence to us, and are willing to admit that infant baptism has no foundation in the New Testament, but is one of those further developments of Christian doctrine and practice for which we are indebted to uninspired human reason, or to that general assent of the Christian consciousness which some believe to have been directly inspired by the Holy Ghost dwelling in the Church; whilst others recognise in it only an ordinary superintending Providence, such as overrules the common events of secular and individual history. With such opponents the ground of controversy is, of course shifted, and we are quite willing to debate the matter with them apart altogether from what the Scriptures say or omit to say; but, meanwhile, we claim their authority—which is deservedly great with their fellow-Pædobaptists—as establishing irrefragably our contention that infant baptism is an extra-Biblical notion, and cannot possibly be accepted by anyone who has agreed beforehand to limit his Christian beliefs and practices by the warrant of the New Testament alone. Such is ostensibly the agreement of every Protestant; and Dr. L. Lange, a Lutheran, and author of a much-

esteemed "History of Protestantism," forty years ago, put on record this deliberate opinion: "If the Protestant Church would fulfil and attain to its final destiny, the baptism of new-born children must be abolished. It has sunk down to a mere formality, without any religious meaning for the child, and stands in contradiction to the fundamental doctrines of the Reformers on the advantage and use of the sacraments. It cannot, on any point of view, be justified by the Holy Scriptures." (Cited in a Scotch compilation on "Baptism," p. 71.)

That last assertion, that infant baptism can in no wise be justified from the New Testament—or, indeed, from Holy Scriptures taken all together—is endorsed unhesitatingly by such profound foreign theologians as Neander, Olshausen, Hoffmann, not to speak of Anglicans like Stanley, Bishop Barlow, Hatch, &c., and the Presbyterian, Dr. Cunningham, in his recent "Croall Lectures"; and even those who, like Dorner, strongly uphold the practice as an integral part of the Christian system, do not attempt to deduce it directly from the Bible, though they use Biblical evidence freely as an indirect support to their position. One might almost say that, so far as the positive precepts of the New Testament are concerned, the case has been surrendered to the Baptists by all save a very few professed authorities in Biblical theology; and if the name of Godet were not numbered amongst these last, one might say further that the small remnant of Pædobaptists who still defend their practice from Scripture is as undeserving of attention on the score of weight as it is on the score of numbers. It is a great marvel to me how Godet can cling to a position which nearly, if not quite, the whole body of theologians of his calibre have long since abandoned. But the scarcely veiled bitterness and heat of his tongue when he deals with this subject makes me suspect that he himself is by no means so firm in his convictions as a scholar as he is in his prejudices against the opposite view; and anyone who knows the history of the community to which Godet belongs can understand and forgive a good deal of prejudice against anything that savours of what in Switzerland would be termed "Anabaptist heresy."

In England, and still more in Scotland, Pædobaptist divines are still frequently met with who try to defend the old lines of

alleged Scriptural authority for infant baptism; and though they might be very shortly answered by a reference to acknowledged authorities in their own churches, yet it is better to be able to show them point by point that their ground is utterly untenable; therefore I take you through the old familiar list of passages in which it is supposed that some direct precept or precedent is found for the baptism of unconscious infant children of Christian parents.

There is, first, the narrative recorded by all three synoptic evangelists, by Matthew in xix. 13-15, by Mark in x. 13-16, by Luke in xviii. 15-17. Mark's account is the fullest, and embodies every individual touch of his fellow-evangelists' pens, so that it will be sufficient to examine it. Not a word is found there concerning baptism. The purpose for which the "little children" (*παιδιά*) or "babes" (*βρέφη*, Luke) were brought to Jesus is distinctly indicated. It was that He might "touch them" — might give them His blessing in Jewish fashion by laying His hand upon their heads; and Mark tells us, with beautiful and sympathetic detail, how He did this, "taking them into and folding His arm round about them." No Baptist would hesitate for a moment to do the same if parents brought their children to the infant class, or to the meeting-place of Christian worshippers. Nor would any Baptist wish to detract one iota from the gracious meaning of the Master's rebuke to those selfish disciples who would have kept the little ones away. We do not "hinder" these from coming to Jesus; we do not demur even to receiving into the Church by baptism any little child who has given evidence of regeneration and simple love to Christ. I myself have baptized, or seen baptized, children of ten years old, and even younger, and have dwelt again and again, in preaching, upon the solemn testimony of Christ: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." But that testimony would be made unmeaning if it were interpreted in conformity with a Pædobaptist's practice; for what sort of a receiving of God's kingdom can be predicated of an unconscious babe? Unless the doctrine of the "*opus operatum*" is to be adopted and pushed into its uttermost absurdity, this saying of our Lord must stand as a witness for our doctrine, and not for that of Pædobaptists.

The saying is repeated, in a slightly altered form, in Matthew xviii. 2-4, where no reader can doubt for a moment that our Lord was speaking of "children" who could exercise deliberate choice of spiritual things, and declare credibly the faith and the love which mark out the subjects of His Spiritual Kingdom. The Evangelist says that "Jesus called (*προσκαλεσάμενος*) a little child and stood him in the midst of the disciples." This was no literal babe, and even if the Master had bidden His disciples to baptize that boy, our contention as Baptists would not have been shaken in the least through such a record. But then the narrative contains not one single word or hint of baptism, and all these Gospel records of our Master's gracious words and deeds towards little children are wholly wide of the mark when cited in the Pædobaptist controversy. Whether directly or indirectly, they have nothing whatever to do with it.

Let us, then, pass to the Acts of the Apostles, where, in ii. 39, there are words of Peter, spoken on the Day of Pentecost, which used to be often quoted very confidently as justifying the baptism of the infant children of believers. "To you," says Peter, addressing the pious Jews who, as we are expressly told, formed his audience (vers. 5, 14), "to you is the promise, and to your children, and to all those who are far off, so many as the Lord our God shall call." It is only a superficial interpreter that would fasten upon the word "children" here (*τέκνοις*) as warranting the baptism of babes. Peter had been citing a prediction from Joel, in which distinct reference was made to the sons and daughters of his people, their young men and their old men (ver. 17), and it was only fitting that the Gospel promise should be made as large, as definite, and as specific as this Old Testament prophet had foreshadowed it. But, just as the "sons and daughters" of whom Joel spoke were manifestly well grown—for they could prophesy and see visions—so the "children" of whom Peter spoke were of such an age as to be "called" by the Lord. They and their parents, and "all that were far off," were exactly on the same footing of salvability by faith in Christ. "Whosoever of them should call upon the Lord should be saved." No Baptist finds any difficulty here, but, on the contrary, rejoices in confessing that on these terms "the promise" is still to parents and to their children.

Next comes a string of passages in which Christian baptism is said distinctly to have been administered to entire "households"—viz., the household of Lydia (Acts xvi. 15), of the Philippian jailor (Acts xvi. 33), and of Stephanas (1 Cor. i. 16). It used to be urged—very, very few commit themselves to the argument now—that these "households," or some at least of them, must have contained infants. Well, so far from there being a "must" in the case, the presumption in every instance is decidedly the other way. It is highly probable that every one of these three "households" was a household, not of children, but of slaves. When the writer of the Acts wishes to indicate that children were in question, he mentions them directly, for example, in xxi. 5; but in viii. 12, when he tells us of the baptism of "men and women," he says nothing about "children," and we may very fairly assume that children were not in question here, for Lydia was a foreign merchant-woman travelling on business, and as such, not very likely to have babies with her, but altogether likely to have slaves of both sexes. The keeper of a jail was far more likely to have a band of sturdy turnkeys under his roof than a nursery of infants; and an attentive reader of 1 Corinthians can hardly help thinking that "the household of Stephanas" resembled somewhat the "house of Chloe" (ver. 11, same chapter), whose members brought to Paul at Ephesus news of the schisms and strifes in the church to which they belonged. The simplest and most natural supposition is that we have here in every case to do with grown-up slaves, such as those "saints of Cæsar's household" whose Christian salutations Paul sends to the readers of his Philippian Epistle (Phil. iv. 22). But indeed, the context of each of these three passages furnishes convincing evidence that the persons baptized had professed their faith and deliberate adhesion to the cause of Christ. Of the jailor it is said that "he exulted" in his new faith "because he had believed on God with all his house" (*πανοικει*, Acts xvi. 34). Paul went from his prison into Lydia's house, where he "saw the brethren and exhorted them" (Acts xvi. 40); and, as for the household of Stephanas, it is affirmed, in 1 Cor. xvi. 15, 16, that its members devoted themselves to ministry for the saints, working and even toiling together with the Apostle. There is no Baptist pastor who would not joyfully and eagerly accept for baptism an "entire



household," concerning which such a record might be reasonably looked for within the brief term of months which elapsed between Paul's baptism of the house of Stephanas and of his writing the First Epistle to the Corinthians.

But what shall we say of two other passages which Godet labours to show involve the principle of infant baptism, and even raise the presumption that in the churches which Paul founded the infant children of Christian parents were actually baptized? (1) Rom. xi. 16: "If the first-fruit is holy, so is the kneaded lump; and if the root is holy, the branches are also." (2) 1 Cor. vii. 14: "The husband who is an unbeliever has been consecrated in his wife, and the wife who is unbelieving has been consecrated in our brother (*i.e.*, in her believing husband), since, otherwise, certainly your children are unclean, but now they are consecrated (or holy)." Well, we might set over against the Pædobaptist misuse of these sayings the distinct and emphatic opinion of Pædobaptist Commissioners, acknowledged leaders in scholarship and insight, who all declare that neither case has anything to do with baptism, whilst many of them go so far as to say that we may safely infer from Paul's language the non-existence of infant baptism in the Apostolic age. Such is the line taken by Church of England divines like Alford, Stanley, and the writer on Corinthians in Ellicott's "Commentary for New Testament Readers"; by Presbyterians like Albert Barnes and Principal Brown; by a Wesleyan like J. Agar Beet; and a Calvinistic Methodist like Principal Edwards. The list might be easily doubled if we were to bring in German divines, such as De Wette, Neander, Olshausen, Meyer, and others.

But indeed, a plain man can deduce from the passage as it stands a conclusive inference that these children of Corinthian believers were not baptized. They and the unbelieving husband or wife are placed on one and the same level of privilege by Paul. All these kinsfolk of a Christian are equally declared to be "holy," "consecrated," through their relationship to a believer; but would any Pædobaptist plead from this fact that baptism ought to be administered to the unbelieving husband, or to the unbelieving wife? If not, how can this passage yield authority for the baptism of the infant children? Either all these consecrated persons ought

to be baptized, or none of them. We consistently take the second of these alternatives, and some Roman Catholic missionaries have boldly accepted the first. They have clandestinely sprinkled baptismal water upon the sleeping husbands or wives of their heathen converts, and so made believe to "christen," or turn these adult persons, as well as their babies, into Christians. An ordinary Pædobaptist will no doubt regard this as pernicious superstition and ritualism; but at least, the consistent pushing of his premisses into such an absurd conclusion ought to open his eyes to the falsity of his own position. We Baptists find no difficulty in accepting Paul's doctrine here. We are grateful for this sanction to our instinctive feeling that a believer's children are consecrated very really to God. Baptists dedicate their babes in prayer, which is often solemnised in a set domestic service, to which the pastor of the church is called, and such a service is altogether beautiful and fitting, and to be commended; but baptism would be as truly out of place on such an occasion as it would be in the case of those "meats" which a Christian in like measure consecrates to God by a like domestic service of thanksgiving; for, as Paul tells Timothy, "They are sanctified (*ἀγιαζονται*) through the Word of God and through prayer" (1 Tim. iv. 3-5).

Stanley, in his note on 1 Cor. vii. 14, says very characteristically that, though "the passage is against the practice of infant baptism in the Apostle's time," yet it "asserts the principle on which infant baptism is founded." For Stanley was a "Broad Churchman," and Broad Churchmen do not hesitate to claim for the developed Christian consciousness the right of modifying and shifting precedents and rules which are laid down positively in the New Testament. To them, baptism is not what it is affirmed to be in those definitions which in my first lecture I cited to you from a wide variety of authoritative sources. It is not an initiation of the subject into spiritual fellowship with Christ; but it is changed into a sign of consecration, for a mark that Christ claims its unconscious subject as belonging to Him and to His Heavenly Father. That is, in truth, the ground on which perhaps the majority of Congregationalists, Presbyterians, and Wesleyans, as well as Broad Churchmen, justify infant baptism to their consciences when they recognise the utter lack of direct Scriptural authority for it.

Baptism is the rite by which they dedicate babes to Christ, or by which they profess their belief that God owns these babes as His children. But what right or authority have they thus to divorce baptism from the clear and solemn connotation which the New Testament declares concerning it? Theirs is a new ordinance, a fresh sacrament, not the sacrament and ordinance which Christ instituted. What they call "baptism" does not mean what the united creeds of Christendom confess that Christian baptism ought to mean and does mean. They have neither Scriptural nor ecclesiastical warrant for making baptism the sign and the seal of the Divine Fatherhood; and if we were inclined to deal severely with them, we might with perfect justice address them in the words of our Lord to the Pharisees: "Finely do ye set at naught the commandment of God, that ye may keep your own tradition." "But in vain do they worship, teaching as doctrines (mere) ordinances of men" (Mark vii. 9, 7).

I have heard another passage sometimes cited as a New Testament authority for infant baptism, viz., John xxi. 15, where our risen Lord says to Simon Peter: "Feed My lambs." It is enough to observe on this phrase that it says nothing at all about baptism, even if it refers to infants, which probably it does not; for by "lambs" in this connection Christ no doubt means the newly-converted members of His flock, inexperienced souls like those at Corinth, with whom the Apostle Paul deals as "infants" (*νήπιος*), "babes in Christ," who must be "fed with milk, and not with meat."

*(To be continued.)*

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THE RELIGION OF THE FUTURE, AND OTHER ESSAYS.—By the Rev. A. W. Momerie, M.A., D.Sc., LL.D. London and Edinburgh: Wm. Blackwood & Sons. Dr. Momerie has the zeal and courage of an iconoclast, the dash and *abandon* of a revolutionary, with too little of the prudence of a genuine reformer. The proceedings taken against him at King's College were marked by undue haste, and, on points of form, he had just ground of complaint, but his position was plainly indefensible. He has on many points been in too great a hurry. His views are often crude, his denunciation unjust, and his manner offensive. He makes no attempt to seize on the soul of goodness in the things he brands as evil, and it is as superficial as it is useless to fulminate against priests as "the gentlemen who undertake, for a consideration, to square the gods." Where Dr. Momerie is right, as he often is, he injures himself by his flippancy and dogmatism.

## A CHRISTIAN EIRENICON.\*

BY M. FÉLIX BOVET.

THE impression produced by the foundation of the Evangelical Alliance forty years ago remains vividly in my memory. It was mainly an impression of astonishment, for it seemed an audacious idea to bring and keep together in harmony, if only for a week every two years, men of such different views as Anglicans and Baptists, Lutherans and Reformed, Calvinists and Methodists, and especially (for at that time their controversy was prominent) supporters of Free Churches and of National Churches. This, however, corresponded with a want that was profoundly felt by a great number, if not by all; and this new truce of God, which, however insufficient, was still a real advance, was hailed with joy. It is true that it had only been found practicable to express this unity of evangelical faith by the somewhat scholastic procedure of a formula of concord, by the preparation of a certain number of articles which were understood to sum up the common belief of members of the Alliance. But more attention was given to the spirit than to the letter, and there was no very strict demand for adhesion to the articles. In my own case, I have never been required to sign any formula, although I have several times had the pleasure of addressing meetings such as this.

I wish to speak to-day of the relations of Evangelical Christians with those who do not come within that description: Protestants of other shades or colours, Catholics, Jews, Free-thinkers.

When I have had occasion to look into the acts of Councils, ancient as well as modern, I have been scared at the great number of doctrines which they have managed to fix and formulate; but I have been surprised yet more, and more disagreeably, at the form

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\* This remarkable address, of which I give a translation, was delivered in French by M. Felix Bovet, at the International Conference of the Evangelical Alliance at Florence in 1891. It was subsequently published in the *Revue Chrétienne*, and reprinted as a pamphlet. It is surely well worthy of the careful and prayerful consideration of Christians of all sects and of all lands.

in which they have often been enunciated: "If any one saith that such and such a thing is so . . . if any one saith that such and such a thing is not so . . . let him be accursed."

Nothing could be more different than this mode of setting forth principles from that in which Jesus Christ loved to formulate His: "*Blessed* are the poor; *blessed* the meek; *blessed* the pure in heart; *come unto Me*, ye that labour and are heavy laden!"

These two methods are utterly opposed one to the other, and although, as I have said, the former does not please me, I am sensible that this is not a sufficient reason for absolutely rejecting it. At our Assembly in New York in 1873, one day was devoted to the consideration of so-called "antagonisms." That is a point of view from which the Evangelical Alliance, and even the Gospel itself, may be considered. The antagonism between Christianity and philosophy, for instance, may be studied; that between Christianity and socialism, or between Evangelical Christianity and Catholicism, and so on. This is reasonable; but if there is a time for noting points of difference, is there not also a time for seeking points of contact? I ask myself whether that time has not now arrived; whether the polemic art (that of war) ought not to give place to the eirenic art (that of peace), whether it would not be profitable to seek, on all sides, no longer for the antagonisms of Evangelical Christianity but for its affinities. This method would have the advantage of improving our understanding, for we understand properly only that which we love. We might seek everywhere for something worthy to be loved, and perhaps find it in opinions and systems which seem to us most opposed to Christianity.

I do not pretend to sketch the programme of such an understanding, nor even of a mere study of the subject. My sole aim is to help to turn your attention in that direction. We all feel that the Gospel ought to widen the mind and still more the heart, and not to narrow them, although this we perceive to be its usual effect in some religious systems, and we may say it is sometimes seen to be so in all; for we are all liable to be prevented by our love for a certain form of that which is good and beautiful, from recognizing these qualities under another form. And it is not enough to recognize them, we ought also to know how to admire, love, cherish them, and adore God in them, under whatever aspect

they may appear; for, as we are well aware, not merely outside of the Evangelical Alliance, but even outside of the Gospel as it is understood in the Alliance, there are men who are working for the kingdom of God. In all times there have been men who, while not following Jesus in the same manner as ourselves, and even not following Him at all, have done His work. The first disciples were scandalised at this fact, and thought they were doing right in opposing such men.

The first class of such men that I will mention shall be the Jews, who, on the present occasion, if I am rightly informed, have no place in your programme, as they usually have had, as, for instance, at Amsterdam in 1867, when my friend Pastor Pressel read a most interesting paper on the subject of the Israelites. And yet, to-day, even more than at that time, they have a special claim upon our interest, since they had not then begun to suffer under that inglorious crusade which, under the name of anti-Semitism, has of late raised against them such bitter persecution in Russia, in Austria, and in Germany. Now, more than ever, ought we to remember that as Christians we owe everything to them; more than ever, though it may involve the necessity of overcoming some natural antipathy or prejudice, ought we to treat with respect a people who, even at the time when they had just crucified the Christ, and were vehemently persecuting His disciples, inspired St. Paul with such a passionate affection that he would, as he solemnly affirms, have wished to be able to forego his own salvation for their sake. (Rom. ix. 1—3.)

At the time of the foundation of the Evangelical Alliance, Professor Petavel, of Neuchâtel, a man whose memory I revere, addressed to the synagogues of France a letter, in which he told them of this attempt, which he thought new, and called magnanimous, to bring together, notwithstanding their differences, Protestants of various denominations, in order to bind them together in a closer fraternal union on points in which they had a common faith. And he added: "Is it not possible also to attain to a like understanding, a like agreement, between us and you, O house of Israel?"

Whether in the writer's thought this agreement, of which he endeavoured to lay the foundations in the letter quoted, might or

could be realised in the form of a society, of a positive alliance, matters very little. Whether the Jews were or were not then disposed to respond to such an appeal; whether to-day, after having had to endure so much more at the hands of Christians, they would be led to reject it with disdain, is not the important question for us. Whether they are willing to look upon us as their brethren or not, we on our side have to treat them as such, as elder brethren who long before us have known the living God, and to whom we owe deference when we have a discussion with them, and when, in our turn, we seek to help them to make further progress in that knowledge.

While the question of the relations between Christianity and Judaism excites so much passion in the German and Slavonic countries, it does not, thank God, agitate us in the West and South of Europe to the same extent. An "antagonism" of much more real and present importance among us is that between Protestantism and Catholicism, in countries where they are in rivalry, and where they are both constantly liable to become intolerant, that is to say, unjust. I do not now refer to acts of intolerance done by the secular authorities, although even in our day such acts are still done, in Spain against Protestantism, and in Switzerland against Catholicism; we all flatter ourselves (rightly or wrongly) that these last remains of civil intolerance will speedily disappear, and that before long religious liberty will nowhere be that which it once was everywhere: "The right of each to persecute in turn" (Diderot). We are certainly all horrified at that sort of intolerance; but it may not be altogether superfluous to call to mind that there is another kind of intolerance, that of the heart and mind, to which even the best Christians are exposed—these even more than others, because in them it springs from the energy of their convictions. A strong religious conviction is like patriotism; both are virtues which need to be watched by those who possess them with as much care as if they were faults, for they may become such. Let us take care lest the portion of truth that we hold, however great it may seem to us or may be in reality, should prevent us from seeing the small portion held by others. And if our opponents are unjust towards us, never let us be so towards them; let us remember that true justice, that

recognized by the Gospel, consists in treating others, not as they treat or have treated us, but as we would that they should treat us.

Besides, every *noblesse oblige*. And what is the obligation imposed by that nobility which consists in the possession of a higher degree of truth, or of a purer truth? It is an obligation—I do not say to charity, that needs no saying, though it is always good to say it—it is especially an obligation to humility. For we ask: how much has that truth cost us? No doubt there have been men, there are still, and I see some here, who have attained to it only as the result of a terrible and sublime struggle; who, in opening their eyes to the light, have had not only to renounce many an advantage and to brave many a difficulty, but also to break away from that which had for a long time been their life, their joy, their hope; to break away from the opinions, the authority, the convictions of persons whom they venerated. Yes, there are men who have done all that, and these (humanly speaking) might have some right to feel themselves superior to men who have not had so much force of character and independence of thought, so much heroism of faith, or they at least might have some excuse for such a feeling. But, as regards most of us, it must be admitted that we are not in that case; from our infancy the Gospel has been read and taught to us, it has cost us no more trouble to be Protestants than it has cost Catholics to be Catholics, and, doubtless, a little less than it has cost a Capuchin to be a Capuchin. We have had only to remain in the way in which our fathers have gone before us; in a word, we have only had to “take the trouble to be born,” and so far from assuming to ourselves any honour because we are disciples of the pure Gospel, we ought to feel humiliated, because we have been, perhaps, so slow to submit our affections to that Gospel, and are still so backward in conforming our lives to its teaching.

Nor is it only towards Catholics, laymen or priests, and towards Israelites that we should be careful to maintain this attitude of humility, it is also towards Protestants, whose position is either a little more to the left or a little more to the right than that which we call Evangelical Christianity; who, perhaps, attribute to the Scripture an authority of a different kind from that which we



ascribe to it, or who, understanding it differently, find some things in it obscure, which to us seem clear, and some very clear which we call obscure; or, again, who, while understanding the Scriptures as we do, consider as fundamental some doctrine which we have taken it upon ourselves to call secondary, or consider as secondary some other doctrine which we are pleased to call fundamental.

Before and above all, if we desire, in the interest of the truth, to exert any influence over others, we must believe in their sincerity. On this point, too, we do not always act towards others as we wish them to act towards us. We, who do not believe in the Pope's infallibility, seem sometimes to believe in that of everybody. Let me explain. If any one acts or thinks in a manner which seems to us altogether erroneous, is it not often our first impulse to inquire what interest he can have in so acting or thinking? Yet it would always be more equitable, and almost always more reasonable, to consider that in acting or thinking thus he is simply deceived. And why should that astonish us, do we not profess to believe that no man is infallible?

Let us be careful, moreover, to avoid claiming any privilege for our own belief, insisting upon the advantage of possession. Do not let us say, for instance, as a clever writer has said, that "a deist is a man who in his short career has not had the time to become an atheist." Would there not be equally good ground, or even much better, for saying that a deist is a man who has not had time to become a Christian?

No doubt there may sometimes be occasions for direct opposition either to Catholicism, or to such and such a Protestant idea, however Protestant, or to anti-Christian philosophy; but I believe that we do great harm to the cause that we have the honour of defending if we oppose such doctrines in the tone of an Old Bailey barrister, or with disparagement and disdain, or even in a merely superficial fashion by the use of mere specious or claptrap arguments. Who among us has not heard, or perhaps even delivered, some lecture which began by demolishing in a quarter of an hour materialism, deism, pantheism, Catholicism, I know not what, and then went on with self-congratulation upon this easy triumph over difficulties against which some of the greatest minds and the noblest souls of our age, and of

past ages, have struggled without success? Is it not likely that in the audience there has been some one of a critical turn of mind who, when hearing the lecturer so glibly declaring other men's opinions to be untenable and absurd, has been reminded of Montesquieu's loafers wondering that anyone could be a Persian?

We are exhorted (1 Peter iii. 15) not only to be always ready to give answer to every man that asketh a reason for our hope, but also to give the answer with meekness; yes, with meekness, and it is not I who am to blame for that which may seem to you to be exaggerated in that expression.

Let me here shelter myself behind the words of a man who has never been accused of too much indifference in matters of theology; I mean Saint Augustine. To the Manichæans he writes:—

“Let those be severe towards you who know not how much it costs to find the truth and how difficult it is to avoid error! . . . Let those be severe towards you who know nothing of the sighs and groans involved in attaining to even a little knowledge of God! Let those be severe towards you who never fell into an error like yours. For my part, I, who was tossed about so much and for so long a time before attaining to a contemplation of the truth . . . I, who was so late in yielding to the tender invitations of the compassionate physician, for the dissipation of the darkness of my understanding . . . I, who had such a passion for all those vain imaginations to which habit keeps you attached; I, who listened to them so attentively and so easily believed them, who even propagated them as much as I could, and maintained them with so much zeal and obstinacy, I cannot be severe towards you; I ought indeed to tolerate you as I was myself formerly tolerated, and to have patience with you as others then had patience with me . . . Let us on both sides avoid all pretensions, let neither of us say that we have already found the truth, but let us seek it as if we were on both sides ignorant of it. Because, in order to seek it assiduously and with a common accord, we must not too lightly assume that we have found it and already know it.”

No! let the Alliance never become a party. The Christian is as St. Paul has said, not a son of Ishmael, raising his foot against every man, but an heir of the son of grace, of that Isaac whose distinctive characteristic was a love of peace. Let us not lift up the heel against any man, but hold out the hand to all.

## THE ART OF NOT SEEING.

"WHO is blind, and My servant is not blind?" I often wonder that this is forgotten so frequently. It is supposed to refer to the Messiah. The words are like Him; nothing could be more so. They exactly describe one of His most lovely and encouraging characteristics. Look, for example, at the incident of the woman taken in adultery. I know that its accuracy is questioned. Even Dean Alford is sceptical. Nevertheless, we cannot let it go; it really is too good to lose. We are disposed to say, if it is not true, it ought to be. Dr. Geo. MacDonald almost declares as much, and most of us agree with him. One of the versions tells us that "He (Jesus) wrote on the ground, *as though He perceived not.*" How much He appeared to "perceive not"! He acted as if He were blind. His starting-point is not sin, but salvation. "God sent not His Son into the world to condemn the world, but that the world, through Him, might be saved." Good points were sure to be indicated. Not even the approach to virtue was noticed. It was far otherwise with faults: "Charity hid a multitude."

To illustrate this would be easy, yet superfluous; but it is important that we act upon it. Considerable harm is done by ignoring the principle in question. We should live far happier lives, and our fellow-creatures would be better, if we recollected it. Dr. Arnold revolutionised Rugby. A certain Roman emperor boasted that he found the imperial city made of brick, but he left it of stone. Arnold could truthfully say that he transformed the great school into an honest one. How did he do it? By treating the boys as sincere. "It is a shame to tell lies to him, for he always believes you;" such was a common remark among the boys. At the ordination of a minister, the advice was given: "Say that he preaches well, and he will preach well." There is more in this than is often supposed. What is in a man depends largely on what you try to bring out of him. Much depends upon climate. A cold atmosphere dwarfs, and even kills, when a genial temperature envelops. May we venture on a political allusion? Macaulay

declares the people are rendered fit for the franchise by possessing it. History has confirmed the brilliant essayist's *dictum*. Well sings one of our poets :—

“The worst way to improve the world is to condemn it ;  
Men may overget delusion, not despair.”

We are saved, how ? By hope. Dejection is disastrous. When human beings lose faith in themselves, it is all up with them. The ancient Scythians found this out. We are informed that the feminine portion of their tribes were the subject of universal admiration. Why were they ? Because they were so faithful and modest. The *rationale* lies here—their husbands gave them credit for it.

Parents and guardians of the young cannot be reminded of this too frequently. In training our juniors the art of wilful blindness is simply invaluable. Don't see every fault. Overlook many foibles and mistakes. Recollect that old heads don't grow on young shoulders. To be on the look-out for shortcomings is not the way of God. An anxious mother once asked a friend what he would recommend in the treatment of her family. He answered, “A little wholesome neglect.” Ah ! “a little wholesome neglect” is worth a good deal. Thomas Henry Buckle writes on over-legislation. It is bad anywhere, but worst of all at home. Henry Ward Beecher thought he was brought up as well as most children, and he attributes it to belonging to a big family. Both father and mother were compelled to deal with their children wholesale rather than retail through lack of time.

T. R. STEVENSON.

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THE EVERY DAY OF LIFE. By the Rev. J. R. Miller, D.D. Hodder & Stoughton.—Whether Dr. Miller be an English, a Scotch, or an American writer, we do not know, but, to whichever country he belongs, his books are sure of a welcome everywhere. He is not so absorbed in his contemplation of the pattern shown on the Mount as to be forgetful of the means by which alone we can reproduce it, and of the subtle dangers which may effectually thwart our purpose. To those who are really bent on “growing better,” his words, always judicious and sympathetic, cannot fail to be helpful. The twenty-two short, bright, and pithy chapters of which the book consists will render it a fitting companion in our quiet and thoughtful hours.

## SUNDAY MORNINGS WITH THE CHILDREN.

### V.—THE ROD THAT BLOSSOMED.

*“Behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.”—NUMBERS xvii. 8.*

ONE rejoices to see the buds and blossoms in spring, as they are the early promises of foliage and fruit.

Of course this was a miracle. I do not suppose it was spring at this time. Besides, I am certain that Aaron's rod was not one that would bud under any ordinary circumstances. Therefore all this was a miracle full of important teaching. I do not want to dwell upon that this morning, however. I want rather to call your attention to the fact that wherever you go you see what appeared to be dead during the winter—trees, shrubs, plants—begin to live again; so bare were they a few weeks ago, that anyone who had not seen winter and spring would have thought that there was no life in them, and the sooner they could be cut down the better. He would ask in surprise, as he looked at them, “Will those shrivelled-looking plants, which have been so sorely pinched by the frosts and biting winds of winter, begin to show signs of living?” The first sign that is shown is by the opening bud. It has been there already, indeed ever since last autumn, when it first appeared at the base of the falling leaf. But now it begins to develop and burst its coat, very much as some of you boys burst your coats because you get to be too big for them. The little bud just now gets too big for his coat, and he bursts it. Well, we are all glad to see growing life burst the narrow limits to which it has been confined all through the winter. But we ought to know something about that bud. I hold a blossom in my hand. You all see it, don't you? A very few weeks ago there was nothing of this, but only a little bud.

Well, what is a bud? Botanists call it by a very grand name. I will not repeat it for your sakes. It means, however, winter lodging, or winter house. That is a bud—a covering, a shield or coat—that keeps the tender little leaves and future blossoms, and in many instances the branches: keeps them warmly clad until the spring comes. But how are they kept so that the frost cannot enter? Oh, they are hermetically sealed, as botanists tell us: that is, the coverings are quite water-proof and even air-proof. Some of them seem to be varnished over with the finest copal varnish, and it is quite hard, so that it won't let any damp in. It also keeps out the cold marvellously. Others are covered with a most sticky, gummy substance—a sort of resin; but that answers the same purpose. Then others are clad with a kind of wool coating, just as your mothers make woollen clothing and underclothing so that you may be kept warm! The great God does all this for little buds;

He covers them over with a kind of woollen covering all through the cold winter. Thus these little leaves and future blossoms and branches have been kept quite warm, and have been only waiting for the sunshine and the spring.

As soon as the spring and the sunshine come they begin to burst their coats, and start out into the bright air. They look up for the first time to God's bright heaven, and we who look on thank God for the spring. In many cases you may see the bud cast its coat aside. It does not want that warm coat any longer, and therefore it throws it aside. The little buds speedily follow each other's example. Thus the paths are strewn with those old coats which will never be wanted again, for God will not require the buds next year to wear their elder brother's cast-off clothes. Spring, then, is the beginning of good things. By-and-by the leaf will develop in many instances into blossoms and fruit. Everything depends upon the buds: there would be no leaves, no blossoms, no fruit apart from them. All begin with the little bud. We will not despise, therefore, the day of small things.

Now, it is grand to watch the growth of the bud and then the pretty blossom, out of which fruit develops.

But the bud is very disappointing sometimes. It may stand all the winter, and even develop into a beautiful blossom, and yet the blossom may be nipped off by some sharp frost the last thing, and there is no fruit as the result; but if a fruit tree is allowed to go on it will first of all show little buds, then its leaves or its blossoms, and then its fruit.

Now Aaron's rod was of that sort. When God works a miracle He does not work half a miracle. He did not merely make Aaron's rod to bud, He made that rod do everything that it would have done if it had grown under the most favourable circumstances: so it budded, it bloomed blossoms, and it yielded almonds. There was at first the fruit. God's idea of a fruit tree is that it shall first send out little promises of fruit and then that it shall fulfil those promises by yielding fruit. You will find in the Revised Version that this bore not only almonds but also ripe almonds, "and bare ripe fruit": not fruit that fell off before it was ripened: and, again, fruit that was not only ripe, but also fit to eat. The tree thus did its work.

Now I should like your little lives to be like Aaron's rod. Some of you begin to send forth buds of promise, and others are even beginning to blossom. You are interested in your Sunday-school lesson, and are very careful to prepare it before Sunday, so that you may be the better able to listen and to understand what the teacher has to say. Whenever I see a little child very interested in his Bible and in his Sunday-school lesson I think of the buds and blossoms of spring. By-and-by I find it becomes more and more interesting. The bud begins to open up; he understands the lesson better, and his little life opens up to the truth, and he would not miss the Sunday-school lesson for all the world. A little later he begins to blossom, too, by showing some Christian graces—a good temper, a gentle disposition, a readiness to forgive and to pity and help. His mother at length says: "Our little Jack

is a much better boy than he was. He was so impatient and so disobedient. He used to neglect his Bible and toss it aside, but he has altered very much of late." She sees the little blossoms, and thinks the fruit will be sure to come by-and-by, if no evil is allowed to blight his opening life. The little boy who loves his Bible, and who loves to be like Jesus, of whom he has heard so much, will in due time bring forth fruit to God's praise. Perhaps he will be a preacher of the Gospel, or even a missionary to darkest Africa. One thing she is confident of, he will live a godly life, and will do as much good as he possibly can. By-and-by he grows up to be a man, and oh, as it is true of many a fruit tree that the blossoms are nipped, and they come to nothing, so has it been true of many a lad who has been full of promise, that he has been nipped by his own sin. He has got into bad companionship, and the fruit that his mother hoped to see has never come. Even then, though the time has far gone, I always encourage mothers to hope on, and tell them that the God who made Aaron's withered rod bud and blossom and yield almonds can make their children yet bring forth fruit to His praise. But for you, boys and girls, I pray that the blossoms of promise you now give may never fall fruitless to the ground, and that all the love you have for Jesus and for God's Word, and all the desire you have to be like Jesus and to serve Him, may grow so that when you are men and women you may bring forth fruit to God's praise.

DAVID DAVIES.

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### LES ASILES JOHN BOST.

PERHAPS the readers of the BAPTIST MAGAZINE are better informed of the good work doing on our mission fields than of the efforts of our Continental brethren. We have the *Herald* and public meetings. All the knowledge of our mission work that we get in this way is not too much; but meanwhile interesting things are going on among our neighbours of which we know very little. This thought is suggested by receiving the last report of Les Asiles John Bost.

John Bost himself was known in England. He used to come, fascinating and begging, and had warm supporters. Still a very great many know nothing either of him or his work, and may be pleased with a very short sketch of his story.

He was one of a numerous family of the good French Protestant stock, then, who not only *hazarded* but gave their lives for the name of our Lord Jesus Christ. He was dissatisfied with his lack of literary attainment when he was appointed to the village pastorate of La Force in Dordogne, not knowing yet that his Master wanted his administrative ability rather than his learning. He found a ruined church or temple, as the French Protestants term it, and a discouraged people. To his exhortations to rebuild, his people only replied, "If we begin, the Jesuits will stop us. It is no use."

"It is no use," was the rock against which, for a time, all his efforts seemed

to break. The people were harassed out of all courage by two enemies, Jesuits and wolves; for they were near enough to mountain country to have these latter marauders upon them from time to time.

He set himself to a strong and no doubt prayerful effort. One Sunday morning his sermon was the story of Nehemiah building the temple. After the service the young men said, "We are convinced; let us fetch stone from the quarries. (The price of the stone was a 36 hours' expedition of their horses and carts to the hills.) "No," said the elders; "the horses and carts are ours. It is hard labour for a very doubtful result."

The evening service was still from Nehemiah. The pastor awaited the result anxious and sleepless. The clocks had told midnight. A little while after he heard the horses' bells. Lifting the blind of his room he counted every team in the village go past his house *en route* for the quarries. They had agreed to start directly the Sabbath was over. "By the good hand of the Lord upon them" all went well. The wolves did not attack the horses, nor the Jesuits the builders. He thanked God and took courage.\*

Next in his speeches of those early days came the story, which he made very picturesque, of a ring at his bell late one evening, the opened door showing the diligence looming at a little distance, and a very big conductor with a very small child in the porch. The conductor gave in the child and a letter, ran back to his diligence, blew his horn and was off.

How much hung upon the reception of that lonely little girl, who stood by while the pastor read the letter! It was from her dying mother, saying that she knew the sisters of a neighbouring convent were watching to take the child directly she died; and that she, a Protestant, dreading that her daughter would be trained as a Roman Catholic, had sent her, while she had the power, to M. Bost, of whom she had heard, begging him earnestly to protect her little one.

What was to be done? The Consistory had debated over and over again the urgent need of an orphan asylum for the daughters of Protestants who, for want of one, were drawn into the convents at their parents' death; but no one pastor had felt his way open to undertake it. John Bost, a young bachelor, had been considered out of the question. This little daughter was the first of the *Famille Evangélique* which grew under his care. In the latest report it numbers 84.

The girls are all trained to be self-supporting, and as early as possible to do everything for themselves. "Sometimes," said M. Bost, in one of his reports, "there is a complaint of linen scorched by novices in the laundry, sometimes that a bad bargain has been made at the shop; but it is better these

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\* His parishioners took courage too. M. Timothée Bost says, in the last report: "I want to bring out the fact that without the vigorous assistance of the inhabitants of this small, almost unknown village, the pastor could not have put his projects into execution."



children should learn by experience." The same thing is insisted on in the last report.

When the school had grown to something like an institution, the Prefect found it his duty to come and inspect, the Jesuit enemy, either really or supposed to be, at his elbow. He had the power, and perhaps would close the school. M. Bost fascinated the Prefect. He told him the stories of the children—the poverty of one, the loneliness of another, the comforts that a third had lost. The time came for the verdict. Being Prefect and visiting a Protestant school, there must be some criticism. "*The house was too small.*"

Most delightful fault to find. The pastor might have dictated it himself. Away he came to England to collect for larger premises, and fifty more little beds.

An extract from M. Timothée Bost's last address recalls the brightest portion of this quest for money. I think it was in 1847 or 1848 M. Bost arrived in Glasgow to commence collecting from house to house, from church to church, expecting it would take him about three weeks of precious time. "After paying some calls he came in the afternoon to tell us that he had been invited to spend the night with some friends who lived out of town. He came back the next morning radiant, and started that very evening for La Force." He had told his story so well, and that story was so touching, that his friends bidden told him to go home at once, and that they would undertake all that was wanting to finish the buildings for La Famille, the temple, manse, and boys' school.

La Famille Evangélique was not long the only institution under M. Bost's fostering care. Infirm children were sent to him; they were unfit for the school, yet he could not bear to send them away. Their numbers outgrew the school infirmary, and they needed entirely separate management.

Physically and mentally incapable boys as badly off as the girls appealed to his compassion, till now there are six houses, three for girls, three for boys, the inmates of which range from the semi-invalids, who may get a limited amount of education and work, to the blind, epileptic, paralytic, down to the worst idiots of la Compassion and la Miséricorde, whose only capacity seems that of doing mischief.

One house of cheerful, healthy girls, six full of misery; one wonders how it can be borne, yet some of the managers of these houses have been at their posts from thirty-five to forty-five years. He only, who gives them the patience and wisdom, can know how much is needed. Yet there are results even here to cheer them. One paralytic, recovering the use of her hands, wrote, "My God, I come to Thee for life. I bring Thee all my heart, such as it is, with all my anxieties, my pride, my selfishness, my wickedness. My God, I ask Thy pardon because Thou hast given Thy well-beloved Son for me. He has suffered the agony, the shame is for me. . . . May Thy love be in my heart, and may I read again and again these lines which are the sentiments of my heart; and by Thy grace may I keep this vow for the love of Jesus."

They thought her getting well at this time, but she died of influenza about three weeks later. The paper was found after her death.

And the first knowledge that any religious instruction had entered the heart of one very dull but quarrelsome inmate was her reproof to another girl who in fury spat in her face, "You should not render me back again, you know; Jesus did not return evil for evil."

These six houses contain 364 cases, 101 of whom have "lost all intelligence." Many of these are adults who have been allowed to remain on from childhood.

There are yet two other houses, not so melancholy as these six, nor so merry as *La Famille*. They are named "Repos" and "Retraite" for invalid and superannuated governesses and servants, where everything that may be done is done to make a peaceful evening of life for them.

These inmates make up the number of beneficiaries to 504.

At the death of John Bost his fellow-labourers gave his name to the asylums he had founded. He has passed to his reward, and this year's report speaks of several of those who worked with him as retiring from their long day's work; but the present directors give every pledge of carrying the work on vigorously, and in the founder's spirit.

S. M. E.

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## BAPTISMAL HYMN.

8.7.

"*Ye shall be baptized with the Holy Ghost.*"—Acts i. 5.

**H**OLY SPIRIT, bond eternal  
 "Twixt our hearts and Him we love,  
 On our Lord, in light supernal,  
 Thou didst come, Heaven's peaceful Dove,  
 He earth's one pure heart presenting  
 Thy pure presence to receive,  
 Thou in perfect love consenting  
 For His sake Heaven's light to leave.  
 From dark Jordan's stream emerging,  
 As from death to sinners due,  
 Jesus looked, and, earthward verging,  
 Saw Thee move Heaven's glories through;  
 Drew Thee by pure human longing,  
 While Himself as Thee Divine,  
 Till, where Satan's host were thronging,  
 Thou on earth hadst set Thy sign.  
 Holy Spirit, ours in Jesus,  
 Since for us in grace He died,  
 Yea, since Thou didst deign to seize us  
 While we scorned the Crucified,

Now in death with Him united,  
 As in this baptismal rite,  
 Be in us His death requited,  
 Clothe us with Thy heavenly might.

Here, obedient, truth-discerning,  
 In this Christ-appointed sign,  
 Humbly would we voice our yearning—  
 "Be the better baptism mine";  
 As from guilt of sin forever  
 We are cleansed by Jesu's blood,  
 Flow Thou through us, life's pure river,  
 With Thyself our spirit's flood.

Christ as Lamb of God revealed  
 Hath our sin all borne away,  
 And with Thee our hearts hath sealéd  
 As His own from this blest day;  
 May we know Him as Baptizer  
 With the Holy Ghost and fire;  
 Come, Almighty Energiser,  
 With Thyself our souls inspire.

Grant us grace that thus beseeching,  
 As Christ bids and for His sake,  
 We may honour Him by reaching  
 Forth faith's hand the gift to take.  
 Thus receiving Thee, blest Spirit,  
 In Thy strength may we pursue  
 Faith's plain pathway, to inherit  
 His great death's eternal due.

R. WRIGHT HAY.

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### NOTES AND COMMENTS.

**T**HE LATE DR. SAMUEL COX.—Few Baptist ministers have achieved a wider fame beyond the limits of their denomination than the first editor of the *Expositor*. Born in 1826, he received his training for the ministry at Stepney, and entered upon his pastorate at Southsea in 1851. He subsequently removed to Ryde, Isle of Wight, but, in consequence of a serious throat affection, was compelled to abandon for a time all public work. He devoted himself mainly to literature and journalism. In 1862 he undertook the direction of the Bicentenary Celebration of the ejection of the two thousand ministers from the Established Church. The following year he was so far restored to health that he accepted an invitation to the pastorate of the Mansfield Road Church, Nottingham, as the successor of the late Rev. J. F. Stevenson. No

sphere could have been more congenial to him, and he continued in it until 1888, when his failing health rendered his resignation imperative. After his resignation he resided at Hastings, where his death took place on the 20th March. Dr. Cox's reputation was based on his literary rather than on his ministerial work, though in this latter respect he had an honourable and successful career, and his congregation at Nottingham was enthusiastically attached to him. His list of works is a long one, beginning as it does with "Semina Veritatis," six sermons preached at Ryde, 1860, and ending with "The House and its Builder," 1889. Between these come the "Private Letters of St. Paul and St. John," "The Resurrection," "The Quest of the Chief Good," "An Expositor's Note Book," "Biblical Expositions," "The Pilgrim Psalms," "The Book of Ruth," "The Book of Job," "A Day with Christ," "Salvator Mundi," "The Larger Hope," "The Genesis of Evil," "Expositions," four vols.; "The Bird's Nest" (a series of delightful sermons to children), and several other volumes. His "Salvator Mundi," in which he advocated "the larger hope," occasioned considerable controversy, and had no small influence on Dr. Farrar's speculations. It was criticised in the pages of the BAPTIST MAGAZINE by an intimate friend of Dr. Cox's, who successfully refuted some of its main positions. Dr. Cox's views on this subject led to a disagreement with the proprietors of the *Expositor*, which he edited with rare tact for ten years, giving to his magazine a foremost place in Biblical discussions. "Our sole purpose," he said, "is to expound the Scriptures honestly and intelligently by permitting them to explain themselves; neither thrusting upon them miracles which they do not claim, or dogmas to which they lend no support, nor venturing to question the doctrines they obviously teach or the miracles which they plainly affirm." His degree (D.D.) was conferred upon him by the University of St. Andrews, at the instance of the late Principal Tulloch. A similar honour was offered to him by the Universities of Edinburgh and Aberdeen. Dr. Cox was, if not an original, at any rate a fresh and unconventional thinker. He had what Matthew Arnold regards as the mark of culture—a thorough acquaintance with the best that has been thought and said in the world. His illustrations of Scripture from Shakespeare and the older poets, as well as from Tennyson and Browning and other recent writers, are often superb, while his style was always pellucid and graceful. It had an unique and indefinable charm.

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THE GENERAL BODY OF PROTESTANT DISSENTING MINISTERS met in annual assembly early in April under the presidency of Dr. Kennedy Moore, editor of the *Presbyterian*. The Rev. J. Hunt Cooke was unanimously elected to the secretariat in succession to the Rev. T. Sissons, who, after three years' service, retires from the post. Resolutions were passed expressing pleasure at the introduction to the House of Commons of the Places of Worship Enfranchisement Bill, of the Welsh Church Suspensory Bill, the Local Option Bill, and the Better Government of Ireland—*i.e.*, the Home Rule—Bill. The effort being made in the London School Board to set aside the compromise with

regard to religious education was strongly condemned, and the Board was urged to adhere to the arrangement at present in force.

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THE LONDON NONCONFORMIST COUNCIL held a meeting on the same day as the Protestant Ministers, and passed a series of resolutions of similar import. The lines of Nonconformist policy in regard to great and pressing public questions are thus very clearly defined, leaving us in no doubt as to the trend of Nonconformist opinion. In addition to the resolutions to which we have referred, the Council passed another which should not be overlooked :—"That this Council calls on Her Majesty's Government to take steps to give effect to the recent decision of the House of Commons in favour of the abolition of the opium traffic in India, and to enact laws which will terminate the evils and disgrace arising from the State regulation of vice in India, and put an end to the present iniquitous system of liquor traffic in that country." It would, however, be a mistake to suppose that Nonconformists are merely political Dissenters, and that they are unmindful of what must ever be their specific duty as followers of Christ. It is not so, and they are resolved to do their share in endeavouring to meet the spiritual destitution of our land :—"In view of the prevalent evils of drink, vice, and ungodliness, that hinder the progress of the Kingdom of Christ, so vividly brought home to the Nonconformist conscience by the speakers at the Conference, this Council calls upon the churches to put forth their strength, and, in reliance upon the power of the Spirit of God, to make a united and a determined effort during the ensuing winter to win all London for Christ." The churches were urged to co-operate in some plan of house-to-house visitation, and in other methods of bringing the Gospel home to the people during the coming winter. Further, the Council strongly urged the churches to adopt an evangelistic and popular Sunday afternoon service throughout London, also the adult school movement where practicable. Public halls, Board schools, and theatres, where available, should be acquired and utilised for popular Sunday afternoon services. The Council also recommended that "arrangements should be made in various parts of London for united evangelistic services, and services for deepening the spiritual life of the churches. The spiritual good of the people should be further sought by open-air preaching and by tent and marquee meetings in the outlying districts." It is proposed to hold a public meeting in support of this scheme of Christian work in the City Temple on Tuesday, May 2nd. In the course of the discussion reference was made to the P.S.A. movement, which was not, however, regarded with great or general favour. The Rev. Hugh Price Hughes affirmed that he had been shocked and horrified by some forms of the movement, especially in the North of England. "The religious element had been removed. They had become secular and simply amused the people." There is, unfortunately, too much ground for Mr. Hughes's strictures. The effect of the P.S.A. on church life is in some cases lamentable. Not in this direction does the remedy lie.

THE TERCENTENARY OF THE ELIZABETHAN MARTYRS.—Our Congregational brethren acted wisely in their determination to celebrate the martyrdoms of Greenwood, Barrowe, and Penry, who suffered for their independency three hundred years ago. Dr. Parker's racy and trenchant sermon, and the speeches at the public meeting in the City Temple, were well worthy of the occasion, while the great demonstration in Hyde Park—not far from the spot on which Greenwood and Barrowe were executed—was a complete success. All the speeches were terse and telling, eulogising, indeed, the work of the martyrs, but insisting on a further and more fearless application of their principles in relation both to Church and State to-day. Dr. Clifford, who was in his best form, and made what was generally regarded as the speech of the day, showed how fully we as Baptists are in sympathy with our Congregational brethren, while the Rev. Hugh Price Hughes as effectively represented Wesleyan Methodism: "As great a Dissenter as any of you, in the true Apostolic succession of Dissent." Mr. Hughes protested against the *Spectator's* exclusion of Methodists from the Dissenters, and would not suffer "so great a wrong." The attempt of sundry Churchmen to prove that the beliefs of Nonconformists to-day do not in all points correspond with the beliefs of the Elizabethan martyrs is utterly beside the mark. We call no man master, and have never claimed that the men whose memory and example we honour were infallible. Their fundamental principles in rejecting the doctrines and decrees of popes and the authority of kings and parliaments in the sphere of the conscience are our principles. They took their stand as we do on the supreme and exclusive authority of Scripture, but there was then, as there may be now, "more light to break forth" from the Book we revere, and whenever that light breaks forth we shall welcome it. May we here commend to the attention of our readers the volume issued by the Congregational Union, under the editorship of Dr. Mackennal, entitled "Early Independents," six tracts written to commemorate the Tercentenary of these martyrdoms. The tracts are also published separately, and ought to be scattered far and wide. They are all the result of independent and conscientious research, as popular in style as they are scholarly in substance. In thus providing solid denominational literature the Congregational Union is doing good service to the churches, and we hope to see its example followed by our own Union.

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THE JUBILEE OF THE DISRUPTION.—The forthcoming meetings of the General Assembly of the Free Church of Scotland will necessarily take in large measure the form of a celebration of the decisive event which fifty years ago rent asunder the Established Church, and led to the formation of the Free Church. There have been few grander struggles in our religious history than that which raged around the Veto Act as passed by the General Assembly of 1834. It directed that when a majority of male heads of families, being communicants, objected to the presentee nominated by the patron, he should be set aside and no steps taken towards his ordination. The Moderates dis-

liked the Act and declared it illegal. It was met with open defiance, and when unpopular and unsuitable presentees were forced upon the people at Auchterarder and Marnoch, the Court of Session, and ultimately the House of Lords, sided with the opponents of the Act. The question of patronage was but part of a larger and more momentous question, that of the spiritual independence of the Church and the supremacy or Headship of Christ. All attempts to settle the dispute failed. Lord Aberdeen made a chivalrous effort which might have succeeded had the leaders of the Moderates been as honourable and conciliatory as he was. The Non-Intrusion party, as they were called, had no alternative but to sever their connection with an Establishment which was willing to play the part of a mere creature of the State. Twelve days before the crisis came, the present Duke of Argyll, though he did not subsequently act on his brave words, wrote to Dr. Chalmers, "Now that the Legislature has refused to alter the existing law, your consenting to remain in the Establishment would be setting your seal to consequences of no small importance. You would be giving your consent to the remodelling of the Establishment on a new and greatly altered footing; to the undoing of what the Reformers did; to the abandonment of a principle of no ordinary moment, not only with regard to your Church, but with reference to the world at large; and, finally, to as clear and indisputable a breach of national engagement as has been presented to the world." When, on the 18th of May, Dr. Walsh, as Moderator, read the famous Protest against the manifold invasions of the liberties of the Church, the signatories filed out of St. Andrew's Church, formed a procession headed by Drs. Walsh and Chalmers, and marched from St. Andrew's Church to Canonmills Hall, where Chalmers was at once elected Moderator. Four hundred and seventy-four ministers left the Establishment. "Many of the spectators viewed the procession with thrilling hearts. Lord Jeffrey, when he heard of it, said that it made him proud of his country, for in no other country of the world could the same thing have occurred." The subsequent history of the Free Church has been a magnificent vindication of the Disruption. By its erection of churches, schools, and manses; its sustentation fund, its colleges, and its home and foreign missions, it has proved its unique vitality. It has demonstrated the efficacy of the Voluntary principle, and shown that those who insist most emphatically on the spiritual independence of the Church also do most to extend its spiritual power. The invigorated life of the Established Church is largely the result of the Disruption movement. Logically, the principles of the Disruption lead to Disestablishment. Those who refuse State control ought, no doubt, to refuse State pay, as the majority at least of the descendants of the Disruption heroes will allow. We trust that their position on this point will be made so clear that a speedy measure of Disestablishment will become inevitable, and the greatest barrier to Presbyterian re-union removed. It is with peculiar satisfaction that we call to mind the fact that the Moderator of the Free Church during the Jubilee year is the poet-preacher, Dr. Walter C. Smith, of Edinburgh, a man who, while in thorough sympathy with the great traditions of the past, is broad-minded, generous, and fully alive to

the peculiar needs of to-day. More than most men he can mediate effectively between the old and new conditions of life, and show how the Church can best meet the demands which are being made upon it, whether from the side of criticism, philosophy, or sociology.

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THE DECAY OF DISSENT.—The article in the *Spectator* on "Some Causes of Nonconformist Decline" has, perhaps, attracted fully as much attention as it deserves. The writer of the article is said to be "a loyal Nonconformist," but he is certainly of a peculiar breed, and has but little sympathy with the principles to which he professedly adheres. He has an open eye for the dark side and a closed eye for the bright side of things, and attributes his own unhappiness to men who are surprised to hear that they are unhappy. Statistics, it is said, can be made to prove anything, but without being "made" to do it, they show the folly of these dark forebodings. Nonconformists have doubtless to deplore losses and defections. Men who lose sympathy with their principles will leave them. Fashion, social respectability, and kindred causes will continue to draw away a few who are "not of us." This is no new thing; but, in spite of such defections, Nonconformity flourishes, and will flourish! So far as we can see every one of the causes which this writer regards as hostile to Dissent is equally hostile to all spiritual religion whatsoever. Even the collectivism which is supposed to be hostile to us does not clash with the idea of Free Church life. Our congregations are based on this principle. They are already communities, and it is an exaggeration to represent them as a promiscuous crowd of men, each one of whom does that which is right in his own eyes. Nor does collectivism, however strongly it demands a common basis of action, destroy the right of private judgment. The right is, as often as not, the right to agree. Abandon private judgment and submission to Rome is inevitable. Biblical criticism will affect no primary or essential doctrine of Scripture; nor do we believe that it will render plain men incapable of discerning its teaching. And if it dissolves away the old idea of Bible authority it will certainly render it equally difficult to believe in the Church. If the Bible is discredited, the Church's claims are baseless and fictitious, and sturdy, common-sense Englishmen will drift away from it, and not simply from one section of it. Happily, we are not in the sad plight which this lugubrious mentor supposes.

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THE METROPOLITAN TABERNACLE.—The Rev. Thomas Spurgeon has accepted the invitation to occupy the pulpit for twelve months from July next with a view to the pastorate. We cannot see any reason for charging him with undue haste in promptly telegraphing his decision, for the most essential points in the situation had long been before him, and further reflection would scarcely have altered his decision. We sincerely trust that the result of the experiment on which the church has resolved will answer the most sanguine expectations. The acceptance of this invitation unfortunately involves the retirement of Dr. James Spurgeon from the position he has occupied at the



Tabernacle for the last twenty-five years. This, though apparently inevitable, is the most unwelcome feature of the case. The late pastor, to whom in a sense there can be no successor, regarded his brother's help as indispensable; and though his preaching does not seem to have been as generally acceptable as we should have expected, in other departments of work, and especially in his administrative powers, he has few equals. The arrangement which has been made did not, however, commend itself to his judgment, and there would, therefore, have been the risk of friction between him and his nephew. We cannot but sympathise with him under circumstances which must be acutely painful. He will find some consolation in knowing that he retains the respect of those who are best acquainted with his work at the Tabernacle. He still acts as President of the Pastors' College and of the Stockwell Orphanage. He has also been re-elected President of the Pastors' College Conference. As to the future of the Tabernacle, we cordially endorse the words of a well-informed correspondent in the *Freeman*, who, after pointing out that Mr. Thomas Spurgeon will have to face a possible exodus, adds: "But we hesitate to believe that there will be any serious defection, as there is a very general determination on the part of the members to honour the memory of the late pastor by perpetuating his grand life work. The vote of the majority should be loyally upheld, leaving the unfolding of events to prove whether it is wise or not. Those who are outvoted will know how to comport themselves with the dignity of Christian forbearance; and those who have secured a party triumph will know how to display a spirit of wise conciliation. If they miss the music of the march to which they all kept step in former years, they must resolve that its echoes shall not be allowed to die into silence."

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## REVIEWS.

**THE GOSPEL OF THE KINGDOM:** a Popular Exposition of the Gospel according to Matthew. By C. H. Spurgeon. London: Passmore & Alabaster. In her tender and graceful preface to "this eagerly expected book," Mrs. Spurgeon tells us that "it stands alone in its sacred and sorrowful significance. It is the tired worker's final labour of love for his Lord." This alone will ensure for it a loving and grateful welcome. Mr. Spurgeon was engaged on it at the time of his death and during two previous winters at Mentone. But work of such solid merit would, under any circumstances, have attracted attention, and secured for itself a place among our standard commentaries on the first Gospel. Its contents are of the same character as Mr. Spurgeon's well-known comments on the Psalms; and although we have here no collection of illustrative extracts, we have an original exposition of the text which will itself illustrate many another exposition, and give the character to many a sermon. Though there is here no parade of scholarship, no list of authorities, with references and quotations, it is easy to see that we have the fruits of prolonged and careful study, the thought of a vigorous, richly-stored mind, whose own powers of spiritual insight and robust judgment form the best

features of the work. And the style is so simple, straight, and pungent. The wit and wisdom of John Ploughman, combined with the grace of the foremost preacher of our age, are visible on every page. The work was Mr. Spurgeon's occupation during his last illness. There is in it no trace of sadness. It is as bright and genial as the sunny South in which it was written.

THE CHRISTIAN VIEW OF GOD AND THE WORLD AS CENTRING IN THE INCARNATION: Being the Kerr Lectures for 1890-1. By James Orr, D.D., Professor of Church History to the United Presbyterian Church, Edinburgh. Edinburgh: Andrew Elliot.

THE Kerr Lectureship is of more recent origin than the Cunningham, the Baird, and the Gifford foundations, but if it gives us many such productions as Dr. Orr's "Christian View of God and the World," it will soon be second to none in importance. Dr. Orr is as yet comparatively unknown in England, but north of the Tweed he has the reputation of being the ablest and most vigorous of the younger theologians of his Church. His Kerr lectures prove that his reputation is well deserved. Their form is undoubtedly modern. Every page is laden with the ripest fruits of culture. Their breadth of view is not more striking than their minuteness, and as we move along from one stage of the argument to another, we never cease to be impressed with the capability of our guide. But modern as is the form of the lectures, their substance and their doctrinal positions will incur no charge of novelty. Dr. Orr is in reality, and not in name only, a theologian; some would say an old-fashioned theologian, who has not travelled far from any vital point of the Westminster Confession. This is a qualification which our readers will not be slow to appreciate. The title of the lectures, suggested by the German *Weltanschauung*, "implies that Christianity also has its highest point of view, and its view of life connected therewith, and that this, when developed, constitutes an ordered whole." The Christian view of the world is emphatically supernatural, and almost all opposition to it is opposition to the supernatural. The opposition, moreover, is not so much a matter of detail as of principle—necessitating, as the author contends, an equal extension of the line of defence. Dr. Orr is one of the thinkers who has no sympathy with a vague, indefinite sentimentalism, however specious and attractive. He insists on clearness and precision, both in himself and in his opponents. One of the most telling lectures is on the Christian View and its Alternatives. History is shown to be a series of alternatives—a Divine Christ or humanitarianism; a Divine Christ or agnosticism; a Divine Christ or pessimism. After dealing with the postulates of the Christian view in regard (1) to nature and man, and (2) to the sin and disorder of the world, the lecturer reaches the central assertion of the Christian view—the Incarnation of God in Christ—and bases a powerful argument for our Lord's deity on the testimony of the evangelists and apostles. The Incarnation is shown to yield us a higher conception of God, the Trinity being no mere metaphysical puzzle, but a profoundly necessary and practical truth. It, and it alone, brings creation and redemption into line. The

relation of the Incarnation is set forth in one of the finest and most suggestive chapters of the whole book. The nature of the Atonement is a subject on which diversity of judgment exists even among those who never dispute the fact. Dr. Orr takes the judicial or moderate Calvinistic view, and subjects to trenchant criticism the theories of Schleiermacher, Bushnell, Ritschl, Maurice, Macleod Campbell, and other kindred writers. This lecture is the most suggestive utterance on the Atonement which has been given for a long time. There is much of value in the discussion on the Incarnation and Human Destiny, where dogmatic universalism and conditional immortality are repudiated. Dr. Orr holds that we have not the elements of a complete solution, but shows that the ordinary belief is most in harmony with the light which has been given. The Notes to the lectures, covering upwards of a hundred pages, are a mine of erudition, and will be of special value to students.

THE EXPOSITOR'S BIBLE.—THE FIRST BOOK OF KINGS. By F. W. Farrar, D.D., &c.—EZRA, NEHEMIAH, and ESTHER. By Walter F. Adeney, M.A. Hodder & Stoughton.

A WRITER so prolific as Archdeacon Farrar necessarily exposes himself to risks which only the utmost carefulness can avoid. We should not be surprised if certain candid critics affect to despise his latest volume as shallow and rhetorical, as vitiated by exaggerations and repetitions; but we should be surprised if any one of these critics could produce a volume equal to it, either in the breadth and solidity of its scholarship, the wealth of its literary and historical allusions, or the undoubted charm of its style. In all these respects, moreover, it stands on as high a level as any of the Archdeacon's writings, and might, so far, have been written by one who had devoted to it years of learned leisure. Dr. Farrar accepts, with a few reservations, the results of "the higher criticism," and protests, somewhat too loudly, against those who denounce it. His exegesis and expositions are the most valuable, as they are, of course, the largest part of his book. The old scenes are painted with a sharpness of outline and a brilliance of colour which set them vividly before us. We see them almost as distinctly as if we had been actors in them, while the ethical and spiritual interests at stake are never subordinated to the literary or æsthetic. The splendour, the hollow prosperity, the fatal weakness of Solomon's reign, have nowhere been more strikingly portrayed, nor has the full meaning of Elijah's struggle with Ahab been more clearly shown. For ministerial readers the chapters are perhaps too fully expanded. For general reading they could not be better.

Mr. Adeney has not Dr. Farrar's brilliant style, but his workmanship is always scholarly, careful, and exact. His views as to the structure, the origin and date of Ezra and Nehemiah are, to a large extent, identical with those of Professor Ryle, though, as a whole, he is more conservative. In his exposition he promptly seizes on every salient point, while his applications are generally apt and convincing.

THE PREACHING OF THE OLD TESTAMENT TO THE AGE. By George Adam Smith, M.A. Hodder & Stoughton.

PROFESSOR SMITH'S inaugural address on his induction to the Chair of Hebrew and Old Testament Exegesis in the Free Church College, Glasgow, is a short, but able and brilliant, study of a great subject. Questions concerning the Old Testament hold, and will continue to hold the field, and preachers are profoundly interested in them. Criticism has come to stay with us, and its problems cannot be ignored. Many will feel reassured when they read, on Professor Smith's authority, that the amount of history assailed is far less than is ordinarily supposed. We cannot agree with him in thinking that the ethical uses of the narratives are unaffected by doubts as to their historical character, but we are convinced that when criticism has done its utmost, nothing essential will have been touched. In some respects criticism has made the Old Testament more "habitable by modern men," and nothing is of greater importance than a judicious use of it in the pulpit of to-day. In many a minister's work the study of this address will create an epoch.

PREACHERS OF THE AGE.—THE GOSPEL OF WORK. By Anthony W. Thorold, D.D., Lord Bishop of Winchester.—THE TRANSFIGURED SACKCLOTH, and other Sermons. By the Rev. W. L. Watkinson. London: Sampson Low & Co.

AN Anglican bishop and a Wesleyan minister cannot, as matters now stand, preach from the same pulpit, but they can publish their sermons in the same series, and no one, save the bigots who regard Dissent as the essence of iniquity, will feel the slightest incongruity in the act. It would require a more powerful microscope than has yet been invented to detect any such difference between these two volumes as could justify antagonism on the part of their authors. Apart from a strongly-marked individuality in thought and style, and a certain difference of ecclesiastical tone, there is little to suggest that the one set of sermons might not have been preached by the author of the other. Dr. Thorold is in sympathy with all that is best in the age, and speaks not as a recluse, a bookworm, or a theorist, but as a man who knows the sins and sorrows, the doubts and struggles of men, and who has learned the secret of wise leadership. There is much in his preaching which reminds us of the grace and power of the two men to whom he acknowledges special obligations—the late Dean Church and Phillips Brooks. The sermons on Ministerial Efficiency, the Divine Silences and Deterioration, are masterly. Mr. Watkinson's volume deals throughout with the problem of evil, its genesis, its transformation, its punishment, its extinction, &c. The discussions are at once popular and philosophical, keen in thought, broad in sympathy, thoroughly evangelical, and lighted up with apt illustrations such as could only have been supplied by one whose wide and varied reading is equalled by his incisive thought.

## DISRUPTION LITERATURE.

CRAIGROWAN: A Story of the Disruption of 1843. By William Kennedy Moore, D.D. London: Alexander & Shephard.

THE Jubilee of the Disruption of the Church of Scotland is close at hand, and will naturally occupy a large share of public attention on both sides of the Tweed. Our friend Dr. Kennedy Moore is early in the field with a story which is sure to prove one of the most popular memorials of an interesting celebration. The story is told in a simple, straightforward style, with photographic fidelity, while the principal characters are all well conceived and distinctly drawn. Dr. Moore has the ecclesiastical history of fifty years ago at his finger ends, and his narrative makes the salient points of the exciting controversy which resulted in the formation of the Free Church stand out clear as noonday. The sketches of the Moderates, and their chilling influence on everything like spiritual life, are really admirable. Who that knows Scotland at all has not met with the counterpart of Dr. McClamroch, and his son, the Rev. Malcolm, who was obtruded on an unwilling congregation? The weak-kneed Evangelical—a Mr. Facing-Both-Ways who dare not leave the Church—is seen in the Rev. John Logan, and he also is a too familiar friend, as is the stickit minister, the old schoolmaster, Mr. McSkimming. The Rev. Oliver Clyne is a man of heroic character, as is the hero of the story, the Rev. Walter Adair, who becomes in due time the Free Church minister of Mosslea. His love for Jeannie Somerville is a sweet idyll, and so are other love stories in the book. There is a grandly drawn picture of the memorable scene in St. Andrew's Church, when Dr. Walsh, as moderator, read the famous protest, walked towards the door of the church, and was followed by leader after leader—"men of the most distinguished talents and most eminent piety"—until nearly half of the ministers thus severed their connection with the Establishment, in which, if it was to be a mere creature of the State, they could not remain. Dr. Moore's portraiture of the chief actors in these memorable scenes is vivid and faithful (Dr. Candlish, *e.g.*, is hit off to the life), and so many are the excellences of "Craigrowan" that it must inevitably become one of the favourite volumes of the year.

THE EARL OF ABERDEEN. By the Hon. Sir Arthur Gordon. Sampson Low & Co.

THE interest of this volume—one of the series of the Prime Ministers of Queen Victoria—is mainly political. It is the portrait of a man whose private character was stainless in its purity, and inflexible in integrity, gentle and lovable also. Lord Aberdeen played an important part in the domestic, the colonial, and the foreign policy of England. In France, in Spain, and in Greece his influence was powerfully felt. The responsibility for the Crimean War rested not with him, but rather with Lord John Russell, backed by Lord Palmerston. The chapter relating to this miserable page of English history is full of deep and painful interest. It was Lord Aberdeen who dissuaded Mr.

Gladstone from following his natural bent, and throwing himself into the ranks of the Conservative party, and who thus secured his splendid services to the Liberals. But there is a special interest in the appearance of the memoir at the present crisis, as Lord Aberdeen took the most prominent part in the legislation which immediately preceded, and in a sense occasioned, the Disruption of the Established Church of Scotland in 1843. He entered into negotiations with Dr. Chalmers as the head of the Non-Intrusion party, and for long it seemed as if an amicable settlement of the disputes relating to the Veto Act would be reached. Lord Aberdeen plainly expected the support of Chalmers, and was pained by what he regarded as his temporising policy, and his surrender to the more violent men of his party. The position of Chalmers was not an easy one; for, notwithstanding the breadth of his popular sympathies, he was strongly attached to the principle of an Established Church, which he would certainly like to have preserved. Our own impression is that he consented to the course which ended in the Disruption only when he saw it to be an absolute necessity. But that he did see it to be so there is not a moment's doubt. He, like others, learned from the teaching of events. The following passage, containing Sir Arthur Gordon's view of the subject, ought, perhaps, in fairness to be given, though we cannot endorse it:—

“The genius of Dr. Chalmers, his piety and eloquence, and the noble disinterestedness displayed by the ministers whose secession from the Established Church he headed rather than led, have thrown a veil over the weaknesses of a singularly complex character. He now found himself in a position of considerable difficulty. Without any intention to deceive, he had used language to Lord Aberdeen on the one hand, and to the more extreme members of the Non-Intrusion Committee on the other, which gave to each a right to claim his support. He could not deny that he had given Lord Aberdeen to understand that he was prepared to repeal the Veto Act, to require the assignment of reasons in all cases of objection to a presentation on the part of the people, and to substitute a Presbyterian for a popular veto. But he allowed the Non-Intrusion Committee to believe that in so doing he would insist that the action of the Presbytery should be subject to the directions of the General Assembly, or, in other words, to the Veto Act itself, which, though admitted to be illegal as an enactment, might, being unrepealed, retain force as an ecclesiastical regulation, with the provisions of which the clergy, under pain of spiritual censures, would be still bound to comply. Dr. Chalmers had, up to this time, been the advocate of conciliation, and, as such, had often found himself in a minority on the Non-Intrusion Committee. It cannot be questioned that he thought a settlement might be arrived at on the principles which Lord Aberdeen had announced as those of his measure. But, after some days' discussion with the more violent members of the Committee, in which (if Lord Aberdeen was not misinformed), Dr. Chalmers sought to secure, if not approval of the proposed measure, at least acquiescence in it, he was obliged to relinquish the hope of effecting such an agreement. He had then to decide between severance from a large section of his party and hostility to Lord

Aberdeen's Bill. The Bill, he said, limited the free judgment of the Presbytery in a manner which Lord Aberdeen had not led him to expect, and he was therefore unable to support it *in its present shape*. But he held out the expectation that, with some modification, the Bill might still be the basis of a settlement. He thus hoped, on the one hand, to satisfy those who opposed the Bill, and, on the other, to continue negotiations with Lord Aberdeen as to the modification of his measure."

Lord Aberdeen, though nominally a Presbyterian, "cannot be said to have belonged to that communion," and had but a partial sympathy with the Evangelical leaders, while the leaders on the other side (the Moderates) urged demands which could not be conceded.

AFTER FIFTY YEARS; or, Letters of a Grandfather on Occasion of the Jubilee of the Free Church of Scotland in 1893. By William Garden Blaikie, D.D., LL.D. Thomas Nelson & Sons.

A COMPACT and popular account of the origin and progress of the Free Church, which is sure to meet with wide acceptance. Those who wish to understand the efficacy of the Voluntary principle should by all means read these letters.

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AN AGNOSTIC'S APOLOGY, and other Essays. By Leslie Stephen. Smith, Elder, & Co.

MR. LESLIE STEPHEN'S "Hours in a Library" can be read with almost unalloyed pleasure. His "Agnostic's Apology" inflicts almost unalloyed pain. It is clever, dexterous, and thorough-going. It places the case for agnosticism in the plainest and strongest light. It says the worst that can be said against theistic and Christian faith in the most forcible, if not the most convincing, manner; but there its merits end. Mr. Stephen seems utterly destitute of religious capacity—has lost it as effectually as Mr. Darwin, according to his own confession, lost the taste for and the power of appreciating poetry. Things that he cannot see, though thousands of the wisest, holiest, and best of men have affirmed again and again that *they* have seen them, are to him "unknown and unknowable." Christian apologists would remind Mr. Stephen that his presentation of their faith should be derived from authoritative sources—from the original documents—and not from the crude and often, it may be, grotesque misconceptions of men who have failed to apprehend its greatness. For one who pours the vials of his scorn, if not of his wrath, upon the heads of dogmatists, Mr. Stephen is himself too confident of his own infallibility, and "the irritating and insulting spirit" which he censures in theologians is no less unamiable in sceptics. Theologians should study this book to discover the weak points in their armour, and to learn the direction in which readjustment is needed. Had the author of "An Agnostic's Apology" shared the faith of the writer of certain "Essays in Ecclesiastical Biography," the style of his book, which is clear and crisp, would have been improved as

greatly as its substance. It would have gained in persuasiveness and force, and have displayed the power of true eloquence.

THE TELL AMARNA TABLETS. Translated by C. R. Conder, Major R.E., D.C.L., &c. Alexander Watt, 2, Paternoster Square.

IN our review of Mr. Evetts's "New Light on the Bible," we alluded to the Tell Amarna tablets, and to their value from an evidential point of view. They were, as we are here informed, "discovered in 1887 by a peasant woman of Egypt amid the ruins of the palace of Amenophis IV., midway between Thebes and Memphis, at the site of the 'ancient' Antinoe, about 180 miles by river south of Cairo." Those tablets, under present consideration, date about 1480 B.C., and are written to the king of Egypt and to certain of his officials by Amorites, Phœnicians, Philistines, and others. There has been no more important find since the Palestine Exploration Fund began its work, and the fact that in Major Conder's opinion "they most fully confirm the historical statements in the Book of Joshua, and prove the antiquity of civilisation in Syria and Palestine," will win for them wide attention. The tablets furnish us with "a mass of political correspondence"—the equivalent of our Foreign Office records or blue-books—relating to the time of the conquest of Palestine, to its invasion by the Amorites and Hittites from the north, and the Hebrews from the south. The 'Abiri, mentioned as coming from the desert, are identified with the Hebrews. Jerusalem (U-ru-salim) is distinctly mentioned, as is probably Adonizek, its king. The name of Japhia, one of the kings killed by Joshua, occurs (x. 3), and the name of the King of Hazor is probably to be read as Jabin (xi. 1.). Major Conder has spent two years on the study of the texts of the tablets as published by Dr. H. Winckler and D. C. Bezold, and his labour has been well bestowed. Ministers and teachers anxious for a good subject for senior Bible-classes could not do better than master the contents of this really important volume.

THE SYNOPTIC PROBLEM FOR ENGLISH READERS. By Alfred J. Jolley. Macmillan & Co.

CHRISTIAN students have long been occupied with such questions as the order in which the so-called Synoptic Gospels were written, the sources from which they were derived, and the way in which their discrepancies are to be explained, which discrepancies, by the way, are often more apparent than real, and in no case such as to affect either the veracity of the evangelists or the substance of the Christian faith. Mr. Jolley adopts the opinion which has many advocates, that Mark's was the earliest written of the three, and that he, not less than the other evangelists, was largely indebted to a Primitive Gospel which existed from the beginning. This Primitive Gospel (in which there is no account of either the birth, the death, or the resurrection of our Lord) Mr. Jolley, following the authority of Dr. Weiss, "restores." The restoration is ingenious, and many of the arguments by which the writer's position is supported are plausible, but not conclusive. We are necessarily in the region of conjecture. Certainty is unattainable.



ESSAYS ON LORD TENNYSON'S "IDYLLS OF THE KING." By Harold Little  
dale, M.A. Macmillan & Co.

So far back as 1859 Mr. Gladstone affirmed that though the Arthurian romance be no epic, an epic might be made out of it. "It is grounded on certain leading characters, men and women, conceived upon models of extraordinary grandeur; and as the Laureate has evidently grasped the genuine law which makes man, and not the mere acts of man, the base of epic song, we should not be surprised were he hereafter to realise the great achievement towards which he seems to be feeling his way." This anticipation has, as we need not say, been fulfilled. The "Idylls of the King," as we now have them, are a full-formed epic. Mr. Littledale's Essays, which have grown out of lectures to the undergraduates of an Indian college, will be welcomed by all serious students of Tennyson. They give a full account of the origin of the Arthurian legend, of its diffusion, its modifications, and transformations, and of the various attempts to deal with it both in poetry and in prose. The Idylls are analysed one by one and compared with their sources, their purpose indicated, and many parallel passages quoted. As an interpretation of the Idylls, the Essays do not compete with Mr. Elsdale's "Studies"; but, as a storehouse of literary illustration, of verbal explanations, of philological and historical allusions, the work stands alone.

THE BIBLICAL DOCTRINE OF SIN. By James S. Candlish, D.D.  
Edinburgh: T. & T. Clark.

THE Biblical doctrine is, in Dr. Candlish's view, the Calvinistic doctrine, but not as it is often presented. Too often that which is called Calvinism is a caricature. The teaching of Scripture on the subject is distinct and emphatic as to its nature, its guilt, its certain punishment, its universal dominion, and the impossibility of deliverance apart from Divine intervention. One of the greatest needs of our day is a clearer view of the nature of sin and a stronger sense of its evil. Although intended as a handbook for Bible-classes, this is a masterly treatise—philosophical in its grasp, strong and impartial in its judgments, lucid in style, and thoroughly impregnated with the spirit of the Gospel.

A PRIMER OF CHURCH FELLOWSHIP, for Use in the Congregational Churches,  
Baptist and Independent. By William Pierce and C. Silvester Horne,  
M.A. Hodder & Stoughton.

THE need of such a manual as this has been felt over and over again by most, if not all, of our ministers. Our rejection of the unscriptural pretensions of the State Church, and of the mischievous dogmas of Sacerdotalism, has led to a common misunderstanding of our position. We, as Nonconformists, as Congregationalists, and as Anti-Sacerdotalists, believe in the Divine authority of the Church, and in the obligation of Christian people to enter its fellowship. Personal religion is not a selfish principle. Properly understood, it is hostile to isolation. Association, common worship, and

co-operation in Christian work are indispensable, and we are thankful to the writers of this Primer for their clear and timely explanation of our position and for their wise counsels to young Christians. Under the circumstances, they could not, perhaps, do other than relegate the question of baptism to an appendix. They happily supply every intelligent reader with the means of refuting Pædobaptist principles!

CLUES TO HOLY WRIT; or, The Chronological Scripture Cycle. A Scheme for Studying the Whole Bible in its Historical Order during Three Years. By Mary Louisa Georgina Petrie, B.A. Hodder & Stoughton.

MISS PETRIE, the founder of the College by Post, has done well to publish her scheme of reading the Bible in chronological order, so that history and prophecy, narrative and poetry, may be made to illustrate one another. The work displays considerable care, abounds in welcome information, and gives on each section apt questions. For use in Bible-classes, as well as in private study, the scheme may be warmly commended.

BUNYAN CHARACTERS. Lectures delivered in St. George's Free Church, Edinburgh, by Alexander Whyte, D.D. Oliphant, Anderson, & Ferrier.

DR. WHYTE'S Bunyan Lectures have not only attracted large and eager audiences in Edinburgh, but, as reported by the *British Weekly and Christian Leader*, have been read by a much wider constituency in every part of the kingdom. Their publication was a necessity. No worthier exponent of Bunyan's immortal allegory has yet appeared. Puritan to his heart's core, his interest in Bunyan is no antiquarian foible. The great dreamer's finely drawn vignettes of Evangelist, Obstinate, Pliable, Mr. Worldly Wiseman, The Interpreter, Talkative, By-Ends, &c., are illustrated by modern instances, and readers will rarely need to look beyond themselves for the man depicted. Dr. Whyte's knowledge of the secret ways of the heart is as subtle as the late Father Faber's, and, though at times he is somewhat morbid, his counsel as a spiritual director is saner and more healthy.

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THE RELIGIOUS TRACT SOCIETY have sent out several valuable treatises. ATONEMENT, the Fundamental Fact of Christianity, is an essay by Dr. Newman Hall—the expansion of a sermon preached nearly thirty years ago, and an adaptation of its main argument to the conditions of to-day. It is a lucid exposition of the witness of Scripture to this central truth, an effective refutation of misrepresentations and objections, and a vindication of the supreme place of the Atonement in theology and in life. The work, while popular in style and compass, is thoroughly philosophical in spirit, keen in argument, and in every way worthy of the great theme to which it is devoted.—BARNABAS; or, The Great Renunciation, by G. Buchanan Ryley, is an excellent monograph on one of the most attractive of the New Testament characters, whose story, moreover, has been too rarely told. The surrender made b

Barnabas of his property has its special lesson for our own age, and Mr. Ryley has, in fact, discussed with fine tact and insight some of the burning questions of the age.—*THE HEAVENLY SECRET OF DAILY LIFE*, by Rev. J. B. Figgis, M.A., should find its way into every home. It covers all the main aspects of ordinary life, and shows us, in a bright, attractive style, how to make the most of them both for ourselves and for God.

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#### THE CLASSICAL TRANSLATION LIBRARY.

UNDER the above title Messrs. Hodder & Stoughton have begun a series of translations from the ancient classics, which will be of special service to those preparing for examination. Translations are frequently abused. When regarded simply as "cribs" they are entirely mischievous. They have, however, a legitimate use, and these are really good. The Greek or Latin text is given on one side of the pages, and the English rendering on the other. Mr. R. W. Reynolds, B.A., of Balliol College, has translated *THE ODES OF HORACE*, Books I. and II.; *HOMER'S ILIAD*, Book XXII.; and *THE ALCESTIS OF EURIPIDES*. Mr. T. S. Peppin, of Keble College, has translated *THE ODYSSEY OF HOMER*, Book IX.; *LIVY*, Book XXVII.; and *VIRGIL'S AENEID*, Book I. The enterprise, if carried on as begun, will be undoubtedly popular.

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#### BOOKS RECEIVED.

WE are compelled to hold over our reviews of the following among other books: *EXPLANATORY ANALYSIS OF THE EPISTLE TO THE ROMANS*, by the late Canon Liddon (Longmans); the Rev. J. B. Heard's *Hulsean Lectures, ALEXANDRIAN AND CARTHAGINIAN THEOLOGY CONTRASTED* (T. & T. Clark); *PRINCIPLES OF BIBLICAL CRITICISM*, by Rev. J. J. Lias, M.A. (Eyre & Spottiswoode).—*OLD JOHN, AND OTHER POEMS*, by T. E. Brown (Macmillan & Co.). Mr. Brown is a brother of the late Hugh Stowell Brown, of Liverpool, and possesses similar powers of perception, shrewdness, and humour, with a fine command of musical expression.—Messrs. Macmillan's *GOLDEN TREASURY* re-issues for the month are, Mr. Wright's translation of the *PHÆDRUS, LYSIS, AND PROTAGORAS OF PLATO*, and that quaint and charming volume, *THE CAVALIER AND HIS LADY: Selections from the Works of the First Duke and Duchess of Newcastle*, edited by Edward Jenkins. The same publishers have sent out, in their Three and Sixpenny Series, *THE EPISTLES OF ST. JOHN: a Series of Lectures on Christian Ethics*, by F. D. Maurice.—A notable book reaches us from Messrs. Hodder & Stoughton, *NATURE, THE SUPERNATURAL AND THE RELIGION OF ISRAEL*, by Josiah Gilbert.—Mr. T. W. Bushill, a deacon of the Rev. W. J. Henderson's church at Coventry, has published, through Messrs. Methuen & Co., 18, Bury Street, W.C., *PROFIT SHARING AND THE LABOUR QUESTION*. Mr. Bushill's paper at the Baptist Union Session a couple of years ago excited deep interest, and will secure for this book a cordial welcome.



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*Yours faithfully  
Thomas. H. Martin.*

THE  
BAPTIST MAGAZINE

JUNE, 1893.

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THE REV. T. H. MARTIN.

THE Rev. Thomas Henry Martin is the highly appreciated pastor of Adelaide Place Church, Glasgow, recognised as the premier Baptist church in the West of Scotland. It has had for previous pastors revered and distinguished men like Drs. Paterson and Culross, and the Rev. Samuel Chapman, now of Melbourne, Australia. Such men gathered and trained an order of hearers requiring a ministry of no common ability. The man with the requisite mind was found in Mr. Martin in 1888, when the church called him to the pastorate from Hallfield Church, Bradford, Yorks. The wisdom of the choice has been amply demonstrated. Mr. Martin has exactly fitted his Scotch environment; has maintained as few could have done the high standard of pulpit excellence set by distinguished predecessors; and alike, by learned and simple in his large congregation, is prized as a preacher and esteemed as a man and friend. He is the eldest son of our now retired missionary—man of gentle soul and gracious speech and spirit, who for thirty years laboured with patient devotion in India—the Rev. Thomas Martin, late of Barisal. T. H. Martin was born in Calcutta in 1856, and for eight years kept in India. Missionary sympathies are in his blood, voices and visions of India and Ceylon in his mind. He was sent to England to be educated, and passed from Blackheath Mission School to one at Northampton, where from eleven to thirteen, an age so easily receptive of good impressions,

he came under the genial, wholesome, helpful influence of the Rev. J. T. Brown, through whom, we suspect, came that which kindled the desire and created the spiritual fitness for the work of the ministry. Subsequently, under the teaching of the Rev. T. C. Page, of Caversham, a man of a fine spirit, the good commenced at Northampton was deepened.

Four years were passed at Amersham Hall School, Reading, and under Mr. West's painstaking supervision were formed the studious habits that have clung to Mr. Martin till now. While here he passed the London University matriculation examination, and was prepared for the fuller advantages offered by Regent's Park College, London, which he entered in the autumn of 1874. The College then had for tutors Dr. Angus and the late Dr. Benjamin Davies, a contrast of genius most beneficial to be moulded by. Mr. Martin bears the impress of both. Clear and orderly thinking, the power to crystallise and set thoughts in signet-ring compass from the one; a classical taste, fine literary touch, and manhood's moral glow from the other.

With sufficient attention to prescribed college duties, Mr. Martin combined other studies. He was known to be a diligent reader of the best examples of modern literature, including the most thoughtful sermon literature of our time. He was always a silent worker, doing out of sight far more than he ever spoke of; but the solidity and sense of occasional speeches in "the House," and the growing excellence of college sermons, showed that he was making good and independent use of time.

His first pastoral charge was at Wallingford, in Berkshire, which he accepted in 1878, and held for five years. He became Secretary of the Berks Association, discharging its duties with characteristic thoroughness, taking much sympathetic interest in village churches. But diffusion of interest was not inconsistent with concentration. One unbending shaft of purpose ran through those early years, which was to maintain and increase pulpit excellence. Patient plodding endeavour running parallel with purpose made it achievement. There were people in that little Berkshire church who knew how to appreciate the thorough work of their young pastor; by their sympathetic response they added stimulus to his endeavour. Here and at Bradford, to which more stirring town he received a call in 1883, he

broadened and deepened the literary culture which is one of his most striking features. There are few better acquainted with the poets and teachers of our century than he. He lectures on Tennyson, Browning, Emerson, Nathaniel Hawthorne, and other themes with a fulness of knowledge and fineness of discrimination that make his lectures a delight to cultivated minds. As may be supposed, his sermons are enriched with choice and appropriate extracts from the literature he so well knows, introduced always for the illustration of some opinion, or the enforcement of some truth or duty, and never for pedantic display. It is common to hear the remark, "It is a great treat to hear Mr. Martin preach."

His mind is essentially philosophical, and that is the prevailing treatment of his themes. More topical than textual, he sees the principle in the text of discourse, and deals alone with that. He is practical rather than speculative or mystical, he gets at the roots of conduct and the springs of motive, lifts veils of modesty or self-deception, and shows moral features as they are. Christianity with him is life, and life like Christ's. His example is duty; the purpose of His sacrifice is righteousness; the mystic forces of His infinite nature are for human help; redemption is salvation from sin through Jesus Christ. Christianity not a thought, not a gush of emotion, not a creed but a life, the pattern set, the help given in Jesus Christ, that is the substance of his preaching. He is essentially a teacher; too profound for vulgar popularity, he attracts and helps those whom a coarse popular style would repel. The mind nourished on anecdotes will pass by on the other side on reaching Adelaide Place; but souls in earnest for the "upward path of duty" will turn in thither, and will find help and direction there. The slighter follies and foibles of men and their harmless self-deceptions are illumined under the light of dry humour which plays o'er it like summer lightning; but hypocrisies are shrivelled in the flame of intensest scorn. He makes no conventional use of traditional theological phrases to conciliate prejudice or to meet expectation; he speaks convictions and coins his own expressions, and does not give less truth because he gives more thought than some. Professor Caird recently marked the prevailing sense of Mr. Martin's worth by inviting him to occupy for a service the University pulpit,

an honour bestowed upon no other Glasgow Baptist since it was offered to Dr. Culross. Both in leading Presbyterian pulpits and in the churches he was formerly associated with he is a welcome supply.

As a man he is inflexibly just, with an intense hatred of cant and sham. He is incapable of doing a mean action. Undemonstrative in friendship, he with silent swiftness does the friendly deed.

His faults are—such as do not bulk large in friendship's eye, nor offer material for its pen.

Mr. Martin is an example of elevation achieved by industry ; of promotion by merit ; an encouragement to the genius of plod, a proof that worth cannot be hid.

He has found his sphere, and found it early. There are undeveloped possibilities in him yet ; they will be unfolded in the summer sunshine of an appreciative church ; and in their prosperity and his, continued and increased, very many on both sides the Border will rejoice.

HENRY WRIGHT.

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### CHRISTIAN HOPE—ITS PURIFYING POWER.

“EVERY man that hath this hope in him (or, as in Revised Version, set upon him) purifieth himself even as He is pure.”—1 JOHN iii. 3.

OUR text speaks of Christian hope in its nature, its foundation, and its result. It is in its nature of the purest and sublimest order, inasmuch as it leads us to anticipate the vision of God in His unveiled glory and conformity to His image. In its foundation it is as secure as any hope can be, resting as it does on God. It is grounded on our knowledge of His love as revealed in Christ, produced in us by the effectual working of His Spirit, and guaranteed by His immutable promise. It remains for us to consider the result of this hope. “Every man that hath it *purifieth himself*, even as He is pure.” A Christian man is one in whom the Divine power is working, his very hope being the result of this power. Hence, the purification of himself is not a self-originated and self-sustained process, but is rather of God. Apart from Him, it could neither begin



nor be continued. Yet, on the other hand, let His power be present, and the process must be begun. He who inspires such a hope will prepare us for its realisation, and make us in every way worthy of it.\*

The truth we have here to illustrate is that our life, in the present world, will be determined by our thoughts and anticipations of the future; and that, as Christian people are expecting a blessedness, the very essence of which consists in purity of character, they will necessarily endeavour to attain that purity. Let the nature of our hope be distinctly borne in mind, that it is, namely, to see God, and to be fully like Him. It is this which we most of all long for. Necessarily, then, we shall strive with the utmost urgency of desire to become as He is. We can have no other aim than the one described in our text. As the sons of God, we shall endeavour to develop the new life He has imparted to us. He Himself will be our ideal, and we shall be followers (imitators) of Him as dear children.

1. Our hope has a *natural tendency to ensure our purity*. In the very nature of things it will lead to it. So true is the principle of this assertion that we may tell, with almost infallible certainty, what a man's thoughts of the future are from his conduct in the present. If, for example, we see him reckless as to his actions, and indifferent as to their results, we know that he is not looking

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\* Bishop Westcott's notes on this text and its context are especially full and suggestive. The following are well worthy of transcription:—"The practical conclusion from the great Christian hope of the assimilation of the believer to his Lord is given as a co-ordinate thought ( $\kappa\alpha\iota$ ). The conclusion itself is involved in the hope. He who looks forward to becoming like God hereafter must strive after His likeness now: Matt. v. 8. By employing the universal form of the expression ( $\pi\acute{\alpha}\varsigma \delta \xi\chi\omega\nu$ ) instead of the simply descriptive ( $\delta \xi\chi\omega\nu$ ) St. John deals with the exceptional presumption of men who regarded themselves as above the common law. In each case where this characteristic form of language occurs there is apparently a reference to someone who had questioned the application of a general principle in particular cases (verses 4, 6, 9, 10, 15; chapter ii. 23, 27; chapter v. 1, 4, 18; 2 John 9).

"*Purifieth himself*."—Personal effort is necessarily called out by a definite object of personal devotion. The believer's act is the using what God gives. '*Purifieth*.'—The thought probably is derived from the ceremonial purification required before the appearance in the Divine presence."

beyond the passing day or hour. If he is "diligent in business," and labours with the full energy of his nature to succeed in its pursuits, so that all his efforts are subservient to that end, he is plainly hoping to reach a high worldly position, and perhaps ultimately to retire with a competence. He, again, who toils hard in the walks of learning, and consumes his life in the acquisition of science, as evidently looks forward to mental proficiency, and to the possession and exercise of power over other minds. So, on the contrary, the man who really hopes for one or the other of these things will shape his course according to the object of his hope.

It is not otherwise in the matter before us. If we expect to be with God and like Him, we shall avoid all that can unfit us for His presence and diminish our enjoyment of it. We cannot thwart the object which is dearest to our hearts. And in exact proportion to the earnestness of our expectation shall we feel ashamed of worldliness and of sin. That which is opposed to the spirit of heaven will be uncongenial to our aim, and we shall shun it. He who lives for heaven will not prostitute his powers to the service of sin, nor waste them on the things of earth. Besides which, the entertainment of such a hope implies our dissatisfaction with the present. We believe in the existence of something nobler and more blessed than we have yet attained, by the side of whose splendour the glories that now surround us pale utterly away. How, then, with eye intent upon it, can we fail to be elevated and ennobled?

2. Passing over the consideration that our hope, especially from the manner of its derivation, imposes on us the duty of holiness, we should not forget that *our admission into heaven is impossible without it*. Even here, iniquity separates from God. He will not regard the soul that cherishes evil. Only the sincerely penitent, and those who aim at righteousness, are the members of His kingdom on earth. They only "shall ascend into the hill of the Lord who have clean hands and a pure heart, who have not lifted up their soul to vanity, nor sworn deceitfully." And in heaven the law of entrance is certainly not less rigorous. "There shall enter therein nothing that defileth, or worketh abomination, or maketh a lie." The character of its inhabitants, as portrayed in

Scripture, is one of unblemished holiness. They are without spot, and perfect. Now, can we, who hope to enjoy the beatitudes of heaven, and to dwell with the holy ones in light, give ourselves to sin? Assuredly not; and to imagine that we can is to show, beyond all dispute, that the hope has no possession of our souls, and that we are strangers alike to its presence and its power.

3. *Without purity the blessedness of heaven cannot be appreciated.* The fulness of joy does not consist in the sight of any material splendour, nor in the gratification of any physical taste, but in the vision of God and in conformity to His will. And to find any delight in this we require a special qualification for it. The earth, which, to a man of culture and piety, is crowded with proofs of the Divine greatness and goodness, is, to one who has no sense of beauty, nothing more than a particular arrangement of wood, and water, and land—a combination of mere material elements, awakening no deep or noble emotions, and powerless to convey to him the slightest hint of profound and mystic truths. The music, which exerts over some a kind of enchanter's spell and thrills them with excess of rapture, falls meaningless and dead on the ears of those who lack the requisite capacity. It is universally true that

“ We receive but as we give,  
And in our life alone does nature live :  
Ours is her wedding garment, ours her shroud !  
And would we aught behold, of higher worth,  
Than that inanimate cold world allowed  
To the poor loveless ever-anxious crowd,  
Ah ! from the soul itself must issue forth  
A light, a glory, a fair luminous cloud  
Enveloping the earth—  
And from the soul itself must there be sent  
A sweet and potent voice, of its own birth,  
Of all sweet sounds the life and element ! ”

And, in like manner, heaven will be no abode of blessedness to *us*, unless our spiritual nature has been purified, and its powers trained to joyful obedience to God. All external advantages will be of no avail without an internal fitness of soul. They who have no sympathy with God, whose hearts are not in harmony with His will, and who do not fervently aspire to be “like Him” will

never feel at home in the heavenly Paradise. Their bodily presence there would fill them with gloom and sadness. They would stand alone in pitiable separation from the redeemed, and feel out of their proper sphere, and in a spiritual point of view—in reality, whatever it might be in appearance—they would be “banished from the presence of the Lord, and from the glory of His power.”

Now, if *we* are hoping to spend our eternity in heaven, can we, in view of this great law, neglect to “purify ourselves, even as He is pure”? If we expect to be “like Him” then, must we not strive to be “like Him” now? In the spiritual as truly as in the natural life, “the child is father of the man,” the future is but the development of the present, and our heaven must, therefore, be begun on earth.

This is assuredly the aim and tendency of every Christian life. And by the course we pursue, by our diligent employment of the various means of grace, and the Divine aid which shall be given to us, we shall not fail to achieve success. As the years advance, the light of the upper sanctuary will stream more brightly across our path; our character will display a richer, chaster beauty; the lineaments of sin will be gradually defaced and the principles and life of heaven fully acquired. It will be our glorious destiny to be presented unto our Father “perfect in Christ.”

This we say of such as are truly Christ's. There are those, however, who care nothing either for purity or heaven, whose immortality is virtually denied, and who mind only the things seen and temporal. It is, indeed, a strange fatality that induces men to submit to the despotism of their senses, to let their attention be absorbed in the trivial affairs and the momentary interests of earth. Oh, how our hearts must be perverted when we can repress the aspirations of the spiritual and the immortal within us, contracting the sphere of the soul's existence into limits that must derange and destroy it! Is not such conduct a declaration that our nature is too great and glorious? It is as if we said to God: “Take back the gifts which with lavish profusion Thou hast bestowed upon me. I do not care to bear the impress of Thy image. My spiritual powers are too noble for me. I shrink back from my high

destiny, unallured by the lofty calling and the infinite joys of heaven."

Such is the verdict passed upon themselves by all who live exclusively for the present, and terrible is the retribution they invoke. What conduct is theirs, for men who were created sons of God, and who have offered in Christ a still higher birthright than they have lost? Very noble are the words of the great Roman moralist, Epictetus: "If any one were duly affected with the opinion that we are all originally descended from God as our Father, he would not, I suppose, conceive anything mean or ignoble concerning himself. If Cæsar should adopt thee, thou wouldst be greatly elated; and if then thou knowest thou art a son of God, much more ought this to elevate thy mind."

We do not plead for the neglect of any lawful vocation, or any necessary duty. Attend, by all means, to the legitimate claims of the present, but do not ignore the future. Look well to the requirements of your physical and mental nature, but do not despise the spiritual. Let each and all of your interests occupy their own place, but let them not usurp the place one of another. The great end of life is the attainment of a character pure, Christ-like, and strong. And they who make this their aim, and labour for its accomplishment through Christ, may, with confidence, entertain the expectation, "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness." But the others, what of them? Ay, the others, what of them? The end of their life is also expressed in words of Holy Scripture, than which there is nothing in the compass of human thought more terrible—may their meaning never be shown in us: "As a dream when one awaketh, so, O Lord, when thou awakest, Thou shalt despise their image."

JAMES STUART.

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THE SERMON BIBLE: Colossians—James. (Hodder & Stoughton).—It is impossible to say more concerning this unique work than that it gives us the substance of all or nearly all the great published sermons on the texts with which it deals, and where it does not summarise it gives references which the student can follow up for himself. It is choicely printed and well bound.

## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### THE NEW TESTAMENT DOCTRINE — ALLEGED SCRIPTURAL SUPPORT OF INFANT BAPTISM.

I THINK I have now gone through the entire list of texts which have ever been brought forward as giving direct support from the New Testament to the doctrine and practice of infant baptism. But there still remain a few passages which are alleged as indirectly establishing the Pædobaptist position, viz., those in which some analogy seems to be implied between that rite of circumcision by which male children were introduced into the Old Covenant, and the rite by which men are now outwardly made partakers of the Covenant of Grace. The passage chiefly relied upon in this connection is Col. ii. 11, 12; but, before examining it, it will be advisable to scrutinise a certain principle which lies behind this reasoning, viz., the principle of absolute continuity between the Church of the Old Dispensation and that of the New. Wesleyans are particularly apt to urge this line of argument; and Dr. Pope has stated the principle very clearly as follows:—

“The Christian fellowship is the continuation of a community in which children had always been reckoned members. The Church of God in Christ has been one through all ages. The ancients believed in the seed that should come to whom the promise was made, and were circumcised, they and their children; we believe in the Christ who has come, and are baptized, we and our children. The Gentiles were grafted into the old, the good olive tree, which olive tree is really the true vine. The covenant with Abraham was for all the families of the earth in due time, and meanwhile the seal and sign of that covenant were impressed on children, not as subjects of the Hebrew commonwealth merely, but as members of the Hebrew Church. Not a word in the New Testament indicates any change. . . . Even the very silence of the New Testament forbids that we should take from children a birthright they had enjoyed from the beginning.” (“Compendium of Christian Theology,” vol. iii. 321.)

The simple answer to all this is, that the continuity which we

cheerfully acknowledge between the two churches of the Old Testament and the New is essentially and solely spiritual ; and, so far from the New Testament being " silent " about the relation of ordinances under the one to ordinances under the other, it expressly, emphatically, and repeatedly affirms that the fulfilment of every Abrahamitic and Mosaic type is, and must be, something spiritual, not some new carnal and outward rite. This is the burden of a large part of Paul's Epistle to the Galatians, and the very passage which we are about to examine in Colossians lies embedded in a luminous exposition of the same grand principle, viz., that all the forms and ordinances of the Old Covenant were but " a shadow of the things to come ; but the body, the substance, is Christ " (Col. ii. 17). No one who has ever read with intelligence the Epistle to the Hebrews can have failed to grasp this as its main teaching. The verse which I have just quoted from Colossians is echoed almost verbally in Hebrews x. 1, and the writer of Hebrews proceeds almost immediately to say that God " taketh away the first (*i.e.*, the ' carnal ordinances imposed until the time of reformation ' ) that He may establish the second (*i.e.*, the spiritual service which pertains to the conscience, whose laws are lodged within the heart, and are written upon the mind ) " (Hebrews ix. 1, 9, 10 ; x. 1, 9, 15, 16).

Paul has said of " the letter " of the Old Covenant that it " killeth," contrasting it with " the spirit " of Christ's new Kingdom, which alone " giveth life " (2 Cor. iii. 6), and in this saying he simply re-echoes a word of the Master Himself, who told the Jews at Capernaum, who had just given proof of their carnal views concerning His Kingdom : " It is the Spirit that quickeneth ; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life " (John vi. 63). It would utterly stultify this fundamental doctrine of the New Covenant if we were to admit that the outward forms of the Old are to be matched and continued by similarly outward forms under the New. The spirit and life of the old covenants with Abraham and with Israel survive, but the forms and the ordinances have been absolutely swept away. They had " waxed old " ; they had proved themselves to be " weak and poverty-stricken." How amazing is the blindness of professed interpreters of these truths who yet plead that the

outward rite of Christian baptism has taken the place of Abrahamic and Mosaic circumcision, and that because male infants were circumcised under the Old Covenant, and because in Christ there is neither male nor female, therefore all infant girls as well as boys should be baptized as the sign of their participation in the power of the New Covenant! The analogue of circumcision for us Christians cannot be another "carnal ordinance"; it must of necessity be some inward spiritual reality. Moses himself declared this Gospel truth when, in Deut. xxx. 6, he thus described what in Hebrews is called "the time of reformation":—"The Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul." Regeneration, not baptism, is the "substance" to which the "shadow" of circumcision bore witness; and unless a man is prepared to uphold the doctrine of baptismal regeneration in the highest sacramental sense, he is utterly precluded from justifying the practice of infant baptism from the precedent of Hebrew circumcision. For, as Paul tells the Romans (ii. 28, 29), even in the case of a Jew, "that is not circumcision which is outward in the flesh . . . but circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

Now, let us see whether the very passage to which appeal is made by Pædobaptists in Colossians ii. 11, 12, for proof that infant baptism does take the place for us of infant circumcision under the Old Covenant, does not of itself refute their false principle, and establish with sunlight clearness the opposite principle for which we contend. The words run thus: "And ye have been made complete in Him (Christ) . . . in whom also ye were circumcised with a circumcision made without hands, in the putting off of the body of the flesh in the circumcision of Christ, seeing that ye were buried together with Him in your baptism, in whom (or perhaps in which) ye were also raised together through the faith of the energy of God who raised Him from the dead." A Christian circumcision is "made without hands," therefore it cannot be water baptism. It implies faith, and a putting off of the old carnal nature; therefore it cannot be predicted of infants, whose unformed consciousness is unsusceptible of faith, who have not yet realised



what the old nature is, and who cannot, therefore, put that nature away. All the teaching of this passage is in favour of our doctrine, that a soul must be conscious of regeneration before it can ask the privilege of following Christ in His baptism. The members of His Church are not the natural children of Abraham, or of any other believing man; but they are men and women who have themselves believed, Abraham's spiritual seed, "who walk in the steps of that faith which he had, being yet uncircumcised" (Rom. iv. 11, 12).

To us it seems that the whole genius of Christianity contradicts the fond suggestion that infants are fit subjects of the rite of baptism. Baptism avowedly sets forth truths in which infants can have no conscious participation. It implies in its recipients faith, repentance, the answer of a good conscience, deliberate acceptance of Christ as a Saviour and an Exemplar of life. Surely the inference from these facts more than outweighs the amiable but legalist presumption that the Christian Church is, in outward things, a continuation of the Church of the Old Covenant. If that presumption were valid in support of infant baptism, it would be equally valid to support the Popish doctrine of the Mass, the establishment of religion by the civil powers in a State, and the infliction of temporal penalties for religious apostasy or heresy. It is worse than idle to import a kind of prejudice into the question as Dr. Pope seems to do in the extract I read from his "Compendium" just now. He talks about our "taking from children a birthright which they had enjoyed from the beginning"; but the birthright conveyed by circumcision is no great thing to lose. "The flesh," says Christ, "profiteth nothing." And if it were a great thing, it is not the Baptist theologian, but the inspired Apostle John who denies that this hereditary promise is continued to the children of Christ's disciples. The members of the New Covenant Church, so John declares in i. 12, 13, are "those who believe on Christ's name, who were begotten, not from blood kinships, nor yet from a fleshly desire, nor yet from human will, but from God." That is an argument, not from "the silence of the New Testament," but from one of its plainest and most deliberate utterances. How Dr. Pope can get over its refutation of his principle of "continuity" I cannot imagine or understand.

The writer just named refers to "the silence of Scripture" in regard to infant baptism, as though he felt in some degree the stress of the argument which can be founded upon it. We may fairly plead that the extension of baptism to the children of believers is a matter so momentous, and so far-reaching in its effects and consequences for Christianity, that there is an overwhelming probability that some positive evidence in its favour would have been provided in the New Testament if our Lord had intended it to be an institution of His Kingdom. It may, indeed, be pleaded on the other side that, if our Lord had intended to forbid it, He would have clearly prohibited it; for He must have foreseen the rise and the rapid development of the practice which, according to us, has worked such disastrous results within His Church. Well, to that we reply, first, that it is not usual in the New Testament to anticipate by direct prohibitions the possible, or even the probable, perversions of Christian doctrine which, as a matter of fact, prevail at this moment over much the largest part of Christendom. It has been deemed sufficient by our Lord and by the Holy Spirit to set in plain relief the positive principles by which these perversions are condemned; and we claim that all the vital principles of spiritual Christianity do thus condemn and forbid Pædobaptism. But we might go on to say that the very withholding of a direct prohibition in this matter was meant to be a test of the spiritual instinct and intelligence of Christians. Our Master would prove us whether we have discerned the real nature of His Kingdom, and it may be that according to our faithfulness in this "very little thing," as some deem it, will be the measure of our future trust when He comes to take account of His servants, and when, to the surprise of all who have made mere numbers and worldly influence their criterion of truth, "the last shall be first, and the first last" (Matt. xx. 16).

The whole matter to which this lecture has been devoted can be brought to a very telling point in this simple summary of what the New Testament contains, and what it does not contain, with reference to the rite of baptism. No one can deny that there is frequent mention in the New Testament of the baptism of believers, and that in a good proportion of these cases the baptism was by immersion. On the other hand, no one can cite from our sacred

text-book a single distinct example of the sprinkling of an infant. Again, the most casual reader of the New Testament cannot help remarking very clear and tolerably numerous commands to believers to be baptized; but the most keen-eyed scrutiny of the Book fails to discover a single command that unconscious infants should be brought to the font for baptism; and, thirdly, no candid reader can hesitate in acknowledging that every allusion of the New Testament to Christian baptism suits the immersion of believers, and, indeed, requires this interpretation to bring out all its force and beauty; but no single allusion to baptism can be pointed out which would be satisfied or naturally explained by the practice of infant sprinkling. Surely it needs no lawyer or professed interpreter of abstruse documents to draw the inference from such a threefold cord of antithetic premisses. The logic of a simple man is enough to decide the cause which Scripture, by its speech and by its silence, has argued exhaustively, and always on one and the same side. Let us leave the conclusion of the whole matter in the hands of the father of reformed theology, John Calvin, than whom none can speak more admirably on the principles of Biblical and Protestant Christianity. Would that he had had the consistency to conform his practice to the doctrine which he so convincingly lays down, and would that the logic which he has urged so relentlessly when expounding the Divine decrees had been but pushed to its legitimate issue in this far more vital region of the sacrament of baptism! I marvel that such a man could have galvanised afresh for their reformed churches of the West the half-dead superstition of Pædobaptism, which he was bound to destroy outright if his words, which I am about to read to you, have in them any right and truth. The words are found in that section of the "Institutio" in which Calvin discusses Christian baptism (Lib. iv., cap. xv., § 19). They are as follows:—

"So far as relates to the outward symbol, I wish that the genuine institution of Christ had been maintained as something by which the audacity of men could be restrained. . . . It is lawful for me and for all the godly to reject whatever men have presumed to add to the institution of Christ. . . . Let us learn that there is nothing holier or better or safer than to be contented with the authority of Christ alone. . . . In this

way . . . that one ceremony which proceeded from its Divine Author would shine forth most brightly, not being crushed beneath any foreign pollutions." That is just how a Baptist would sum up his review of the alleged but really non-existent support for the rite of infant baptism, for which the New Testament ever will be searched in vain.

*The late* REV. T. G. ROOKE, B.A.

## OUR SPRING ANNIVERSARIES.

(FROM A SPECIAL CORRESPONDENT.)

DEAR SIR,—On several previous occasions you have allowed me to send my account of our Spring meetings in the form of a letter to yourself, so that I might have greater freedom in the expression of my opinions, and that your editorial authority might not be compromised, or your judgment called in question because of some indiscretion or eccentricity on my part. This year we pursued the even tenour of our way without, so far as I could see, the slightest risk of disturbance. Calm, sunshiny weather prevailed both without and within. The storm-signal was not once hoisted. There was not even a squall. If appearances may be trusted, the members of the Baptist Union have laid to heart the lessons of the past, and are resolved, as far as possible, to be at peace among themselves. They are wearied of incessant and fruitless controversy between men who are equally loyal to their Lord, and are anxious to devote their time and strength to the deepening of their spiritual life, the improvement of their worship, and the fulfilment of their practical work. The conviction that, notwithstanding minor and unessential differences, they may be true to their "one Lord, one faith, and one baptism," has deepened, and is manifestly working for unity and peace. It cannot be supposed, in view of the almost numberless controversies of the day, philosophical and scientific, social and ecclesiastical, critical and theological, that in a composite body like the Baptist Union there is absolute unanimity of opinion. Diversities by no means trifling undoubtedly exist, but they are not inconsistent with frank and generous co-operation. There are questions on which the Union, as a Union, has not yet spoken, and on which it is probably incompetent to speak; questions

which have not even been discussed on its platform, and which, if introduced, would evoke many and contradictory voices. But is the Union the place for the handling of such questions? A public platform differs essentially from a professor's chair in a theological lecture-room, and is it not unreasonable to expect the one to fulfil the functions of the other? Censures have in some quarters been freely passed on the Council of the Union for its timidity in restricting its range of subjects; but the censure is unreasonable, and for the most part proceeds from men who are anxious to advance their own special views (which, of course, are of vital importance!), and in some cases to air their crotchets.

The President for the year, the Rev. T. M. Morris, of Ipswich, struck the right key when he announced as the title of his address, "Our Greatest Need," which he declared to be a Pentecostal effusion of the Holy Spirit, a revival of true spiritual religion in our churches. He was not blind to the existence of other needs, such as a more efficient and perfectly equipped ministry, more effective organisations, a wiser distribution of our forces, and a large and speedy multiplication of them. "But the one need which dominates every other is that the Holy Spirit should take more complete possession of us, fill us, occupy us, use us as He does not now, and as He never yet has done." Passing on to details, Mr. Morris remarked that the Holy Spirit is needed for the origination and sustentation of Christian life; the ascertainment and realisation of Christian truth; the maintenance and manifestation of Christian unity, and the rendering of effective Christian service. There were many good practical points in the address. Such a message can never be untimely, and in the present day it is specially opportune. If the address was neither so startling nor brilliant in itself, nor delivered with such passion as some to which we have listened, it was not less wise or weighty, and it did not fail to set many a Christian worker thinking more resolutely of the one thing which in all our Churches, and for all service, is pre-eminently needful.

At the Second Session of the Union two papers were read, on subjects which, like the poor, are "ever with us": "Prayer as a Part of Church Worship," by the Rev. John Bailey, B.A., of Sheffield, and "Praise," by Rev. Henry Bonner, of Birmingham. Both papers were excellent. Additional interest was given to

that on Praise by the fact that it was read, not by its writer, who was unfortunately absent on account of illness, but by Mrs. Bonner, who had brought it up to Dr. Booth, that he might read it. Dr. Booth wisely urged Mrs. Bonner to undertake the task herself, and her compliance afforded the members of the Union one of the greatest pleasures of the Session. A sweet, clear voice, distinct articulation, careful, but unaffected utterance, made the reading of the paper as welcome as a "lovely song," and presented an object-lesson as to delivery which it is to be hoped was duly noted. There were in both papers suggestions of great value, but there was no time to discuss them. Even the half hour which was to have been devoted to the discussion, but was not, would have been insufficient. An hour is the very least that ought to have been assigned to a subject of such vital importance.

At this meeting resolutions were passed on various public questions, such as Disestablishment, Temperance Reform, Local Government, Elementary Education, the Opium Traffic, &c. These resolutions expressed the satisfaction of the Union with the proposed submission to Parliament of measures for the Disestablishment and Disendowment of the Church of England in Wales, and of the Church of Scotland; its approval of the Local Veto Bill; its gratitude for the Bill to establish Parish and District Councils, "the provisions of which are well calculated to conserve the interests and promote the prosperity of the villages of England and Wales." There was a timely exposure of the attempts which are being made to use Board schools for sectarian purposes, as instanced by the Bishop of Salisbury's Bill, and the agitation in the London School Board to set aside the present arrangements with regard to religious instruction: "This Union enters its protest against any such reactionary policy, and strongly urges its constituency to maintain the utmost vigilance in order to defeat such a conspiracy against sound principles of education."

The concluding resolution of the Second Session ought, from its special character, to be given in full:—

**"That we send hearty greetings to the General Assembly of the Free Church of Scotland on their celebration of the Jubilee of that Church. That we desire to express our gratitude to God for the noble men and women who, fifty years ago, displayed such simplicity of allegiance to the Lord Jesus Christ, as Head of His Church, and at such sacrifice of worldly comforts**

obeyed the dictates of their conscience. We rejoice in the rich and manifold reward which their faithfulness has received, in the quickening influence of their example, in the higher tone of morals which their example has produced in the nation, in the success, growth, and usefulness of the Church, in her present vitality, in the service rendered by her noble missionaries in foreign lands, and in the ardour of evangelic life and testimony which marks her at home. We desire to express our deep conviction that every branch of the Church of Christ in this land has been blessed in the blessing that has rested so richly upon her. And to add our present prayers that from generation to generation she may be enriched with all gifts of the Holy Ghost, and with all access to human hearts, so that the Kingdom of God may be widely advanced by her life, her labours, and her fellowship."

Several capital speeches were made on these resolutions, and more would have been made had time allowed. The centrifugal forces were at work, other meetings cast their shadows before, and hence several speeches, which had, no doubt, been carefully prepared, and would have been eloquent and convincing had they been delivered, had to be "taken for granted!"

The special feature of the Third Session of the Union was the debate on the Labour question. The paper of the Rev. J. C. Carlile was sensible, comprehensive, and thoroughly practical. It was plainly the outcome of a thorough acquaintance with the subject, such an acquaintance as can only be acquired by personal contact with men and profound sympathy with their needs. The discussion was opened by Mr. Samuel Woods, M.P., a Baptist of thirty-one years' standing, who "had been in close familiarity with Labour questions all his life, having begun work in a coal mine when only seven years of age." He pleaded for a change in the land laws of the country; a rearrangement of the principle of taxation; and a readjustment of the relation of employer and employed. He believed in a minimum wage. The speakers who followed took different and even antagonistic views of the question; but, while such differences were frankly expressed, there was no loss of temper. The discussion was honourable to all who took part in it. Facts were stated which afford indisputable proof of the existence of grave wrongs, of evils which are a disgrace to a so-called Christian country. But it was again made evident how much easier it is to indicate the existence of evils than to ensure their removal. The assembly, as a whole, had no sympathy with the efforts of employers, whether in Hull or elsewhere, to suppress

trades unionism, though it would have been as little inclined to endorse all that has been done and demanded by its leaders. Mr. Carlile rightly insisted on the fact that no "ism" will help men, whether it be social or individual. He objected both to Dr. Glover's individualism and to Dr. Clifford's collectivism unless limited, and then he objected to neither. Those speakers were undoubtedly in the right who insisted on a more universal and thorough observance of the golden rule, both by masters and men, on the mischief wrought by drink and thriftlessness, and the uselessness of expecting a cure until these causes of misery are uprooted. The Spirit of Christ, as the character-forming and law-making-power, is the only efficient remedy.

I was disappointed that the most valuable report of the Council, *re* Village Churches, had to be simply received. It had been drawn up with great care, and displays a remarkable grasp of the facts of the situation. It is understood that it will come up again at the Autumnal Assembly. I should like (as being myself a country minister) to ask you to open your pages to a discussion of the subject even before the autumn. Living where I do, in constant contact with villagers, I know how pressing the question is.

The proceedings of the Union were fittingly brought to a close by a chaste and impressive address from the venerable J. T. Brown, of Northampton, on Communion with Christ.

The Home Mission Committee of the Baptist Union were fortunate in securing as preachers the Rev. G. S. Barrett, B.A., of Norwich, and the Rev. Samuel Vincent, of Plymouth. Mr. Barrett's sermon on the Vision of the Dry Bones was in his best style, lucid in argument, apt in illustration, forceful in appeal, and charged with a not easily defined power. Mr. Vincent's sermon I did not hear, but am assured that it was a noble and inspiring discourse.

The Home Mission Soirée, at the Memorial Hall, was one of the most successful I have ever attended. The audience was large and sympathetic. I was glad to see adopted the plan of furnishing the Chairman with a time-table, which he is expected rigidly and impartially to enforce. Dr. Booth's report, read by Mr. Avery, was, as indicating progress, encouraging, but it is impossible not to feel that the amount raised for Home Mission



purposes, not only by the Baptist Union, but by the associations and the individual churches, is grossly inadequate. The Chairman, Mr. R. V. Barrow, M.P., spoke well, and I was thankful that, *inter alia*, he insisted on the necessity of preaching missionary sermons at missionary services (whether home or foreign). I heard of one church in London, where on the previous day (Mission Sunday) not a word had been said about the mission-field by brethren who came up from the country expressly for the purpose. This is not right. Of the speeches I enjoyed most of all Mr. Burnett's simple recital of his work in the villages. Mr. Gange pleaded effectively for a more fervent preaching of the old Gospel, and for an upward rather than a forward movement. He had no faith in the "Musical," the "Social," and the "Sunday Afternoon" movements, but asked for more robust faith and more earnest spiritual life. The Rev. T. Phillips, B.A., of Kettering, whose subject was Original Discipleship, delighted the audience by his own originality and quaintness. He is delightfully fresh and untrammelled in style, a man of whom we shall doubtless hear more. My attendance at the Memorial Hall made it impossible for me to be at the Mission House, where, under the presidency of Mr. John Marnham, of Boxmoor, a meeting was held in connection with our Bible Translation Society, a society which deserves larger and more generous support than it has yet received.

The meetings of our Foreign Missionary Society had upon them the glow of the Centenary Year, and were inspired by a spirit of hopefulness which augurs well for the second century of our work. Of the £113,500 promised to the Centenary Fund, all but about £10,000 has been paid, although I was sorry to learn that the deficiency on the ordinary income was no less than £14,640 19s. 9d., which, with the debt of the previous year, makes a total of £30,514 10s. 10d. It is imperative that the annual receipts of the Society be increased by £15,000; and there is no reason why the increase should not be secured—there is wealth enough in our churches. Is there sufficient zeal and generosity? Let every man answer for himself and the result will not be doubtful. Certainly the missionary enterprise has never had so many signal tokens of the Divine blessing; the openings have never been so numerous, nor the prospects so full of promise.

I observed in the Members' Meeting a tone of deep and earnest gratitude and of determined consecration. All the public meetings were enthusiastic, and in several points reached as high a level as could well be attained. It was gratifying to see Sir Thomas Fowell Buxton in the chair, at Cannon Street, and to welcome Mr. Eugene Stock at the same meeting. The Rev. G. J. Dann, who has no lack of quiet humour, greatly interested the audience by his quaint account of his bazaar preaching, in spite of the pepper-box, and Mr. Whitehead gave a capital view of the work in Congoland. The Zenana Mission is steadily increasing in popularity, and its Breakfast Meeting this year was in several respects in advance of all others. Mr. G. W. Macalpine, of Accrington, its chairman, had evidently made himself master of his subject, and spoke in a concise and pointed style. Mr. Baynes gracefully introduced the ladies who are going out as missionaries—Miss Compston (returning to India), Miss Coombs, Miss Dyson, Miss Kirkland, and Miss Shalders, and the value of Zenana work was ably pointed out by Miss Compston and Rev. F. Harman.

The Annual Public Missionary Meeting, presided over by Mr. C. Townseud, M.P. (who has in the most practical way proved himself a true friend of missions), was large and interested. Mr. Harman (who took the place of Mr. Morgan) was in good form, and pleaded for China with convincing earnestness. Dr. Pentecost's speech, on the unscriptural system of higher education in India, was a slashing onslaught on a method of work in which we as Baptists are not engaged, and would on that account have been more in place on another platform. The Rev. Wright Hay did not disappoint the audience. In tenderness and pathos, in strength of thought and beauty of expression, in urgency of appeal and fervency of expectation, he is unsurpassed. Some passages in his speech were like heart-moving music. The Conference on Friday morning was rendered memorable by a concise and closely reasoned paper from the pen of the Rev. George Gould, M.A., which with a few vivid strokes pointed out the weak places in our methods of raising money, and showed how imperatively improvement is demanded and may be attained. The Young People's Meeting was asserted by some who attended it to be the best of the week.

I have already exceeded the space which you allotted me, and

must therefore close. The sermon by Dr. Culross in Bloomsbury Chapel, on the "Kingship of Jesus," was the utterance of a man of chaste and beautiful spirit, whose quiet words are the fruit of a seer-like vision and an heroic love. The only thing needed to make the Rev. J. M. Gibbon's sermon to young men in the City Temple a complete success was a large audience. But the attraction of the Total Abstinence Meeting at the Metropolitan Tabernacle, where Miss Frances E. Willard was expected to speak, and the Rev. John Thomas, of Liverpool, and Dr. Pierson did speak, proved too much for the less exciting service. But it is to be hoped that Mr. Gibbon will have other and more favourable opportunities of addressing Baptists. There were meetings of the Baptist Building Fund, of the Tract and Book Society, and various other institutions which deserve more than this inadequate reference, but, my space being exhausted, what more can be said? I cannot write *in vacuo*. Taken altogether, the Spring Anniversaries of 1893 seem to me among the most encouraging and helpful we have ever had. S. C.

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### THE TESTIMONIAL TO DR. ANGUS.

WHEN some months ago Dr. Angus placed in the hands of the Committee of Regent's Park College his resignation of the Presidency, it was at once felt that he could not be allowed to retire without some recognition, however inadequate it might be, of his invaluable services to the College and the denomination, and steps were promptly taken to secure a practical expression of this feeling. The result was seen on the Wednesday of the recent Anniversary meetings, first in the presentation of an illuminated address from the Doctor's former and present students, together with ten miniature sepia drawings of Stepney and Regent's Park Colleges, and of the Jerusalem Chamber, Westminster Abbey, in which Dr. Angus laboured so many years in the New Testament Revision Company. At a later meeting, in the evening, there was presented to Dr. and Mrs. Angus a more costly testimonial from a wider circle of friends. This consisted of an address, descriptive of Dr. Angus's many-sided work; an album, containing an illuminated copy of the address and the names of the contributors; a handsome sideboard, writing table and library chair, escri-

toire, &c., together with a cheque for £685. At this more public gathering Dr. E. B. Underhill presided, and the address, which was a masterly summary of Dr. Angus's long and diversified labours, was read by the Rev. S. G. Green, D.D., Secretary of the Religious Tract Society. It recalled our friend's brief but instructive ministry at New Park Street Chapel (1837-40); the Secretarial work in connection with the Baptist Missionary Society, which virtually began a new era in its history—

“ We remember, too, that it was during your Secretaryship, the great assemblies at Kettering and in London were held to celebrate the Jubilee of the Society, and it is with special thankfulness to God that we can congratulate you on having been permitted to take a part also in the Centenary meetings of the Mission.”

The Doctor's work at the College had extended to a period of forty-four years (1849-93). Largely through his energy and judgment the commodious and noble home in Regent's Park had been secured—

“ A long succession of Students, now engaged in the service of Christ in many home and foreign fields, attest the value of your influence and instructions, while not a few have passed away to the heavenly rest. Your efforts for the future efficiency of the College, on an even wider scale than the present, have been wisely conceived, and indefatigably carried out; and the result is seen in the large *Tutorial Endowment*, the various Scholarships, and the arrangements of different kinds, by which you have left it to your successors to promote the object which has ever been paramount in your regard—the training of a faithful and well-equipped body of ministers of Jesus Christ.”

Reference was next made to Dr. Angus's services on the *London School Board*, where he did much to determine that sound and wise policy which the High Church party are now seeking to upset; to his work as a member of the *New Testament Revision Company*; to his addresses from the Chair of the Baptist Union; and his memorable missionary sermon in 1871, which, at the time, was truly described as “ an epoch-making sermon; ” and, finally, the literary labours of Dr. Angus are enumerated: his treatises on “ The Voluntary System,” on “ Christ Our Life ”; his *Bible Handbook*, his works on the *English Language and Literature*, his editions of *Butler* and *Wayland*, &c.

It is affirmed with truthfulness :—

“ A spirit of *true catholicity* has characterised your intercourse with Christians generally. With firmness of conviction, and zeal in enforcing every part of what you have held as truth, there has been a cordial recognition of the likeness of Christ wherever and by whomsoever shown. It has been your aim to hold the truth in love ; and the example has influenced many minds, so that in the growth of that true Christian large-heartedness which of late has characterised our churches, you have borne no unimportant share.

“ In offering to you our inadequate testimony to the worth of your character and life, we ask your acceptance of a substantial and permanent token of our esteem, uniting with you in this tribute *the beloved wife* who has throughout your career proved so worthy an associate of all your varied labours for the Church, for the ministry, and for the world ; and whose connection with the College, and unwearied attention to its interests, have contributed so largely to its efficiency and success.”

The Doctor's reply to this address was perhaps the most remarkable feature of a remarkable meeting. The simplicity of it, the manifest unconsciousness of having done anything beyond what should have been done, the absence of everything like self-glorification, must have struck everyone who witnessed the scene. There was a ring of sincerity in the words of “ this Nestor of theological professors,” as Dr. Reynolds happily termed him, when he affirmed that his principle through life had been to forget self, to try and ascertain God's will, then trust to His strength to do it. He accepted as true all that had been said of Mrs. Angus. “ I never could have maintained my position in this place, or have accomplished my work, but for her. She has always devoted herself to the interests of the Institution, and the active Christian work of our children is largely due to her. It is a wonderful help for a Christian pastor to have like-minded children.” Many of Dr. Angus's friends heard for the first time that he had had offered to him the Principalship of the Chicago University—a much more lucrative post than Regent's Park ; but had declined it because he felt that his work was here. Dr. Angus's reply was followed by congratulatory speeches from the Rev. George Short, B.A., Vice-President of the Baptist Union ; the Rev. H. R. Reynolds, D.D., Principal of Cheshunt College ; Rev. W. Moulton, D.D., of the Leys College, Cambridge, and a member of the New Testament Revision Company ; the Rev. W.

Landels, D.D.; and the Rev. Joseph Parker, D.D. Among others present on the occasion were the venerable Principal Newth; Dr. John Kennedy, an old fellow-student of Dr. Angus's at Edinburgh; and Principal Cave, of Hackney College. As Baptists we cannot fail to thank God for the retiring President of Regent's Park. He is far and away the most learned man in our denomination, "a walking cyclopædia" he has been frequently and familiarly called; a man who has a passion and a genius for learning, of patient and untiring industry, simple and unassuming; no recluse, but a man versed in affairs, and of fine administrative powers, whose aim it has been to devote himself and all that he has to the service of our Redeemer.

" And thou art worthy ; full of power  
As gentle, liberal-minded, great,  
Consistent, wearing all that weight  
Of learning lightly like a flower."

We trust that in his retirement Dr. Angus has many years of hallowed and useful service before him. He has accumulated stores of valuable material which may yet be given to the press. No one is so conversant as he with our Baptist history and literature. He has an altogether unique collection of works by Baptist authors, and if he could give us such a work as he has at times foreshadowed, tracing the growth of our principles, and their place in our national development, he would confer on our churches yet another boon. His Baptist Union address remains to this day the clearest and ablest vindication of our denominational position, and its expansion into a book, in view of the confirmation which recent events have given to it, would be of the highest service. But of this we may be assured, Dr. Angus will not be idle. He will not retire into passivity or ease. Of his life and his labours alike we may confidently affirm, *Finis coronat opus*. As for the rest we can but follow the example of Dr. Reynolds, and echo the wish :

" And may there be no moaning at the bar,  
When you put out to sea."

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## BIBLICAL STAGES IN GOD'S MARCH THROUGH HISTORY.

### II.—THE DISPERSION OF THE PEOPLES.

WE have seen that man's moral fall was yet lit up with rays of hope. The race had still a future before it through the intervention of redeeming love. The history of man, when rightly interpreted, is also that of the march of the Divine purpose, and, from this standpoint, is of fascinating interest and transcendent importance.

The first significant result of the Fall is a division in the race. Humanity splits asunder into two parts, represented respectively by Cain and Abel, or by their respective lineages; for the lineage of Seth is reckoned for that of Abel. This division must not be regarded as an evil. It is quite true that unity, and not division, is the highest good for the race. But at the stage in question the division marked a real moral development; it was a step forward. We have seen that at first humanity was a completely conglomerate mass in which the free and independent "individual" had no existence. The first task to be accomplished in the true development of the race is to break up this conglomerate mass, and to find the true human unit—viz., the individual man. This task was accomplished only with great difficulty, and by a marvellous complication of processes carried out through a long succession of epochs. Part of these processes we shall deal with in this and our remaining papers. The moral and religious significance of this Cain-Abel or Cain-Seth division is this, that it is the initiation of the profound and age-long movement of which we have spoken. Though the divided currents were later re-united, and the race became again one aggregated whole, it did not really lapse into its first undifferentiated state. There were products of progress retained that created an essential "difference" in the heart of the "similarity." The *multitude* we find in the second stage is by no means identical with the *mass* we have found in the first stage. The wave of progress is always on and on; and, though history repeats itself, it always does so *with a difference*.

The Biblical narrative makes it clear that the Cain-Seth division was *morally* determined. It is necessary, however, to remind our readers once more that we are here dealing with the *primitive*

moral consciousness of the race, and not with that of the modern Christian life. Abel is not Paul, nor is Cain Judas. And it must be particularly remembered in all attempts to interpret the significance of the respective sacrifices of Cain and Abel, and the distinction between them, that, in these first beginnings of moral life, the *religious* consciousness could not have advanced beyond the first stage of its development. Even Enoch, the most perfect type of what was best in the Seth line, must be understood and conceived in accordance with the moral condition of the times.

Though we have said that the Cain-Seth division was determined by moral conditions, yet, from a modern moral standpoint, some would perhaps prefer to call them *semi-moral*. We find that the two sides are marked off in Genesis in this wise. The Cain line is violent, turbulent, strong in deeds of wild daring, and heaving with fierce natural passions. The Abel-Seth line is, *in comparison*, gentle, contemplative, and religious. The typical example of the Cain line is the strong, haughty, violent, wild Lamech, who says :—

“ I have slain a man for wounding me,  
And a young man for bruising me :  
If Cain shall be avenged seven-fold,  
Truly Lamech seventy and seven-fold.”

The typical example of the Abel-Seth line is Enoch, of whom no strong or daring deeds of hand are recorded. Buried in thought under the silent skies he communed with the Deity that spoke to his spirit in strange, inarticulate whispers. Often as he sat in hushed contemplation under the awful march of the silent stars, strange thoughts and longings came to his soul, and he

“ Came on that which *is*, and caught  
The deep pulsations of the world.”

Then there came one glorious night when to the eye of this thoughtful soul the heavens seemed aflame with the glory of the Eternal. Men never more saw this Enoch, the noblest of his generation, for, in the awe and rapture of this revealing night, his spirit passed away. “ He was not, for God took him.” \*

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\* It does not lie within our present province to discuss the question whether Enoch passed away *without dying*. I believe the narrative in Genesis leaves it an open question, though the author of the Epistle to the Hebrews decides in favour of a living translation.



Now, nothing can be clearer than that the Cain line is as necessary as the Seth line for the evolution of a complete and vigorous humanity. The strong, active spirit of the one is as necessary in the final result as the contemplative religious spirit of the other. The vigorous activities that created the "arts" can no more be dispensed with than the profounder capacity for "walking with God." The ideal lies in the perfect union and combination of these two sides; but the first pressing question is that of their preservation, and at first they can be preserved only by separation. It was only by a division, morally or semi-morally determined, that the gentler offspring of the human race could be preserved from the rough hand of destruction, and the history of man saved from being merely one of brute energy and violence. The comparative "inwardness" of the Seth line is very valuable, and must, therefore, be divinely guarded. But the fierce energies of the Cainites are also necessary, and, therefore, Cain is guarded from death by a Divine covenant.\*

We have dealt at some length with the Cain-Seth division, because the discussion of it is useful as an introduction to the larger dispersion with which we have more specifically to deal. But now, for reasons already mentioned in our first paper, we must pass over some important links in the chain of development—namely, the union of the Cain and Seth lines and the subsequent destruction of the united race. Each of these stages opens up interesting moral questions, and reveals actively operating moral principles; but for the present we must leave our readers to study them for themselves. We move forward to the further stage in the world's moral history, when the once more multiplying race became divided into tribes and nations—the epoch of "Babel," or the "confusion of tongues."

A thoughtful examination of the narrative in Genesis xi. 1-9 will reveal that we are once more, as we were in the Garden of Eden, dealing with the language of symbolism, which is a very

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\* It is both interesting and suggestive to note, as an evidence of the primitive nature of the moral consciousness of this time, that Cain's highest moral idea in regard to his brother's death seems to have been the "fear of vengeance." This marks a very low moral stage, is, in fact, one of the most primitive moral instincts. Yet it appears to have been the moral instrument with which the gentler qualities of the race were at first preserved from destruction.

convenient way of revealing the moral elements that are involved in a great natural process without scientifically determining the natural elements by which the process is constituted. The most conspicuous and remarkable example of this method is found in the Mosaic account of the creation, but it is repeated on a smaller scale in the narrative with which we are now dealing. Anyone can see, for example, the symbolism in the sentence: "And the Lord came down to see the city and the tower, which the children of men builded." And the words, "Go to, let us go down, and there confound their language," remind us strongly of the creative words, "Let us make man in our own image."

Analysing the narrative, therefore, according to the method which its terms force upon us, we obtain these general results: that the dispersion of the human race contained a moral purpose, and was for this end designed by God; that it stands forth as a most important stage in the march of God's moral purpose through history; but that the means used by God for effecting the confusion of language are left undetermined in the Biblical narrative, and form a proper subject for natural science. There is no more ground in Scripture for the old belief that God introduced a variety of languages by an immediate act of miraculous interference than for the belief that the earth was *instantaneously* filled with living creatures by one swift, miraculous decree. "God said, Let there be, and there was," is equally true, whether the process be instantaneous or be divinely guided through numberless ages. Here, as elsewhere, it is only an unwarranted interpretation of the Biblical account that can possibly come into collision with any reliable scientific results.

The all-important matter from the Biblical standpoint is, that the dispersion of the people was fraught with great moral consequences; was part of God's redeeming purpose. The moral development of the race was not sufficiently advanced to admit of continued aggregation without great peril to its moral life. The time is coming when the union of the race will be the effective safeguard of morality and religion; for the moral unit has been found, the spiritual foundations of life have been reached, and a strong moral centre is growing which will irresistibly leaven the whole lump. But it requires a considerable attainment of moral force to bear the strain of union and combination. At a back-

ward stage there must be either a dispersion or moral disaster, and it is with such a stage that we are now dealing.

The circumstances of the dispersion, however, show that the race has already undergone considerable moral development. It is distinguished from the Cain-Seth epoch by the fact that a division is no longer necessary on the simple basal moral qualities. Up to this point the lion and the lamb have learnt to lie down together without certain destruction to the latter. But what distinguishes the aggregation of the race before Babel from that immediately before the flood? That there is a moral difference between them is clear from the fact that the one was destroyed and the other dispersed. Surely no one can doubt that, if the antediluvian world could have been spared consistently with God's moral purpose, it would not have been destroyed.

What, then, accounts for the difference of treatment in the two cases? Why was the old world destroyed? I can think of only one satisfactory reply: the world before the flood had not sufficient moral force in it for its preservation for a sufficient length of time to enable God's forces of dispersion to save it from destruction. A certain point of aggregation must be reached before these forces could operate, and the antediluvian world could not bear the strain of waiting for it. So it was found necessary to destroy it, and to commence a new aggregation from the highest moral point of the old race—that is, from a few of its noblest representatives. The result was that, when next men multiplied upon the earth, God did not say, "Come, let us destroy them"; but, "Come let us disperse them." The world had now enough of moral stamina to enable it to wait until the forces of dispersion should accomplish their beneficent work.

This explanation assumes that the act of dispersion was not miraculous in the sense of being instantaneous and uncaused by known principles. We have no doubt that the forces that caused the division of tongues at the outset are precisely the forces that the philologist has seen producing the same results in later times. We can only call it a "tendency to variation." This tendency in language we find at all times and in all places. It is only reasonable to assume that this tendency existed from the beginning, and, as it is sufficient to explain the rise of dialectic variation, there is no necessity to assume any miracle.

God performs no miracle where none is necessary; He is the Master-economist.

The circumstances and condition of the world, as given in the Biblical narrative, were precisely those in which the philological principle of which I have spoken would become operative. Men had become an ever-growing multitude, and, however strongly they might wish to hold together, they must of necessity sunder into germinal communities. Lingual variation would almost immediately begin, and in the course of time the dialectic gap would grow so wide that it effectually divided the different sections from one another.

This scientific explanation of the dispersion of the peoples may take away some of the romance that has attached to the event for those that have regarded it as miraculous and instantaneous. But I think that for the really thoughtful and reverent mind the new point of view will seem Diviner, and reveal more clearly in the process of dispersion the footsteps of a God. We have learnt to stand in awe before the stupendous natural processes by which the worlds have been created, and creation is thus more marvelously Divine to us than it was to our fathers. To my mind it is nobler to think that God anticipated the necessity of dispersing the people by principles which He had sown in human life than that He was obliged to meet an awkward dilemma by performing one of the crudest of miracles.

God did indeed disperse the peoples. He dispersed them for a moral purpose. The dispersion was a very important step in the development of God's redeeming purpose. Yet this is perfectly consistent with the accomplishment of the dispersion by natural processes. The Biblical narrative cares nothing about means and methods; it competes with no scientific treatise. It simply notes moral results and moral purpose. Wherever these are found it directs our attention to the march of God which they reveal. The dispersion of the people stands out before the inspired eye as involving a great moral purpose and movement. It appeared in the sphere of moral forces, and determined an era of moral development. The inspired vision saw not so much the presence of natural forces as that of the Divine energy. So it recorded the process as another step in the onward march of God.

JOHN THOMAS.

**SUNDAY MORNINGS WITH THE CHILDREN.****VI.—SUMMER IN THE SOUL.**

**S**UMMER is a season in which we all delight—young people as well as old, and old people as well as young. It is the brightest, warmest, most genial season of the year—the time when we have most sunshine, when we never shiver with cold, and are not so constantly kept indoors. We have, during summer, greater freedom to move about. We can enjoy outdoor exercises and games, can take long walks in the fields and woods, and live in a “wider world.”

In summer, Nature is clothed in her most beautiful apparel. How full, how exuberant, how joyous is the life that we see around us! There is nothing like it at any other time. We are charmed with the rich and variegated foliage of the trees; with “the splendour of the grass and the glory of the flowers”; with the lavish beauty of the hedgerows; with the song of the lark and the nightingale. There comes into our mind a feeling of rest and content. Nature seems to exist for the sake of giving pleasure to man. It rewards his labours, it supplies his needs, it delights his sense of beauty, it lifts his thoughts to the bountiful Giver of all good. For “bright as is the sun and the sky and the clouds, green as are the leaves and the fields, sweet as is the singing of the birds, we know that they are not all.” They are but images of things divine and spiritual. There is a brighter world than that which we see, and a nobler glory than the earthly and the temporal which surround us.

Summer is very welcome. We greet its approach, we rejoice in its wealth of beauty, we look with regret on its departure. Ah! but do we know anything of summer in the soul? Many men know much of winter in the soul—a condition within, in which they have little light, little comfort, little strength. Theirs is no abounding life, no overflowing joy. There are thousands of men who are distinctly unhappy, craving for gratification which they cannot secure, and finding it worthless after they do secure it—“a last year’s nest, from which the bird has flown.” They are the dupes of deception. led on by hopes which are never fulfilled, or tormented by foreboding and fear. The outlook of their life is not a fair and beautiful landscape, with its green fields, its sparkling streams, its fruitful plains, and its sloping hills, but a dreary, monotonous desert, with its long stretches of sand, or its parched and withered ground, and its trees stripped to their trunks.

The secret of this is that they are without God. He is the light, the glory, and the joy of the soul. Men do not know this. They often treat the idea with contempt; but it is true all the same. We can no more have summer in the material world without the bright shining of the sun and the fruitful rains, than we can have rest, contentment, and abiding spiritual joy without God. “Thou, O Lord, hast made us for Thyself, and our hearts are restless until they

find repose in Thee," said Augustine, and all history and experience prove that he was right.

In the Gospel of Jesus Christ God lifts upon us the light of His countenance. Christ is the Sun of Righteousness, and, therefore, also the Sun of the soul. In Him we see the light of the knowledge of the glory of God; and all who believe in Him receive the Holy Spirit to sanctify and strengthen them. This Spirit is the Comforter who descends upon us like the gracious dew and the fertilising rain, to freshen and make glad the face of Nature.

Our happiness depends far more on our relation to God, and on our faithfulness and love to Him, than on our circumstances, our health or sickness, our wealth or poverty, our worldly success or failure. When a man's heart is right with God; when he has a sensitive conscience, pure affections, and a strong will, he will have a summer fruitfulness and calm. But if his heart be not right with God, all will be wrong. Even health, wealth, and prosperity will leave him restless, brooding and dissatisfied, and he will feel that all is vanity and vexation of spirit. There will be in him the winter of discontent.

This is the reason of numberless failures in life; of fruitless and misdirected effort; of labour in vain; of search after bread which satisfieth not.

It is the presence of God which makes summer all the year round. Many who are weak and poor, struggling and obscure, have found, through their faith in Jesus Christ, and their acceptance of His love,

"How soon a smile of God can change the world!  
How we are made for happiness: how work  
Grows play, adversity a winning fight!"

This is summer in the soul—yes; but it must be in your soul. The sunshine in Australia will bring no brightness and warmth to men in England; Christ must be in *you*. He must dwell in your heart by faith, or you will never know the joy of which we have spoken. Be thankful that in His graciousness and power He speaks to each one of you. He longs to send His Spirit into your soul, to make it like a fruitful field, or as a garden which the Lord hath blessed. "And He shall be as the light of the morning when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain."  
JAMES STUART.

## HYMN FOR PUBLIC WORSHIP.

A Lmighty God, our Father,  
To Zion we have come,  
And round Thy throne we gather,  
Beneath this hallowed dome.

In silent adoration  
We bend the knee in prayer;  
We crave Thy great salvation,  
And cast on Thee our care.

Then, lift our thoughts and voices  
 In joyful hymns of praise,  
 Till every heart rejoices,  
 As we our songs upraise.

Oh, day of joy and gladness !  
 Oh, precious pearl of days !  
 On which no thought of sadness  
 Should mar our songs of praise.

Bright day of rest—the token  
 Of perfect rest above ;  
 Of happiness unbroken  
 In Jesu's precious love.

To Christ, our Lord and Saviour,  
 It brings His children near ;  
 And, in our whole behaviour,  
 We would like Him appear.

Now, praise to God the Father,  
 The Spirit, and the Son :  
 As round His throne we gather,  
 We praise our God Triune.

We'll shout aloud His praises  
 Among the sons of men,  
 Till every heart upraises  
 Its thankful, glad Amen !

MARY L. GLOVER.

### A LAST PRAYER.

[Written four days before the author's death.]

FATHER, I scarcely dare to pray,  
 So clear I see, now it is done,  
 That I have wasted half my day,  
 And left my work but just begun.

So clear I see that things I thought  
 Were right or harmless were a sin ;  
 So clear I see that I have sought,  
 Unconscious, selfish aims to win ;

So clear I see that I have hurt  
 The souls I might have helped to save ;  
 That I have slothful been, inert,  
 Deaf to the calls Thy leaders gave.

In outskirts of Thy kingdom vast,  
 Father, the humblest spot give me ;  
 Set me the lowliest task Thou hast,  
 Let me, repentant, work for Thee !

HELEN HUNT JACKSON.

## NOTES AND COMMENTS.

**T**HE RELIGIOUS DIFFICULTY IN BOARD SCHOOLS.—The action of the extreme Sectarians, who in this case are Anglican High Churchmen, in forcing the question of "definite religious instruction" to the fore, has had the effect of undeceiving those Nonconformists who imagined that no further attempt would be made to teach the distinctive doctrines of a sect at the expense of the ratepayers. Recent proceedings on the London School Board show that the Anglican claims are as arrogant, and the Anglican dogmatists as offensive, as ever. Mr. Athelstan Riley and his party have plainly shown their hand. What they want is not the inculcation of the doctrines which constitute our common Christianity, but the most pronounced Anglicanism, which many of us hold to be an inevitable preparation for Romanism. The attempt to disturb the compromise of 1871 is, in our view, rash, ill-advised, and suicidal, and will ultimately lead to what these sectarians avowedly dread—the absolute exclusion of all religious instruction from the Board schools. Protests have been made against the attempt to unsettle the compromise by various influential bodies; by Trinitarian ministers and heads of colleges, and by clergymen of the English Church. Mr. Riley, who has, at any rate, the spirit of an Inquisitor, has shown himself incapable of entering into any man's position except his own, and is apparently unable to understand how we can believe in doctrines without enforcing them on others, however strongly they may object. He has not the remotest idea of what is meant by toleration or religious equality. It is as wicked as it is absurd to brand Evangelical Christians as deniers of their Lord because they do not adopt the Anglican methods. Dr. Clifford avowed his conviction that this retrograde movement was a High Church movement, got up in the interests of sacerdotalism; and the impertinent catechising to which he and other members of the deputations were subjected affords ample proof of this. A still further proof is afforded by an article now lying before us in the *Church Times*, of May 5th, headed "School Board Arians." Because Dr. Clifford avowed that, notwithstanding the use of the word "Christian," what was meant was High Churchism, our contemporary turns on him in the most deceptive and shameful manner: "We ask for no more than Christian doctrine, and here we have Dr. Clifford's word for it that Christian doctrine is High Church doctrine, which is what we have always maintained." This is precisely what they have not Dr. Clifford's word for. This writer is too astute not to know that everything turns on



the interpretation of the word "Christian." We should be very sorry to accept his interpretation of it, for according to his own confession he imports into it (by the use of the words "High Church") ideas which, to our minds are unscriptural, unspiritual, and unchristian. His sacramentarian theology is flatly contradicted by the whole tenour of Christ's own teaching, and had no place in the Church until the Church had drifted from its first faith. One of the latest deputations to the London School Board was sent by the Protestant Dissenting Deputies, a body consisting entirely of lay representatives of the three denominations, the Independent, the Presbyterian, and the Baptist. They assured the School Board that they and those for whom they spoke "hold strongly the view that even the opinions of the majority in matters of religion should not be forced upon the minority, either by the Legislature or by any public body, and that it is contrary to right principles that the money of the whole body of ratepayers (differing in religious belief as they necessarily do) should be used to advance the particular religious belief or persuasion of any denomination, and they strongly object to teachers being required to teach to the children tenets which they do not believe." They wisely point out that the religious teaching which has been given in the Board schools of London could never have been established without the co-operation of the various sections of the Christian Church, and that its maintenance is dependent on a continuance of that co-operation. "They regret to find that an endeavour is being made in the present Board to depart from the basis agreed upon, which they feel sure must lead to an increase in the number of children withdrawn from religious instruction under the conscience clause, and tend to the entire secularisation of the Board schools." If the High Church party persist in the course on which they have entered, the result will be widely different from that which they anticipated.

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THE FIGHT FOR ESTABLISHMENT. — There may be differences of opinion as to the wisdom of the Welsh and the Scotch Suspensory Bills, but there can be no doubt as to the policy they foreshadow. From the peculiar circumstances created by the Bill for the Better Government of Ireland, the angry controversy and the persistent opposition it has aroused, and the impossibility of carrying many other great measures this session, it was expedient for Mr. Gladstone to show his Nonconformist supporters that he was not ignoring, though he could not at once fulfil, their claims. The Suspensory Bills are designed to pave the way for Disestablishment and Disendowment. So the clergy know; and from one end of the land to the other they are, with honourable exceptions, in arms against the measure. They have, of course, the right to resist it, and the policy it represents, by all fair and honourable means. Let them employ to the utmost the weapons of keen argument and sound reason. But why should they indulge in unmeasured abuse of the Premier, and denounce him as a traitor to principle, a treasonable conspirator, and an agent of the devil? And why should Nonconformists be branded as abettors of confiscation and robbery, as bent

on plunder, and as foes of Christ? Those who make such assertions know, or ought to know, that they are grossly untrue, and in the end they can only hurt the cause they are intended to aid. Nothing could be more pitiable than the spectacular display in St. Paul's Cathedral, when some forty bishops, an enormous number of clergymen, and nine hundred selected churchwardens met to protest against the hated Bill. The most sacred act of our religion—the Supper of the Lord—was converted into an engine of Church Defence, and used for political ends. The meeting at the Albert Hall was, in point of numbers and brilliance, a great success, but there was nothing in any of the speeches which an intelligent school-boy could not readily answer.

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CANON SCOTT HOLLAND ON THE SITUATION.—Among the clergymen who look with disfavour on the manner of fighting the Suspensory Bill are two of the most distinguished—the Rev. Charles Gore and Canon Scott Holland. They both, indeed, regard it as a bad Bill—a cruel, crippling, sordid measure; but they have no sympathy with the manner in which it is being met. At a Diocesan Conference in Oxford, Mr. Gore expressed his profound regret at the cruel words used of Mr. Gladstone, whose sincerity and integrity he could not question. In an interview with the representative of the *Daily Chronicle*, Canon Scott Holland said that he would not oppose a Disestablishment Act. “I cannot see how, under popular government, you can maintain a State establishment of religion in the face of the wishes of the people. Nor can I accept the theory that the Welsh Church is only ‘four outlying dioceses of the province of Canterbury.’ Legally, that is all right, but geographically and ethnologically it is not so. The four Welsh dioceses, of course, have for spiritual purposes been incorporated with the Province of Canterbury for 800 years. But Disestablishment would not affect the spiritual organisation of the Church.” The tithe Canon Scott Holland declared to be a gift, and a voluntary gift though it had come to be enforced as a tax. Admitting that its origin was obscure and bewildering, he added: “Prebendary Eyton—who is a strong supporter of the Bill—has discussed the question of tithe with Sir Walter Phillimore, also a strong supporter of Mr. Gladstone. Sir Walter's account of it is, I believe, historically correct. The tithe was originally given by a pious son of the Church, with directions that it should be continued by his successor. The next successor would continue it as a duty, the next as an inconvenient obligation, and after that the State would step in and enforce it. Perhaps that is the best—it is certainly an authoritative—view of the origin of tithes.”

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THE MAY MEETINGS.—It is to us a matter of regret that the limited space at our command renders it impossible for us to touch upon the proceedings of the Congregational Union and the English Presbyterian Synod. Mr. Albert Spicer's address from the chair of the former body, on “The Congregational Churches and their Opportunity,” was in the line of its best traditions. It was an out-

spoken plea for a more thorough and fearless application of acknowledged principles to new conditions and needs. It was conservative as to essentials, but at the same time eager for advance; impatient of mere conventional usages and traditional restrictions, and wisely progressive. The session of the Union from first to last was, like our own, free from excitement and controversy, but amply proves that our brethren are alive to the needs of their position and mean business. The meetings of the Liberation Society were large and enthusiastic. Among other anniversaries we noted with special gratification were those of the Sunday School Union, the British and Foreign Bible Society, and the Religious Tract Society.

THE FREE CHURCH OF SCOTLAND.—May is the month during which the great ecclesiastical assemblies meet in Edinburgh. "Thither the tribes go up," and this year they have gone in larger than their ordinary numbers. The General Assembly of the Established Church is agitated by the Suspensory Bill and the prospect of Disestablishment. Public interest has been mainly centred on the Free Church Assembly and its Jubilee celebrations. The address of the Moderator, Dr. Walter C. Smith, was a fit inaugural to a new epoch. Dr. W. G. Blaikie, whose year of office has terminated, is the last of the Disruption moderators, and, as he pathetically remarked, the Disruption generation is passing away. "In the roll of the members of this Assembly there were only two names that were to be found in the original roll of the Assembly of 1843." "The Disruption period had passed away; they were on the verge of a new time. He who presided over the Assembly at such a time should be one who had sympathy with the past, knowledge of the present, and some insight into the future. Such a man was Dr. Walter Smith." The Moderator's address fully justifies this eulogium. While not forgetful of the glories of the past, he is alive to the duties of the present. He is no worshipper of tradition, fettered as too many are by "use and wont." He acknowledges frankly that the Disruption leaders believed in the principle of a State establishment, and left the State Church simply because they could not find a *modus vivendi*. But God bade them "go forward," and they have learned other lessons than they dreamed of. "Practically, they all discovered that it was best for the spiritual health of the Church to rely simply on the forces of spiritual life within itself to provide what is necessary for doing its proper spiritual work." (It is, by the way, a significant fact that, during the year 1892, the total amount raised by the Free Church for all purposes was £624,107. Of this £127,622 was for the Sustentation Fund. There were in the Church 1,270 ministers and 336,223 members.) Hence there can be no return to the Established Church. Even the abolition of patronage in that Church, though it is an indisputable testimony to the justice of the Disruption, cannot entice them back. Moreover "it has only been granted as a boon which meanwhile it was safe for the State to bestow, and which also it might be right at another time to recall." Not so could they regard "an inalienable right." The other problems which the Free Church has to face are such as confront all churches, and they will be met

honestly and fearlessly in the strength of God. Congratulations are being presented to the Free Church from most Evangelical denominations, sister Presbyterian churches in all parts of the world, Wesleyans, Congregationalists, and Baptists. Our own denomination was represented by the Rev. T. M. Morris, President of our Union, Dr. Landels, and Dr. Booth. It is pleasing to note that from the Assembly of the Established Church a cordial greeting was sent. While firmly adhering to the principles of their fathers, the members of the Established Assembly recorded "their admiration of the heroism displayed, and the sacrifices made for conscience sake, by those who withdrew from them;" and while thanking God for the blessing vouchsafed to the Church of Scotland during these fifty years, they rejoiced "that His blessing has been abundantly bestowed upon the Free Church of Scotland in its efforts to extend the Church of Christ in the world, and they earnestly pray that the Great Head of the Church will continue to enrich both churches, and all other branches of His Church in this land with increased spiritual fruitfulness, to the speedier advancement of the Kingdom of grace, and the hastening of the Kingdom of glory." This resolution was probably passed with mixed feelings, for "the Auld Kirk" has its zealots. But the absence of sacerdotalism and of prelatie assumptions counts for much. How long will it be before either House of Convocation sends such a message to the Wesleyan Conference, the Congregational and Baptist Unions, or the English Presbyterian Synod?

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## REVIEWS.

EXPLANATORY ANALYSIS OF ST. PAUL'S EPISTLE TO THE ROMANS. By H. P. Liddon, D.D., D.C.L., &c. Longmans, Green & Co.

THE late Canon Liddon is chiefly known as a great preacher and a brilliant Bampton lecturer. He was also for many years Ireland Professor of Exegesis in the University of Oxford, and in that capacity delivered lectures of which the substance is found in this posthumous volume, designed, however, by himself for publication. The analysis, though largely following the suggestions of Meyer, has a value of its own, and points out with remarkable clearness the sequence of the Apostle's thought in this most difficult epistle, and surpasses most works with which we are acquainted in its minute analysis and supply of skeletons which a little earnest thought will easily clothe with flesh and blood. But, in addition to this, it is interesting as showing with what pains the popular rhetorician laid the foundations of his sermons in solid, painstaking exegesis. Every word has been subjected to vigorous investigation, looked at in its various usages and connections, and thus made to yield up its witness to the truth. Grammatical criticism and philological analysis are not everything, and it is possible to lay undue stress on minute shades of meaning, to be too microscopic in our investigations; but it is a source of instruction that can never be neglected with impunity, and were it more conscientiously followed we should be saved from the vague

generalisations and incoherent speculations which too often pass for a more advanced and enlightened faith! On this ground we are thankful for this rigidly scientific and concise study of one of the most wonderful of the apostolic writings. Our readers will be interested to know that on Romans vi. 3, 4, Canon Liddon takes the view which they would expect him to take. "The baptism of adults by immersion is present to the Apostle's mind. The (i.) descent into the water, and (ii.) the rising from it were the two striking features of the rite, corresponding to (i.) the death and (ii.) the resurrection of Christ; and so to the Christian's (1) death unto sin, (2) new birth unto righteousness. Between the two comes the moment during which the βαπτίζόμενος is beneath the water; it corresponds to Christ's burial, and in the Christian's life to the permanent effect of his ἀποθάνειν τῇ ἁμαρτίᾳ—viz. his insensibility to sin."

ALEXANDRIAN AND CARTHAGINIAN THEOLOGY CONTRASTED. The Hulsean Lectures for 1892-93. By Rev. J. B. Heard, M.A. T. & T. Clark.

MR. HEARD is a sincere, able, and courageous thinker, but his book has too many conspicuous defects to be of permanent value. It displays throughout a bias, which is often unfair, against "Carthaginianism," adopts strained methods of exegesis, and fails to discern the real greatness of men whose genius and devotion are alike indisputable. That Mr. Heard could give us better work than this we have no doubt. He has either been careless as to details or unduly pressed for time. Even his grammar is occasionally at fault, and statements made in one place contradict those which we meet in another. At one time he speaks as if Paul's interpretation of Christianity was authoritative and final, at another he depreciates Paulinism, rejects some of its most characteristic doctrines, and exalts John. He now denounces and anon exalts man's afterthoughts on God's truth; discards metaphysics and then accepts their aid. His subjectivity is in this sense excessive. Orthodoxy is his doxy. Our estimate of Augustinianism, and of its influence on the world, is far higher than Mr. Heard's, and, though we cannot accept all its tenets, or unreservedly adopt its methods, we cannot belittle it. On the other hand, we are not insensible to the charm of Alexandrianism, in which there are elements of essential value. But if we could erase from the world all that we owe to Augustinianism on the one hand, and all that we owe to Alexandrianism on the other, could there be a moment's hesitation as to which should be sacrificed? We are, moreover, assured that Augustinianism has a broader and deeper foundation in Scripture, especially in the Pauline Epistles, than Mr. Heard imagines. What is most needed is the power to seize upon and combine the elements of truth in the two systems. At times Mr. Heard seems as if he had this power, and sets his readers on a fruitful track of investigation. There is, of course, much in his lectures which we are glad to receive, and though we have been constrained to point out their grave defects, we have no wish to overlook or under-estimate their merits—one of which is, that they frequently compel their readers to pause and think.

NATURE, THE SUPERNATURAL AND THE RELIGION OF ISRAEL. By Joseph Gilbert. Hodder & Stoughton.

ALTHOUGH not a professed theologian, but an artist and a writer on art, Mr. Gilbert had intimate associations which must have brought the problems of theology continually before him. Moreover, his spirituality and devoutness of mind fitted him for such inquiries as these. His argument is based on the fact that human beings are under a powerful educating process in the spectacle of external nature and in the circumstances of human life, generating ideas and developing affections, leading to the conception of personality behind the phenomena of nature and the drama of human life, and postulating the supernatural. "The purport of the following pages," he says, "will be found to be, first, to establish the reasonableness of a supernatural revelation; secondly, to tell the story with special relation to its supernatural relations, and with such detail as illustrates its historical veracity; thirdly, to demonstrate the fact that the record of it forms one story, from the call of Abraham to the appearance of Christ." This attempt to correlate the facts of nature, of human life, and the supernatural is ingenious, and the thought is finely and conclusively presented. Mr. Gilbert would probably have strengthened his position, or, at least, have ensured its wider and more unprejudiced consideration, if he had not spoken so depreciatingly of the work of the higher critics, many of whom do most distinctly and emphatically avow their belief in the supernatural. We have been charmed with the beauty of Mr. Gilbert's general train of thought, with the appositeness of his illustrations, and the general helpfulness of his work.

THE BOOK OF JOSHUA. By W. G. Blaikie, D.D., LL.D. London: Hodder & Stoughton.

DR. BLAIKIE is neither so afraid of the new criticism as to meet its conclusions with uncompromising rejection, nor so enamoured of it as to yield to it an unquestioning submission. His attitude is wise and manly, and he is able without great difficulty to show that many current theories as to the structure—the composite structure—and late date of "the Hexateuch" are purely speculative, and rest upon principles which would work strange havoc if applied to the writings of Milton, Cowper, Carlyle, Bentham, and Gladstone. The exposition proper consists of a series of lectures in which the successive incidents are vividly presented, their leading principles elucidated, and their lessons applied to the life of to-day. Dr. Blaikie writes in a clear, persuasive style, and, if he is not brilliantly picturesque, he is always interesting and instructive.

SERMONS delivered in Lyndhurst Road Church, Hampstead, by R. F. Horton, M.A. James Clarke & Co.

SHORTHAND reports of sermons are rarely satisfactory from a literary point of view, and require, before they reach anything like perfection of form, careful and rigid revision. Apart from the statement in the preface, it would have

easily been seen that Mr. Horton's sermons were not written with a view to publication, and, had he been anxious for his literary reputation, he would not have allowed the volume to appear. But he has had a higher end in view, and what the sermons lack in finish they gain in life, naturalness, and force. They are the direct, spontaneous expressions of a devout and cultured mind in contact with the sins and sorrows and aspirations of living men and women, and are rich in the essential elements of a ministry of power. They are an example of the manner in which the needs of our age can be most effectively met.

**QUESTIONS ON THE HOLY SCRIPTURES.** By Alexander A. Cuthbert. With Answers. Glasgow: James Maclehose & Sons.

MR. CUTHBERT modestly disclaims originality in his questions and answers, but the idea of his book as a whole is unique, and the manner in which he has worked it out proves it to be exceedingly fruitful, though it would have been well if Mr. Cuthbert could have subjected his book to a more rigid revision, and have passed a self-denying ordinance. He is not an authority on Biblical criticism. For Sunday-school and Bible-class work these questions will, however, be found helpful. They "involve search and induce a habit of attentive and thoughtful reading." They supply an effective test of knowledge, and nine readers out of ten will, after going through these pages, be surprised to find how much they do not know.

**LED FROM DARKNESS: the History of a Life Struggle.** By H. E. Stone. E. Marlborough & Co.

MR. STONE'S story has a very present-day aspect about it, and deals with phases of life with which we are all familiar. His last story, "Strangely Led," dealt largely with life in London. This takes us into the Midlands. The hero and heroine of the book are the Rev. G. Jamieson and Miss Agatha Newman—subsequently Mrs. Jamieson—rescued by her husband from the wiles of the Ritualists. Mr. Stone describes with accuracy the struggle which is so widely going on between Nonconformity and Anglican priestcraft, and exposes, with justifiable severity, the tactics of the Anglicans. Instances, largely drawn from life, are more telling than arguments. There is no attempt to conceal the weaknesses of our Free Churches, but Mr. Stone has done well to raise a protest against the miserable excuses which are too often used as justifying apostasy to the Establishment.

**OWEN REES: a Story of Welsh Life and Thought.** By Eleazar Roberts. London: Elliot Stock.

MANY hard things are said against the three-volume novel, which is said to be passing out of fashion. It has some advantages which, with a book like this in our hands, we should be sorry to lose. Large, bold type makes reading easy. The small type of these closely printed pages makes it a task. The story in itself is good, and gives a capital view of the social and religious life

of Wales, such as, at the present crisis, is timely. The portraiture of character is vivid. There is no attempt to conceal the defects of the Welsh people. We are made to see them as they are, and the picture is for the most part pleasant and instructive. We wish we could see in England more of the Bible reading and study, more of the love of preaching and worship, and more of the generous voluntarism here depicted.

SELECTIONS FROM THE POEMS OF WALTER C. SMITH. Glasgow: James Maclehose & Sons.

WE referred in our last issue to the fact that the poet-preacher of Edinburgh is this year Moderator of the Free Church of Scotland, and has thus received the highest honour which his brethren can confer upon him in connection with their Jubilee. With his poetry we have been long familiar, and have always admired its robust thought, its imaginative beauty, and its flexibility and grace of expression. It is a distinct addition to our poetical treasures. We know no one who, more than Dr. Smith, answers Emerson's test of a poet, in "the power to take the passing day, with its news, its cares, its fears, as he shares them, and hold it up to a divine reason, till he sees it to have a purpose and a beauty, and to be related to the eternal order of the world." This volume will largely increase the popularity of poems which, in their own line are unrivalled. Take such lyrics as "Love," "The False Sea," "A Wish and Hope"; such character sketches as "Miss Bella Japp" and "The Bishop"; such descriptive pieces as "The Cathedral Town," "Iona," and "A Highland Funeral." But where will our enumeration end?

THE SOCIAL PHILOSOPHY AND RELIGION OF COMTE. By Edward Caird, LL.D., D.C.L., &c. Second Edition. Glasgow: Maclehose & Sons.

THE eight years which have elapsed since Professor Caird collected his *Contemporary Review* articles on Comte into a volume has in no sense detracted from their value. They are still the best critique we possess of Comte's philosophy in its ethical and religious aspects. Comte's endeavour to dethrone theology and metaphysic is proved to be an egregious failure, and to have prepared the way for their restoration to the place of supreme honour from which he strove to expel them. Professor Caird is one of our ablest metaphysicians, keen, logical, and incisive, combining with sanity and sobriety of judgment the mastery of a lucid and flexible style, so that it is pleasant to read even his most abstract discussions.

PROFIT SHARING and the Labour Question. By T. W. Bushill, a Profit-Sharing Employer. Methuen & Co., 18, Bury Street.

MR. BUSHILL'S paper at the Spring Session of the Baptist Union in 1889 will doubtless be remembered by many of our readers. The facts which he there adduced, and the evidence he gave before the Labour Commission, are presented here in a compact form. Mr. Bushill's business has been conducted on the co-operative basis. Five per cent. is claimed as interest on the capital. A fixed sum is given to the employer, and the remainder is equally divided



between the employer and the employed. There are, of course, details on which we cannot here touch; but many of the most awkward complications in the relations of masters and servants would be avoided by the adoption of the method to which Mr. Bushill was led "under the influence of a virile Christian ministry and Mr. Ruskin's economic teaching."

OLD BIBLES : an Account of the Early Versions of the English Bible. By J. R. Dore. Second Edition. Eyre & Spottiswoode.

DETAILED study of the successive versions of the English Bible, from Tyndale's to the Revised, is more than can be looked for from non-professional students; but all intelligent Christians should have some acquaintance with them, and be familiar with their main characteristics. It is only recently that we have come across Mr. Dore's history, though the first edition of it seems to have been published some fourteen or fifteen years ago. It contains much curious and interesting information, based on independent research. It gives admirable descriptions of the principal versions, facsimiles of title-pages, &c., and should be greatly valued.

THE HEIGHTS OF THE GOSPEL. A Series of Sermons delivered at the Metropolitan Tabernacle, by Arthur T. Pierson, D.D. London: Passmore & Alabaster.

DR. PIERSON here gives us a fitting sequel to the discourses in which he sought to unveil *the Heart of the Gospel*, dwelling on the honours, dignities, and rewards which are the heritage of the child of God. Though there is nothing strikingly original in the volume, it is full of close, compact thinking, the result of a minute and loving acquaintance with the Bible, and an unflinching faith in its truths. A ministry pitched to the key and animated by the spirit of these sermons must, under God, exercise a great power.

MEMORIAL OF ARTHUR BRIGGS, J.P. (of Bradford and Rawdon).

Bradford: Thomas Brear & Co., Limited.

THE circumstances attending the death of Mr. Arthur Briggs as he was returning from India, where he had been acquainting himself with the methods of missionary labour, are still fresh in the memory of our readers. He was an active member of our Committee, and a true friend of the missionaries, as well as an earnest Christian worker in connection with the churches at home. These reminiscences by Mrs. and Miss Briggs, by Dr. Green, and the Rev. A. P. Fayers, bring before us a character wise, sympathetic, and generous, whose removal has necessarily proved a loss to many. We need the consecration to Christ of more such business men.

THE STICKIT MINISTER and Some Common Men. By S. R. Crockett. T. Fisher Unwin.

No critic would think of comparing "The Stickit Minister" with "A Window in Thrums" or "Auld Licht Idylls." Mr. Crockett has neither the genius nor the literary finish of Mr. Barrie, but he is a shrewd observer of men and

manners and can depict his characters with undoubted skill. Scotland yields a rich supply of characters of men and women who have grit in them, and whose pawky humour and sharp-tongued speech are a source of continual amusement. There is in these sketches a good deal of homely comedy and tragedy. The story which gives its name to the volume, telling of "Robert Fraser's renunciation," has a rare depth of pathos. So has the beautiful story of Hugh Hamilton, "Accepted of the Beasts." The tragedy of Duncan Duncan-son (deposed for drunkenness) has, alas! its counterparts. Ministerial and church life are faithfully but not unkindly depicted, and there is in the stories both instruction and amusement.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XX.: Mark—Luke. Hazell, Watson, & Viney.

DR. PARKER wisely passes lightly over sayings and incidents which he has dwelt upon in his volume on Matthew; but there are other omissions which we regret; he has not, *e.g.*, said a word as to the penitent thief and other incidents of the crucifixion peculiar to Luke, though some years ago he preached one of his most powerful sermons on the words, "Lord, remember me," &c. The main contents of the volume are more akin than in other cases to Dr. Parker's Handfuls of Purpose, which, however, are worth more than the finest achievements of ordinary men. Of how few volumes can it be said that their only defect is that they should be expanded into two or three? We are thankful for the glimpses Dr. Parker has afforded us into the one Perfect Life.

WORDS TO YOUNG CHRISTIANS. Addresses to Young Communicants. By George Elmalie Troup. Edinburgh: T. & T. Clark.

SUCH addresses as could not fail to render appropriate help to beginners in Christian life, on themes which no wise minister can overlook, but on which he often finds it difficult to say precisely the right word. Every address is a lucid exposition and forceful application of great Christian truths and principles, lighted up with choice illustrations, and so presented as to command, where the presence of God is realised, the assent of intellect and heart, conscience and will. Our pastors might wisely study this book as suggesting a fruitful form of work for themselves. Mr. Crockett is sure to achieve fame.

THE BIBLICAL ILLUSTRATOR. Hebrews.—Vol. I. By Rev. Joseph S. Exell, M.A. London: James Nisbet & Co.

MR. EXELL'S work is a collection of the best things in anecdote and simile, in homily and exposition, on almost every verse of the sacred text "gathered from a wide range of home and foreign literature." No author of note, to whatever school he belongs, seems to have been overlooked, and the result is a perfect storehouse of ethical and spiritual treasures. Such a work must be the product of immense and well-directed labour.

THE LESSON OF A DILEMMA, and other Sermons. By Thomas G. Selby.  
Hodder & Stoughton.

WE were greatly impressed some four or five years ago by the uncommon merits of Mr. Selby's volume, "The Imperfect Angel," and this second volume is equally remarkable; in fact, we have received few series of sermons of such high merit and uniform excellence. Mr. Selby is not a product of the schools, moulded after an approved fashion. There is a strong vein of originality (not eccentricity) in his nature, and while he is evidently an earnest student both of the Word and the works of God, he has a seer-like vision, a brilliant imagination, and a quickness to seize on felicitous illustrations. There is, therefore, great freshness in his statement of truth. He is never weak or commonplace, though at times his exegesis is a little strained. Not a few of his sermons a thoughtful reader will be eager to peruse again; such, *e.g.*, as the New Citizenship: its Power and Privilege; the Providence of the Trifle; the Divine Jealousy; Imperfect Contrition and God's Response to It; a Critic's Temptation; the August Co-partnership, &c. There is much in Mr. Selby's style of illustration which reminds us of Dr. Hugh Macmillan.

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THE OXFORD TEACHER'S BIBLE (London: Henry Frowde, Oxford University Press Warehouse), which has attained a circulation of nearly two million copies, has just been issued, with an enlarged and revised edition of the invaluable "Helps to the Study of the Bible," under the editorship of Canons Maclear and Girdlestone. Not the least striking feature of the edition is its illustrations; there are some sixty-four fine plates, containing facsimiles of ancient MSS. of the Rosetta and Moabite stones, of various clay cylinders, bas-reliefs, tablets, a brick of Nebuchadnezzar, Egyptian and Assyrian figures, Roman emperors, temples and coins. Everything has been done to bring the information of the "Helps" thoroughly up to date. In regard to the results of modern discoveries, to the Jewish sects and parties, the geography and topography of the Bible, its natural history, its antiquities and its customs, nothing better could be desired, while type, printing, and binding render the Oxford Bible a triumph of artistic workmanship. The edition on Indian paper is superb.

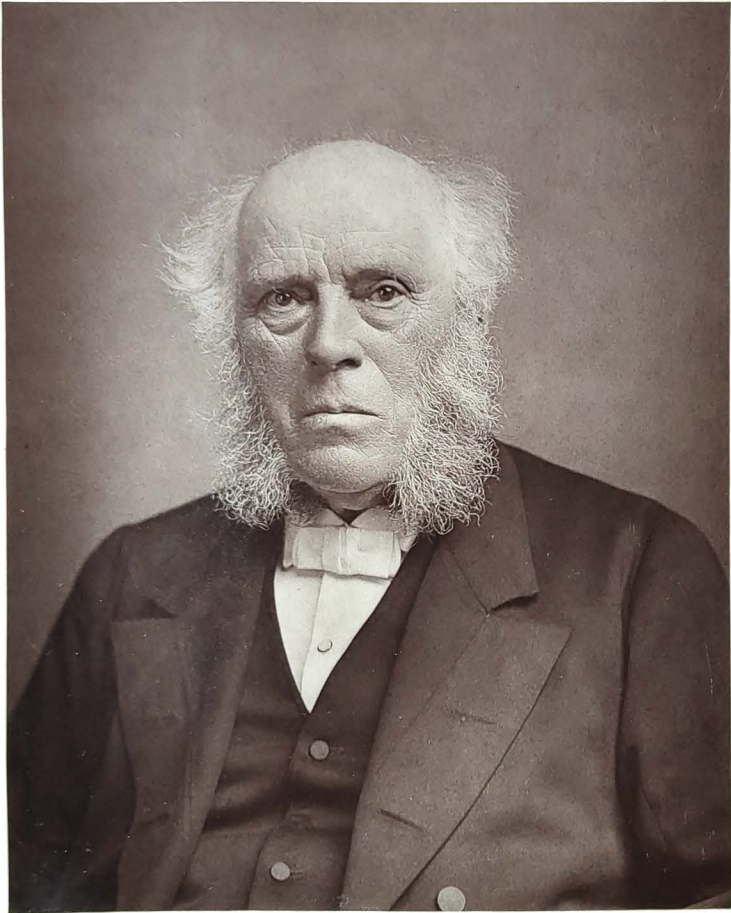
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MESSRS. C. J. CLAY & SONS, of the Cambridge University Press Warehouse, have sent out the CAMBRIDGE COMPANION TO THE BIBLE, which, while necessarily having much in common with the Oxford "Helps," has also many valuable features of its own. Generally speaking, the introductions to the several books and the discussions of questions relating to their structure and authorship is more advanced than in the Oxford edition. Professor Ryle treats at considerable length on the structure of the Bible, its limits and growth (under which the question of the Canon is included); Bishop Westcott writes on the Sacred Books of Pre-Christian Religions; Dr. Moulton on the History of the English Bible; Dr. Robertson Smith supplies an interesting

appendix on the Nations surrounding Israel ; and Professor Stanton a succinct history of the Progress of Revelation and the Messianic Hope. There has rarely been published a more useful handbook to the Bible than this. It claims, and will at once receive, a place among our best aids to the study of Scripture. It is, of course, bound up with the Bible in various forms.

AMONG the recent publications of Messrs. Macmillan & Co., we welcome a reprint of the POEMS BY TWO BROTHERS, a facsimile of the edition of 1828, with four additional poems, which for some forgotten reason were omitted. "Timbuctoo," the prize poem of 1829, is also included. It is well that the volume should have been issued under the sanction of the present Lord Tennyson, as it would have been sure, sooner or later, to have been reprinted. Admirers of the late Laureate's poetry will be glad to possess the volume for the light it throws on the development of his genius. The germs of much of his mature work can be found here. The poems of Charles and Frederick Tennyson (Frederick contributes four) are worthy of the association in which they appear ; but the main interest of the volume is that which we have stated.—Another not less welcome volume is the edition in one volume of THE POETICAL WORKS OF SAMUEL TAYLOR COLERIDGE, edited, with biographical introduction, by James Dykes Campbell. It goes without saying that it is the most complete edition of Coleridge we yet possess. Even in the introduction there is much new matter. Many poems have been rescued from obscurity. The earliest forms of "Remorse" (Osorio), "The Ancient Mariner," and the famous "Ode on Dejection" are given at length, while the notes, extending to nearly a hundred pages, touch effectively upon every point which requires elucidation. The conscientiousness and thoroughness of Mr. Campbell's research are above all praise.—LECTURES ON THE APOCALYPSE, by F. D. Maurice, M.A., reaches us in the Three-and-Sixpenny Edition. Mr. Maurice adopted neither the Historical, the Præterist, nor the Futurist interpretation of the Book of Revelation, but followed that which is sometimes called the Spiritual. He was more anxious to evolve the great principles of the book, and to point out their application to the conflicts of our own times than to claim in any specific event a fulfilment of prophecy. No one who reads his lectures will deny that the Apocalypse is a book for present-day reading.—In the Golden Treasury reissue we have Miss Charlotte M. Yonge's THE STORY OF THE CHRISTIANS AND THE MOORS OF SPAIN, a story as full of romance and heroism as any of the tales of chivalry, and picturesquely told. In proof whereof let any one read the chapters on the Invincible Al Mansour, the Siege of Malaga, and the Last Sigh of the Moor ; and A BOOK OF GOLDEN THOUGHTS, by Henry Attwell. The selection well deserves its title, containing extracts which have been marked by an observant eye and a judicious mind. Gold, silver, and precious stones abound in the volume.

We hope to give with our next issue another Illustrated Literary Supplement. Reviews of many important books which we have been compelled to hold over will then appear.



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Yours Very Truly

*W. H. W. W.*

THE  
BAPTIST MAGAZINE

JULY, 1893.

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THE REV. EVAN EDWARDS, OF TORQUAY.

TO condense into a short sketch such a life as the one lived by the Rev. Evan Edwards is a very difficult undertaking.

It would require all the pages of the BAPTIST MAGAZINE to dwell even for a little upon his doings, influence, and usefulness. To some occupying prominent positions it may appear that a life spent at Beckington, Chard, and Torquay may be compressed into a very few lines. There are others, however, wise enough to know that it is not the greatness or smallness of the sphere, but the mind, heart, spirit, and consecration of the man that make limited spheres great, and a quiet life widespread in its influence for good. This is verily true of the one whose photograph is found in the MAGAZINE for this month. No one can examine the face without seeing in it something more than the wrinkles of age. There are evidences of mental power, kindness, and decision, and those who know him best can see in it, what is often seen, how supreme love to Christ, and years spent in His service, can leave their impress on the countenance.

Mr. Edwards was born in the parish of Nantmel, Radnorshire, February 21st, 1815. When very young he became a disciple of the Lord Jesus, and in his fifteenth year was baptized in one of the beautiful streams of his own parish. He became a member of the church at Dolau, with which his father and mother were associated, and of which his father was deacon for more than forty years. When about seventeen years old the renowned

Christmas Evans laid his hand upon his head and said, "The Lord bless thee, my boy, and make thee a shining light in thy day." This prayer of the great preacher was prophetic. Down deep in his youthful heart was felt the desire to serve Christ, and at the request of the church, and encouraged by Christian friends, he commenced preaching, when comparatively a boy, in villages and towns. While so doing he was receiving instruction and encouragement from Rev. T. Phillips, of Hay, and Revs. G. Thomas and B. Price, of Newtown. After two years of village preaching he entered the Academy at Abergavenny, which had for its president a man of great culture and power, the Rev. Micah Thomas, who did much to elevate the ministry of the Principality; afterwards he went to the College at Pontypool, and had for his tutor the much-beloved and genial Dr. Thomas Thomas. At the close of his college studies, Mr. Edwards accepted an invitation from the church at Beckington, Somerset. Here for five years he served Christ in the ministry, and with such success that for some time after he left persons were baptized, bearing testimony to the benefits derived from his ministry. In 1843 an invitation was given him to become pastor of the church at Chard, Somerset. This church had been favoured with the ministry of able men, but his five years at Beckington had given evidence of Mr. Edwards' ability and fitness to face the responsibilities of the pastorate. In 1844 he married the eldest daughter of the Rev. Thomas Winter, of Bristol. In her, as he has many times said, he received a precious gift from the Lord. For forty-seven years she was ever at his side, a true helper in manifold ways, winning the hearts of many, and awakening widespread sorrow when it was known that Mrs. Edwards had passed away. For nearly twenty-five years Mr. Edwards remained at Chard, and drew around him many thoughtful, true, and loving friends. The villagers around Chard knew him well, and valued much the interest he took in them, and the willing service he rendered to them. During his pastorate at Chard he was for fifteen years the secretary of the Western Association, and there was not a church in the Association but owed him some debt of gratitude for his advice and practical help in time of need. After twenty years of faithful service the church and congregation presented him with the "Encyclopædia Britan-

nica" and a purse of one hundred guineas, "as an expression of esteem and affection." It was not without many a heart-wrench that four years after this Chard was left for Torquay. In 1868 the deacons and members of the church meeting in Upton Vale Chapel, Torquay, knowing his work in Somerset, his experience as a pastor, and his ability as a preacher, gave him a hearty welcome into their midst. Here, for seventeen years, he carried on with much vigour and usefulness his ministerial work. Persons from the four divisions of our land who have visited Torquay, hoping by its balmy air to renew their health, have found refreshment to their spirits under his ministry, and in his home hospitality and kindness. In this way he has been brought into connection with ministers, deacons, and others associated with our churches, who have carried away with them pleasant memories of the genial pastor and his loving wife. In everything that would uplift and bless the race Mr. Edwards has ever taken a warm interest. He has been conspicuously at the front of organisations and efforts to spread light and secure right and liberty—social, political, and ecclesiastical—when for so doing the penalty was many a frown, and occasionally a curse. Year by year, however, he has risen in the estimation of his fellow-men, so that to-day the writer knows not of how many societies and associations he is made an honorary member. The Baptist Missionary Society has from his earliest years enlisted his sympathy. None were surprised, therefore, that the Centenary movement took hold of him, and that, through his unflagging zeal and rousing addresses, he caused it to take a deep hold upon the hearts of many, very many, in the West of England. The Missionary Society did honour to itself when it made him an honorary member for services rendered. Twice he has been placed in the position of president of the Devon Association, and there are few in the county, would the rules allow, who would stand a better chance of being elected president for life. This we can assert, and all his brethren would endorse, that his presence on all occasions gives gladness, and his counsel is always valued. In the year 1885, having reached "three score years and ten," he resigned the pastorate at Torquay, having been pastor of only three churches during a period of forty-seven years. His resignation excited much interest, and preparations were made by his people



to celebrate the event. A memorable day it was. Ministers—Conformists and Nonconformists—members of all sections of the Church and of all classes, filled Upton Vale Chapel. The venerable John Aldis was the first speaker, and in his speech said, “My dear brother has accepted the Gospel as a Divine revelation; he has studied it faithfully and diligently; to him it has been at once a law and a life. In treating of it he has been less anxious to be original than to be right, less devoted to novelties than to truth, content that his own soul has been moved, pure and peaceful, to the great sacrifice. He has thereby been not only propelled to it, but constrained to testify to all loyal and truthful souls the old, old story of Jesus and His love. And now that life has been so far lived, and the work has been so far done, our brother is here to-day honoured and loved by us all.” From an address signed by fifteen clergymen and ministers of the town, and read by the Rev. G. B. Johnson, we extract the following: “Your ministry has been marked by high aspiration after the standard and spirit of the New Testament. No uncertain sound have you given concerning the great verities of sin and redemption. All through your ministry you have delighted to point men to the Lamb of God who taketh away the sin of the world. Nor have you with less earnestness and jealousy reminded them of the fruits of holiness and love inseparable from true faith. With tender sympathy and fidelity have you comforted the sorrowing, guided the perplexed, warned the tempted, and built up believers, thus impressing upon all the fulness and power of the truth as it is in Jesus.” Then two addresses were read, one from the Devon and the other from the Western Association, bearing testimony to his “generosity, wise counsel, cheerful courage, manly fidelity, business aptitude, brotherly heart, consistent life, and devotion to the Master’s work—these are the things which have endeared you to all our hearts, and proved of such value to our churches.” This was followed by presenting Mr. Edwards with a cheque for £600. This gift was enhanced in value from the consideration that many opposed to Mr. Edwards on political and ecclesiastical questions as willingly contributed as his warmest friends, from their deep conviction of his “high character, his exceptional ministerial gifts, and his uniform courtesy and Christian manliness.”

We ought to state, before closing this sketch, that for many years Mr. Edwards has been an earnest friend and willing helper in the education of the young. For a number of years he has been, and still is, a trustee of "Goff's Charity for the education of poor children in Herefordshire and contiguous counties." He was secretary for years of the British Schools, both at Chard and Torquay. During his ministry occasional sermons have been published by request, and at times acceptable articles have appeared in one or two of our monthly publications. One little book, entitled "The Bible in the Family, what is it, and what ought it to be?" has met with ready acceptance. Referring to it the BAPTIST MAGAZINE said: "It deserves a very wide circulation, and cannot be read without instruction."

Seven years have passed since his resignation at Torquay, but they have been seven years of equal consecration to the service of Christ as when the responsibilities of the pastor rested upon him. Few Sabbaths have passed on which he has not either in the east or west, north or south, preached the Gospel of the Lord Jesus. No one listening to him would suppose that he had entered his seventy-eighth year. He is still hale and hearty, firm in step, elastic in mind, and preaches with a vigour and power not surpassed in earlier days. Of God's goodness to him in these particulars he is not unmindful, and his only desire is, not to lay down his work on earth till summoned to higher service. In this desire all who know him sincerely and lovingly unite, and hope that the day is distant yet that will take from the churches such a helper and friend.

SAMUEL NEWNAM.

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NOTE TO BIOGRAPHICAL SKETCH OF THE REV. T. H. MARTIN IN OUR JUNE NUMBER.—We greatly regret the oversight by which the name of the Rev. D. P. Macpherson, B.D., was omitted from the list of Mr. Martin's predecessors at Adelaide Place Church, Glasgow. We need not say that the omission was entirely unintentional. Mr. Macpherson's ministry in Glasgow was successful in the best and highest sense of the word, additions having been made to the membership, and all the organisations of the church being invigorated.—[EDITOR.]

## COLLEGE LIFE IN ITS RELATION TO THE PUBLIC MINISTRY.\*

COLLEGE conferences should have a direct influence for good upon our churches, whose supreme work in the world is not to comfort themselves, but to save it. They will also re-act beneficially upon the College itself. If the finest life of our churches is thus awakened, there will be an increased interest taken by them in the men, in the work, and in the finance of our College.

The comparative apathy among many of the churches in our denomination toward the colleges is lamentable. Once a year a collection is made in some places of worship for their support, and this is oftentimes given as an act of charity rather than as a loving recognition of the close relationship existing between the two institutions, and of the inviolable claims which such educational and theological establishments have upon the churches.

The college is a distinct outgrowth of the church's work, and in return she is the direct determining factor of the intellectual and moral forces of the pulpit. A poor and starved college not only does not help our churches, but is a positive source of harm and weakness to them; the standard of excellence is lowered, and the churches have barely the power to cope with the advancing civilisation, and in some cases are totally unable to retain the younger generation of people who have received a more liberal education than their fathers.

It is the object of our college life that we should become intelligent ambassadors for Christ. We have more to do than to repeat a message. Has our religion nothing to say to the deepest needs and most urgent inquiries of the highest as well as of the lowest classes? The common people heard Jesus gladly, because He was able to answer wisely the ruler, lawyer, scribe, Pharisee, and Sadducee. Some one has prayed, "O Lord, send us no more giants, but elevate the race of men." There is, perhaps, point and meaning in this prayer as applied to our ministry. Our churches need stronger men; they are suffering from the inadequacy of the force in the pulpit. This is practically

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\* Substance of a paper read at a conference of students and old students at Rawdon College, June 21st, 1892, by Rev. James Walker, of Frome.

in our own hands to remedy. Our colleges not only undertake to supply a number of preachers and pastors, but so to fit and furnish them that they may become centres of light and leading, thoroughly able to grapple with the questions of the day according to the spirit of Jesus, and to show the reasonableness and beauty of a living faith in Him. If its achievement seems impossible, our College dare not attempt a lower ideal for the ministry. "It is the prize of our high calling."

With a view to its accomplishment, let a more careful selection of men be made, both by the churches themselves which send candidates for the ministry and by the colleges in their choice from those candidates.

In every way endeavour to augment the efficiency of the college by freeing the tutors from financial duties and cares, and let there be an abundant supply of modern books upon subjects pertaining to the public ministry; for culture, according to Matthew Arnold, is "to know the best that has been thought and said in the world." And if we get men better furnished educationally in our colleges, this will leave more time and give more ability to the discussion of those present-day questions which are of vital importance to our ministers and churches.

The churches cannot afford to be careless of these fountains whence they hope to derive strength and refreshment. Because the college happens to be a hundred miles distant the real service which it is rendering to the churches should not be forgotten. Our laudable activity in the Sunday-school and on behalf of the missionary society, our efforts to re-build and enlarge our churches, our work in various guilds and crusades, should never so pre-occupy our attention that we forget the college which gives the tone and character to the very men who are the mainspring of all this Christian endeavour.

Whatever Mahaffy and others may say on the "Decay of Modern Preaching," there is still a place, and a very important place, too, for the speaking man, as Carlyle calls the preacher; and if our pulpits are to retain their hold upon the people, they must be made more efficient and brought up to date; they must lead and not timidly follow the highest thoughts of men. Where can this power be obtained, humanly speaking, save in our colleges, in the student-habits acquired there, which we endeavour to carry

into our ministry, and in conferences such as these, where we dare tell our best and worst to each other in brotherly confidence?

If the Saviour taught as one who had authority, so also must we, His nineteenth century apostles, teach. I mean the authority which is always possessed by those teachers who speak from knowledge and with the accent of conviction. Men of this type may still be in the minority, but there is a growing demand for them. The age is becoming impatient of parrots and word mongers, and our *Alma Mater* can at least claim to have taken honourable place among those institutions which foster religious thoughtfulness among their *alumni*, and teach them to be candid, true, and bold in their utterances.

The word authority, as applied to our beliefs and teaching, may startle my wiser and less audacious brethren. Do you not think that the pendulum has swung to the other extreme when to hold nothing firmly and warmly is considered the acme of art? Is this state of things desirable? Did it ever produce a big man? Better have a little error with the truth, and utter it warmly, than to be always so careful to eliminate error (supposing you can do it) that your speech is apologetic throughout.

The late W. K. Clifford has tersely expressed this thought:—

“Are we then to become universal sceptics, doubting everything, afraid always to put a foot before the other until we have personally tested the firmness of the road? Are we to deprive ourselves of the help and guidance of that vast body of knowledge which is daily growing upon the world, because neither we nor any other one person can possibly test a one-hundredth part of it by immediate experiment or observation, and because it would not be completely proved if we did? Shall we steal and tell lies because we have no personal experience wide enough to justify the belief that it is wrong to do so? There is no practical danger that such consequences will ever follow from scrupulous care and self-control in matters of belief. Those men who have most nearly done their duty in this respect have found that certain great principles, and these most fitted for the guidance of life, have stood out more and more clearly in proportion to the care and honesty with which they were tested, and have acquired in this way a practical certainty.”—“Weight of Authority,” 347.

Surely our supreme aim in life is to learn the truth as enunciated by Jesus, together with such knowledge of men and things as may come within reach, then to give confident utterance to it by all the powers at our disposal; and our work, if generously

treated and rightly followed, should be no small factor in the higher civilisation of the country.

In the multiplicity of engagements and amid the conflict of interests this supreme aim of our work is too often forgotten—the ideal of our life is barely ahead of the actual, and is sometimes even lost in the din and strife. Yet we know with terrible certainty that if ever the ideal and actual settle down so as to become coincident—which means in truth that we have no ideal—life in its richest and deepest forms ceases for us, and thereby we inflict grievous harm upon our people. When growth is retarded or stops, life soon loses its beauty and charm; and supposing there is at present a wealth of colouring, it is the tint of autumn which, however rich in tone, is the sure harbinger of death.

Now one of not the least uses of these re-unions is that we again realise why we are ministers or students for the ministry. The ideal is brought to our remembrance, not necessarily by some set speech or paper, but by the contact of soul with soul. In this retreat upon the hills—"far from the madding crowd"—we say again to each other the word of an old disciple and preacher, "The grace of our Lord Jesus Christ be with you." Dr. Martineau in his own inimitable way says—

"If in the very frame of our nature there is provision for drawing us to God; if, in addition to the outer manifestations of Himself in every type of good up to His beloved son, He himself abides with us in eternal watch; there is relief and hope for those who try to keep alive in each other's hearts the Divine interpretation of human experience and duty."

We ought to try sometimes to strengthen one another's hope to become good ministers of Jesus Christ, and too few opportunities come to us for the purpose. Ruskin reminds us of Christ's word:—

"You cannot serve two masters; you must serve one or other. If your work is first and your fee is second, work is your master, and the Lord of work, who is God; but if your fee is first with you and work second, fee is your master, and the lord of fee, who is the devil; and not only the devil, but the lowest of devils—the 'least created fiend that fell,'—and it makes a difference now and ever, believe me, whether you serve Him who has on His nature and thigh written 'King of Kings,' and whose service is perfect freedom; or him on whose vesture and thigh the name is written 'Slave of slaves,' and whose service is perfect slavery."

Strong speech, but true, and it ought to be remembered and preached: our force as Christ's speaking men is in this absolute consecration of soul to God, which is seen best on its manward side in "the enthusiasm of humanity." We cannot afford to be without it—it is our life-blood; it is the *sine qua non* of our ministry; and the influence for good which some of our finer spirits exert upon us weaker brethren is truly felt and gladly recognised by us, and thus our being here in one place and of one accord for a couple of days ought to give us, and does give us, intellectual and moral stimulus to go to our various churches strengthened with might in the inner man; so that they, participating, among other good things, in our renewed life, shall have a more living sense of their obligations and duties to this school of the prophets.

If, then, there is any real sense in which we feel ourselves set apart for the public ministry by preaching the Gospel, always trying to adapt its principles to the ever-varying needs of men, such an occupation in the nature of the case prompts us to strive for the "best and master things"; but if it should happen that through some untoward circumstance we grow weary in well doing, lose heart and dare to be our worst, will not the thought of belonging to a true and proved brotherhood have a restorative force? If so, we are not only successors to the Great Physician in view of our churches, but we have learnt to extend similar beneficent help toward each other as ministers. Many a Rawdon student, either in the house or in the ministry, has, through the office of the good fellowship found at such annual gatherings, gained courage, and discovered even a path through the deep opened to him. It has been true of many a good man here what Carlyle said of Tennyson fifty years ago, "His way is through Chaos and the Bottomless: not handy for making out many miles upon." A little generosity and kindly treatment have given a brother hope in himself and in God.

Hence we hold that one of the qualities of heart and mind we should seek to develop among ourselves is that which is embraced in the word humanitarianism. It is for our own sakes and for other sakes too. It is this spirit of a sensitive manhood which is implied in the words, "Rejoice with those that rejoice, and weep with those that weep"; and however great our natural

ability or mental attainments, if we are found wanting in this essential, our service for man will be considerably lessened. Our position is tolerably clear and sharply marked from the man who holds himself in priestly isolation from his fellows. We seek to enrich our manhood by our college life, by our reading, by experience and by these reunions, not primarily for ourselves, although in point of time this enrichment must be ours first; but we seek this deepening and broadening of our thought and feeling that we may be in fullest sympathy with, and helpful to, the many-sided life of man with a view to his moral uplifting. "If I am not for myself," said the great Hillel, "who is for me? and if I am only for myself, where is the use of me? and if not now, when?" The minister who seeks to serve his age either as a preacher or pastor must have a heart made and kept tender and true by the indwelling of the Spirit of God, and a mind alert to the necessities of man; thus feeling the pulse of humanity he will be the more efficient agent in raising to a higher level of life those whom he seeks to serve; and by a higher life we do not mean that it is to be like a fine mosaic composed of many excellent things cleverly joined together; but we plead for a living man—a warm, sentient life; not a saint of the mediæval conception, with narrow receding forehead and a weak effeminate countenance, but a man full of soul; thought and feeling in true equipoise—in a word, like Jesus, of whom it is said that, through the magnetic force of His nature, there drew near to Him all the publicans and sinners for to hear Him. Never man spake as this man: from Him has gone forth a power which saves to the uttermost; and yet this Mighty One, whom we lovingly serve, and whose name is the symbol for all that is holy, strongest, and best, when reviewing His own life-work, says, "Greater works than these shall ye do."

The most valuable gift that can come to an age is a man of the type before named; he blesses a nation more than when its gold is increased or its territories are extended, and if this College is worthy of its name, such a man each one of us is striving to be through its good offices.

"Know thyself" was the oft-repeated instruction of the old Greek sage, interpreting it himself to mean, "Know what sort of man thou art, and what are thy capacities in reference to human use"; read in the light of our modern Christianity it is,



Know what thou art in relation to God and to thy fellow-man, that he through thee may gain fuller and richer life.

In many ways Socrates is a fine example to us. Grote says of him

“that he was the reverse of a sceptic ; no man ever looked upon life with a more positive and practical eye, no man ever pursued his mark with a clearer perception of the road which he was travelling ; no man ever combined in like manner the absorbing enthusiasm of a missionary with the acuteness, the originality, the inventive resource, and the generalising comprehension of a philosopher.”

If we were asked to summarise it all in a word, we should call it “Intellectual Openness,” daring to use the organ of thought to its utmost capacity and yet with profoundest reverence. We, too, must follow the old Greek, feeling that we dare not be less than our best selves, and, as fitting opportunity occurs, giving others the advantage of our light.

*(To be continued.)*

## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### THE SYSTEMATIC DOCTRINE.

WE have seen in the first of these lectures that all authoritative formularies of the leading sects of Christendom agree in their statement of the general and essential idea of baptism, viz., that it is the initiatory rite of Christ's new Kingdom, the act or ordinance by which Christ's disciples are symbolically united to Him, and recognised as members of His Church. This conception is naturally and properly deduced from the Biblical references to the rite, and the Biblical explanations of its purpose and meaning. But, from this common starting-point, there have been elaborations and developments of the doctrine of baptism in very different directions in the several branches of the Christian Church. Thus the systematic doctrine, which we are now to consider, has to be traced in its principal variations from the primitive Biblical doctrine, which it is our great claim, as Baptists, that we preserve pure, complete, unabridged, and unadulterated.

The lines of variation are three, well marked and distinct from one another ; and, after stating and criticising each of them, I shall return to our own exposition of the doctrine, and shall try to point out its vital importance as a guarantee for spiritual Christianity.

I.—The line of departure and variation which demands to be considered first, both for its intrinsic importance and for its undoubted priority in date as an historical development of doctrine, is the Sacramentarian or High Church view, which may be summed up in one well-known phrase, Baptismal Regeneration. If Christendom of to-day were to be divided into two bands, according as this doctrine were accepted or rejected, an immense preponderance of numbers would be seen to lie on the Sacramentarian side. Amongst the so-called clergy of all the most famous and numerically strongest churches, it is undoubtedly the prevailing, if not the exclusive, belief that, in baptism, spiritual life is really given, and given for the first time, to a human soul ; and amongst the laity of the same churches, it is implicitly acknowledged that the enjoyment of heaven and salvation are conditioned upon the receiving of this sacrament in its ecclesiastically applied form. That is to say, without baptism no one can be made a member of the Kingdom of Christ, and that it is baptism which accomplishes this all-important result. Baptism “christens” its subjects, or makes them Christians, entitled to all the privileges which only Christ can give. Amongst the more ignorant adherents of the churches in question—*e.g.*, the peasantry of Russia, Italy, and Spain, or the half-civilised Indians of Mexico and the South American States—the grossness and literality of this belief is as thorough as was the worst of the heathen superstitions from which Christianity is supposed to have delivered them. Unbaptized infants are regarded either as having no souls at all, or as on a par with dogs and dumb cattle. They are spoken of as “brutes,” and, if they die without baptism, they are supposed to wander disconsolately round the gloomy confines of the unseen world, or to be shut up in a dreary place of inaction and fruitless longing, called a “limbo,” or even to be cast into the place of torment by reason of the sin and condemnation of our first parent, Adam. I have myself met with clear proofs of this last astonishing and melancholy ignorance of the first principles of the Gospel of

God's grace among the dwellers in some rural parts of England. The damp and nettle-grown corner of the churchyard in which such unbaptized infants are buried is often popularly known as "Hell Corner" on that account. Of course, that ill-omened portion of the graveyard was passed over by the bishop when he performed the rite of consecration which was supposed to change it from common into holy ground.

Shocking and pagan as are such notions, they are not disowned by perhaps an overwhelming majority of the educated clergy and professed theologians of the Roman Catholic and Oriental churches, and most Anglican Ritualists would accept them as logical deductions from the doctrine of baptismal regeneration. An African council, in A.D. 418, formally laid it down as an article of faith that unbaptized infants are condemned to hell, but that, by baptism, they can be saved from that terrible doom; and Augustine taught the same doctrine, though with an evident reluctance and hesitation, which some of his followers seem to have had no difficulty in laying aside. It is, indeed, mournful to think that this great Christian father, to whom we owe so much in the systematising and enforcement of pure New Testament teaching in other directions, should have really laid the foundations for the widespread and pernicious dogma of the "*opus operatum*" by which in Western Europe, and wherever Romanism prevails, Christianity is turned into a dead letter, even if not into something worse. When we trace the history of the doctrine of baptismal regeneration, we find that its formulisation and crystallisation are to be referred to Augustine more than to anyone else; and, though his theology in its ground principles is utterly destructive of all Romish perversion of the Gospel, yet through this unhappy inconsistency he has furnished Rome with the most fatal of all her weapons of falsehood. The truth of God is, and ever must be, changed into a lie when grace is regarded as dependent upon sacraments and priestly acts; when the application of water to the body is supposed to cleanse the soul from sin; or when eternal salvation is made to hinge upon the administration or upon the neglect of a purely external and fleshly rite. All these deadly falsehoods are involved in the doctrine that baptism actually regenerates, and that, apart from baptism, regeneration cannot take place. If there were no other ground for our

denominational existence, fidelity to Christ and to His spiritual doctrine of the New Testament would compel us to come out, and to be separate from every Christian communion in which either that doctrine is openly professed, or room is made for it by the custom, which otherwise would be unmeaning, of conferring Christian baptism upon unconscious babes.

We must not, however, be so unjust to Augustine as to suppose that he originated the heresy of baptismal regeneration. He reduced it to systematic form ; but, long before his time, it was floating in the thoughts of Christian men and women, and receiving consistency and shape through the incautious language of the so-called "Fathers of the Church."

Justin Martyr seems certainly to have regarded baptism as objectively efficacious for conveying to believers the blessings of salvation. He calls baptism "an illumination" (*φωτισμός*), and speaks of our being "regenerated" in it. He does, indeed, make it clear that, apart from faith in Christ, baptism is nothing ; but his utterances furnish a clear starting-point for the notion that, along with faith, baptism was everything—a real and indispensable medium of grace—from which position the advance to sacramentalism and ritualism is very easy ; and, after that, the leap over into the "*opus operatum*" doctrine becomes almost inevitable, so soon as baptism is administered to infants—an innovation of which we may presume Justin Martyr never dreamed. I am not going to take you through the writings of the early fathers to show how rapid and emphatic was the development of this doctrine of baptismal regeneration from the middle of the second century to the beginning of the fifth century, when, as we have seen above, it was recognised by councils, and taught authoritatively by the greatest theologian of the West. The contemporaries and immediate successors of Justin Martyr—such as Hermes, Irenæus, Clement of Alexandria, Origen, and Tertullian—may easily, by ordinary English readers, be misapprehended in their deliverances on this topic. They all speak in high-flown rhetoric, and with what has been accurately described as "allegorical exuberance." Tertullian, indeed, somewhat naively says : "I am afraid that I may seem to be heaping up praises of water rather than giving an account of baptism" ; and it would be foolish to put a literal interpretation upon all their extravagant figures and emphatic

assertions as to what the "laver of regeneration" did for a man. Yet everything was not mere rhetoric in these utterances. There can be little doubt that, from a very early period, great stress was laid upon the real material efficacy of water baptism, its power to wash away sin, to impart spiritual life, and to secure the gift of the Holy Ghost; and it was only natural that the uninstructed and ordinary members of the Christian churches should go far beyond their teachers in the direction which was thus pointed out. They gradually came to ascribe a magical power to baptism quite apart from the religious state of the person who received it. This is plain from the wide prevalence of certain notions which the early Church fathers combat and condemn, though these notions were only the natural outcome of their own ill-judged language about the sacraments. It was supposed not only that in baptism all sin was absolutely washed away from the soul, but also that no subsequent inward purification could come near to this result in power and extent. Hence people began to put off baptism until the close of life—nay, even until the very hour of death itself; for thus they believed that it was possible for a man to continue a lax and immoral course of life with impunity. By a late baptism he could in a moment get rid of all his past sins, and, if death followed soon, he would enter heaven, quite, or almost, pure. What if he were baptized at the time when he accepted Christianity? He would soon lose this magical purity through falling into fresh sin, and nothing could ever restore to him the pristine and unique benefit which the washing of regeneration conferred once, and only once, in the history of a baptized person.

This magical view really lies hidden, if it be not openly confessed, in the doctrine of baptism as held by all High Churchmen, Ritualists, and Sacramentalists, not a few of whom are to be found outside the limits of the churches of Rome and England, Russia and the East. Among the Lutherans there has been a development in this direction which would have horrified Luther himself, and it may not be known to some of you that a sect which is historically an offshoot of the Baptists in America holds the doctrine of baptismal regeneration very much as we can imagine the Christian fathers of the third and fourth centuries held it. This is the body which is popularly known as the "Campbellites," from its founder, Alexander Campbell, an Irishman of Ulster, who emigrated to

the United States early in the present century. He had for some time taught his peculiar views as the pastor of an ordinary Baptist church in Virginia; but in 1827 he was disowned by the Baptists, and organised a new sect, which, by this time, has secured for itself a firm footing in America, for its adherents number over 600,000 communicants in more than 5,000 churches, with nearly 4,000 ordained ministers. General Garfield, the late President of the United States, whose tragical end awakened such widespread sympathy here six years ago, was at one time a preacher in this body, and to the end of his life remained one of its most earnest members. They do not like to be called "Campbellites," but call themselves "Disciples of Christ," or "Christians," and not very long ago they made some stir through our own denominational organs, pleading rather disingenuously for the union of all lovers of Christ under that apparently harmless name. But it would be impossible for us to accept their basis of union, plausibly though it is set forth. They say that the Bible is their only book of doctrine and discipline; but when we come to inquire their views about baptism, we find that they not only insist upon, but put into special prominence, this utterly unscriptural notion of baptismal regeneration. It has been truly said that "Baptists are necessarily less in sympathy with this form of sacramentalism than they are with Pædobaptism or with sprinkling" (Strong, p. 532).

Of course, a Campbellite would claim that his belief concerning the regenerating efficacy of baptism is drawn directly from Holy Scriptures, and he would cite precisely the same passages which are cited in every exposition of the Romish or the High Church doctrine of baptismal regeneration, viz., our Lord's words in John iii. 5—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God"; Peter's assertion, that "Baptism doth now save us" (1 Peter i. 2); Paul's corresponding phrase in Titus iii. 5—"He saved us through the washing (or, rather, *laver*, λουτρὸν) of regeneration"; and especially the words of Ananias to Saul of Tarsus—"Arise and be baptized, and wash away thy sins" (Acts xxii. 16), which, it is said agrees strictly with the account given of baptism in Acts ii. 38, and in Mark i. 4, that it was "in order to, or with a view to, remission of sins" (εἰς ἄφεσιν ἁμαρτιῶν).

Now, in answer to this apparently Scriptural argument, we have simply to set over against the passages which are cited as proofs that baptism does regenerate, and is the efficacious means of securing forgiveness of sins, other passages which declare categorically that "the flesh profiteth nothing"; that men are born again, not by human will or act, but by a Divine act only; and that salvation is by faith, and not by works. For it is impossible that this manifest principle of the New Covenant—spirituality as contrasted with the externality and rites of the Old Covenant—can really be contradicted in the one instance of baptism; and if a few passages do, at first sight, seem to teach that baptism has some sacramental efficacy, we may be sure that there is some simple and self-evident way of reconciling them to the undoubted tenor of all the rest of the Christian revelation. Nor have we very far to look for the way of reconciliation. In most of the few cases, the context itself forbids us to put any but a spiritual sense upon the phraseology which, taken literally, might imply something like a doctrine of baptismal regeneration. For example, if Peter says that "baptism saves us," he makes haste to add that he does not refer to the application of water to the body, but to the inward spiritual experience of the baptized person; "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." And if Paul speaks of a washing, or "laver of regeneration," he, too, makes haste to explain that its efficacy lies in "the renewing of the Holy Ghost."

I pointed out, in a former lecture, how careful our Lord seems to have been to preclude the high sacramental sense which, but for the context, might have been put upon His words to Nicodemus, and also on the Mount of Olives in His great Commission to the Apostles; and if there are a few remaining cases in which the context does not furnish the necessary corrective to a possible sacramentarian misinterpretation, we can fall back upon an undoubted hermeneutic principle, viz., that in Scripture language, a single part of a complex action is often mentioned for the whole, and that the part chosen for mention is, naturally enough, the part which is most obvious to the senses. So that, when Ananias said to Saul of Tarsus, "Arise, be baptized, and wash away thy sins," he put baptism forward, not as the all-important and really efficacious thing, but as the striking and eloquent sign of the two graces of

repentance and faith, by which alone forgiveness can be realised. So, at all events, Saul of Tarsus understood the teaching in this measure, which he received direct from Christ. He tells the Corinthians that Christ sent him, "not to baptize, but to preach the Gospel," so that he might be the means of "saving them that believe" (1 Cor. i. 17, 21). Never would he have said that if salvation, forgiveness, regeneration, came by baptism, or if any one of these three things were incomplete apart from baptism.

If any of you wish to examine this matter more thoroughly, let me refer you to an exceedingly lucid and convincing passage in Dr. G. A. Jacob's "Ecclesiastical Polity of the New Testament," the sixth lecture on "Christian Baptism," pp. 241-281. Nowhere have I seen a more concise or discriminating review of the reasons through which the primitive doctrine of baptism was so soon, so widely, and so thoroughly corrupted; and anyone who will ponder this account of the origin of the dogma of baptismal regeneration will cease, I think, to wonder—as otherwise it would be quite natural that one should wonder—that the notion should have obtained such an ancient and general acceptance in the churches of Christendom, and yet be so utterly without real sanction and support from Scripture.

Before I leave this topic, I may as well mention a few minor points which stand connected with the High Church or Sacramentarian view of baptism, and for which a place might not elsewhere be found. According to this view, it does not really matter who administers the rite of baptism provided that water is used, and the proper form of words is repeated. A bishop, priest, or deacon is the fittest administrator, but in case of need—as, for instance, where a new-born infant is in danger of death—anybody may baptize, a woman just as well as a man, a Jew or a heretic just as well as an orthodox Catholic. Baptism is valid and efficacious, even if it has been administered in sport, as on the well-known occasion when Alexander, Bishop of Alexandria, saw the boy Athanasius dipping his playmates in the sea, and decided that this childish game had made the children little Christians. By the way, this story shows that infant baptism can hardly have been common in Egypt during those early years of the fourth century, else Athanasius and his playmates would have been



“christened” in earnest long before that memorable day of sport, for they were evidently the children of Christian parents.

But to return to the miscellaneous points of the Sacramentarian view of baptism. Self-baptism, according to it, is not valid; but death as a Christian martyr could take the place of baptism, the pouring out of the martyr's blood being regarded as meeting the essential requirements of the case. So, too, the outpouring of the Holy Spirit on the day of Pentecost took the place of water baptism for the apostles and their companions in the Upper Chamber at Jerusalem; and there are other cases in which a similar baptism of fire might be sufficient without water baptism to complete the sacrament of regeneration. Finally, the proper mode of baptism is by a triple immersion; but a triple affusion (*i.e.*, pouring) or sprinkling has, for the most part, been substituted for this in Western Europe since the thirteenth century, the inclemency of the climate being generally assigned as the reason for this change; yet that it is no real reason is plain from the fact that in the coldest parts of Russia, Armenia, and other countries where the Oriental rites prevail, baptism is never administered otherwise than by total immersion, three times repeated, and it is not lawful to have the water warmed even in the depths of a Muscovite winter.

*The late* REV. T. G. ROOKE, B.A.

(*To be continued.*)

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### THE GLORY OF HIS GRACE.

“To the praise of the glory of His grace.”—EPHES. i. 6.

**I**T is an accepted commonplace of our theology and ethics that all men should live to the glory of God; this is indeed the first and great law of life, which, alike in the interests of Divine government and of human well-being, must be observed by all rational creatures. God created us in His own image and after His own likeness, that we should do His will. As we were made for God, we should find our chief good in Him.

In this supreme end of our life there has been deplorable and universal failure. Self has been enthroned in the place of God. Sin has established its power, and drawn men astray into the paths of iniquity and death. Hence the need of Divine intervention,

of a restoration and renewal. The redemption which is in Christ, and which from first to last is of grace, is God's answer to men's deepest and most urgent need. Hence also our election and adoption; the fruits of our acceptance in the "Beloved."

The fact of Divine intervention does not, however, alter the fundamental law of life, as we have already stated it. That law is necessary and eternal. God must always and under all conditions be supreme, and His glory be our aim. The only difference created by redemption is that we are required to keep specially in view the glory of His grace. We must so live to make manifest that glory in ourselves and our doings. We who are accepted in Christ are to glorify the redeeming God, to show that the economy of mercy under which we are placed is not less but more favourable to uprightness, consistency, and zeal than the most rigid legalism; that it results in a purer, stronger, and more gracious manhood; and that our pardon has bound us more tenderly and firmly to God. The pardoned rebel is a rebel no more, but a servant and a friend. The grace of God is His free, unmerited love, His compassion, His mercy to sinners. It is a principle of helpfulness which goes beyond our deserts, treating us with royal clemency and favour. Grace is the distinctive note of the Gospel, its specific feature. It brings into play the highest attributes of God, even as it meets the deepest needs of man. Holiness is the glory of God—the very lustre of the Divine nature. There cannot, therefore, be in the Gospel anything contrary to it, anything that dims its splendour or compromises its character. God has chosen us in Christ that we should be holy and without blame; we are called to be saints.

Many men abuse the grace of God, and turn it into a means of sin. They are indifferent to the claims of duty, to the law as a rule of life, and think that they may sin that grace may abound. Not so we; we must revere and honour the law, to which, be it remembered, grace itself has rendered its profoundest homage in the Cross of Christ. Christ suffered for sin and felt the keenness of its sting. Sin is God's great enemy and ours; the death of Christ which atoned for it, and which was a pre-requisite to our forgiveness, lays us under profounder obligations; we who have been thus pardoned should do more and better, because of the high vantage-ground on which we have been placed. Surely

the Cross, as the instrument of Christ's suffering and the symbol of reconciliation, appeals to all that is highest in our nature. It shows us the awful evil of sin ; its antagonism to God ; its hurtfulness to man ; its repugnance to Christ, who saved us. The Cross appeals also to our gratitude as the recipients of unmerited mercy, to our sense of honour as having been saved by Him, who might have condemned us. A chivalrous disciple will strive to be in spirit and aim even as his Master ; more than ever are we bound to live according to the will and purpose of Him to whom we owe all, absolutely all that we have. In order that the glory of God's grace may be manifest in our lives, let us observe—

(i.) *The sin which grace forgives must be resolutely abandoned.* That which needs so awful an atonement cannot be a light evil ; it can never be other than hateful to God. The Cross on which Christ suffered for sin condemns it. No man is pardoned simply that he may escape punishment, or be allowed henceforth his own way. A holier will than ours has to be recognised and honoured (2 Cor. xiv. 15). To escape sin itself as the essence of evil is our purpose. We can only live to the praise of the glory of God's grace when we forsake the sin which opposes and dishonours Him.

(ii.) *The obedience which grace exacts must be cheerfully rendered.* Grace, as doing homage to law, becomes itself a law. It creates in us a new and keener conscience, with a wider sweep of observation and greater dynamic force. Christ commands holiness ; He is our Leader and Lord ; His words are finger-posts in the path of duty. "If ye love Me keep My commandments." Can we disappoint Him to whom our debt is so profound, and can we praise the glory of His grace if we do not follow its promptings ?

(iii.) *The generosity which grace displays and realises for us we must cordially imitate.* The Cross which reveals so great a love is more than the charter of our freedom ; it is also the pattern of our lives. As Christ was in all the essential elements, in the ruling spirit of His nature, so are we to be. He who is our Teacher and our King is also our Exemplar. He embodies in Himself all that we need to be or can be, and the Christian can have no higher aim than to be conformed to His death. Hence we are to be forgiving, self-sacrificing, and helpful to others, showing, as He did, the charm of a Divine condescension, and winning men to

God by the tenderness and persistency of an invincible love. The Spirit of our Master is to enter our hearts and rule our lives. In the presence of the Cross with its mighty Sacrifice, as well as in the wilderness of temptation and on the mount of beatitude; in the endurance of suffering with Him and for Him, as well as by the lake side and in the homes of sorrow; among personal enemies and enemies of God, we are to realise the sublime privilege of filling up that which is behind in the sufferings of Christ for His body's sake, which is the Church, knowing that we have been sent into the world by Christ, even as He was sent by the Father. "The glory of His grace." Ah, yes, we must show how full, how rich, how varied are the contents of the grace we have received; how adequate and complete its power. The wounds which sin inflicts grace heals, the beauty which sin mars grace renews, the power which sin destroys grace restores, the hopes which sin blights grace inspires with immortal energy, the death which sin brings in its train grace completely conquers, and better, infinitely better, is it to be saved by the second Adam, the Lord from heaven, than to inherit only what would have come to us from the first Adam. The grace of God proceeds from the very heart of His glory, and to that glory it inevitably leads!

In His own impassioned style Faber exclaims—and may we learn the lesson his words enforce—"Poor desolate glory of God, thou art a foundling upon the earth! No one will claim thee or acknowledge kindred with thee, or give thee a home. Cold as the world is, and pitiless the pelting of incessant sin, thou liest crying at our doors, and men heed thee not. Poor homeless glory! Earth was meant for thee once as much as heaven, but there have been robbers abroad, and it is no safe travelling for thee along our roads now. But there are some few of us still who have pledged ourselves to heaven that, from this hour, we will take thee to our own homes, as John took Mary; henceforth our substance is thy substance, and all that we have is thine."

JAMES STUART.

## THE GENESIS OF FRENCH PROTESTANTISM.

THE history of the Protestantism of our neighbours across the Channel cannot but be interesting to Christians in this country. In the first place, we owe, in great part, our position as an industrial nation to the impetus given to commercial affairs by the faithful Huguenots, who, with the Flemings, brought industries wholly new to us with them. They gave a standard of morality to business matters in this land, which gave confidence to foreign purchasers of English goods. Their severe struggles with the power of the Romish Church enlisted the sympathy of British Christians, who had come out of a like struggle with better fortune. But it has been most difficult to trace the very early history of the French Protestant churches. We find devoted souls at work, carrying the Word at the risk of life, and devoid of all social comfort, in the East, South, and West. Somehow the Normans' mind, perhaps the dullest in the country, never seems to have been able to grasp the teachings of pure truth, notwithstanding the unusual amount of opportunity they have enjoyed. We are not surprised to find a number of churches planted quite early after the Reformation on the eastern frontier. The two fair provinces of Alsace and Lorraine have had a shuttlecock kind of existence. At one time they have belonged to Germany, and then to France; but amid all these vicissitudes the truths proclaimed by Luther have never wanted for exponents, nor have these been deficient either in preaching power or organisation. Consequently, from the German frontier, whether nearer or farther from Paris, the Lutheran propaganda have been pushed on as far as the capital, but not further. The South, too, has been "missioned" from Geneva; and of these missionaries perhaps the most effective have been the poor prisoners for the Gospel's sake, at the galleys of Toulon. Certainly in no part of France is the Reformed Church so strong as in the direct South. Here, at least, if they do not command a majority, they are sufficiently strong to keep in check the Romish Church, which is ever on the alert to effect, if possible, their destruction. The Western churches, though fairly numerous, are neither so many nor so strong. It is a singular fact that in Noyon, the birthplace of Calvin, and where he spent his early

years, there exists no Protestant church, though so close to the German frontier. Our friend, Pasteur Cadot, however, has managed to keep, at least, an "altar light" burning there, in the shape of a little out-station.

The original uprising of Protestant doctrine in the extreme West of France has given rise to many and widely different hypotheses to account for it, none of which have appeared altogether satisfactory. Certainly, no teachers of the new "heresy" are known to have made a descent upon the Biscayan shore as missionaries from another land. That method of approach to La Belle France has always proved disastrous to those attempting it. The band of Royalists landed in the days of the French Revolution, under cover of the British Fleet, found that Hoche was only too ready to give them a quietus so effective that none escaped his dragonnades. The Catholic Church was certainly not a whit less vigilant than Napoleon's great lieutenant in the watch they kept over their flocks by day, if not by night.

A recent work by Pasteur Moutarde, of Sanjou, gives the clue to the mystery. The character of the work calls for at least a passing notice, because it is one of a series peculiar to provincial France. During the troublous times for the Reformed religion preceding the Edict of Nantes, and for a considerable time after, almost every Protestant family kept a diary of its doings. This clearly shows that these pioneers of the Protestant faith were generally in advance in learning and culture of their Catholic neighbours. The heads of the family could read and write. Indeed, the literary character of many of these now precious documents shows us that these worthies, when they fled to our shores in exile, brought with them vastly more than mechanical genius, which beside, of course, high principle, is all they are usually credited with. By the aid of a society having that special object in view many thousands of these literary heirlooms have yielded up their hidden treasures. From the volumes into which they have been condensed we are able to decide many a knotty historical point.

Pasteur Moutarde's volume, entitled "*La Reforme en Saintonge*," is one of these helpful treatises. It is interesting reading in itself; it deals with the uncouth country which Palissy was sent to survey and map in order to divert his mind. But the work is chiefly

valuable because it tells us in simple narrative what we have so long desired to know. He shows that some monks, probably returning from one of the many pilgrimages they made eastward, brought back the "pearl of great price," enshrined in some of the writings of Luther. They were in all probability of German birth, for it was and still is the custom in the Romish Church to send doubtful probationers for the priesthood as far as possible in an opposite direction from their homes. The language of their fatherland, while it would have a special charm for them, would easily hide their heresy when devouring the forbidden fruit from the Reform tree.

The Holy Spirit gave them both boldness and utterance, and through opened ears on every hand their "wonderful words" found entrance into many hearts, and unmistakable fruit was soon forthcoming. The bishop, and lord of the soil took alarm quickly, and unloosed their bloodhounds, which did no farther harm than to drive the heralds of the Cross into the salt marshes at the estuary of the Sendre, and islands on the Bay of Biscay. Here, doubtless, many of these faithful ones would have perished, but for the ingenious methods which love alone can suggest to feed them. The people among whom these faithful ones found themselves were most degraded and lawless. In fact, they were professional wreckers and general thieves, with scarcely any moral sense. These lions were soon changed into lambs by the truths proclaimed and lives led by these missionaries of the Cross. Philibert Hamelin, an evangelist, who wandered at his own cost, and certainly at great personal risk, across the country from Geneva, found this little colony of Christians quite ready to be formed into a church. This little church at Arvert has survived all subsequent storms. The first minister sent to them from Geneva was Charles Léspard. Persecution of a very fierce nature was soon meted out to him and his congregation by the Church of Rome. He eventually, at the urgent advice of his people, fled westward. He was led to the home of Matthieu Monroux, at Ribérou, who had been at one time a hearer at Arvert. Here, before he had considered the needs of his weak and starving body, he anxiously asked if there were any who desired to hear the Word and join in prayer. His host found as many as ten heads of families who desired this privilege, but

not one of them would allow the meeting to be held in their house. They led Léspard into a wood, where he read and expounded the Scriptures, and prayed as one powerfully moved of the Holy Ghost. The outcome of this gathering was pentecostal. The majority of the hearers went out at their own charge and risk and gathered other companies of believers, and by their lives and teaching won many souls to the Lord and raised churches, among them being that of Sanjou. This church is the present sphere of the ministrations of the worthy historian and pastor from whom we quote. Fierce indeed have been the attacks which have been made upon it by the minions of Rome armed with the secular power; but it has been from first to last a grand missionary church. Its first pastor was a most remarkable man, Yves Rospeau, to whom Beza makes frequent reference. Under his care the church grew so large as to need a second pastor. This man, Henry Morel, graduated at Geneva, was a learned man.

Lest it should be thought that these two preachers settled down in comfort to feed this large flock, it should be stated that they really had no fixed abode, and were often during the day uncertain where they would find shelter for the night. This large church was scattered among nearly thirty townships and hamlets, hence the great need for their itinerancy; the love they bore to their Lord and concern for souls constrained them to wander staff in hand, gathering here and there little companies of believers or inquirers for prayer and instruction. No doubt the words of Palissy, in reference to the founder of the church of which he was a member at Saintes, equally apply to these pioneers of the Gospel: "Full often the poor man's dinner consisted of apples washed down by cold water served upon a table innocent of cloth, because there were so few able to assist him to anything further."

No doubt the compensation of these devoted servants of the Lord were neither few nor small, though we fail to perceive them. It has been the habit of shallow thinkers, not in sympathy with the Gospel, to assume that such devotion began and ended with their own day to their own discomfiture. But not so; to say nothing of the remarkable awakening now going on over the very field of their earnest labours, and this, like the earlier reform, without external assistance. The Protestants of France, because



they were made of such stuff, and trained in such a school, without ever actually holding the reins of Government, have exercised a powerful influence upon the destinies of their country. They have through evil and good report kept the principles of liberty and toleration well to the front, until they received recognition at the hands of statesmen who, without any outward alliance with these despised few, have given effect to the principles they had so long nurtured. Several bright examples of natives of the district of Saintonge who exemplify these observations:—Rosseeuw St. Hilaire, the world-renowned professor of the University of Paris; and his noble brothers; Jules Favre, the statesman; Henri Martin, the historian; Renouvier, and many others, including Taine, who, towards the close of his life, acknowledged the truths set forth by the Protestants, and committed his family to their care.

To rightly judge in such matters we must remember the powerful bias of Catholic tradition, so generally received by the mass of the people, and the implacable hostility of the priesthood, aided by the sleepless activity of the Jesuits. Civil marriage, for instance, now obtains throughout the land, notwithstanding the desperate resistance of the Catholics. The acceptance of a measure so obnoxious to the religious feelings of the Protestants is by many misunderstood. They were denied the privileges of citizens, one by one, through the machinations of the Catholic tyrants, and they further aimed to brand their unions as incestuous; but they were able to show that the boastful motto of the Revolution, *Liberté, Egalité, Fraternité*, is but a sham if they were denied civil rights in return for their honest beliefs and good citizenship. Hence, by the "Code" all citizens must be civilly married, leaving each to add whatever religious ceremony they please. They, too, may lay claim to the Concordat as an exposition of their views of religious liberties. And what would Frenchmen know of the Bible but for the Protestant few, seeing the undying hatred of the Catholic hierarchy to the Word of God? But for Protestant life, even the Catholic Church would remain stationary; for, unless in rivalry, it never moves at all.

W. L. LANG.

## WEDDED HYMNS AND TUNES.

THE present state of the service of song in the house of the Lord, not in our denomination specially, but in all the churches, is far from satisfactory. Congregations universally express a desire for hearty singing, and mourn that they cannot have it. With the fewest exceptions there is a stolid discontent which only remains silent from a belief that complaint is useless. The people throw the blame on the precentor, the precentor on the pulpit, the pulpit on the pew, and so it travels round. In many congregations about one quarter of the people join in the song, and the others wish they could, but cannot. The mischief is certainly not in the hymns. The majority of the hymnals in use in our churches are beautiful collections of spiritual poetry. Nowhere in uninspired writings can be found nobler expression for the aspirations of the soul; and the selection for worship is generally good. The complaint is rather with the tunes. And yet when we turn to our music-books we find an excellent assortment of good melodies well harmonised. Let us then look well at this:—First, the people want to sing; secondly, they have good hymns to sing; thirdly, they have good tunes to sing them to. Here are three factors of good psalmody. Now, looking at this matter analytically, all seems right with the elements—people, hymns, and tunes—all three good, capable it may be of improvement, but furnishing the requisities of hearty sanctuary singing.

If then the elements are right, and the result is wrong, the defect is not to be sought in the materials, but in the combination. A watchmaker may have every wheel and pinion perfect, but will need skill in putting them together. Now, I believe that one great source of the evil, for evil it is, that so many souls cannot partake of the full banquet of the sanctuary may be sought here. I do not say it is the sole cause, perhaps it is not even the chief cause, though it is sufficiently potent, and remedy here would be of the highest service. Mr. Bonner, in his paper at the Spring Session of the Union, was right when he placed as first amongst some important points to be considered for the improvement of our music worship this—viz., that “the same tune should be sung to the same hymn. Hymn and tune should become wedded in the mind of the congregation. In Germany, when the organist plays

the tune, the congregation know the hymn." The expression "wedded" is the right one. Divorce has been one great cause of the mischief, and calls for serious reprehension.

What we need is not the exquisite balanced harmony of a well-trained choral society. We go to the sanctuary for spiritual help. The ideal of worship-music is not the perfect rendering of the composition, but that every soul present should be uplifted Godward on the wings of poetry and harmony. God looks to the heart, not to the vibrations of the larynx. But He also expects to see that what we attempt for His glory should be as well done as we are capable of doing it. Good preaching is preaching Christ, but we all admire grammar and eloquence in the pulpit. Good singing is praising Christ, but it should have the eloquence of melody and the grammar of harmony. We are all agreed that that would be a noble service of song in which everybody present did his best with both heart and voice, though the musical outcome might not be that of a Crystal Palace concert.

In no other department of music has such a mischievous disjunction found place. In the opera, in the oratorio, in the parlour glee, the words and music are considered to be inseparable. Everybody admits that the choice of words by the great Handel was at times weak and bad. But his choice is allowed to stand. If at a ballad concert the old song, "Home, sweet home," were announced, no great singer would dare to enrage the audience by giving a new tune. But in our places of worship this important association between words and melody is neglected and transgressed to an extent which is sufficient to account for the state of things we all mourn.

For example, some time ago the beautiful hymn, "Sun of my soul," was introduced. About the same time a beautiful old French anthem became popular. This was adapted to the hymn and called "Hursley," the name of the place where Mr. Keble, the author of the hymn, resided. It became a great favourite, to which both words and melody contributed. It had but to be announced, and everybody joined in with pleasure. But by-and-by "Whitburn" was introduced, a beautiful tune. Instead of fitting this to some other good hymn, the old association was broken to the intense annoyance of thousands of worshippers. Then Dr. Oakley's beautiful tune "Abends" was brought in,

adding to the confusion. Musicians are not generally metaphysicians. They understand more of the laws of chords than of the human mind, and in this they showed a sad ignorance of the important law of association. Very much of our enjoyment depends on association, and in consulting popular taste it must not be disregarded. I was recently conducting worship at a large London church. "Have you had 'Sun of my soul' recently?" I asked the organist, whilst selecting hymns. "No," he said; "and we should be glad, for we have a beautiful new tune for it." As I wished the Sabbath evening service to close without irritation, I selected another hymn. For I have often noticed the looks of vexation on the part of worshippers when a favourite hymn has been announced and a wrong tune has been started, and the people have found their anticipated feast swept away. Perhaps few people care for the well-known hymn, "All hail the power, &c.," or for the tune, "Miles Lane." But oh, it is a treat to sing that hymn to that tune! I would go miles to take part in it, but I would go miles to avoid a service at which the hymn was attempted to be sung to another tune, or the tune to another hymn. So, in "Grace 'tis a charming sound," the poetry is as poor as the harmony of "Cranbrook," but the two together are an impulse and a joy. Often have I heard "O'er the gloomy hills of darkness" sung to "Dismissal" or "Rousseau," two very beautiful tunes, and the song has been poor; but our musical authorities will have their work to extinguish the grand burst of song at Exeter Hall, in which everybody joins, when the organ leads with "Calcutta," that horror of some people of taste! Whence the delight in the rattle? Association.

Our sanctuary music would have a new life if this important principle were more regarded in its arrangements. A short time since, when in company with one whom I regard as the highest authority in Europe upon congregational music, I asked him where the best hymn-singing could be heard, judged from a congregational point of view. He advised me to visit Cologne and attend the early morning service, and spoke of the song of praise as being marvellous from its fulness and heartiness. What is the secret? The people have met and sung the same words to the same tunes for more than a century. Hence they know the music and can sing. The remark often made by singers about "having

everlastingly the same tune," is out of place, and only calls for a remonstrance about "having everlastingly some new tune which no one can sing." In our family circles on Sunday evenings, as a rule, old hymns and associated tunes become favourites. This is one secret of the success of the eccentric songs and airs of Mr. Sankey. We all know how, to the disgust of musical folk, they became popular and have retained their popularity. It is the wedded ones that hold their place in the affections of the people. The fact is, tunes help hymns and hymns help tunes, and the secret of popularity is often to be found in neither one nor the other apart, but in the union of the two. Some years ago a beautiful little Greek air was introduced. A hymn, "I think when I read," was written to fit it. And a great favourite it deservedly became. Yet recently a notice appeared in a musical journal of the offer of a prize for a new tune for that very hymn!!

Are we never then to have new tunes? Certainly we ought sometimes to have a new song. But the right question to-day is: Are we never to have old tunes? For the purposes of worship we require things new and old. Let it be put to experiment. Notice carefully the fulness of the singing when some well-known associated hymn and tune is being sung; compare it with the singing of a finer hymn with a better tune where this association does not exist, and the difference will be apparent enough, and not only in those that are old, but in those that are new as well. For example, "Peace, perfect peace," to Sir Arthur Sullivan's *Cæna Domini*, I have found will secure the sympathy and voice of four out of five of an average congregation, whilst an equally good hymn to an equally good tune, when there is no association, will be sung by one out of five. It would not be difficult to mention a number of very beautiful hymns in our books which have never grown into popularity simply because they have never been wedded to good melodies.

With the utmost deference I submit these considerations to our musical leaders. I know them to be most anxious to bring about a better state of worship-music, and their self-denying efforts are often beyond praise. But they are neglecting a most important principle of the human mind; or, at least, are using it erroneously. They go about establishing their own associations

of tunes and hymns. Our chief tune-books simply increase the evil by giving a choice of tunes. The things I ask for consideration are these. The present system of dissociating hymns and tunes violates mental law. It is not found in music of any other class. The most popular and the fullest singing is found when these associations are well known. It is possible in almost every congregation to have thoroughly hearty singing at once, by simply selecting hymns to which tunes are wedded. To musicians who are resolved to have hearty congregational singing I would say, Begin by having at each service two thoroughly well-known and associated hymns and tunes. Then you might follow your taste with the others, but let the people have their tastes met in some part of the service. I do not assert that the cure of every ill may be found here. The present conception of sacred music amongst professional persons is narrow and weak. The prevalent belief in plain counterpoint is an error. The "Old Hundredth" type of tune is lofty, but is not the only one. A broader conception, which would include brighter melodies, more of the "Walker" type, and more of the "Sankey" type, is required. But beneath all this we need to deal with the chief evil, which is the want of heartiness in Divine worship. We require better listening, better praying, as well as better singing. Probably, could the truth be ascertained, the service of song is not worse than that of prayer, or that of attention to the Gospel message. It is easy to find fault and blame the choice of tunes, the leader, or the choir. After all, the mischief was felt by David of olden time, and he goes to the root of the matter when he cries, "O God, my heart is fixed, I will sing and give praise: even with my glory I myself will awake early."

J. HUNT COOKE.

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MESSRS. HODDER & STOUGHTON have sent out *THE GOSPEL OF ST. JOHN*, by Alexander Maclaren, D.D. The chapters of which the volume is composed were written as a commentary on the International Sunday School Lessons for an American paper. It is superfluous to characterise them. The fact that they are Dr. Maclaren's tells all that need here be told about them. On chap. iii. 5, Dr. Maclaren wisely says of the common reference of the word water to baptism as a symbol: "The explanation which follows the analogy of John the Baptist's phrase, 'with the Holy Ghost and with fire,' taking water to mean simply the purifying energy of the Spirit, is more in accordance with our Lord's absolute silence, till the last of His words, in reference to the rite, and with the omission in verse 8."

## THE CASE OF PROFESSOR BRIGGS.

THE General Assembly of the Presbyterian Church in America has, by a majority of 383 to 116, sustained the appeal of the prosecutors from the Presbytery of New York, and so passed on him a virtual condemnation, suspending him from the exercise of ministerial functions until he expresses repentance for the violation of his ordination vow. American opinion is divided as to the justice of this decision, but, so far as we can gather, our Baptist brethren strongly disapprove of it. The action of the Assembly is condemned as unwise and intolerant, an anachronism, the outcome of ecclesiastical bigotry, &c., even by those who do not sympathise with the teaching of Dr. Briggs. Several Baptist ministers affirm that the Westminster Confession may require such a course as has been followed, but they congratulate themselves that the Baptist churches have, as Dr. Maclaren recently said in Edinburgh, "not even the rag of a standard." Dr. Briggs has in our view promulgated opinions which are logically unsound and seriously erroneous, and his manner is irritating; but he has been harshly and unwisely dealt with. He has been raised to the dignity of a martyr. Those who do not share his views sympathise with his stand for freedom, and his influence over young men is likely to be increased. Dr. E. G. Robinson, writing in the *National Baptist*, says:—"If Dr. Briggs' 'Inaugural,' the source of all the trouble, had been critically replied to, as might easily have been done, the long wrangles of Presbytery and Assembly might have been avoided, and the cause of real truth in the end have been served. It is a pity that so unimportant a document as was the 'Inaugural,' defective alike in logic, in theological and philosophical exactness, in spirit and in rhetorical form, should have been permitted to become the occasion of a controversy so violent and so threatening in its results. Surely there ought to be in the Presbyterian Church men of heads and hearts sober and sound enough to have averted this calamity at the outset, or at least to have arrested the storm in its progress." Dr. Robinson adds the following wise and manly words, which are as worthy of attention in England as in America:—"Whatever we may think of the opinions of Dr. Briggs, whether relating to the Westminster Confession or to the Bible, one thing is certain, they are along a line of inquiry which, having been opened, no power on earth can prevent inquisitive minds from pursuing. The irrepressible spirit of the time impels them to the pursuit. The scientific spirit, which is only the spirit of intellectual honesty, is imbuing the whole atmosphere of modern life, and no one breathing it can fail in due time to be quickened into an insatiable desire to know all that is knowable and true in respect to our holy religion. Critical inquiry into the origin and contents of our religion, and into the origin and trustworthiness of its records, is as inevitable and as desirable as is the continuance and growth of intellectual life. Stifle the intellectual life of Christian scholars by damning the conclusions they reach in their scientific methods of inquiry, and you strangle the

life of Christianity. Their conclusions may be faulty—possibly containing more of error than of truth—but they mark the stages in the track of progress along which the Christian Church has been successively and triumphantly marching from the day that Christ consigned it to the ministry of the apostles till now. Let Christian scholars do their appointed work unhampered by prejudice or fear, and the Christian Church move freely onward towards the fuller glory that awaits her.” Dr. W. H. Green, probably the most eminent Hebraist who clings *unreservedly* to the traditional position, and denies *in toto* the existence of documents in the Pentateuch, is among those who disapprove of the treatment to which Dr. Briggs has been subjected. Presbyterian order has its advantages, but these may be purchased at too heavy a price. M.

## SUNDAY MORNINGS WITH THE CHILDREN.

### VII.—GOD’S JEWELS.

BY MARY E. R. COBB.

“*They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels.*”—MAL. iii. 17.

**V**ERY fine, bright, and sparkling stones are called jewels, and are prized very highly and kept very carefully because they are so beautiful and costly. Most jewels are dug out of deep mines in the earth, and are mixed with stones, dirt, and coarse metals when they are found. They have to be cleaned and separated from all that is rough and impure. Then they have to be cut with sharp tools, so as to reflect the light, and show their great purity and loveliness. Even the gold in which the jewels are set has to be melted and all the worthless parts thrown away before it is fit to be made into jewellery.

Lately we learned in the Bible that salvation from sin is more precious to us than gold or jewels. Now we learn about God’s jewels, the things which He holds most precious. And as we have learned about the Temple which He is building out of precious stones, the people who love Him and have given themselves entirely to Him, we know that God’s most precious jewels are the people who love the Bible, and have learned from it to love and serve Him.

Children, too, can be God’s jewels ; little diamonds are sometimes very precious, often more precious than some much larger ones.

We sing :

“ Little children who love their Redeemer  
Are the jewels, precious jewels, His loved and His own.”

Although God has so many jewels in all parts of the world, He never will forget any one of them. He has told us that He has all their names written in His great “ book of remembrance.”



We get precious jewels by searching in the depths of the earth. Jesus came from heaven to earth to find and save our souls, and make them jewels for God, and He polishes and purifies us until we are fit to become a part of the heavenly joy and beauty.

Think how much they cost Him ! Think how much He does, and how much we must do to become real jewels !

Even children are stained with sin, and their hearts are filled with thoughts and words and actions that are not good and pure. It seems sometimes that we cannot ever be made fit for heaven ; but Jesus came to earth on purpose to take away all our sin, and make us pure and beautiful. Sometimes He uses sharp trials to cut away the rough parts of our nature. The more we think of Jesus, and try to do His will, the more we shall grow like Him.

Common bits of glass are sometimes made to shine so that they look almost like diamonds. Many people have been deceived by them. But the diamond cutter cannot be deceived by them ; he knows which is the worthless glass and which is the real, hard diamond. We may look pretty good to ourselves and to our friends, but God-knows exactly what we are. "When He comes to make up His jewels" He will leave out all but those whom Jesus has prepared, by His love, by His teachings, and by His death, and made fit for His Kingdom. If we are God's jewels, and belong entirely to Him, bought with the great price of Jesus' love and suffering, we have no right to do as we please with ourselves. If our hands are His, we will do His errands with them. If our lips are His, our words must be what He would have us speak. If our feet are His, they must go only to such places as He directs.

If we are not our own, then all the things we call our own also belong to God. The money we call ours is really His, to help others to learn to know about Him. If we do not use all we have for right uses, then we are robbing God.

It is a lovely thing to be one of God's precious jewels, for He guards and keeps them very safely.

But it is also a very solemn thing to know that we are not our own, but must take care of ourselves, and of all God has given into our hands, that we may be found worthy of being set in the new world for Him and for our own eternal happiness.—In the *National Baptist*.

## BEAUTIFUL THINGS.

**B**EAUTIFUL faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where hearth-fires glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterances prudence girds.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day thro'.

Beautiful feet are those that go  
On kindly ministries to and fro—  
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and with daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,  
Beautiful goal, with race well won,  
Beautiful rest, with work well done.

—Anon.

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## A MESSAGE OF MERCY FROM GOD TO MAN.

*“ Say, unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.”*

—EZEKIEL xxxiii. 11.

**J**EHOVAH GOD, the great “ I am ” art Thou,  
The first and last, the ever-living Now ;  
If thou wert not alive, we should not be ;  
The life we live we each derive from Thee.

And Thou art love as well as life eternal,  
The fire of love doth ever in Thee burn ;  
Its flame is constant as the glow of Sun,  
And through the ages longer has it run.

Thy life and love, together they are seen  
In all that is, in all that e'er has been :  
We see them in the Universe around,  
Above, below ; they everywhere abound.

*A Message of Mercy from God to Man*

We see them in Thy Providence so wise,  
That cares for us, and all we need supplies,  
That not allows one eye to look in vain,  
And not a prayer unanswered to remain.

But, most of all, we see them full-displayed  
In the vast price for our redemption paid—  
The blood of Christ ! His precious blood was shed !  
He, as a Lamb, to Calvary was led.

And He who there poured out His soul to death,  
And heaved for us His last expiring breath,  
Was Thine own Son, a Son to Thee most dear :  
Thy Life, Thy Love, Thyself incarnate here !

And, with that gift before our very eyes,  
His Cross and Passion, His great Sacrifice,  
Shall we e'er doubt Thy love, and doubting say  
That Thou art vengeful to Thy creatures ? Nay !

That gift alone of Jesus Christ :—It saith  
Thou hast no pleasure in the sinner's death.  
If Thou such pleasure hadst, then why, O why,  
Didst Thou resign Thy Son to bleed and die ?

Ah, no ! Thy will and pleasure—they are this,  
That man should live, and rise to endless bliss ;  
That he should turn from every evil way,  
And wend his footsteps to celestial day.

O may we all repent and turn from sin,  
And through Thy grace a purer life begin ;  
And in that life from stage to stage ascend,  
Until that life is ours which has no end !

J. FRANCIS SMYTHE.

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**COMMONPLACE.**

**A** COMMONPLACE life, we say, and we sigh ;  
But why should we sigh as we say ?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.  
The moon and stars are commonplace things ;  
And the flower that blooms, and the bird that sings.  
But dark were the world, and sad our lot,  
If the flowers failed, and the sun shone not.  
And God, who studies each separate soul,  
Out of commonplace lives makes His beautiful whole.

## NOTES AND COMMENTS.

THE AUTUMNAL SESSION OF THE BAPTIST UNION.—We are gratified to learn that the churches at Reading have invited the Baptist Union to hold its Autumnal Session in that town during the first week in October. Reading, though a flourishing centre of Baptist life and activity, has (with perhaps one exception, which, however is more apparent than real) a smaller population than any in which the Union has hitherto met, and a heavy strain will necessarily be placed upon the resources of its hospitality. Notwithstanding this, the invitation has been given in a hearty and generous spirit, and the churches and ministers, under the able leadership of our friend, the Rev. C. A. Davis, have indicated their determination to do the utmost in their power to make the visit of the Union a success. The programme of the meetings will, in view of the spiritual needs of our churches, and the obligation which rests upon them to make a definite advance in aggressive Christian work, be as attractive and useful as the programme of any previous year. Apart from the President's address, and one or two papers, the Assembly will, in accordance with the resolution of the Spring Meeting, be asked to consider the long and carefully prepared Report of the Council on Village Work. This report, for a comprehensive review of the situation, and for practical suggestions as to the means we should use for the fulfilment of our unquestioned obligations, is a document of great value. Whatever other question be shelved, ungrudging attention should be given to this matter. Mr. Shakespeare's scheme of Baptist church extension must also occupy a considerable share of our time. It was in the BAPTIST MAGAZINE that that scheme was first expounded in detail, and Mr. Shakespeare was invited to make use of our pages, because of our firm conviction as to the importance and urgency of the movement which he was anxious to inaugurate. We have no wish to class ourselves among the malcontents and grumblers, who have an eye only for the dark side of things; we do not ignore the manifold signs of denominational vitality and progress; but it is a simple fact (a fact which indicates not so much a lack of denominational enthusiasm as the need of more efficient organisation) that, as Baptists, we have not taken our full or proportionate share in this work of church extension. The Church of England, the Congregationalists, and the various sections of the Methodists, have left us far behind in many of the large towns. The question may, in the first instance, present itself to most minds as one of funds. We must raise the sinews of war. That which must be done can be done, and we ought to determine that it shall be done. But there are other questions arising from the relations existing between individual churches and associations, and associations and the Union, which require careful consideration. The difficulties are by no means insuperable, and it is not too much to hope that the meetings at Reading will inaugurate, in regard to our Home Mission work, both in towns and villages, a new departure.

OUR ASSOCIATIONS.—The reports which have reached us of the annual meetings of our county associations indicate, in most cases, a year of general prosperity. The additions to the membership of the churches are, we should imagine, fully up to the average, though we have not been able to institute a minute comparison with the returns of former years, nor have we at present the means of doing so completely. In many of the associations there is evidently a growing conviction that, as Baptists, we have not reached the full measure of possibility in evangelistic effort, and are bound, alike in self-defence and in response to the needs of the world, to do more than we have hitherto done. Most of the associations commended the work of our Foreign Missionary Society, and urged the churches to aid the Committee in their efforts to raise the annual income to £100,000. The Churches will, we believe, honourably respond to this appeal. On public questions, the heart of the denomination is sound. The resolutions passed at the Spring Session of the Baptist Union on the Welsh and Scotch Suspensory Bills, on the Local Veto Bill, on the Elementary Education question, and against the Opium Traffic were not, indeed, formally, but virtually endorsed by most of the associations. The sneer as to our being political Dissenters should not deter us from discharging one of the first duties of citizenship. Our Christianity must be applied both to politics and commerce.

THE IRISH BAPTIST HOME MISSION.—The Report for 1892 has just come to hand. It is a record of faithful and earnest evangelism. There is gratifying progress all along the line, and the prospects of our Baptist brethren in the Emerald Isle were never brighter or more full of encouragement. Their severance from the English branch of our Home Missions has stimulated and strengthened them, and they are attempting greater things than ever. The following table of the present state of the Mission as compared with 1888, the last year of the old régime, will be interesting :—

		1888.		1890.		1891.		1892.
Churches	...	17	...	19	...	23	...	23
Agents	...	12	...	13	...	18	...	19
Baptisms	...	47	...	63	...	114	...	184
Members	...	958	...	937	...	1,051	...	1,190

The subscriptions and donations, amounting to £2,086 2s. 10d., were made up as follows :—London and Metropolitan District, £214 10s. 9d.; England, £457 12s. 5d.; Wales, £79 9s. 2d.; Scotland, £372 8s. 11d.; Ireland, £882 10s. 4d.; special donations, £79 11s. 3d. We earnestly ask the churches to consider the appeal of our brethren. There is at present an unfortunate political difference between them and the majority of English Baptists; but this should not be allowed to interfere with our sympathy and co-operation in evangelistic work. Ireland must have the Gospel. Whatever else she needs she must have this. Political remedies—whether on the lines of Home Rule or so-called Unionism—will, without this, be as “pills to cure an earthquake.” Every

year 60,000 Irish emigrate to America and the Colonies ; they should not be allowed to go without a knowledge of the Gospel. "One other reason is the extraordinary cleavage which has set in between the Hierarchy and the people ; now is a golden opportunity." This is indeed of immense importance. Ireland is less priest-ridden than she was. There is, happily, a revolt against Rome rule ; but it is a poor thing to uproot a false religion unless it be with the intention of planting the true.

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THE EDUCATION QUESTION.—Our readers are probably wearied of continued references month after month to the controversy which is raging both in London and in the provinces on this burning question. That it is a burning question is a sufficient vindication of our references. In all parts of the country, "the clergy" are busily at work endeavouring to upset the compromise which, in London and other places, has been in force, and to secure the adoption of a policy which would make them masters of the situation. A strong effort is being made to make the Board schools instruments of sectarian and sacerdotal teaching. Our attitude must be one of sleepless vigilance and resolute opposition to the retrograde proposals which are shamefully represented as essential to the preservation of the Christian faith. At the annual meeting of the English Church Union, Viscount Halifax, in his presidential address, asserted that, in regard to recent events:—"Those revelations make it abundantly clear—first, that there can be no security whatever for anything like Christianity being taught in Board schools ; and next, that the great mass of Nonconformists (so far, at least, as the London School Board is concerned) are practically indifferent to any religious teaching beyond a little Bible reading, which, apparently, for all they care, may be explained by a Socinian teacher. Indeed, it would seem to be a matter of indifference to many of them whether a child is taught that our Lord is God, or merely a man like the rest of us. We have long said that those who begin by rejecting the Sacraments end by rejecting the Incarnation. Now we have an exemplification of it under our own eyes." Anything further from the truth it would be difficult to conceive. We trust that during the Autumnal Session, at Reading, the Baptist Union will give a clear and decisive utterance on this question. The time has come for more than abstract resolutions. There should be a careful review of the existing situation, and a manifesto, endorsed by the Assembly, which will clearly indicate the views of the denomination on a point which is not less important than that of Dis-establishment itself.

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THE FAITHLESS DESPAIR OF CHURCH DEFENDERS.—No feature of our ecclesiastical controversy is more painful than the utter want of faith in the power of Christian truth and in the God of truth betrayed by the words of the prominent defenders of the connection of Church and State. In Scotland, ministers of the Established Church in their recent electioneering crusade have been speaking in the most despondent and lugubrious style, and

this, notwithstanding their defiant militant attitude. One would think that religion would utterly perish without State support. "The drum ecclesiastic" has been beaten loudly and mercilessly. Sunday, June 18th, was observed by the Established Church as a day of humiliation and prayer in consequence of Mr. Gladstone's wicked proposals as to Disestablishment. There was, so far as we can gather from the reports which have reached us, little humiliation. There was much confession of other people's sins, and uncharitable denunciation of opponents. The activity of the Established clergy at Linlithgow was far from creditable to them. The pulpits were turned into political platforms. Ministers became canvassers from door to door, and fought with a bitterness which must do incalculably more harm to themselves than their temporary victory can do to their opponents. Bishop Ryle speaks in the same strain in regard to the condition of things in England. He is afraid of everything except the dubious privilege of remaining in a Church which he acknowledges to be honeycombed with sacerdotalism. He agrees with those who think that as a result of the Lincoln judgment, "The principles of our Reformed Church are in danger, and consider that we are on the high road to the formal acceptance of the Mass, the Confessional, and the whole sacerdotal system of Rome." Yet even when confronted by this inevitable danger, he will not come out of the corrupt Church, and has nothing but censure for the advocates of Disestablishment. He "loathed the idea of a great nation like England, so highly favoured and privileged, ceasing to recognise God." "The Sovereign of Great-Britain might be a Papist, the Prime Minister a Mohammedan, the Lord Chancellor a Jew. Parliament would begin without prayer. Oaths would be dispensed with in courts of justice. The next king would be crowned without a religious service in Westminster Abbey. Prisons and workhouses, men-of-war and regiments, would all be left without chaplains, or left to the uncertain ministrations of the voluntary system." He "had far rather see our next Sovereign crowned in Westminster Abbey by the President of the Wesleyan Conference, with an extempore prayer, and the Archbishop of Canterbury standing as a private individual in the crowd, than see our Government turning its back on Christianity altogether." It is painful to hear a good man talking in this strain. Does the Bishop believe in the *living* God? As to the crowning of the next monarch by a President of the Wesleyan Conference, why not? He might be as suitable a man for that function as the Archbishop, but surely it is a function which does not require a State Church; and if Dr. Ryle insinuates that the Wesleyans or other Nonconformists want the emoluments and dignities of an Establishment for themselves, the insinuation is unworthy of him. So is the other wild talk.

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## REVIEWS.

THE PLACE OF CHRIST IN MODERN THEOLOGY. By A. M. Fairbairn, D.D.  
Hodder & Stoughton.

DR. FAIRBAIRN has, as his friends anticipated, produced a great book—a book which is sure to make its mark on the best thought of our age, and to be the source and occasion of many interesting discussions. It is, of course, impossible to cover the entire area of theology within the limits of 550 pages. Dr. Fairbairn is a master in the art of condensation, but he would have done well to have extended his first book, and to have reserved, at any rate, the greater part of the second for separate treatment. The constructive sections of his work are inferior in worth to the critical. We fully agree with his assertion that construction without criticism is sure to be invalid, and that criticism properly ends in construction. But in this volume the criticism is abler than the construction. When Dr. Fairbairn fills up the outline he has sketched, it is not likely that any such complaint will be made. His present purpose is thus stated:—“This book does not profess or claim to be a system of theology, but it is an attempt at formulating the fundamental or material conception of such a system; or, in other words, it is an endeavour through a Christian doctrine of God at a sketch of the first lines of a Christian theology.”

This theology is found in “the return to Christ,” the historical Christ, “as the Person who created alike the evangelists and the apostles,” and Whom we look at not simply through the eyes of Paul or John, but through our own eyes and in the light, not only of His personal history and the past that lay behind it, but of the nearly two thousand years during which His influence has been the great factor in the thought and life of the world. “We feel Christ more in our theology because we know Him better in history.” We now reach doctrine through history, and not history through doctrine. The new historical spirit has wrought changes of immense import. “What a contrast does the workshop of a living theologian present to the library of the older divine! Dogmatics and apologetics have almost disappeared from it, and in their place stand books connected with the textual, literary, and historical criticism of the Old and New Testaments. . . . Lives of Christ by men of all schools, tendencies, churches abound, each using some more or less rigorous critical method.” Hence it is claimed that, while no age can claim a monopoly in its sense of dependence on Christ or in reverence and love for Him, there is to-day a greater fulness and accuracy in our knowledge of Him. Our age knows Him “as no other age has done, as He lived and as He lives in history, a Being who looked before and after within the limits and under the conditions of time and space, influenced by what preceded Him, determining what followed. What the theological consequences of this larger and more accurate knowledge may be is more than any one can tell as yet.”



In his first book, Dr. Fairbairn traces the law of Development in Theology and the Church, pointing out how the primitive beliefs were influenced by Greek philosophy, Roman polity, and popular religion, and so became Catholicism. The Latin Fathers were jurists and statesmen, the sacerdotal element was congenial to their modes of thought, and under their influence "the Church came to be conceived of not as a society of freeborn men governed by its choicest sons, but as an *imperium* under an Emperor, ruled by ministers whom he alone could appoint and he alone depose."

Scholasticism and the Renaissance made each their own contribution, each exemplifying also the defect of its qualities. The influence of the Reformation receives its full share of attention, and, in various aphoristic phrases, Dr. Fairbairn happily hits off its specific features. "Luther was a Protestant under protest." "The moving impulse was in Luther the sense of sin, but in Calvin love of truth alike in ideal and reality." "Catholicism is essentially a doctrine of the Church; Calvinism is essentially a doctrine of God." "Luther started with anthropology and advanced from below upward; Calvin started with theology and moved from above downwards."

The division which deals with historical criticism, with the work of Lessing as its founder, with the influence of Kant, Jacobi, Fichte, Schelling, Hegel, and Schleiermacher, will possess greater interest for many as coming nearer to the controversies of our own day. The work of Strauss, Baur, and the Tübingen school, and of still more recent critics, is passed under careful review. Its good as well as its evil is acknowledged, and it is seen to have been in various ways a factor in the development of our thought. Even the Tübingen school was unconsciously an ally. "It forced New Testament criticism to become a science, but it neither discovered nor cared to discover the Person that created the processes it described. Paul was more important than Jesus: it failed utterly to bring us face to face with the living Person that had created Christianity." Later and sounder criticism has aided us in this. The latter part of the work—the positive and constructive—deals with the interpretation of Christ in the Christian sources, *i. e.*, in the New Testament, and with the theological significance of Christ as thus interpreted. It is here that Dr. Fairbairn has his most difficult task. He deals fairly, but not fully, with the Christologies of the New Testament—with the Pauline and the Petrine, the Christologies of the Gospels, and the Christology of Christ Himself as deduced from His names and His avowed mission. This He makes the ultimate source of theology—Christ's own consciousness, His consciousness of God, and His conception of God as Father. God, as interpreted by Christ, is declared to be the determinative principle in theology, as also in the Church. On the crucial questions of the Incarnation and Atonement, Dr. Fairbairn's deliverances suffer so greatly from their brevity that another and more comprehensive discussion is indispensable. Our criticism in this review cannot be minute, otherwise we should have pointed out that Dr. Fairbairn appreciates too highly the value of historic spirit, and should have urged that our predecessors were not so far behind us as is here supposed. We should further

have desiderated a clearer statement of the relation of Dr. Fairbairn's use of historical method to Schleiermacher's appeal to "the Christian consciousness," which with sundry modifications has been adopted by Dr. Dale in his "Living Christ and the Four Gospels." Dr. Fairbairn's return to the consciousness of Christ may be the more logical and consistent principle, but it requires an historical foundation which is virtually unassailable.

VERBUM DEI: the Yale Lectures on Preaching, 1893. By Robert F. Horton, M.A. T. Fisher Unwin.

HACKNEYED as is the theme of Mr. Horton's lectures, he has imparted to it a delightful degree of freshness. This is in every sense of the word a living book—an illustration of its main position that "every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be to receive it uncorrupted, and to deliver it without addition or subtraction." No man can read the lectures without gaining a higher ideal of the preacher's office. To students and young ministers they cannot fail to be a persistent incentive, an inspiration; indeed we lately heard one of the most revered of our fathers declare that they had given him a new conception of the grandeur of his work. To our mind this is far and away the best book we have yet received from Mr. Horton. It is indisputably a great, and to not a few will be an epoch-making, book. We say this the more freely because we cannot stand side by side with Mr. Horton in his too ready endorsement of the positions of the higher criticism, and regret that he has imported into his lectures so much that is not only open to dispute, but irrelevant to his main purpose. His remarks on inspiration are incautious and inconsistent. He does not lay sufficient stress on the specific and absolutely unique character of the revelation given to the writers of Scripture—we certainly do not understand him to deny it—and he has too great a tendency to subjectivity. The Word of God, as it comes even to Stephen Grellet, Professor Finney, and James Gilmour, has not the same significance for the world as the Word that came, *e.g.*, to Moses and Isaiah. A personal realisation of the truth of the Divine revelation, the vision to see its bearings upon, and the power to apply it to, present-day needs, is indeed possible and necessary; and what Mr. Horton means really amounts to no more than that. We also find here too sharp a contrast between the living Christ and the historical Christ. We have on several occasions expressed our belief that the Christ of experience cannot be independent of the Christ of history, Dr. R. W. Dale's position in that respect is not without grave peril, and we are sorry to see that Mr. Horton is herein a follower of Dr. Dale. There cannot be a return to Christ without a healthy objectivity.

FAITH AND CRITICISM. Essays by Congregationalists. Sampson Low, Marston & Co.

"THE writers of these essays have been drawn together by a strong desire to help those very numerous seekers after truth whose minds have been disturbed by the work of criticism in Biblical and theological questions." The volume

is, therefore, as it has been not inaptly called, a Congregational "Lux Mundi," which, it will be remembered, was written to succour a distressed faith. The essays are nine in number, and are on the following themes:—The Old Testament (Rev. W. H. Bennett, M.A.); The New Testament (Rev. W. F. Adeney, M.A.); Revelation and the Person of Christ (Rev. P. T. Forsyth, M.A.); Christ and the Christian (Rev. Eric A. Lawrence); The Atonement (Rev. R. F. Horton, M.A.); Prayer in Theory and in Practice (Rev. Arnold Thomas, M.A.); The Kingdom and the Church (Rev. F. H. Stead, M.A.); Christian Missions (Rev. E. Armitage, M.A.); Church and State (Thomas Raleigh, Esq., M.A.). The essays are, as may be anticipated, of diverse value, but the purpose of the writers has from their own standpoint been honestly carried out; and though the book will in many quarters provoke criticism rather than win faith in its positions, it may be none the less serviceable on that account. Generally speaking there is too unreserved an acceptance of the higher criticism. Professor Bennett takes for granted what most of us contend has not been and cannot be proved; and which, if it could be proved would make the Old Testament a very different book to plain people from what it now is. Mr. Horton's essay on the Atonement is a variation of his Mansfield College Sermon of last year, and is thin, superficial, and in places slipsbod. He has not adequately examined the theories of the Atonement which he so ruthlessly rejects, and we are surprised that he does not see that the drift of his admission that the preaching of the *fact* of the Atonement has ever been "the occasion and means of all decisive extension and rapid establishment of the Kingdom" of Christ. He, of course, accepts the fact of the Atonement as the ground of Divine pardon. But Mr. Horton must also admit that when the results in which he glories are produced, it is due not to an abstract preaching of the Cross, but to preaching of the Cross as a substitutionary sacrifice. There is assuredly a closer relation between fact and doctrine than this essay implies. Mr. Arnold Thomas's essay is the meditation of a chaste and beautiful spirit, but fails to grapple with the difficulties which are frequently urged against the very possibility of prayer. The essay on Christian Missions is one of the ablest in the volume; while that on Church and State, notwithstanding its Hegelian philosophy, and its plea for the ultimate union of Church and State (through disestablishment), will commend the Nonconformist principle on unaccustomed ground and in quarters where it is looked on with disfavour. We regret our inability to devote more space to this remarkably able volume. It will doubtless receive wide attention in both sections of Congregationalism, and will reward the most careful perusal.

THE FIRST SAINTS: Character and Church Studies in the New Testament. By James Rankin, D.D., Minister of Muthill. William Blackwood & Sons.

THERE are some men, and Dr. Rankin is one of them, who are never so happy as when they are playing the *rôle* of "the candid friend." The Church of Scotland, of which the author is a distinguished minister, has always been understood to cherish a special dislike of Papistry and all its ways. Dr.

Rankin, however, sees "a soul of goodness in things evil," but in protesting and protesting justly, against the idea that differing from Rome is necessarily a good thing in itself, he goes to the opposite extreme, and indulges in wild and reckless denunciation. His studies of the New Testament saints are, as a rule, lucid, vigorous, and suggestive; but he uses them as a vantage ground from which to hurl his shots at those terrible people, the Dissenters! "This terrible mistake and ecclesiastical disease of contrariety to Rome is a curse that has sprung from the Reformation, and is tending to the self-destruction of large bodies of religionists, especially Scottish Dissent and English Nonconformity. Whenever churchly principle is low—*i.e.*, when there is ignorance of and contempt for the work and method of Christian men all along the centuries—the real tendency of such diseased Protestantism is towards Socinianism and Secularism. On one side they thrash empty straw on the subject of the evidences of Christianity, instead of dealing with the Gospel itself; they raise criticism as to the canon and inspiration of Scripture, instead of expounding it; they resist learning, and taste, and ancient usage on the plea of an evangelism which glorifies tea-meetings, and foreigners, and peripatetics, and the rubbish of tract literature and drivelling religious magazines, which make heroes from quacks." Our churches are characterised as religious shops, struggling to raise yearly funds for self-support and aiming at the destruction of all neighbours, however good, "partly by organised calumny, and mainly by political deceit and force, and alliance with revolutionary incendiaries." There are sneers at "Yankee revivalists," and we are told of "the blatant and sentimental rubbish associated with popular and evangelical preaching." "In recent days the honest old name of evangelist has been grievously vulgarised by being applied to and usurped by a coarse class of religious tramps hawking about town and country, making a muddle of Christianity, and occupying a sort of intermediate position between Simon Magus and Philip." We also hear of "the whole mob of sects and bodies and churches which, by their mutual intolerance, by departing from their own original standards, and by misdirected study in tearing the Holy Scriptures to tatters by their sham criticism, are really, though unintentionally, playing into the hands of the old Roman Church." Dr. Rankin is wise in admitting that few of his brethren will either agree with his view or thank him for expressing it. Our quotations show that it is idle for him to declaim against the persistent narrowness and unfairness of so-called religious journals. In this respect he thinks there is no printed matter of modern times to "match" a denominational organ or church newspaper. He is grossly unjust to himself. His own pages are more than a match for such papers. Unless we are mistaken, we have previously seen some parts of this volume in the shape of correspondence in a journal which would not care to be classified as religious. Whatever may be said of Dissenters, there is in Dr. Rankin's meditation a culpable ignorance of and contempt for the work and methods of Christian men in our own day. We regret this the more because there is undoubted truth in many of his contentions. It is

undoubtedly possible to improve our methods of preaching and worship. There are things which the sturdiest Protestants can learn from Rome ; but Dr. Rankin has altogether overshot the mark. We value his meditations ; his poetical quotations, largely from Romish and Anglican sources, are apt and forcible ; but he is too violently one-sided.

THE AUTOBIOGRAPHY OF A METAPHYSICIAN, being the Life of the late Rev. James Skinner, Author of "Dissertations on Metaphysics," with Selected Remains, edited by the Rev. Robert Smith, Kinross. Edinburgh : Andrew Elliot, 17, Princes Street.

MR. SKINNER was one of a class of men more common on the north than on the south of the Tweed. Though in early life he handled the plough, he was a born metaphysician. In his spare moments he occupied himself with reading such books as he could command, and at the plough he had plenty of time to meditate on what he read. At college he was a diligent, painstaking, and successful student. His mind was cast in an original mould, and by the sheer exercise of his own thought he worked his way to conclusions which had been reached by great philosophers such as Kant. Had he had command of the best books, he would, no doubt, have spent less time over these tough problems of philosophical thought, and his mental pace would have been quickened. His powers of thought were greatly in advance of his powers of speech, and, though he was Evangelical to his heart's core, he was scarcely adapted for the ministry. We are not, therefore, surprised to find that he preferred to remain a "probationer" rather than accept a settled charge whose duties would have been irksome, and have interfered with his favourite pursuits. There is much in Mr. Skinner that reminds us, *longo intervallo*, of John Foster. The glimpses he gives us into the lives and habits of the Perthshire farmers in the early part of the century are very interesting, and his own views on the land and other social questions are well worthy of careful study. He is against the nationalisation of the land, but advocates Government grants and the formation of local associations for the acquisition and distribution of the land. His more specifically theological discussions may be read with great profit ; and though the greater part of his writing is such as becomes a grave metaphysician, he is fully alive to the lighter and more amusing side of life, as in his account of the man who always prayed for the downfall of the mystical Babylon, and on whom sundry pranks were played. On one occasion some irreverent youngsters interrupted him with their exclamations, but undisturbed he went on with his prayer, "O Lord, take a dealing with these thoughtless loons ! Lord, take them and shake them weel aboon the mouth of the pit ; but keep a good grup o' them, and dinna let them fa' in !" In another connection he tells of a farmer's estimate of a sermon—coarse, materialistic, and utilitarian, but, perhaps, too commonly shared : "As he was preachin' awa', I was just sittin' thinkin'—Man, Sandy, what havers about Paul and Selas ! Man, what care I for Paul and Selas ? Man, if you could tell me where to get twa or three good stots (*i.e.* bullocks) to buy, that would please me far better than havers about Paul and Selas."

## LITERARY SUPPLEMENT.

**WE** give this month another of our illustrated literary supplements. We are pleased to find that this new feature of the *MAGAZINE* has met with wide and hearty appreciation. We are in this way able to notice a larger number of new books, selected also from a wider range than those to which we are restricted in the body of the *MAGAZINE*.

**THOMAS CHALMERS: Preacher, Philosopher, Statesman.** By Mrs. Oliphant.  
London: Methuen & Co.

THE name of Dr. Chalmers has been greatly in evidence during the last few weeks, and the attention directed to his singularly fascinating and heroic life can result in nothing but good. Some sixteen or seventeen years ago, Mr. Gladstone paid a generous tribute to his philosophic faculty, his intensity, his gorgeous gift of eloquence, his absolute simplicity, and his profound (and to others embarrassing) humility, and added, "Chalmers, whose memory at a distance of more than forty years back is still fresh in the mind of the writer, was a man greatly lifted out of the region of mere flesh and blood. He may be compared with those figures who, in Church history or legend, are represented as risen into the air under the influence of religious emotion."

Mrs. Oliphant, to whose graceful pen we are indebted for the classic *Life of Edward Irving*—for a time Chalmers' great assistant—wisely had her *Life of the great "Preacher, Philosopher, and Statesman,"* ready for the Free Church Jubilee. She has brought to her task a fairly minute knowledge of Scotch ecclesiastical affairs, and if her sympathy with the Free Church position is less marked than it was in the days when she wrote "*Margaret Maitland*," the memory of that sympathy at least prevents her from misrepresenting the motives and aims of men against whom she is in a sense ranged. Of Chalmers himself she writes with glow and enthusiasm, and has told the story of his life with all the charm of romance. Those who wish to know something of Chalmers, and are unacquainted with Dr. Hanna's four volumes, will find Mrs. Oliphant's graphic narrative well adapted for their purpose. Dr. Chalmers' conversion after he had become minister of Kilmarnock; his marvellous popularity in Glasgow; his strange and unexpected abandonment of his position for a professor's chair at St. Andrew's; his earnest grappling with the problem of the poor, and his special plan for dealing with it; his evangelistic zeal, and his unique power over the churches of Scotland; his brave struggle for the "Headship of Christ," involving the freedom of the Church "in spiritualities"; his part in the construction of the Free Church, its Sustentation Fund, its Home and Foreign Missions—are all effectively told, with many picturesque incidents in his career.

Take the following vivid description as an example :—

“The appearance of Chalmers in the pulpit of the Tron Church moved all that was accessible in Glasgow with a thrill and new impulse of curiosity and interest. The fame which he had brought with him, the great impression which he had already produced wherever he had been heard, excited the population more than any great actor would have done, but perhaps with a not very differing sensation. There is, or at least at that period was, nothing which stimulated and roused the mind of Scotland like a sermon ; it has been, from the time of Knox at least, the chief intellectual enjoyment of a keenly critical community, which has found in that weekly occurrence not only the exhibition of power and skill which all men love to watch, but the additional



DR. CHALMERS.

and still warmer interest of a personal share in the event, an awakening of all the critical faculties, an extended and universal discussion in which iron sharpeneth iron throughout a whole population. Even the dulllest of preachers affords more or less this constantly recurring diversion and occupation to his hearers ; and it is needless to say that Glasgow streamed towards the Tron Kirk till every opening to it became almost inaccessible, and not only the seats, but standing ground within, frequently contained almost twice the number for which they were intended. Sometimes the closed doors were burst in by force by the pressure of the multitude assembled outside, and possession seized as by an invading army. Sometimes the entrance of the preacher himself, whose name had drawn this multitude together, had to be made as over a breach riven in the mass by the bodyguard around. In

London, when the great orator from the North made his appearance there for the first time, this happened on several occasions; but even in Glasgow, which owned him, and had frequent opportunities of hearing him, the same thing occurred again and again.

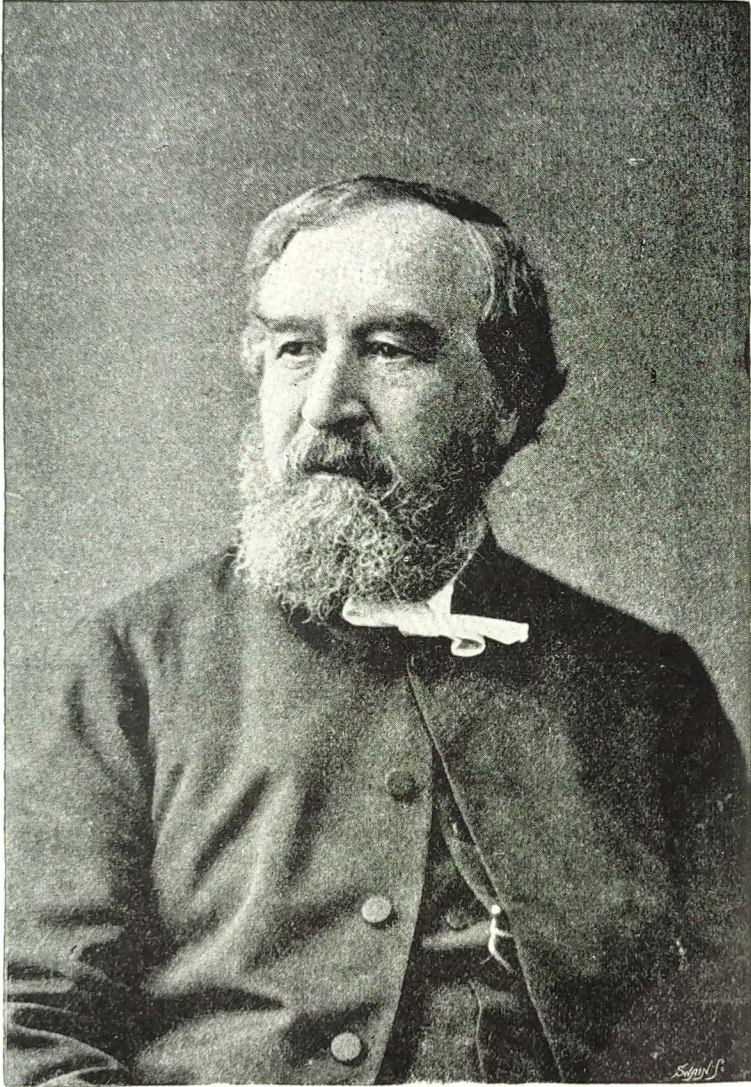
"The enthusiasm which filled the community passes description, or rather, we should say, it is described again and again by spectators of each different sense with a confused use of superlatives, which produce in words something like the 'great stour,' with here and there a sword gleaming through, which Sir Walter considered the best manner of representing a battle. Nor was this confined to the Sunday services alone. The Glasgow merchants, waiting in the Tontine reading-rooms not far from the Tron, that they might rush out at the first tinkle of the kirk bell, and secure a place for the great weekly sermon at the height of the working-day; the students, who claimed remission of the fine for non-attendance on the ground that they had gone to hear Dr. Chalmers; the busy people of every condition who snatched an hour at noon from the midst of their labours to hear the great voice in their midst—all these details are as picturesque as remarkable. The Tron Kirk was for the time being the centre of the city, as the Cathedral of old St. Giles had been once in Edinburgh, giving forth not only Christian doctrine, but the highest criticism of life."

When he was in London the excitement was not less. In 1817, he came South to preach the London Missionary Society's annual sermon. "The Surrey Chapel was crowded from 'seven in the morning,' four hours before the service began, and as usual the throng was swept into absorbed attention for an hour and a half, breathing but as the preacher breathed, and stirring only when he paused to rest. 'Old Rowland Hill stood the whole time at the foot of the pulpit, gazing on the preacher with great earnestness, and whenever any sentiment was uttered which met his approval, signifying his assent by a gentle nod of his head and an expressive smile.' 'All the world,' said Wilberforce, 'was wild about Chalmers, and Canning and Huskisson went with Wilberforce to hear him preach. At times Canning was quite melted to tears. "The tartan," he said, "beats us all."' On another occasion, Wilberforce and various great ladies had to get into the church where Chalmers officiated through a window, treading a plank, which the fine people dared with almost more than manly courage, while the preacher himself had the greatest difficulty in getting in at all."

We cannot think that the Free Church has been so great a failure in view of the highest ends of religion as Mrs. Oliphant imagines. The sacrifices made at the Disruption have been amply rewarded. The piety and the morals of Scotland are immeasurably the better for them. Doubtless Chalmers and his associates went out on the Establishment principle. But many things have happened since then, not the least significant of them the education of the people in Voluntaryism by the very formation of the Free Church. We, too, plead for re-union. It must sooner or later come; but not by the return of the Free Church to the Establishment. There can be no return to Egypt.



The hosts of God march forward. The Established Church must advance to the position of the Free Church, then division will cease. By the way, the



REV. WALTER CHALMERS SMITH, D.D.

figures Mrs. Oliphant gives on page 237, as to the financial triumph of the Free Church at the close of its twenty-fifth year, might have been supplemented

by more recent statistics. The ministers of the Free Church numbered, in 1892, 1,122. The income of the Church has steadily risen from £300,000 per annum to over £600,000. The missionary income of the undivided Church in the seven years before the Disruption was £16,000 a year ; that of the Free Church during the first seven years of its existence was £35,000 annually ; and at present it averages about £100,000.

MESSRS. MACNIVEN & WALLACE, Edinburgh, have issued, in pamphlet form, ADDRESSES TO THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND, in the Jubilee Year, 1893, by the Rev. W. C. Smith, D.D., LL.D., Moderator. The addresses are four in number, and among them is that delivered to deputies from other churches. A more lucid and comprehensive review of the present position of the Free Church it would be impossible to conceive, nor could any counsels be wiser, more manly, or more timely, than those which Dr. Smith has here placed on record. We specially commend his utterances as to the attitude which the Church should assume in relation to Biblical criticism, and the need of a healthier and more vigorous evangelism. We are, through the kindness of the editor of the *Christian Leader*, able to present on the opposite page a life-like portrait, the best we have seen, of Dr. Smith. Our readers will be pleased to possess a likeness of Dr. Chalmers, the first Moderator of the Free Church of Scotland, together with that of his latest successor in that honourable office.

OLD JOHN, and other Poems. By T. E. Brown. London : Macmillan & Co.

MR. BROWN is, we believe, a brother of the late Hugh Stowell Brown, of Liverpool, and though his poems are independent of all adventitious commendation, there are many among us who will give them a more cordial welcome, because of the fact we have stated. Many of the poems deal with Manx scenes and characters, and are written in the Manx dialect. There are among them narrative and descriptive poems as well as many genuine lyrics. Mr. Brown is specially at home with fishermen and sailors, and displays towards them a sympathy as deep as his insight into their character and ways is clear. His portraiture is vividly realistic, he has an unflinching fund of humour, broad, genial, and racy, and his passion is often intense. Notwithstanding occasional irregularities of metre and literary affectations, there is more genuine poetry in this volume than in nine-tenths of the recent verse which has been more widely discussed.

"Old John," the poem from which the volume takes its name, is addressed to a fine old Scotchman in heaven, formerly servant to Mr. Brown's father, the minister of Kirk Braddan. John was a sturdy Protestant, a Covenanter who had learned the art of "wrestling with the Lord," a kindly, genial soul whom the lads loved, and whose rustic lore was a delight to them, and to whom the poet owed what of strength, or truth, or tender grace he had :—

“Old John, you were an interceder here ;  
 For me you interceded with great cries.  
 How have I stood with mingled love and fear,  
 And not a little merriment ! My eyes  
 Beheld you not, Old John ; your groans and sighs  
 And gasps I heard by listening at the gable  
 Inside of which you knelt, and shook the skies—  
 But first the stable.”

He was fond of birds and beasts and men, and knew, as every true-hearted  
 Scotchman knows, his Scott :—

“The matchless tales your own great Wizard penned  
 To us were patent when you gave the key :  
 I knew Montrose ; stern Clavers was my friend ;  
 I carved the tombs with Old Mortality ;  
 I sailed with Hatterick on the stormy sea ;  
 Curled Cavalier, and Roundhead atrabiliar,  
 The shifts of Caleb Balderstone to me  
 Were quite familiar.

“But most of all, when all was most, I liked  
 To hear the story of the Martyrs' doom ;  
 The camp remote by stubborn hands bedyked ;  
 The bones that bleached amid the heather bloom ;  
 The grey-haired sire ; the intrepid maid for whom  
 Old Solway piled his waters monumental,  
 And gave that glorious heart a glorious tomb  
 Worth Scotia's rental.”

John could not tolerate the Anglican liturgy :—

“The form  
 Was excellent ; but you were timely nursed  
 Upon a Cameronian lap, the storm  
 Of that great strife inherited ; the thirst  
 For God was in you from the very first ;  
 The rushing flood, the energy ecstatic,  
 Overwhelmed you that you could not choose but burst  
 All bonds prelatie.”

The debt to such a man is one that cannot be discharged.

“And even now, when purple morning glows,  
 And I am on the hills, a night-worn watchman,  
 I see you in the centre of the rose,

Dear, brave, old Scotchman !”

“Aber Stations” is full of graceful and tender pathos, inspired by grief for  
 the death of a boy of seven, who was killed while following the example of

his father in mountain climbing. The most powerful piece in the book, however, is "Catherine Kinrade," a poor weak-minded, half-witted woman, who led a vicious and scandalous life, and was not only imprisoned, but twice dragged in the sea after a boat, and made to perform public penance in all the churches in the island. Bishop Wilson, who had ordered the punishment, reaches heaven, but is received in silence :—

" Then at last,  
Awe-stricken, he was 'ware  
How on the emerald stair  
A woman sat divinely clothed in white,  
And at her knees four cherubs bright,  
That laid  
Their heads within her lap. Then trembling he essayed  
To speak. ' Christ's mother, pity me !'  
Then answered she :  
' Sir, I am Catherine Kinrade.' "

Her mind had been restored. She was what, in the days of her clouded reason, she had not been :—

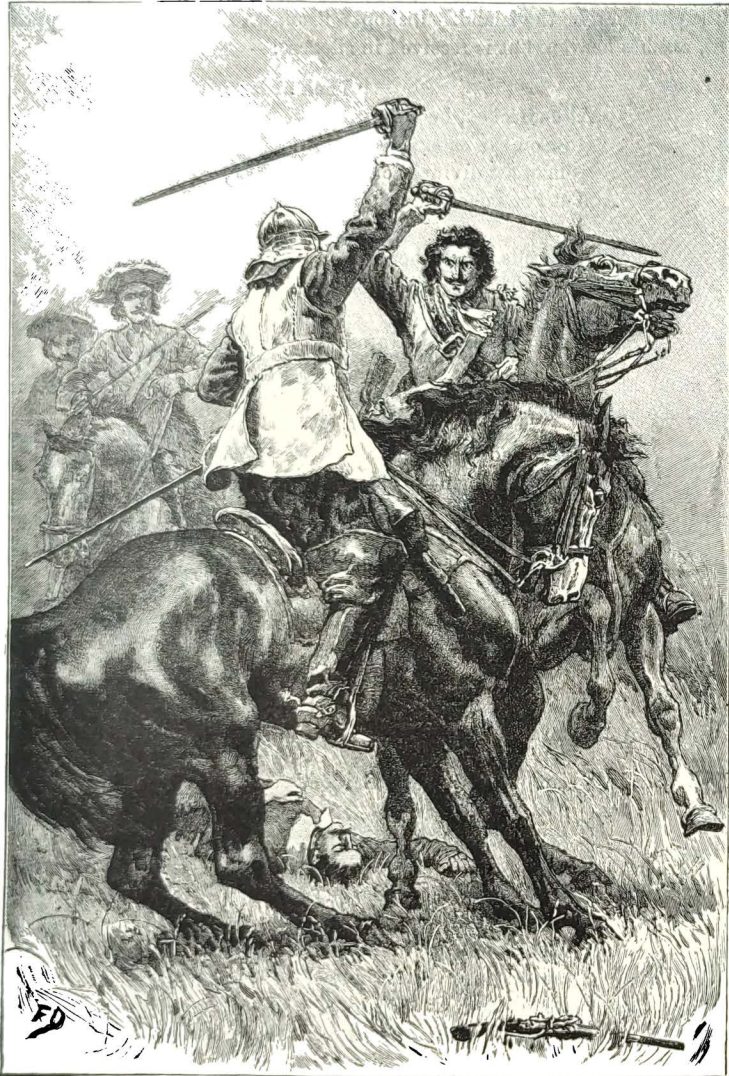
" Her soul had bloomed  
To perfect woman—woman made to honour,  
With all the glory of her youth upon her,  
And from her lips and from her eyes there flowed  
A smile that lit all Heaven—the angels smiled ;  
God smiled, if that were smile beneath the state that glowed  
Soft purple—and a voice—' Be reconciled !'  
So to his side the children crept,  
And Catherine kissed him, and he wept.  
Then said a seraph—' Lo ! he is forgiven,'  
And for a space again there was no voice in Heaven."

Here is a little gem entitled " My Garden," and happily it is but one of many :—

" A garden is a lovesome thing, God wot !  
Rose plot,  
Fringed pool,  
Ferned grot—  
The veriest school  
Of peace ; and yet the fool  
Contends that God is not—  
Not God ! in gardens ! when the eve is cool ?  
Nay, but I have a sign ;  
'Tis very sure God walks in mine."



WAVERLEY NOVELS. Dryburgh Edition. London : A. & C. Black.  
MESSRS. A. & C. BLACK have forwarded us the three new volumes of their admirable Dryburgh Edition of the Waverley Novels—"Old Mortality," "The



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Heart of Midlothian," and "The Bride of Lammermoor." The first of these is illustrated by Mr. Frank Dadd, R.I., the second by Mr. William Hole,

R.S.A., and the third by Mr. John Williamson. The novels themselves, of course, take rank with Scott's greatest work.—In "OLD MORTALITY," which has been not inaptly called the "Marmion" of his novels, he has vividly reproduced the struggles between the Cavaliers and Covenanters, his sympathies,



however, being more with the former than the latter. Nowhere is the grandeur of his story or the felicity of his portraiture more striking. Our illustration represents the well-known fight between Bothwell and Burley at

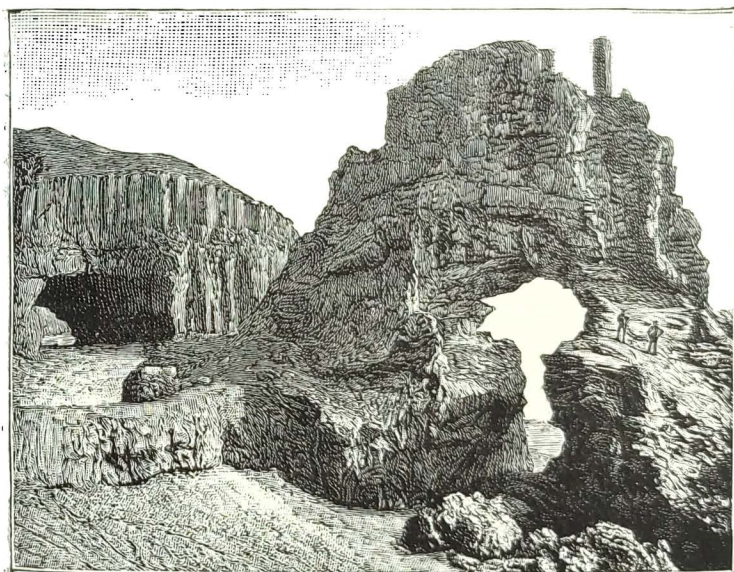
Drumclog. Other notable illustrations are the vignette on the title-page, representing Old Mortality himself at the grave of the slaughtered Presbyterians; and Lady Margaret Bellenden interceding for Morton, and Morton condemned to death by the Cameronians. From "THE HEART OF MIDLOTHIAN" we give an illustration of Jeanie Deans's interview with the Queen. Jeanie is, perhaps, the finest of Scott's female characters. She scorned to tell a lie even to save her sister's life, but undertook on her behalf a journey that was full of peril, and against all odds secured an audience with Queen Caroline herself. Here is part of her conversation: "If it like you, madam," said Jeanie, "I would hae gaen to the end of the earth to save the life of John Porteous, or any other unhappy man in his condition; but I might lawfully doubt how far I am called upon to be the avenger of his blood, though it may become the civil magistrate to do so. He is dead, and gane to his place, and they that have slain him must answer for their ain act; but my sister—my puir sister Effie—still lives, though her days and hours are numbered. She still lives, and a word from the King's mouth might restore her to a broken-hearted auld man that never, in his daily and nightly exercise, forgot to pray that his Majesty might be blessed with a long and a prosperous reign, and that his throne and the throne of his posterity might be established in righteousness. Oh, madam! if ever ye kened what it is to sorrow for and with a sinning and a suffering creature, whose mind is sae tossed that she can neither be ca'd fit to live or to die, have some compassion on our misery! Save an honest house from dishonour, and an unhappy girl, not eighteen years of age, from an early and dreadful death! Alas! it is not when we sleep soft and wake merrily ourselves that we think on other people's sufferings. Our hearts are waxed light within us then, and we are for righting our ain wrangs and fighting our ain battles. But when the hour of trouble comes to the mind or to the body—and seldom may it visit your leddyship—and when the hour of death comes, that comes to high and low—lang and late may it be yours—O, my Leddy, then it isna what we hae dune for oursells, but what we hae dune for others, that we think on maist pleasantly. And the thoughts that ye hae intervened to spare the pure thing's life will be sweeter in that hour, come when it may, then if a word of your mouth could hang the hail Porteous mob at the tail of ae tow."—THE BRIDE OF LAMMERMOOR is, perhaps, the most weird of Scott's novels, and has, we believe, been pronounced by Mr. Gladstone his greatest work. It embodies more than any other the spirit of Greek tragedy, the power of an irresistible fate or destiny, the sure and steady approach of ir retrievable misfortune. The effect of the tragedy is rendered the more striking by the absurdities of Caleb Balderstone, the old butler. Mr. Williamsen's illustrations are thoroughly harmonious with his text.

SUMMER TOURS IN SCOTLAND: Glasgow to the Highlands. Glasgow: David Macbrayne, 119, Hope Street.

MR. MACBRAYNE'S guide-book is always welcome at this season. The new edition shows a great advance on former issues. It contains many vivid



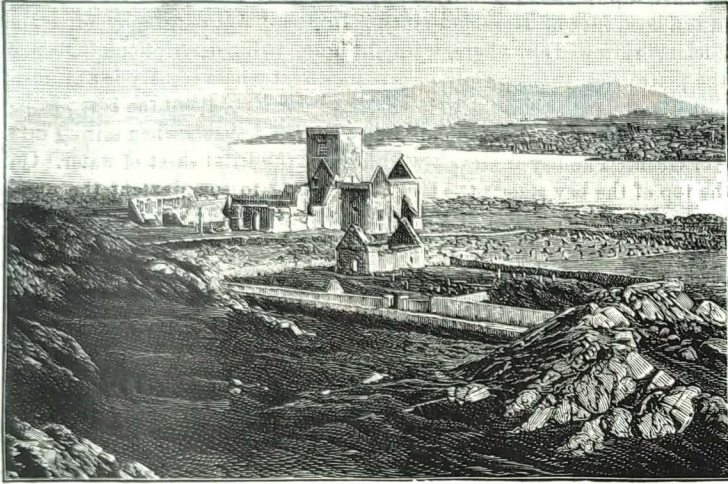
descriptions of certainly the finest scenery in Great Britain, while the illustrations are really admirable. Those who visit the Highlands will find in this guide-book a pleasant souvenir. Those who have never seen them will gain from it a good idea of Highland glory. In the "Autobiography of a Metaphysician," reviewed elsewhere, we find the following description of Oban, one of the places rich in historical associations, and whose scenery is as romantic as that of any land:—"As is well known to tourists, one of the best prospects in all the Western Highlands is the view which one gets when sailing up the Bay of Oban. The bay itself is a well-formed, beautiful sheet of water. Quite at the top of the bay stands the town, presenting to some extent the appearance of a semicircle. Most of the houses are comparatively new, and the old ones are whitewashed. Altogether it presents the appearance of a clean, handsome, and airy town. The hill behind begins to rise at only a short distance from the water. Scattered here and there on the ridgy slope of the hill, and commanding a splendid prospect, stand a great many elegant houses, interspersed with various clumpets of trees. Near at hand, to the west of the town, and close to the shore, is the old, richly-wooded estate of Dunolly. On the east and north-east is seen the western portion of the rugged hills of Lorn. On the western shore of the bay is the pretty little island of Kerrera. Between its southern point and the mainland is the entrance to the bay. Between its northern point and Dunolly is a narrow channel or outlet, through which



CARSAIG ARCHES — (From a photograph by Messrs. Valentine.)



pass ships and steamers going further north. Looking westward you see the distant shores of the islands of Mull and Lismore. And still further west-



THE CATHEDRAL AT IONA.

and north-west, bounding the prospect, appear the wild, high hills of Morven. In short, the scenery is as interesting as any in the West. But what interested me most in Oban was its rich, brilliant sunsets. If any one wishes to see a sunset in perfection let him go to Oban between midsummer and the middle of autumn. Sometimes in the calm summer evenings I would saunter along the beach, and watch the sun going down behind the classic hills of Morven. Then mountain peak, heathery hill, rich woodland, slumbering islet, glassy sea, and azure sky, were all resplendent with hues of many-tinted light. Never, likely, till the glories of Elysium, shall I again behold such scenes of golden splendour as those gorgeous sunsets when I wandered by the shore of Oban." We are indebted to the editor of the *Christian Pictorial* for the two accompanying illustrations of places in the Highlands—one the Carsaig Arhces on the southern shores of Mull, where the distinctively Highland scenery begins, and the other the Cathedral and monastic ruins of Iona.

#### RELIGIOUS TRACT SOCIETY'S BOOKS.

**MORE ABOUT THE MONGOLS.** By James Gilmour. Selected and arranged from the Diaries and Papers of James Gilmour. By Richard Lovett, M.A.—James Gilmour was one of the few men of whom we cannot easily hear too much. Anything more about him or his work is always welcome. Mongolia is so far beyond the track of European civilisation that there is an enjoyable sense of novelty in all that we read of it. Its deserts, its tent life, and its lamas are practically unknown to us. Its climate is not specially attractive to English-

men, and its inhabitants are scarcely more so. Men like Gilmour will in time, however, effect a transformation in the Mongolians. Christian workers will reap among them a rich spiritual harvest. The closing chapter of this book, "Lessons from Life in Mongolia," will be of special interest to young readers. There are in it many beautiful similes and illustrations. Trivial incidents and everyday occurrences are turned to good account. The kind of man Gilmour was may be gathered from the following simple words:—"All along the road Mongols who saluted me asked if I travelled alone and had no revolver. I answered that I did travel alone and had no firearms. When they expressed astonishment, I hastened to tell them that the God I preached went with me, protected me, and was ever so much better than the best revolver." This unhesitating faith imparts a unique charm to a book whose literary merits are equally remarkable.

**THE ROMANCE OF ELECTRICITY.** By John Munro. A popular and reliable work on the most romantic and magical of physical forces cannot fail to secure an audience. The book is particularly entertaining, and carries the reader on from page to page with entranced attention. The caprices of lightning, fireballs, St. Elmo's fire, the *aurora borealis* and other phenomena are minutely portrayed. Curious incidents connected with the telegraph are recorded. The mysteries of the telephone, the microphone, and the electric light are unveiled, so that even the most unscientific reader can gain from Mr. Munro's pages an accurate idea of this most marvellous force of Nature in its manifold workings. In view of the future of electricity this book should be universally read. Mr. Munro says, "The electricity of Nature is, comparatively speaking, a neglected study, since it is not immediately connected with commerce; nevertheless a multitude of observations on the subject have accumulated of late years, and it seemed to me that the time had come for compiling and digesting these. I have therefore done so, and although the work is designed for general reading, I hope the information it contains will prove serviceable to men of science."

**THE COCKHOUSE AT FELLSGARTH** is one of the series of the Boys' Own Books, written with true insight into boy nature, full of stirring incidents, and admirable character-sketching. Mr. Reed always writes vigorously, and in a manner which tends to "put down the base," and develop the nobler elements of our nature. It is a book which boys will read with gusto.—**WESTMINSTER CHIMES**, by Jessie Armstrong, is a capital story of slum-life in London, and brings vividly to view its lights and shades.—**LEILA**; or, Slave or no Slave, by Mrs. Carey-Hobson, a story of Cape life seventy years ago. It is scarcely so vigorous in its descriptive power as some works of this class, and at times verges on the commonplace, but is by no means without interest.—**IRENE**, by Mrs. Coote, is written for boys and girls. It inculcates the need of integrity, self-sacrifice, and courage, showing both the good results which follow from them and the evil results from the want of them.—**JESSICA'S MOTHER**, by Hesba Stretton, and other stories, belonging to the "Illustrated

Penny Books for the People." They need no commendation from us; they are admirably adapted for circulation, especially among the working classes, and are in every sense healthy reading.—THE FRIENDLY GREETINGS volume is full of short, interesting sketches, beautifully illustrated. It well deserves its popularity.—QUEEN GRACE, by J. H. K. Denny, tells of a young girl who came up from the provinces to a large mantle establishment in London, and became engaged to a young man of aristocratic connections, who soon broke his engagement lest he should imperil his future. She afterwards married a medical man, and went out to Africa on mission work. The fortunes of other members of her family are also told, and the chequered experiences narrated are such as unhappily abound in life.—SWEET FIRST-FRUITS, by Sir William Muir, K.C.S.I. We are all indebted to Sir William Muir for his translation of this Oriental romance, which yet is not pure romance. It illustrates the effects which are being produced in Syria and the East by Christian missions, and especially shows how the Moslems may be approached by Christian preachers, and constrained by the admissions of the Koran to accept the Gospel of Christ. The dialogues and conversation in the book have decided apologetic value, and the incidents, the confessions, the recantations, the imprisonments, and the exiles, &c., are often of thrilling interest.

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WE cordially commend, to our young readers especially, THE STORY OF THE ENGLISH SEPARATISTS, written to commemorate the Tercentenary of the martyrdom of Greenwood, Barrow, and Penry, in 1593, by Alexander Mackennal, B.A., D.D., published by the Congregational Union of England and Wales, Memorial Hall, Farringdon Street, E.C., and regret that we have not space to say more about it in the present number. There is, we believe, good ground for asserting that Penry was a Baptist; but that fact does not deprive our Congregational brethren of their share in his heroic story.

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WE have received from Messrs. Macmillan & Co., THE FRIENDSHIP OF BOOKS, and other lectures, by the Rev. F. D. Maurice, edited, with a preface, by T. Hughes, Q.C. The lectures have throughout a distinct literary character, and will aid wise and helpful study. That on "The Use and Abuse of Newspapers" is even more timely now than when it was delivered, as is also that on "Critics and Criticism." Mr. Maurice's studies on Spenser, Milton, and Burke are marked by luminous and sympathetic insight. The preface by Mr. Hughes is a fine defence of Mr. Maurice against the criticism of Mr. Matthew Arnold, who is convicted of the very faults against which he declaims.—In the Golden Treasury Series the new volumes are BALLADS, LYRICS, AND SONNETS, from the works of Longfellow—decidedly the choicest of his poetry; and THE GOLDEN TREASURY PSALTER, being an edition with briefer notes of the Psalms, chronologically arranged, by Four Friends. We have long been conversant with the original work, and have found its arrangement, its rigidly faithful translation, and its terse notes, of very great value. The present edition cannot fail to meet with wide acceptance. It is, of course, no secret

that the four friends were Mr. F. T. Kitchener, Mr. Phillpotts, Mr. Charles Arnold, and Dr. Alexander W. Potts, of Fettes College.

MESSRS. OLIPHANT, ANDERSON, AND FERRIER publish in their Shilling Series of Pocket Novels *ALDESYDE*, the already popular Border story, by Annie S. Swan, and *LUCKY LINES*, by Jessie M. E. Saxby. These pocket novels are a fine venture.—We have also received from Elliot Stock the sixth and revised edition of *THE CHRISTIAN TRAVELLER'S CONTINENTAL HANDBOOK*, edited by the Rev. R. S. Ashton, B.A.; and from Messrs. S. W. Partridge & Co., the fifth edition of *THE OFFICES OF THE HOLY SPIRIT*, by Dougan Clark, M.D.—Messrs. James Clark & Co. (Fleet Street, E.C.) publish *SCHOOL HYMNS*, with Tunes. A Book of Praise for Teachers and Scholars, Christian Endeavour societies, &c. It is edited by E. H. Mayo Gunn, the Harmonies revised by H. E. Bolton. The hymns are bright and healthy—free from the maudlin sentiment which disfigures so many books of this class. The tunes have been selected with great care.

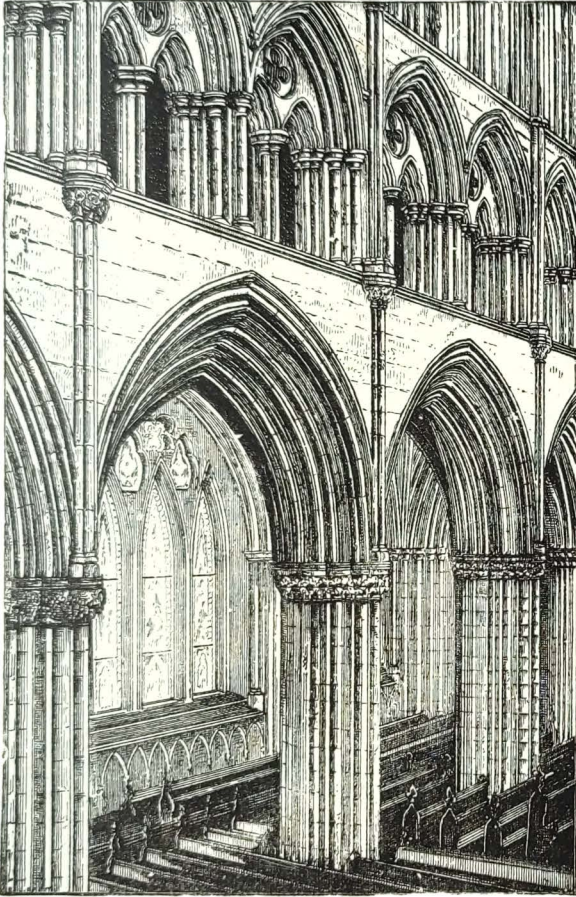


ARTHOG FALLS, BARMOUTH.

MESSRS. WARD, LOCK, & BOWDEN have sent us several of the new editions of their *POPULAR GUIDE BOOKS*. One covers the entire district of "North

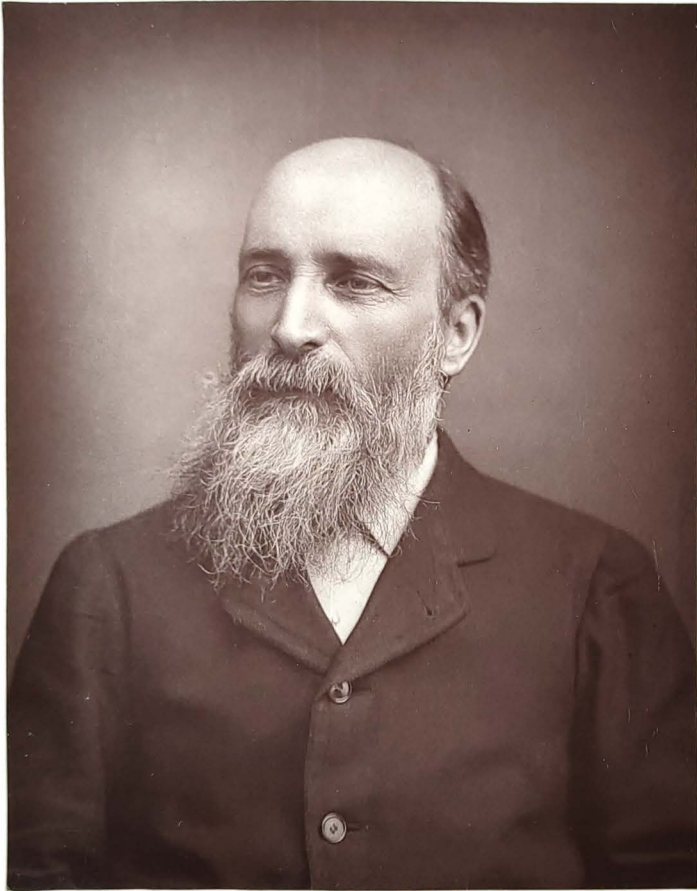


Wales," three others are devoted to "Scotland," one taking up the "East Coast," another the "South-West," and the third describing the "Highlands and Islands." A recent addition to the series is "Sherwood Forest." All these books are written with full and minute knowledge, with scrupulous accuracy, and with a force and point which make the verbal pictures as distinct and incisive as photographs or engravings could be. There are in all of them maps and plans fully up to date, and illustra-



GLASGOW CATHEDRAL—ARCHES IN THE CHOIR.

tions which add greatly to the value of the books. For general purposes nothing can be better than these concise, compact, and thoroughly reliable Guide Books. They are well worth reading for their full and diversified information, given in the most compact form. To tourists especially they will be a valuable *vade mecum*. We give two illustrations from them, one of Arthog Falls, near Barmouth, in North Wales, and the other of Glasgow Cathedral, the Arches in the choir.



London: Stereoscopic & Photographic Co. Ltd. (Permanent Photo)

*Yours sincerely  
George N. Rouse.*

THE  
BAPTIST MAGAZINE

AUGUST, 1893.

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**REV. G. H. ROUSE, M.A., LL.B.**

IT was with no small degree of satisfaction that the Committee of the Baptist Missionary Society, towards the close of the year 1860, received the offer of Mr. Rouse for service in India. He was a member of the church at Camberwell, and had greatly distinguished himself at the London University and in his studies at Regent's Park College. They anticipated for him a career of great usefulness, which his subsequent history has fully justified. At a designation service of great and chastened interest (owing to the lamented illness of Dr. Steane, his pastor), Mr. Rouse was solemnly set apart on August 5th, at Denmark Place Chapel, for the missionary life. In this service, Dr. Angus, the Rev. J. H. Hinton, and the Rev. C. Stanford united to commend their young and highly esteemed brother to the work of God, and on October 2nd he sailed for Calcutta, where, after a tedious voyage, prolonged by adverse winds and a severe storm, he arrived on February 8th, 1862.

To facilitate his acquisition of Bengali, Mr. Rouse first proceeded to Sewry, where, amidst entirely native surroundings, he could devote himself to its attainment. So rapidly was this accomplished, that, before the close of the year, he was able to preach in Bengali, and to take part in the work of the station.

On Dr. Wenger's arrival in Calcutta early in the following year, Mr. Rouse joined him, to give his required assistance in translation work. Besides the revision of works at the Press, we find him at once, in conjunction with Dr. Wenger, preparing annotations to the Bengali Scriptures, which, in after years, he completed and published, to the great advantage of the Bengali

Christian Church. This early promise of usefulness was, however, soon clouded over, and Mr. Rouse was driven by illness from the field; not more to his own disappointment and deep regret than to that of his eminent colleague. The greatness of this trial was enhanced by the expectation that he would be entirely disabled ever to renew his valuable labours, for which, in so short a time, he had shown himself admirably qualified.

So soon as improved health would admit, Mr. Rouse undertook to discharge the duties of a classical and mathematical tutor at Haverfordwest College. This office he filled with characteristic ardour and diligence, as much to the satisfaction of his colleagues as profit to the young men whom he thus assisted to prepare for the sacred office of the Christian ministry.

In addition Mr. Rouse also taught Hebrew, with the Greek New Testament and Patristic literature, English history, logic, and rhetoric. From time to time he also delivered lectures on Modern Missions. Devoted intensely to his work, he aimed to interest and advance the students in their studies. The President further remarks "that he was much beloved." In a very short time he became widely known among the Welsh churches, and even now his name is familiar as a household word throughout the Principality. The Report of 1872, the year of his leaving for India, thus sums up the six years of his diligent toil:—"Mr. Rouse, as a tutor, has laboured most assiduously, and has exercised most valuable influence on the students under his care. He has manifested a deep interest in the prosperity of the Institution, and exerted himself with much self-denial, patience, and zeal in promoting its interests. The Committee cannot but deeply regret that his valuable work here should even temporarily be interrupted. They can ill afford to lose so efficient a coadjutor."

But Mr. Rouse did not cease to maintain and to advance his studies in Oriental literature. From time to time he furnished the *Missionary Herald* with interesting papers on these subjects, so that when in 1872 the exigencies of the Mission in India were urgent, the Missionary Committee did not hesitate to appeal to Mr. Rouse to come to their aid. For the second time he set forth on this errand of mercy, and on the 9th October again sailed for Calcutta.



Within a month of his arrival we find him on a tour through the village stations to the south of Calcutta, in company with the Rev. G. Kerry. He felt himself at once at home. The scenery and the people seemed familiar and extremely natural, and he delighted to preach the everlasting Gospel in the language he had nine years before acquired, and the knowledge of which he had so assiduously cherished. He was heartily welcomed. "We spoke of Christ," he says, "and they listened with great attention, and seemed specially affected when they heard how our Lord was put to death." Thus, to Hindus and Mohammedans alike, he rejoiced to preach the salvation of God.

He lost no time in resuming co-operation with Dr. Wenger, and in taking oversight of the Mission Press, which the return of Mr. Lewis to England had rendered necessary. As a translator of the Holy Scripture, Mr. Rouse was fully aware of the greatness and difficulty of the task. Here is his own estimate of it:— "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. It involves a large expenditure of time and anxious thought." Well might he appeal to brethren for earnest, devout, and special prayer, and regret the vagueness which so often characterises the general petitions we lay before the Throne of Grace. "When the writer," he once remarked, "was set apart for mission work in India, good old Mr. Hinton, in offering prayer, said in his simple way: 'O Lord, we don't know what to pray for, for we know nothing about it.' We want *definite* subjects for prayers, definite things to ask, as pointedly as Bartimeus did."

It were impossible and uninteresting to attempt to compile in a few lines the varied work in which Mr. Rouse now engaged. Versatile in mind, but with intense industry, he neglected no department of missionary labour. He loved preaching; but still more he loved to present God's Holy Word in many garbs to

natives of various languages. He studied the difficult Sanscrit ; the dialects of the Mohammedans were mastered, and portions of Scripture were specially adapted to their use. The Garos and other aboriginal people received their copies of the Scriptures of truth. No wonder that after four or five years we find him complaining of weariness, and seeking refreshment in change of scene, visiting the watery wastes of Backergunge and the district of Dinagepore, lying at the foot of the mighty Himalayas.

In 1884 he records with gratitude the completion of the New Testament Commentary in Bengali. Begun twenty years before by Dr. Wenger, amid many interruptions, Mr. Rouse brought it to a successful close. It was contained in two volumes of 1,500 pages, royal octavo.

We cannot here mention the numerous tracts which proceeded from his pen, and which have found a large circulation among the Bengali people, all alike characterised by minuteness of knowledge and adaptation to their special object, nor the many admirable papers that have proceeded from his pen. It is enough to indicate the untiring devotedness of our friend to the purpose of his life.

After the decease of Mrs. Rouse in 1884, her husband sought a brief relaxation in England. A daughter of the Rev. W. Denham, of Serampore, she was excellently fitted as a companion in his work of faith, and has left in her work among the soldiers of Calcutta many precious memories of a holy and useful life.

The last few years Mr. Rouse has felt sorely a slow deterioration in his eyesight, and came to England two years ago with the hope of restoration. He has returned with his sight improved, but still is obliged to exercise great caution and careful attention not to strain it too far. In his renewed enjoyment of domestic happiness he finds both solace and affectionate aid. Let us hope he may long be spared to serve the cause to which his earliest days were devoted.

During this recent visit to England, Mr. Rouse rendered additional aid to the College in the absence of a permanent tutor. He was a strength and comfort to all during his stay, and was not only respected, but loved by all who knew him.

E. B. UNDERHILL, LL.D.

## THE SERVANT'S VISION OF CHRIST.\*

"I was in the Spirit on the Lord's day, and I heard behind me a great voice as of a trumpet. . . . And I turned to see the voice which spake with me."—REVELATION i. 10, 12, 13.

**M**ANY indictments have been brought against the age in which we live. It is an age of transition, of scepticism, of superstition, of frivolity, of unrest. Here is the latest:—

"It is an age which needs a sign. Its religious teachers tell it that of old God revealed Himself and spake in miracles and prophecies; they tell it that many centuries ago He revealed Himself still more fully in His Son, and that in Jesus of Nazareth God dwelt among men. The arguments are strong which can be brought forward in proof of this statement. But it is long since these things happened, and this age is doubtful of the evidence. Can you not show us God at work in the world of to-day? If there be a God, does He work no miracle now?" †

It is true of our age. It is not peculiar to it. Within forty years of the ministry of Jesus men were saying, "Where is the promise of His coming?" "All things continue as they were." Men have never been satisfied with hearsay evidence about God "Sir, we would see Jesus." "*Show us the Father and it sufficeth us.*" This is the heart-hunger of every man in earnest about religion. Because God has responded to this craving, by the pouring forth of His Spirit upon all flesh, the Church and the Faith survive all assaults, and men are able still to testify of "that which they have seen and heard concerning the Word of life." If we are to bear a testimony for God that shall win the hearts of men we must see the glory of God in the face of Jesus Christ.

At Patmos John saw the Lord. That is the plain meaning of what he has to tell us here.

There is a seeing of Jesus Christ which is essential to faith in Him. "This is the will of My Father, that everyone that *beholdeth* the Son and believeth on Him should have eternal life." Jesus is

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\* A sermon preached before the Herts Union of Baptist Churches, at Great Berkhamstead, June 7th, 1893, by the Rev. C. M. Hardy, B.A.

† James Stalker, M.A., "Four Men."

still "the light of the world," and this is our practical acceptance of Him as our light, and "following Him we do not walk in darkness." But John's vision, on the lowest estimate of it, was more than this. I think, too, that it was more than the vision of Jesus Christ which is the common property of Christian men, seeing "in a mirror," "in a riddle." Yet it was clearly something less than that of which John afterwards wrote, "We shall be like Him, for we shall see Him as He is." It was for earth, if not of earth, and I would venture to suggest that in all that was material to it on the side of spiritual apprehension, it is possible, and, for our highest functions, needful, to the servants of God to-day. In relating it the Apostle gives himself no airs, claims no peculiar privilege or prerogative, but introduces himself as on terms of perfect equality with his readers: "I, John, your brother and partaker with you in the tribulation and kingdom and patience in Jesus Christ." May we not hope, therefore, that by fulfilling the spiritual conditions we may share John's vision of Jesus Christ.

With this in view let us first look at the man, and then at his vision.

I.—*The man.*—(i.) John is in the path of duty; the first condition of any true vision of Jesus Christ. A man must be where he is, "for the word of God and the testimony of Jesus." Tradition has something to say of how John came to be at Patmos and what he suffered there. Of this John tells us nothing. Perhaps it would be news to him. He does not distinguish his lot from that of the faithful in the churches of Asia. He is "partaker with them." They are all in the path of duty; they seek first God's Kingdom, and are making common life a ministry for its glory. Patmos may seem a poor field of service for an Apostle. But he was there "for the sake of the Name," and, as often happens, the enforced silence and retirement of God's faithful servant is His way of furthering His cause. Psalms were born in the wilderness. The choicest fruitage of Old Testament inspiration is from the pruned and bleeding vine of the exile. Most of the Epistles were written in prison. It was when he was *shut up* that Jeremiah first took pen in hand. It matters not much where a man is, but why he is there. Only on duty shall we see the King.

(ii.) John is "in the Spirit." In one sense we are all in the

Spirit. "Closer is He than breathing, nearer than hands and feet."  
He is "the besetting God."

"God, whose pleasure brought  
Man into being, stands away  
As it were a handbreadth off, to give  
Room for the newly-made to live  
And look at him from a place apart,  
And use his gifts of brain and heart,  
Given, indeed, but to keep for ever."

But if we stretch out our hands God will grasp them. What John speaks of is more than opportunity, it is realisation; the opening of every avenue of the soul to receive the Spirit of truth and to be moved by His impulse. In the path of duty this man is waiting patiently upon God. This is not ecstasy, a state of passing enthusiasm, in which a man does not know whether he is in the body or out of the body. John was there seeing with his own eyes, hearing with his own ears, thinking with his own brain, and so alive to all the influences of heaven. Far removed from our common experience, this is within our reach if with undivided heart we seek the Lord's face. Sin cherished, base ideals and mean motives fostered and followed, a willingness to receive for self, but not for service, the gifts and graces of God, these are the things which hold us back.

(iii.) Hardly less important for the explanation of John's vision are the matters which occupy the Apostle's mind, and form the materials out of which the Vision is wrought. I confess that it is to me inexplicable that we find in this vision of John—he whom Jesus loved, the most trusted of the innermost circle of friendship—no reminiscence of this earthly intercourse. But it brings into more startling relief the fact that his mind is saturated with the Old Testament Scriptures.\* John was not ignorant of Paul's letters (*cf.* verse 5, Col. i. 18; verse 18, Rom. vi. 9); but for the Christian Church the Scriptures still meant the Old Testament, and John's practice endorses Paul's estimate of them (2 Tim. iii. 16, 17). The Scriptures are the inspired record of

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\* Westcott and Hort mark in verses 13-20 thirteen phrases from the Old Testament, and in the whole Apocalypse more than 360!

God's revelation to men. Others have laboured, we have entered into their labours. All further personal disclosures of God will naturally start from this point, and if we knew our Bibles better we should be more sure of the living God. John had not forgotten the parchments or the books. He has been reading his Bible, or turning over its pages in his well-stored memory, conning it, searching it, and applying it to his own conditions and times. And when the vision comes it is out of the book its features are wrought, and upon the record it throws its light and bestows its life.

Another matter occupies the Apostle's mind. He is thinking strenuously of the seven churches of Asia, the churches of his love. They are the burden on his heart, and of his prayers, as he commends them in their diverse needs to the Lord of all the churches. He believes that God is at work there; that He is not a God of the Jews only; that He is not a God of the past only; that there is no history more sacred than the present, if we have eyes to read and heart to understand. These things then occupied his mind: *the Scriptures*, the record of God's revelation, and *God's present work in the world*, those seven churches, supremely dear to John himself; but his love but a faint shadow of the great love of Jesus Christ, "who loveth us and loosed us from our sins in His own blood . . ."

This, as it seems to me, was the spiritual and mental condition of the man which made the vision possible.

II. And now we turn to the Vision itself. What did John see?

We picture him standing on some high ground of the rocky volcanic islet, looking across the blue waters to the mountain peaks of the mainland that skirt the far horizon, thinking of the life and work of the seven churches, and of all that Old Testament vision had seen of the glory of Christ, coming in His Kingdom through His Church. And, suddenly, "I heard behind me a great voice as of a trumpet." "And I turned to see the voice which spake with me." And he saw—not the voice, not Jesus—but seven golden candlesticks, seven churches, and in the midst of them one like unto a Son of Man. There is a very common but interesting optical phenomenon which occurs when having looked steadily at some bright object, *e.g.*, a window, we look

away; we then see, in complementary colours, an image of the object at which we were looking, and fresh objects are seen through or in association with it. There are corresponding mental phenomena. (See, for interesting instances, M. Taine, "On Intelligence.") So here it is the things at which John has been looking that form the foreground of his vision. These are transfigured before him; seen now, not as he knows them in their actual weakness and failure, but in their ideal relations (Matt. v. 16, Phil. ii. 15, 16), as fulfilling the purpose of their heavenly calling, and realising the great spiritual ends for which John had laboured and prayed on their behalf.

In the midst of the churches John sees Jesus as "one like unto a Son of Man." On the lips of Jesus, and in its Old Testament origin (Daniel vii. 13), and as used by John, this is no title of humiliation, but one of kingly glory. "His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." Daniel, indeed (vii. 13-29), seems to identify "one like unto a Son of Man" with "the people of the Most High," reminding us of the servant of God in Isaiah. But Israel fell short of her high calling. It is fulfilled only in Jesus Christ. John takes another direction, and transfers Daniel's description of the Ancient of Days (verse 14; Dan. vii. 9) to the Son of Man, thus making the daring identification of Him with the eternal God. Yet the human element is never lost; He stands for man and God. The Christ John sees is the Christ who walks amidst the candlesticks in all the varying aspects of His kingly service, who is revealing Himself in all the history of every church, and who is to be known in the definite acts of His grace, His providence, and His judgment. We note the priestly garment, girded not now for sacrifice but with victory; the snow-white hair, a crown of glory of eternal years, a symbol of matchless purity, a memorial of an infinite sorrow—we cannot tell; the eyes that pierce and that wither up the sins of men; the feet that have trodden the furnace, trampling down His enemies, but through all thorny and fiery ways reaching with divine help His friends; the voice of infinite music to which in all hearts some lost chord may awaken and respond; the hands that uphold and that work by all His honoured and faithful messengers; the word that lays bare

with swift stroke the inmost thoughts and intents of the heart ; the light of His countenance, an everlasting fountain of gladness and strength.

John often had reclined next to Jesus at the table, most favoured of the twelve. Now he falls at His feet as one dead. It is not the vision of a thing, but the vision of the meaning of a thing that comes with power. To a poet-heart a flower may bring "thoughts too deep for tears." Jesus is now re-interpreted to the Apostle. He is seen to be "both Lord and Christ." But this vision is not for self, but for service. Out of it spring those seven letters to the churches of Asia. They are Epistles of John as well as of Jesus. His are the words, the forms of thought, the Old Testament quotations and imagery. But his are not the insight, the wisdom, the grace, the burning condemnation of wealthy Laodicea, the tender appreciation of struggling Smyrna, the confident award of eternal blessing. These are not his, they are Christ's ; or John's only through his new vision of Christ. This is what the vision of Jesus will do for us. With new powers of discernment, with heaven-born wisdom, compassion, power, indignation, we shall be able to speak as the Spirit gives us utterance, and the churches will hear from our lips the word of Him who holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks.

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TANNHAUSER. By Ralph Macleod Fullerton. William Blackwood & Sons. THIS legend has an irresistible attraction for the poetic imagination, and has inspired the musical genius of Wagner in one of the greatest of his operas. Mr. Fullerton has entered deeply into its spirit, and presented it in a form of simple and attractive beauty. There are here and there tame and uninteresting verses, and echoes of greater dramatists, but the poem, as a whole, is spirited and musical. Tannhäuser's own character is well depicted, and it is not difficult to see how he fell under the spell of the voluptuous and magical beauty of Holda, the Pagan goddess of love or, how that chaste love of Isaura is, in a sense, his salvation. The scene in which the Pope and Cardinals discuss the question of the burning of Tannhäuser is very striking, and the reader delights in the Pope's surrender of his harshness, and in his subsequent absolution of the penitent. The close is tragical enough, but it can scarcely be held to contradict the Old Ballad—

"Nor Pope, nor Cardinal, may dare to ban repented ill ;  
For be the sin how great soe'er, God's grace is greater still."



## WELCOME TIDINGS FROM AMERICA.

AS a rule, the Baptists of Great Britain know far too little of the work which is being carried on by their kinsmen across the sea. We have lately read with great interest the reports of the National Baptist anniversaries held at Denver, and propose to lay before our readers a few of their salient points, so far, at least, as these may be of interest on this side the Atlantic. Everything in America is on a large scale; and these assemblies, covering eight consecutive days, were no exception to the rule. The Baptists of the New World are actually, as well as proportionally, more numerous—perhaps, also, they are more wealthy—than those of the Old World. But they owe much to their closer and more compact organisation, and to their healthier *esprit de corps*. In the Northern States, which alone were represented at Denver, there are about 9,000 churches, with a membership of something like three quarters of a million. The meetings have never been previously held so far west. Denver is a comparatively new city, situate in Colorado, with a population of 150,000. From the circular announcing the meeting we gather that ministers only are provided with hospitality, and that the delegates are entertained at their own expense. An hotel near to the First Baptist Church, where most of the meetings were held, was engaged, and parlours were reserved for the use of the delegates and their friends. Applications were to be sent early, stating the accommodation and rates desired. Will the growth of our own Union necessitate the adoption of a similar plan in England? The following announcement indicates in its first sentence a point in which our American brethren are far ahead of us in the old country:—

“The *Baptist Record* of Denver will issue a daily edition, giving full reports of the anniversaries, and a Baptist Directory of Denver will be published. This will give the location of churches, names of pastors, and a map of the city, and will be presented to visitors at the meetings.”

The meetings are by no means restricted to the lords of creation. The two opening days were devoted to the Woman's Home Mission Society, which held six conferences; two were devoted to the Publication Society, and two to the Missionary Union. On the Sunday, sermons were preached on behalf

of these societies, and two more days were specially devoted to Home Mission work. There was during the week an all-day rally of the Baptist Young People, at which there were delivered a good many ten-minutes' speeches and several longer addresses on such topics as "The Drill Room of the Church;" "The Conquest Meeting and Missionary Enthusiasm: how to conduct the one, how to produce the other;" "Our Schools, and our Duty to them;" "Our Denominational State Papers, and our Duty to them." Our American brethren are evidently much more fully alive to the power of the press than we in England, and devote much attention to their literature. Their Publication Society, which reported an income for the year of over £130,000, employs 140 agents, and provides suitable literature for churches and pastors, Sunday-school teachers and scholars, as well as for general distribution:—

"Dr. J. P. Greene read an incisive paper on 'Baptist Publications for Baptist People,' and reviewed the distinctive truths held by Baptists. He contended that these distinctive views make necessary a separate literature. Through sheer neglect many Baptist children drift away. The character of our denomination depends on our home and church training. Our unity of doctrine and practice is due to our fidelity to Christ and His Gospel. Our Publication Society has done a valued work in the distribution of the literature which has promoted this fidelity."

At the Young People's Meeting we come across such vigorous statements as the following. In a discussion on the doctrinal education of the young, Dr. Wilkins, secretary, stated that no pastor can properly indoctrinate his people in the ordinary Sabbath utterances. The first purpose of the Sunday-school is to inculcate moral principles, not doctrine. A school of doctrine, a young people's society, is necessary. He referred to the Young People's Movement as a "latter-day revelation." Another speaker called attention to the care with which the Romanists indoctrinate their young. Dr. Lorimer differed *in toto* from Dr. Wilkins, and contended that ministers *ought to be teachers*; every sermon should contain doctrine. Dr. Griffith held that there had been a fearful lack of doctrinal teaching: "We have gained in numbers, but we need Baptist intelligence." The Young People's Union was also commended from another standpoint:—

"The following resolution on the recommendation of the representatives of

the Missionary Union, the Publication and Home Missionary Societies, was adopted :—‘ Believing that the B.Y.P.U. has within it great possibilities of good for the denomination and the Kingdom of Christ at large, and finding its management heartily disposed to make it auxiliary to our general societies in awakening the interest of the young people and in securing their offerings for the work of these societies, we do cordially commend the Union to the denomination, and do heartily approve of its effort to secure a fund of not less than 50,000 dols. for the general purposes of the organisation as indispensable to its efficient working and its largest success.’ ”

A long discussion took place on the International System of Sunday-school Lessons, with which, in America at any rate, there is a widespread and increasing dissatisfaction, and the Committee of the Publication Society recommended :

“ First, that we publish an alternative course of Bible study on the inductive plan, to include both the Old and the New Testament, to begin with the study of the life of Christ in chronological order. Second, that there be two grades, junior and senior, the present ‘ inductive quarterly ’ constituting the latter. Third, that we publish an additional course of lessons for the Primary department, beginning with the life of Christ, and including such selections from both the Old and New Testament as may be deemed best adapted to that department.”

Dr. Henson carried the meeting with him when he affirmed :

“ I agree with the report as far as it recommends a radical change ; I disagree with it as to its conservative recommendation. I believe it is the duty of the Society to *lead*. I think the proposed compromise will be a failure. We have been following too many leaders too long. We have sacrificed too much simply to keep step. We have been skimming the Bible. We have no doctrinal study. We do not have any less unity, because we may preach on different texts on the same day. Unity is not promoted because all schools study the same lesson on the same day.”

The Blakeslee system found more general favour than the International, but there was reluctance to adopt it ; and the above recommendations of the Committee were accepted *pro tem*.

Colportage is widely used, especially as a means of breaking up new ground. There are ninety-one colporteurs in connection with 1,400 district associations.

The American Baptist Missionary Union was jubilant and hopeful, bent on a vigorously forward policy. The great effort

of the past year was the raising of a Centennial Fund of a million dollars. This has been accomplished, and a debt of 77,000 dollars, with which the year began, has also been wiped off. Dr. Clough called for twenty-five new missionaries for the Telegu Mission. These have been appointed, and fifty more for other parts of the field have also been accepted.

The following outline of the address of Dr. Strong is well worthy of reproduction:—

“We enter upon our second century with numbers and wealth marvellously increased. Until this year, in spite of the fact that God had given us twice as many converts as any other Society could show, more than one other Society could point to contributions twice as great as ours. Our million dollar enterprise was simply our effort to make our gifts to God correspond more nearly to God’s gifts to us. We have with God’s help given more than ever before. We have added 92 per cent. to the contributions of the preceding year; we have paid our heavy debt; we have secured funds for a considerable enlargement of our work. **THE PURPOSE OF GOD TO GIVE THE WORLD TO CHRIST IS THE GREAT ENCOURAGEMENT TO MISSIONS.**

“To declare the Divine decree is not simply to proclaim it; it is to execute it also. In the second Psalm the Son is bidden not only to ask for power, but to exercise it. The chapters that follow that fifth chapter of the Book of Revelation only describe Christ’s opening of one seal after another, and His translation of God’s decrees into the actualities of history. He who is omniscient to read every secret word of the book of God’s decrees is also omnipresent and omnipotent to turn that word into living reality, and to fulfil every letter of it. I am bound to see Christ in nature, executing the Divine will and revealing the Divine wisdom in the regularity of physical law.

“Human history is Christ’s execution of the eternal purpose of God. If this is true in creation and providence, much more is it true in redemption. Here, too, Christ is the great executor of the Divine plans. Let us make an end of Antinomianism and hyper-Calvinism in missions. God’s decrees and Christ’s fulfilment of them no more dispense with our activity in the salvation of the world than they dispense with our activity in our own salvation.

“The conflict between sin and holiness, between Satan and God, is indeed a mighty one. Of ourselves we are utterly unequal to it; but it is not the power of the enemy that should appal us, it is the unbelief and inactivity of the Church. *God* has determined to save the world, but *we* have not yet determined to save it.

“It is worth our while to have some part, however humble, in this struggle of the ages. Our earthly life is petty and mean if it is not in some way connected with this great plan of God to give the world to Christ.

“We join ourselves anew to Thee, O Christ! We count ourselves happy that we may labour, and suffer, and wait with Thee! We expect the day

when Thou wilt loose the last seal of the book of God's decrees, and translate its uttermost secret into the fulfilments of history ! ”

The Rev. H. C. Applegarth, Ohio, asked :—

“ Shall we go on, or suffer a reaction ? The work is just as great as when William Carey began. The need is as vast, the field as fertile. We have sent men out ; shall we sustain them ? Dare we, in the presence of God, prove traitors, and fail to fulfil our covenant with them ? We have the power of Deity. One of our papers headed an editorial, ‘ Better than we expected. ’ What ? Two cents per week for each member ! Better ! What should we expect ? Liberality is the measure of spirituality. He who is entrenched in God realises that he is *able*. The underlying cause of small contributions is the secularisation of our churches. We must be forward. Sin is still entrenched. Let our motto be, ‘ Christ for the World. ’ Reaction is not in the vocabulary of God.

“ Dr. Lawrence, of Chicago, announced that he wanted every member of his church to contribute to the Fund, and he would call on all who did not, until they saw the privilege and grasped the opportunity.”

The American Baptist Home Mission work is carried on with not less vigour than is its Foreign Mission work, and the following facts will speak for themselves :—

“ Receipts for general purposes, including balance from last year, 456,955 dols. 83 cents ; expenditures, 416,662 dols. 20 cents ; leaving a balance on hand of 40,293 dols. 68 cents. Of this balance, more than one-half has been appropriated. The receipts for church edifice work have been (including a balance) 64,633 dols. 48 cents ; expenditures, 37,073 dols. 36 cents ; balance, 27,560 dols. 12 cents. The receipts in the Church Edifice Loan Fund, 21,914 dols. 96 cents ; expenditures, 21,755 dols. 50 cents ; balance, 159 dols. 46 cents. The contributions for all purposes have been 279,865 dols. 64 cents ; the receipts from legacies, 133,614 dols. 40 cents. Total amount received into the treasury, exclusive of loans repaid, 473,842 dols. 35 cents ; total expenditures, 471,491 dols. 1 cent. For the coming year 600,000 dols. is needed.”

It will be seen from these statements that the Home Mission work includes, not only the support of mission pastors and evangelists, but gifts and loans for building purposes :—

“ Of the 135 church edifices erected in our western mission-fields last year, about 100 were aided by the Society. The whole number of churches aided by the Society is 1,407. Of these, 1,071 have been aided in the past twelve years since the organisation of the Gift Fund ; 632 exclusively by gifts, and 190 by gifts in connection with loans. These facts denote what a potent auxiliary the Church Edifice Gift Fund has been.”

The Home Mission sermon was preached by Dr. Philip S. Moxom, from Joshua xvii. 14, 15 :—

“Instinctively we link the Home Mission Society with our country. Christianity relates itself not only to man, but to society, to corporate man. The main end of Christianity is not a remote salvation, but the production now of a spiritual life. It appears in society, in pure morals, broadening charity, a Christian civilisation. We seek the salvation not of so many units, but of human life.

“What position will our denomination take in this work of making America Christian? It is not a question whether America will be saved. It *will* be saved. We as a people have been making a place; we have now to fashion a people. The greatest danger lies not in the foreign elements, but in the greed for money.

“The work of the Society lies not in the old, settled communities, but in the new and plastic. At present the Baptist position is singularly advantageous—one of liberty and power. We have no controversies to interfere with our largest missionary activity. The Gospel of Christ will not make a man a good economist, but it will make him a good man, regardful of the rights of others.

“The foreign peoples come to us in revolt against the forms of Christianity which they came in contact with in the *old* country. We are peculiarly adapted to meet this, because of our beliefs and practice. Certain dangers beset us :—1. Individualism. We must recognise that we are one body in Christ Jesus. 2. Indifference; a want of sympathetic interest in others. Local interest thrives most when it is knit up with the general interest. The relation to the Society must be not only financial. The Society is simply our hands doing this needed work.”

One of the most effective addresses delivered at any of the meetings was that by Dr. Edward Judson, the bearer of a name which will always be honoured by Baptists, and to which, by his own noble work, he has added new lustre. His theme was—

“‘The Missionary Spirit as embodied in City Evangelisation.’ The Twenty-third Psalm contains little of our love to God, but much about God’s love to us. We should emphasise, as the New Testament does, God’s love to us. There are very few references in the New Testament to our love to God. Luke xi. 42, John v. 42, 2 Thess. iii. 5, are the only references. When Christ says, ‘Thou shalt love the Lord thy God,’ &c., He is simply summing up *Mosaism*. On the other hand the New Testament is redolent with God’s love to us. ‘We love’ (not *Him* in R.V.) ‘because He first loved us.’ Believe in the love of God. Believe also Christ’s love to us. Then there is the Spirit’s love (Rom. xv. 30). All through the New Testament its burden is God’s,

Christ's, the Spirit's love of us. Stepping into the consciousness of that love is being a Christian.

"What is Christian love? The love which we have to our fellow-men. 1 John ii. 5 shows that this love proceeds from God, and is identical with it. 1 John iv. 9, God's love to us through men. Consider its reach. God is represented in the poor, in the sick, the suffering, in the lost. Human love fades. Buddhism teaches the doctrine of love. But Christianity furnishes the *motives* for love.

"The missionary spirit which is abroad is an expression of this love. What is a missionary? Not every minister, not every man in the foreign field. Geography does not make a missionary. A missionary is one who chooses to put himself where the social forces converge against him, and stays there. The missionary spirit puts a man in the forefront of the fight. There are two kinds of fields. 1. Where the Church will grow the quickest. What do you think of the man who puts his bedclothes around his head, and leaves the feet stark and naked? The city mission issue is the Waterloo issue. We must not change our places, but our methods. The Church contains within it the potency for this work. Whatever is good in the Young Men's Christian Association and in the Salvation Army, let the Church adopt. The Church must do it; it must be an institutional Church. You say, Preach the Gospel. Yes, but you must get the people within hearing distance. The Church must do aggressive, philanthropic, and educational work. We must spend money in the dark city spots, and treat them as we do Burma, Japan, China."

Comment on this fragmentary record—for fragmentary it necessarily is—would be superfluous. The facts furnish their own most apt and timely suggestions. The magnificently aggressive policy of our American brethren, the progress they report all along the line, their buoyant hopefulness and abounding enthusiasm, are the result of closer association and more active union than exist for the most part among the churches here. Extension is as much needed in Great Britain as in America, and we may learn from America how to secure it. The committees and officers of our principal societies will note the attitude of these kindred institutions, and, like them, will aim high, and be content with nothing short of the accomplishment of their aim.

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MESSRS. MACMILLAN & Co. have reprinted, in their cheap re-issue of the Golden Treasury Series, the "Theologia Germanica," translated from the German by Susanna Winkworth, with preface by the Rev. Charles Kingsley. No devout Christian should be without it. It is one of the great books of the world. We hope before long to devote an article to it. It is the more welcome because it has long been out of print.

## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### THE SYSTEMATIC DOCTRINE.—(*Continued.*)

**I** NOW pass to (II.) the second line of departure from the primitive Biblical doctrine of baptism, a line which is diametrically opposite to that which we have just been considering. It is the Quaker view, which is so far from regarding water baptism as necessary to regeneration, and sacramentally efficacious in conferring that grace, that it denies the importance and obligation of baptism altogether, and treats those Christians who insist upon baptism as the initiatory rite of the Church as being still in bondage to weak and beggarly elements, from which, as spiritual persons, they ought to recognise themselves as free. We find this view emerging in the history of Christian doctrine almost, if not quite, as early as the contrary opinion of baptismal regeneration. Certain Gnostic sects of the second century objected to water baptism on such grounds as the following:—It is below the dignity of the Divine to be represented by anything earthly; Abraham was justified by faith alone; the apostles themselves were not baptized; and Paul attaches no importance to the rite in the passage which I have already cited from 1 Cor. i. 17, and which is still urged in this same sense by Quakers.

Quintilla, the well-known Montanist opponent of Tertullian at Carthage, about the year A.D. 300, urged the same objections, and it was against her that Tertullian wrote his treatise upon baptism—a fact which is rather important for the proper understanding of some much-disputed passages in that book. The late Edward Backhouse, in his “Early Church History,” very naturally regards these Gnostic and Montanist dissidents of the second century as representing the true spirit of primitive Christianity, and there can be no question that error on their side in this matter would be, on all accounts, preferable to error on the side of Sacramentarian superstition. Nevertheless, the Quaker position is erroneous, and though the undoubted sincerity of a Quaker in holding it may excuse him from the charge of wilfully despising and neglecting an ordinance of Christ, no rejecter of baptism can escape that charge unless he distinctly and consistently occupies the whole



ground of George Fox and his followers, and has so plainly received the baptism of the Holy Spirit that we can regard the lesser earthly thing as included for him in the gift of what is greater and heavenly. But if a man should lightly urge that Christianity is a spiritual faith, and, therefore, outward forms, even when apparently prescribed by Christ, are immaterial and unimportant, he should be reminded that our Lord was wont to make obedience in a little thing the test of fitness to be entrusted with larger matters; that what Christ has commanded cannot be disregarded without guilt; that where the form of a rite is symbolical of its meaning—as it certainly is in water baptism—the form becomes of great importance, and may be even essential; and, lastly, as John Foster has said, that “it is of the essence of disobedience and rebellion to assume to make commutations and substitutions of duty, to transfer obligation to where it would be less inconvenient that it should be enforced, and to affect to render, in the form of preferred and easier services, an equivalent for the obedience which righteous and supreme authority has distinctly required to be rendered in that harder service which is evaded.” (Cited in A. Hovey’s “*Outlines*,” p. 218.)

III.—The third line of variation from the simple Biblical doctrine of baptism is that which may be called the Broad Church view. I have already referred to it in the last lecture, and need only add a little here to the criticism which there was passed upon it. It consists, as is well known, in a new and original interpretation of the significance of baptism. This rite is no longer explained as the sign of a voluntary acceptance of, and submission to, the Kingdom of God in Christ—which is plainly the teaching of the New Testament; nor is it explained, after the High Church and sacramental fashion, as the magical means of imparting a new nature to its subject; but it is regarded by “Broad Churchmen” as being the sign of a “regeneration” in which the whole of mankind has been made to participate since the incarnation of our Lord. Christ, according to this view, has already actually restored the original constitution of humanity as related filially to God. Since that critical moment when the Divine Word “became flesh,” all men are made in Him true sons of God, and baptism is the seal and outward token of this glorious fact. Hence, it is not only lawful, but most necessary and proper, that it should be adminis-

tered to infants, so that their place in the family of God may be openly claimed for them. Such is the view which Fred. D. Maurice made familiar in our own land, and which Horace Bushnell popularised in America in his "Christian Nurture"—a book which has had wide circulation on this side of the Atlantic as well as on his own.

Now, a theological question is involved in the Broad Church view—or, rather, several theological questions; for this is quite a novel notion of regeneration, and, if it be accepted, the old Biblical conceptions as to original sin, conversion, and the distinction between the Church and the world must be sent adrift along with the old ideas concerning "the new birth" about which Christ discoursed to Nicodemus. It would not be fitting to enter upon that theological discussion here; but what I am about to say about the Broad Church treatment of baptism will apply, in a measure, to the doctrines taught by the same school. It is this. No one has any right to change the New Testament statements of doctrine or practice, or so to "develop" the spirit of the New Testament as that its letter ceases to be living and true. Dean Stanley openly pleads—and, indeed, glories in the fact—that "the spirit that lives and moves in human society can override the most sacred ordinances" ("Christian Institutions"). It is not so with ordinances which Christ has instituted, and which He and His inspired apostles have connected closely with doctrinal matters which are set forth as the essential foundations of the Christian scheme. Regeneration as explained by the Broad Church school is confessedly not the same doctrine which shaped itself under that name to Paul and to John; neither is it set forth in our Saviour's teachings, but it has been developed out of them. Similarly, baptism is not now to mean the same thing that it meant at Bethabara, or on the day of Pentecost, but something else. Something better, no doubt, if we take the standpoint of so-called "progressive theology"; but still, unmistakably something else than the New Testament represents baptism as being. Now, we have no liberty or authority thus to change the ordinances of Christ, and I think that the practical fruits of the Broad Church view of baptism are not such as to encourage us in the way which is thus pointed out.

IV. —I come, then, lastly, to the statement of our view of baptism

in which we claim to have conserved every original Scriptural element, to hold everything that the New Testament teaches about baptism, and to add nothing of merely human origin thereto. We reject the High Church doctrine of baptismal regeneration, we decline to follow the Quakers in spiritualising and explaining away commands which seem to us very definite and concrete in their form, and we take our stand on these principles, for each one of which we can give direct proof from what Christ and His apostles either said or did, or both said and did.

Baptism is the sign of a spiritual union which has already been formed betwixt a believing and justified sinner and Christ. It is the rite by which a soul declares its allegiance to the Kingdom of God in Christ, its voluntary fellowship with Christ in His death and in His resurrection, its putting away of sin, and its conscious possession of a regenerated nature through the Holy Spirit. It can be lawfully administered only to those who make credible and intelligent profession of all these things, and its proper mode of administration is by the total immersion of the baptized person in water, which immersion is itself a lively picture of very many of the doctrinal and exceptional truths which are thus bound up in the symbolism of the ordinance. (*Cf.* Rom. vi. 3, 4; Col. ii. 11, 12, &c.)

It is impossible to exaggerate the importance of this strictly Scriptural view of baptism, merely as furnishing a logical guarantee for the continued existence of Christ's Church as a pure and spiritual body. The spirituality of Christ's Kingdom has no outward or formal guarantee at all if this doctrine of baptism be tampered with or denied. That great and good Frenchman, Blaise Pascal, perceived this, and, in his "*Pensées*," he has pointed out how disastrous, in a spiritual point of view, has been the change of the New Testament ordinance so as that infants are made partakers of it. He calls this a "fatal change," and says of the Catholic Church: "This good mother sees with bitter regret that the benefit which she holds out to infants becomes the occasion of the ruin of adults" (*Pensées*, Ed. Firmin Didot, Paris, 1854, p. 337).

What Pascal thus acknowledged for the Roman Catholic Church, a modern Congregationalist, Dr. Ladd, practically acknowledges for his own body, showing, perhaps unintentionally, how

inevitable it is that the abandonment of a Scriptural view of baptism should utterly destroy the Church as a spiritual body by merging it in the general mass of the unregenerated world. He says, describing a well-known episode in the history of American Congregationalism—which, by the way, seems not unlikely to repeat itself in these very days—“Unitarianism entered the Congregational churches of New England through the breach in one of their own avowed and most important tenets—viz., that of a regenerate church membership. Formalism, indifferentism, neglect of moral reforms, and, as both cause and result of these, an abundance of unrenewed men and women, brought about their sad disasters at that epoch.” (Cited in Strong’s “Systematic Theology,” p. 538.)

But it is the unscriptural practice of infant baptism that thus tends to introduce into the visible church of Christ a multitude of unregenerate persons, and that permits them to determine its doctrinal position. Our view of baptism is the best and, perhaps, the only outward safeguard for an orthodox evangelical creed; and, whilst we hold tenaciously to our well-known distinctive principles as to both the subjects and the mode of the rite, these two matters are not so important in our eyes as the underlying principle of the spirituality of Christ’s Kingdom which they express, and which they are intended permanently to defend. Outsiders and onlookers have discerned this even more plainly, perhaps, than many of ourselves have done.

*The late* REV. T. G. ROOKE, B.A.

THE CENTURY ILLUSTRATED MAGAZINE for July (T. Fisher Unwin) is an exceptionally strong number. Apart from several good stories there are two timely articles on the persecution of the Jews in Russia. Mrs. Oliphant has a fine appreciation of “The Author of Gulliver,” with a series of beautiful illustrations, and Mrs. Harriet Waters Preston has a capital critique on Thomas Hardy. We are glad that Mrs. Preston protests against calling Tess a “pure” woman. This sentence is emphatically true, “No writer of our own gloomy time—I say it regretfully and even resentfully—has grasped for one moment, only to wantonly fling away, a more sublime opportunity than Mr. Hardy in ‘Tess of the D’Urbervilles.’”

## COLLEGE LIFE IN ITS RELATION TO THE PUBLIC MINISTRY.\*

(Continued from page 340.)

THERE has come about what is tantamount to a revolution in theological thought. Our attitude in the midst of these changes must be that of devout but perfectly candid students. While holding fast to truths which have been the stay of our inner life, we refuse to believe that God has ceased to speak to the world. That God lives and rules in this our day is an important article of our belief. The height of superstition is to fix God and His working solely to a place or a time.

A new truth should not make us afraid either for the Gospel or the Church. It is pitiable to hear fairly intelligent men shrieking that the Gospel is in danger and the Church about to be destroyed, when it is simply their inadequate conceptions of the Gospel and the Church that are loosened. Truth honestly espoused leads not from God, but to Him. God's world moves on and the Church with it. We need to work hard and to aim very high if we are to meet the more exacting demands of our age. Only so can we help our congregations to that table-land where the air is pure and bracing, and the prospect over a wide and varied country.

All this is the barest suggestion of common sense. It underlies an intelligent Christian faith. Probably most of the blunders we have made would have been avoided if we had had more tact or common sense; and surely the most ignorant and even the youngest of us have made some mistakes!

The Bible, with its Old Testament and New Testament, is invaluable. But the living Epistles are *ourselves*, which God is now writing; and because we are known and read of all, we become in a practical way a continuation of that Revelation. And this gives us a double advantage. We are saved from Bibliolatry on the one hand, and our ministry becomes effective on the other, because there is a real sense in which we may legitimately hold

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\* Substance of a paper read at a conference of students and old students at Rawdon College, June 21st, 1892, by Rev. James Walker, of Frome.

to the doctrine of Apostolical Succession. And although our audience is limited to the two or three met together in the name of Jesus Christ, which is, we believe, the true conception of a church; if the mind that was in Christ is also in us, our words, spoken *ex cathedra* by the self-same spirit in the moment of our inspiration, is our moral and spiritual power.

Is not this the philosophy of preaching? The Divine inflatus is not always upon us, but we know that it is sometimes, for we are stronger than our best unaided selves. Alas! there are times when our harangues make us blush with shame, and if only these do no harm we are devoutly thankful. The apostles knew little of the difficulties of the public ministry to-day; hence our imperative need of the inspiration of which I have spoken.

Our modern church life is much to blame, in that it insists that its ministers shall deliver, without let or hindrance, two preachments of similar duration and of unvaryingly good quality to the same congregation every Sunday year after year. No apostle was ever subjected to such a cruelty.

Given that the authorities are right in fixing the death of the Apostle Paul at about the time when he would be sixty years of age, the amount of preaching, speaking, and writing which he did—and he laboured more abundantly than the rest of the apostles—would be far less in his case than in the case of that late modern apostle, C. H. Spurgeon; the thirty-seven volumes of sermons addressed to the same congregation during the ministry of the great London preacher are appalling in magnitude when compared with the recorded life and ministry of the Apostle to the Gentiles; and that life forms nearly a half of our New Testament.

Our congregations need the authoritative speech which comes from a combination of personal goodness, scholarship, and intellectual openness—the man of God furnished. George Eliot says, “You do not educate a man by telling him what he knows not, but by making him what he was not.” I suppose this is what is meant by the passage, “We are His workmanship” (*το ποίημα*). To be made fit for the Master’s use was never so much within the reach of every one as it is to-day. The product of all the centuries is spread out before us, and, if used wisely, gives us an advantage unknown to our fathers. True

that in many important ways the function of the pulpit is difficult—the strain of the public ministry in the nineteenth century is at high tension. I dare not disguise the fact, from myself at least, but I am also equally confident that the forces with us are more than those against us.

The age in which we live is on our side in the truest sense of the word. The general enlightenment of the nation, its schools and colleges, the increased facilities for entering the universities, and the power exerted by a widely spread literature—all this is not to be feared, but welcomed by the true preacher; but if he hold a sinecure office, caring little for the needs or demands of men, preparing his addresses in a manner careless or antagonistic to the spirit of the age, he will soon cease to be a helper of the finest life of the finest men.

However much he boast of having a large congregation, it will be found, upon a careful analysis, that his people have elected to close their eyes to the light with which Heaven is seeking to lighten the path of every man coming into the world.

Against all the folly of the Church, which holds that God is more potent in a darkened mediæval age than He is in the present, stands the protest of John: "God is light, and in Him is no darkness at all, which is the highest Gospel." It may be needful to alter or modify some of our theological expressions of belief; we are not so wedded to certain forms that they are essential to our Christian life and preaching.

The history of the Church, or the wider history of civilisation, declares the claims of goodness to be imperative. Our belief in the God of the Bible makes it impossible to hold that other than the right shall prevail.

Modern literature does at least help to the attainment of scholarship and intellectual openness. Given these three things, goodness, scholarship, and intellectual openness, a man has some right to speak with authority. Therefore we think there can be authoritative teaching for the authoritative Bible. Authoritative, not infallible teaching.

Much of the highest thought to-day has left our position as Christian preachers impregnable. Leaving wholly out of the count such poets as Tennyson and Browning, no one can view a

common earth-worm, since Darwin so carefully watched its habits, without feeling that while

“ Knowledge grows from more to more, yet more of reverence in us dwells.”

M. Arnold with his eagle eye, ever anxious to prevent us from *Aber Glaube*, must confess to an “ Eternal not ourselves which makes for righteousness,” which phrase he revised to “ The Eternal Power, not ourselves, by which all things fulfil the law of their being.” Herbert Spencer, too, is obliged to say that in and beneath all phenomena there is a power unknown—a force inexplicable. After the manner of Paul at Mars Hill, may we not say—This Eternal not ourselves; this power beneath all phenomena, which is unexplained by natural science, we declare to be the God and Saviour of men? It is well said—How much may be included in the word GOD when used by a wise and good man! Many have found that they received a new revelation of the sublimity of the Bible when first they learnt to use the word God as covering it, and all natural science beside. It is the word Nature which science, in its traditional aversion to theological language, most willingly adopts. There can be no objection to using it, but it is one of the most ambiguous of words. Nature, as the word has hitherto been used by scientific men, excludes the whole domain of human feeling, will, morality, and religion. Accordingly, it suggests but a part, and the less important part, of the idea for which we are seeking an expression.

Nature presents herself to us as a goddess of unweariable vigour and unclouded happiness, but without any trouble or compunction in her eye, without a conscience or a heart; but God, as the word is used by ancient prophets and modern poets—God, if the word have not lost in our ears some of its meaning through the feebleness of the preachers who have undertaken to interpret it—conveys all this beauty and greatness and glory; and whatever more awful forces stir within the human heart, whatever binds in families and orders them in states, He is the Inspirer of kings, the Revealer of laws, the Reconciler of nations, the Redeemer of labour, the Queller of tyrants, the Reformer of churches, and the Guide of the human race.

Finally, in certain high quarters it has been said quite recently



that the men in our colleges have made everything subordinate to reading for their art degrees, and so they have left fitter for schoolmasters than ministers; that our colleges have *not* aimed to train pastors and preachers; and that the direct work of preparing men for the pulpit has been careless, superficial, slight, and mismanaged.

I know little of the practical work of other colleges; of this I have some knowledge extending over a period of twenty years. I feel no hesitancy in saying that the charge is not true of Rawdon, and it is probably exaggerated in regard to kindred institutions. This College is not faultless, yet it has endeavoured for many years past to equip as best it may for the public ministry such men as have resided here. Degree work has only been allowed when it did not interfere with the studies which were deemed essential to men who looked forward to becoming preachers and pastors. The College aims at developing the preaching power of its men. The Free Churches will lose ground if ever they forfeit that power. The preacher is in requisition. "The speaking man" will always vindicate his speech, not so much by his rhetoric as by the way he grasps great moral principles and shows their application to the many-sided life of man to-day.

Probably much might be done by a wise federation of some of our colleges. Certain set subjects might be taught in one or more of them. One college might be used in those cases where it was necessary to prepare some students for the more advanced studies of their course. The collegiate term might cover residence in more than one college, and perhaps be extended to six years. This is only a detail of our subject, and needs a paper to itself. Our business is so to use the forces of this College that our men may be thoroughly prepared for the public ministry mainly as preachers and pastors.

JAMES WALKER.

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MR. JOSIAH SPIERS, 13A, Warwick Lane, E.C., has published a fourth edition of his illustrated TRUE STORIES LEAFLETS FOR THE YOUNG. They are delightfully simple, and can scarcely fail to awaken the attention and win the sympathy of children.

## NOTES OF A VISIT TO PALESTINE.\*

BY G. H. ROUSE, CALCUTTA.

FOR years I have wished to visit the Holy Land. Not that I had any romantic ideas as to the beauty and blessedness of everything there, but just because I had no such ideas to be dissipated by a sight of the reality, and specially because we can always understand and realise history better if we have actually seen the localities where the recorded events occurred. I hoped that Scripture would have a new meaning and force after seeing the geography of Palestine, and that hope has been realised. In the autumn of 1891 I was able to carry out my plan. . . . .

Soon after reaching our hotel at Jaffa, we took a stroll, to see what we could. We went first to the traditional house of Simon the Tanner. The house is evidently a very old one, and may, perhaps, have been built on the original site. It is near the sea, and I believe some remains of a tannery have been found not far off. The house is much smaller than I had pictured; one room, with the outside roof of corresponding size; but very likely Peter had only homely accommodation at Joppa. We passed down to "Jonah's harbour," with the rocks which he saw, and the railway line and steamer which he did not see. We saw camels such as he saw, but laden with railway iron. We saw men landing planks of wood, arranging them, and putting them on camels, just as similar men might have done with the wood which Hiram sent down to that very place (2 Chron. ii. 16). The people, the streets, the sun, the dust, the smells, reminded one of India; and it was difficult to realise that in Palestine one is not a Sahib, a member of the ruling race, but a Christian dog tolerated only because he brings money and has his consul's protection.

We started, about 2 p.m., in a landau for Jerusalem. It cost £2; it took all our luggage; and if we had been a party of four

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\* We gladly reprint, at Mr. Rouse's suggestion, a selection from his Notes which appeared originally in the *Indian Evangelical Review*, a periodical which few of our English readers are likely to have seen.—Ed.

it would have taken us all, and our baggage could have gone by mule. Now the railway has been completed, and the run to Jerusalem is quicker and cheaper still. We found the road a very good one. We first crossed the Jaffa orange groves and the plain of Sharon. In the autumn, this and the whole land looked dry and bare; in the spring, all would be covered with verdure and flowers. . . . .

Next morning, Sunday, November 1st, we walked into the city to attend service in the English Church. We had about a mile of a dusty, dazzling, sunny walk before we came to the Jaffa Gate, just inside which Christ Church is situated. The service was conducted in a simple way, and was exceedingly impressive. The second Psalm was read, "Yet have I set My King upon My holy hill of Zion," the very place where we were standing; it made us feel that the Kingdom of Christ is a *reality*, and will cover the whole earth as surely as the hill of Zion stands. "From Zion" has gone forth the law which is to reign supreme. Then came Psalm iii., written by David when fleeing from that very city. Then came the Creed: "I believe in Jesus Christ, who was born, suffered, was crucified, dead, buried, rose, ascended," every one of which events had taken place within six miles of where we were standing. The whole came to us with a new force, as being the record of real facts. We shall never forget that service in Jerusalem. Once or twice in the course of it we were interrupted by the bugle of the Turkish troops close by, a sad reminder of the fact that the city which Jesus wept over, the Holy City, is still in the hands of His enemies; the realisation of the promise of Psalm ii. is still a matter of faith and not of sight.

After church we strolled through the city. Its streets are narrow, looking much like an Indian bazaar, except that every here and there we pass under arches, houses being built over the streets. One day we were taken to see an old street, twenty or thirty feet below the present surface, which no doubt belonged to the ancient city, and this was of the same kind. It is well known that the Jerusalem of to-day is built on the *débris* of former houses; and the level of the whole city, and of the valleys around, has thus been raised. Christ, no doubt, walked through streets like those of the present day. It is a new thing

to think of Him doing so, jostled by some man who wanted to get by quickly, now and then stepping aside to let a camel go past, or making way for some boy with a laden donkey; and ever and anon meeting some scowling Pharisee, as self-righteous as those we see to-day in Jerusalem.

We went outside the city round by Calvary, and soon the Valley of the Kedron and Mount Olivet came in sight. We went down into the valley and came to the traditional Gethsemane, though it is very doubtful if the site is genuine. Even if it were, the monkish arrangements there would render a visit distasteful. We, therefore, contented ourselves with a look from outside. We ascended the Mount by the route which David probably took in his flight from Absalom. We soon gained a fine view of the city, and, sitting "over against the Temple," thought of the words our Lord had spoken there or near by. Looking into the valley we saw it covered with tombs; Mohammedan on the city side and Jewish on the Olivet side. We passed by the Church of the Ascension and of the Pater Noster, and ascended the lofty Russian tower which has been recently erected on the summit of the mountain. The view from the top was very grand. To the west lay Jerusalem and the hills beyond; to the north the lofty "Watchtower" Mizpah and the hills of Ephraim; to the south, Bethlehem and the hills near Hebron; and to the east, first the "wilderness of Judea," a wild rocky country lying between Bethany and the Jordan, then the Valley of the Jordan and part of the Dead Sea; and behind the whole lay the blue, straight mountain-ridge of Moab. We came down from the tower and continued our walk to Bethany. Presently we came in sight of it. It is a village nestling on the eastern slope of Olivet, looking out towards the wilderness, the Jordan and Moab. I had not realised before how quiet and retired a place it was, and what a relief it must have been to the "Man" Christ Jesus to get away from the busy city, with its hostile faces and bitter words, to the quiet home in this retired village, where He could talk of things Divine to Mary and Martha and Lazarus, whose hearts were knit with His, and whom He so much loved. Here, too, He could look out on the grand works of God in Nature, and the "everlasting hills" which emblemed His Father's faithfulness and love. Specially refresh-

ing must it have been in Passover time when those fields, so bare in autumn, were covered with verdure and flowers. It was difficult to realise that actually in this village were spoken the words, "I am the Resurrection and the Life;" that at some tomb in the village before us Jesus said, "Lazarus, come forth;" and that from one of these slopes He went up in a cloud to heaven. We returned home, feeling that our first day in Jerusalem would never be forgotten by us.

On Munday we prepared for a long day's work, for we were to go to Hebron and back, *viâ* Bethlehem, a forty miles' ride. There is a good road all the way, and we went in the same landau in which we had come to Jerusalem. We left at 6.30 a.m., by the road which skirts the west wall of the City. We soon came to the Valley of Hinnom, which turned off from our road to the east, and on the west was the Valley of Rephaim, where David twice smote the Philistines (2 Sam. v. 18-25), through which the railway now runs. We passed Rachel's Tomb, one of the genuine sites of Palestine (Gen. xxxv. 16-20), and then turning off from the Bethlehem road went on to Hebron. We saw men "beating olives" on ladders put to the trees, and women underneath picking them up. We passed "Solomon's Pools," which also are probably genuine, made by Solomon to supply water to Jerusalem. We passed a large number of rock tombs. The country seemed wild and desolate; hardly a tree or a drop of water was to be seen. Since then I have heard that within living memory there were trees all the way, but they have been cut down. After a few hours' drive we began to see some green again, and soon found we were coming to a country of vineyards. We were nearing the "Vale of Hebron," and the grapes which grow there are the "grapes of Eshcol" (Num. xiii. 22, 23). We found Hebron a good-sized place. We went through it with a "guard," which means a boy connected with the Police. The Cave of Machpelah is covered by an ugly mosque, not of the conventional shape, as the building is older than the time of Mohammed.

On Tuesday morning we strolled out again to see more leisurely the hill which is believed to be Calvary. Its common name is Jeremiah's Grotto. It is a low, rounded hill just outside the Damascus Gate. In shape it reminds one of a skull, especially

as there are caves in it which look like hollow eye-holes. It has long been a place of burial; Jewish tradition says that it was the "place of atoning," the public place of execution; it is "without the gate," and yet "nigh to it." Two public roads pass near it, so that passers-by could see what was on it, and it could be easily seen "afar off" by the women from Olivet or some other hill. In all respects it answers to the description of Golgotha, the "place of a skull," and is the kind of prominent place which would be chosen for the execution of criminals. On our way to get to the top we passed through a garden, and found a man who asked if we would like to see a rock tomb which had been lately unearthed. To see a "tomb in a garden," "in the place where He was crucified," was striking, and we went in. Since then we have heard that General Gordon and many others believed this to be really our Lord's tomb. In *Murray's Magazine* for September, 1891, there is an article in which strong reasons are given why we should believe the hill to be Calvary, and the tomb to be our Lord's. If the hill be Calvary, the tomb was certainly somewhere about here, and, as a rock tomb, would be actually existent at the present day. The tomb we saw is unfinished. It is large enough for four bodies, but has a place prepared only for one. There is a stone to mark this one *loculus*, but no other stone. Our Lord's tomb was one in which no man had ever been laid. It was ready for Joseph of Arimathea, and the body of Christ was deposited there because it was close by. It is not likely that anyone else was ever buried in the tomb. Reverence for Christ would have regarded it as too sacred a place for that. The opening of the tomb we entered is so arranged that a person, like John, looking in without entering, could see the linen clothes of the body. For these and other reasons many experts believe that this tomb is not unlikely to have been that of our Lord. On the other hand, Major Conder and others think a neighbouring tomb to be more probably that in which He lay. In any case, if the hill be Calvary, the real tomb must be close by.

We then went on to the top of the hill. If this is Calvary, our Lord on the cross would have had in front of Him the city He loved so well. Somewhat to the left is Olivet, on which, it may be, the women were stationed, gazing "afar off," and on the other side of the slope is Bethany, where He had spent so many

happy hours, and from which He was to ascend. The joy of triumph was thus, even in a literal sense, "set before Him" on Calvary. . . .

From intercourse with the Jerusalem missionaries I learnt that the number of Jews has much increased in Palestine, but still there are less than 100,000 there. In Jerusalem they have so much increased that they number three-fourths of the population. The city is being much enlarged by buildings outside the walls, to the west of the city. There have been many converts from Judaism; they are generally taught a trade, and then sent elsewhere to earn their living. Very few conversions have been made from the Mohammedans, and the converts always have to be sent out of the country. The Turkish law permits a Mohammedan to become a Christian, but practically converts will soon be put away somehow or other; a false charge, perhaps, will be brought against them, and then they will "die" in prison. I feel thankful for the free scope we have in India for work among the Mohammedans as well as among the Hindus.

In the afternoon Mr. Doke and I went out to see more of the city. We went first to the Temple area, and even into the Mosque of Omar, which Christians are now allowed to enter freely on payment of a small fee. Thirty years ago it would have been death to enter. The mosque is built over the highest point of Mount Moriah, and the virgin rock was left here when the rest of the summit was levelled. It probably formed part of Araunah's threshing-floor. The general opinion seems to be that this was the site either of the great brazen altar of the Temple, or of the Holy of Holies. After leaving the Temple area we went to see, not far off, a pool which has been recently unearthed, and which is believed to be the Pool of Bethesda. On our way we had to go through a church enclosure, and to pass close by an image of the Virgin. It made us sad to see it. We had just come from a visit to two Mohammedan mosques, the interior of which was plain enough for the simplest Protestant worship, and immediately we came to the sign of Christian (?) idolatry. It reminded us of the fact that, had it not been for the idolatry of the Arabian Christian Church, Mohammed might himself have become a Christian when he was a sincere inquirer "feeling after God." We went down to the Pool, then to the Jews' Wailing Place, then

to the wall from which we could look out to the Pool of Siloam and the Well of En-Rogel, and then we went into the Synagogue. It was very sad to see the children of Abraham, in God's chosen city, still rejecting their Messiah, who in that very city had died and risen for them. We found a preacher talking to a few others, and saying, "The Messiah we want is not a man who has been crucified ; what we want is a king."

*(To be continued.)*

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### AMEN !

I CANNOT say,  
 Beneath the pressure of life's cares to-day,  
 I joy in these ;  
 But I can say  
 That I had rather walk this rugged way  
 If Him it please.

I cannot feel  
 That all is well, when dark'ning clouds conceal  
 The shining sun ;  
 But then, I know  
 God lives and loves ; and say, since it is so,  
 Thy will be done.

I cannot speak  
 In happy tones ; the tear-drops on my cheek  
 Show I am sad ;  
 But I can speak  
 Of grace to suffer with submission meek,  
 Until made glad.

I do not see  
 Why God should e'en permit some things to be,  
 When He is love ;  
 But I can see,  
 Tho' often dimly, through the mystery,  
 His hand above !

I do not look  
 Upon the present, nor in Nature's book,  
 To read my fate ;  
 But I do look  
 For promised blessings in God's holy book ;  
 And I can wait.

S. G. BROWNING (*American*).



**SUNDAY MORNINGS WITH THE CHILDREN.****VIII.—OFF TO THE GOLD-FIELDS.**

**M**Y DEAR YOUNG FRIENDS,—Although none of you are old enough to remember the excitement occasioned by the discovery of gold in Australia and California, some thirty or forty years ago, your parents will remember it, and, if you ask them, will be glad to tell you all they can about it. I can recall it distinctly. The newspapers were, as we say, full of it, books and pamphlets were written on the subject in great numbers, and it was quite a common topic of conversation. Go where you would, you would hear about the wonderful gold fields. People thought that if they could only get out to them they would be sure to make their fortune, and in a very little time return home rich men, who would never need to work any more. Some who were in fairly comfortable circumstances, and more who were not, were tempted to break up their homes and cross the seas. One man after another caught the “gold fever” and went off. A few of them succeeded and found their expectations fulfilled, and more than fulfilled. A few more did moderately well and at least made a living, but a still larger number failed—utterly and miserably failed—to realise their hopes, and either sunk into poverty or returned home disappointed men.

Gold is, as you know, the most precious of the metals, choice and beautiful in itself, and a valuable means of purchase or exchange. It can be wrought into ornaments of beauty, such as add greatly to the grace and charm of life. It is, too, an instrument of power. It will secure for you both the necessaries and the luxuries of life, the most nourishing food, the most suitable clothing, and the most costly medicine. If you have gold, you can purchase the best and most expensive books and the finest pictures. Lands and houses are at its command. It will enable you to travel for health of body and enrichment of mind. You can visit the grandest scenery in your own and in other lands, and see the most famous remains of antiquity. Therefore, although gold is not to be idolised, it is certainly not to be despised.

Even for the sake of gold, a good many of you would be unwilling to leave your homes, and brave the hardships of a long and tedious voyage. But how you would prick up your ears if I were to tell you of gold-fields at your own doors—in London, or Leeds, or Liverpool; in Manchester, or Glasgow! I do not know that there are gold-fields there in the literal sense, but in all these places, and a great many others, there are people who, by their enterprise, industry, and perseverance, make gold.

There are things, too, which are better than gold, and which have far more to do with our happiness. They are too valuable to be purchased with it. Some men would give all that they have to possess them, and yet they are close at hand, and may be secured “without money and without price.” I speak of inward and spiritual treasures—treasures of virtue and piety, goodness, righteousness, faith, love, reverence for all that is great and high and holy, a

pure heart, a peaceful conscience, an enlightened mind, a vigorous will. These treasures are like gold, valuable in themselves. It is a pleasure to possess them, for

“The mind is its own place, and of itself  
Can make a heaven of hell—a hell of heaven.”

But they are also like gold, valuable on account of what they do for us. They are a sort of coinage on the counter of life, a means of exchange, sure aids to other things. They will help you greatly in this life, training you to the habits which lead to success, and ensuring you a character which men will trust and respect. Godliness, which is profitable for all things, will certainly make you better men and better women, will give you a larger, fuller life, a life of a finer quality, a life which will be more and do more both for yourselves and the world.

The favour of God also rests on those who are thus devoted to Him. They are His children and He loves them. Those that honour Him, He will honour. He manifests Himself to them—*i.e.*, He makes plain to them His presence, so that they can see and know Him.

These treasures likewise prepare us for heaven. Rich men have to leave all their gold and silver and precious things behind them. They cannot carry away with them their houses and gardens and fields, their pictures and jewellery. And if they have no such treasures as those of which I have been speaking, how gloomy and terrible is their outlook! But if they have these treasures also they need not be afraid. Death cannot rob us of them. God will by His grace admit us into heaven, and we shall be at home there! The life and occupations of heaven will be pleasant to us. We shall be drawn to it, and shall find there all that we value most.

Where then are the gold-fields in which these precious treasures can be found? “Wisdom,” says Solomon, “is before him that hath understanding, but the eyes of a fool are in the ends of the earth.” He seeks them here and there; everywhere in fact but in the right place. The spiritual gold-fields are close at hand. We need not go out of our homes to find them. They are within your reach now as you read these words. You have but to open the Book which is the best known and most widely circulated in the world, and you will find them there. “The law of thy mouth” (said the Psalmist) “is better unto me than thousands of gold and silver.” Concerning God’s precepts or judgments he said, “More to be desired are they than gold, yea, than much fine gold,” while of wisdom we are told, “The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her.”

The gold-fields are, therefore, in the Bible—THE WORD OF GOD. Read, mark, learn, and inwardly digest it, believe it, live by it, and these precious treasures will be yours!

JAMES STUART

**NOTES AND COMMENTS.**

**O**UR COLLEGES.—The annual meetings of most of our colleges were held at the end of June, and several notable addresses were delivered. Dr. A. M. Fairbairn, of Oxford, received a cordial welcome at Rawdon, and was thoroughly at home among the familiar scenes and friends of his Yorkshire days. No man has earned a better right to plead for a better educated and a more thoroughly equipped ministry, or to insist on the necessity of adapting our colleges to the altered conditions and real needs of our age. Whether we should in all cases insist on a standard which dispenses with the necessity of providing instruction in a preliminary arts course, and restrict our efforts to purely Biblical and theological training, is another matter. The standard of entrance is being gradually raised ; but does not Dr. Fairbairn set it too high ? Addressing the students at Nottingham, the Rev. J. G. Greenhough, M.A., said “he had one qualification for the office ; he believed in these colleges. He was one of the old-fashioned people who thought their college system, with all its blemishes and imperfections, ought not to be lightly abandoned for a newer thing which might possibly be found to have even greater defects. If they could combine the advantages of Oxford with the training experience furnished in their theological halls, they all allowed it would be the best thing possible ; but if they were to make their choice between the two, he should say that the old wine is better than the new. The University was not calculated to supply the peculiar kind of inspiration that the Nonconformist ministry needs. They were fitter for making gentlemen scholars, but pastoral experience and preaching fervour were better found elsewhere.” There may be no real contrariety between Dr. Fairbairn and Mr. Greenhough, but it would be fatal to the best interests of our churches to overlook what Mr. Greenhough has so aptly said. There is as much force, too, in the words which follow :—“They heard a good deal to-day about the waning power of the pulpit. It was the emptiest of parrot cries. The power of the pulpit only waned where it deserved to wane. Where it had no mental and spiritual force to give intensity to its words, no strong conviction to point its arguments, no sympathy with the expanding thoughts of present-day living men to quicken into life its dead theology, and no close practical insight to give eyes to its blind obsolete scholarship ; where it dealt with conventionalities instead of the living, language instead of facts, and used an antiquated phraseology of to-day, and moved and had its being in the fourteenth or sixteenth century instead of the nineteenth ; where it droned out commonplaces like the tick of an ancient clock which was always behind its time, and covered the ever-fresh and moving Gospel with the threadbare relics of a worn-out, long-forgotten fashion—there the power of the pulpit was waning. But wherever there was a man with a well-stored mind and a sympathetic heart, who not only feels that he has to say something, but that he has something to say, and takes

pains to say it with all the powers and gifts he can command, he would move men as mightily now as prophets did in days of old." In a somewhat similar strain Dr. Maclaren enforced on the students at Manchester College the necessity of a firmly-grasped creed and decision of character. A firm conviction of truth was absolutely essential. Let them present not their doubts and negations, but their positive certainties. "To be weak was to be miserable everywhere, and he did not know any place where weakness was more double-distilled than in the case of a weak minister. A minister wanted a good backbone ; molluscous animals would not do for such a position."

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THE AMALGAMATION OF THE WELSH BAPTIST COLLEGES.—There are at present three of these institutions—viz., at Pontypool, Haverfordwest, and Bangor. There exists a very general feeling that there are too many, that two would amply suffice, and that possibly one would be better than two. All the Welsh Associations, at their recent annual meetings, passed resolutions in favour of amalgamation. The difficulty begins when it is attempted to carry the resolution into effect. Which of the colleges shall efface itself? The idea which at present finds most favour is that Haverfordwest and Bangor shall unite, making Aberystwith their home. This seems the most reasonable plan, and we trust it will be adopted. The following resolution was passed unanimously at the annual meeting of the Bangor College :—"That in view of the practically unanimous resolutions of the Associations in favour of maintaining only two colleges in Wales, we approve of the proposal to amalgamate the colleges of Bangor and Haverfordwest, the locality of such amalgamated college to be decided by the joint constituencies through circulars to be returned to the secretary of the Welsh Baptist Union before September 6th. That we pledge ourselves to abide by the voice of the majority, and that we invite the co-operation of the Haverfordwest committee."

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DR. BOOTH AND THE BISHOP OF SALISBURY.—We trust that what the *Church Times* calls "the instructive correspondence" between the Secretary of the Baptist Union and John Sarum, on Religious Teaching in Board Schools, has been perused by all our readers. It appeared first of all in the *Times* newspaper of July 4th, and is reproduced in the *Freeman* of the 14th. It is amusing to see how the Bishop poses as a defender of freedom of conscience and religious liberty. The course of recent discussions has made it abundantly clear that what Churchmen of the Bishop's type are contending for is not what we should all consider the fundamentals of Christianity, such as the belief in the Divine Fatherhood and the Divine Sovereignty, the Incarnation and Atonement of Jesus Christ, the work of the Holy Spirit, future judgment, &c., but the Anglican interpretation of these truths, especially in connection with the sacraments and the priesthood. Those who believe in the Anglican tenets are at full liberty to teach them ; but it must be at their own expense. They have no right to demand that the ratepayers shall do it, even if, to secure their end, they would allow a few Unitarians and Jews to insist on the teaching of

their peculiar tenets at the expense of the ratepayers. As Nonconformists we are guilty of no disregard to the freedom of conscience of others when we object to the use of public money for what are avowedly and indisputably sectarian purposes. The State, as such, is incompetent to deal with religious questions. It is not a teacher of religious dogmas; and men who are admirably qualified for the position of Board school teachers are not qualified for the position of religious instructors, and many of those who are would repudiate with all their force the dogmas of sacerdotalism. The Church papers avow their determination to carry their point, and it would be folly to shut our eyes to the fact that throughout the country an attempt is being made by the clerical party to get absolute control of the Board schools. The Bill of 1870 has afforded a safe and practicable compromise, and the effort to set it aside will have a very different result from that which the agitators anticipate. Dr. Booth aptly remarks, in regard to the Bishop of Salisbury's Bill: "I fear it will be found that, taken in conjunction with contemporaneous events in London and elsewhere, which have given rise to what you call 'the present agitation,' that the public will come to a very different conclusion, and that the floodgates have been opened for a widespread controversy, in which the position of those will be greatly strengthened who hold that secularism alone should be the basis of the teaching in all our public elementary schools."

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THE "CHURCH TIMES" AND DR. BOOTH.—Our contemporary, the *Church Times*, waxes jubilant on the fact that Dr. Booth holds that religious teaching should not be given with State aid, and concludes that, as he does not object to the Bible in Board schools, he does not believe the Board school religion to be the Christian religion. Of course it is not, and is not intended to be the whole of that religion. No Board school can teach the whole of it. The Archbishop of Canterbury—wiser in his generation than the redoubtable editor—admitted a few days ago, at a Diocesan Conference at Lambeth, that there were large and important Board schools where the religious instruction was all that could be desired. "He did not believe the instruction in Board schools was so very bad and poor. The Bishop of Durham had told him he was satisfied; Canon Curteis also deplores this uncompromising opposition to the Board School system, and protests against the idea that Board School teachers should do the work of the clergy. He is content with the common groundwork of religion on which every communion can afterwards build its own superstructure. The *Pall Mall Gazette*, notwithstanding its strong Conservatism, also pronounces in favour of Dr. Booth. These are welcome indications of dawning light, and lead to the hope that wise and reasonable counsels will prevail. The *Church Times* should, moreover, remember that Dr. Booth has explained the sense in which the Bible may be used in a thoroughly unsectarian spirit, and that he accepts the 1870 Act as a compromise. If our contemporary presses this point, it is easy to reply that its idea of the Christian religion is the Bible and something else—and it is

precisely the something else to which we object. It is, assuredly, playing into the hands of the secularists.

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THE BIBLE TRANSLATION SOCIETY.—We received too late for notice in our July number the fifty-third annual report of this most useful Society. It is a matter of profound thankfulness to God that our denomination has been no less greatly honoured in its translators than in its missionaries and preachers. Many of our readers will, doubtless, be surprised to hear that, in India, China, Japan, and Africa, “nearly three million copies of the Word of God” have issued from the Baptist Mission presses. The income last year from all sources was only £1,517. This amount ought to be at least doubled. The existence of the Society is still necessary, and even the recent advances on the part of the British and Foreign Bible Society do not hold out the hope that every right will be conceded in respect to version in what are not regarded as Baptist fields. We rejoice in the progress which has been made, and gladly transfer to our pages the following paragraphs from the report : bearing upon the subject :—“The Centenary Year of the Baptist Missionary Society has been rendered notable by the first acceptable endeavour on the part of the British and Foreign Bible Society to remove the chief cause of separation which, since 1833, has existed between itself and the Baptist denomination. If the decision arrived at does not so fully as might be desired meet the conditions of the case, yet, so far as harmonious co-operation has been agreed upon, there is reason for devout gratitude, and for the hope that still existing differences will ultimately be entirely removed.” “On July 12th, 1892, an informal or unofficial conference of a few members of the committees of the Bible Translation Society and the British and Foreign Bible Society was convened at the Bible House. A most cordial and devout spirit animated the gathering, under the presidency of Mr. Brathwaite ; and although the Baptist brethren did not commit themselves to the acceptance of the solution proposed, it was understood that an earnest and, if possible, favourable consideration should be given to the proposal which might be made by the Committee of the Bible Society. The Conference sprang out of the fact that the Rev. W. Holman Bentley had applied to the Bible Society for help towards the printing of his translation of the New Testament into one of the languages spoken on the River Congo.” “It was resolved by the Bible Society to offer to the Baptist Mission to print Mr. Bentley’s version, placing in the text, after the word for ‘immerse,’ the words [‘Greek, baptize’] in brackets. After careful and prayerful consideration, this proposal was cordially accepted by the Committees of the Baptist societies. It will be seen from the correspondence that the principle adopted with regard to the Congo version may also be applied to the Uriya ; and that permission has been given to the Bible Society to use our translation and print an edition of the New Testament for the German or Lutheran missionaries in Jeypore, Madras. We have to record with great pleasure the courteous and Christian spirit which has been apparent

throughout this discussion, and our gratitude that this Centenary Year of our important work has been the occasion of this step towards reunion with the Bible Society. May we not express the hope that the time is not far distant when this noble institution will be free to rid itself of all denominational preferences and policy, and be ready to adopt any version of the Holy Scriptures which is in full accord with the original tongues in which God's Word was written?"

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ENGLAND'S DEBT TO NONCONFORMITY.—It is so very rarely that High Churchmen "look kindly" on Dissent, or show towards it anything but a supercilious toleration, that we have special pleasure in recording the generous words of Canon Gore at a meeting of the E.C.U. in Norwich. He is evidently not of the opinion of his brother Churchman who, at this same meeting, attributed Nonconformity to the wickedness of the human heart! Speaking on "Apostolical Succession," Mr. Gore said: "If they asked what was the origin of the vast Nonconformist body opposed to the apostolic ministry, there was no doubt it lay, not in any deficiency in the principles, but in extraordinary deficiencies in the past use of it. The people to whom Wesley preached were in fact pagans, through the scandalous neglect of the Anglican clergy. If they recalled the time when there were no Welsh Bishops resident, and thought of the incredible scandals which then prevailed, the disastrous condition of things in which they now found themselves would be seen to be through their own fault as a corporate body to a large extent. As a penitent Church they must feel profoundly and deeply that their sins and shortcomings in the past had brought about this state of things. They owed to Nonconformity a debt they could not exaggerate for having kept alive in many ways outside their influence a knowledge of the Gospel in some real form, and they must feel that the wrongs of many generations were not to be rooted away, or lost ground recovered by a few years of increased activity. Then God had astonishingly blessed the Nonconformist ministry, and this must have an immense effect on the minds of those who had been brought up under it. The great mass of hereditary Nonconformists knew how really the Spirit of God had been at work amongst them, and it would be blasphemy on their part to deny the reality of His work amongst them, because they believed it to be outside the covenant of God. Knowing this, it would be ridiculous to suppose that they would be acknowledged and recognised as soon as ever they began to do their duty again. What they had to do was not on the whole to be controversial, but to be positive."

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THE INCREASE OF OUR CHURCH MEMBERS.—Among recent discussions of the decline or otherwise of Nonconformity, the paper read before the last quarterly meeting of the London Baptist Association, by the Rev. W. R. Skerry, on "Nonconformity: Its Position and Prospects," deserves special attention. Mr. Skerry pointed out that, "while there had been a large actual increase, it had not kept pace with the growth of the population. This was

true of the Baptists, and probably also of other Nonconformist bodies. It was notably the case in Manchester, where Baptist members now number only one in 196 of the population, as against one in 106 ten years ago. And even in a great Nonconformist stronghold like Nottingham the increase of members had not been proportionate to the increase of population. In the metropolitan area we have receded from being one in seventy-three in 1883 to being one in eighty-eight at the present time. Though we are in some sort holding our own, the hold is of so slender and precarious a nature that we cannot be said to be flourishing. It is true that real power may increase with diminishing numbers, but this is not usually the case, and that this is so is the more obvious when we notice to how large an extent we lose the services of the families of many of our best members." Mr. Skerry is not the man to make careless or unfounded statements, and the matter ought to be fairly faced. We agree with him in thinking that these facts merit more serious concern on the part of our leaders, who, as ministers of prosperous churches, are too easily optimistic in their outlook ; and it is surely necessary for us to devise means of combining our scattered forces for concerted action. Mr. Skerry further endorses what Dr. Landels has said as to our Baptist position : " If we have a mission to fulfil in bearing testimony to important truth ; if in that truth we have the best defence against the priestly pretensions which come between man and God ; if it supplies the only ground on which we can consistently oppose gigantic systems of evil, then our fidelity to Christ requires that we should lift that truth into prominence."

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BREVIA.—The Rev. R. H. Roberts, B.A., has gone into residence at Regent's Park College.—It is understood that the Rev. Dr. Culross will reconsider his resignation of the Presidency of Bristol College if a colleague be appointed to take part of his work. We sincerely trust that some acceptable arrangement will be made.—We deeply regret to record the death of our friend Mr. S. A. Daniell, of Birmingham, Treasurer of the Midland Baptist Association, and a valued member of the Council of the Baptist Union. He rendered most valuable assistance on the Church Extension Committee. It was to his kindness we were indebted for the unpublished letters of William Carey which we were able to present to our readers last year.—" The Reconsecration of England to the Blessed Mother of God and the Prince of the Apostles " was, as a ceremonial, brilliant and imposing, but the idea of it is absurd enough. The only serious aspect of it is the fact that there is so much Mediæval and Papal superstition in the Church of England that the way for the absurdity has been only too well prepared. The subtle and ambitious Cardinal Vaughan has too much ground for saying, " We have several reasons for hopefulness."

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## REVIEWS.

INSPIRATION, and other Lectures. By T. George Rooke, B.A., late President of Rawdon College. Edinburgh : T. & T. Clark.

THE lectures of the late President of Rawdon College were too full of scholarly research and in every sense too carefully prepared to be allowed to remain in manuscript. During the last few years of his life his position as a Biblical scholar had been recognised far beyond the limits of the denomination which he served so well. His stores of vast and varied erudition, his incisive logic, his fearless judgment, and his reverent spirit won for him the esteem of all who were brought into contact with him. Had his life been prolonged, he would unquestionably have given us a work on Biblical theology and criticism which would have taken no secondary place in our best literature. Like the late Dr. Elmslie, Mr. Rooke was admirably qualified to mediate between the old and the new. He could discriminate between the true and the false in criticism, and help us to determine the relations which ought to exist between it and an evangelical faith. Those who remember his address at a Baptist Union meeting at Bloomsbury Chapel, not to mention his remarkable speech at Birmingham, will appreciate the force of this remark.

The volume has been prepared for the press by the Revs. James Mursell, of Derby, and W. C. Sage, M.A., B.D., of St. Helens. Their initials only are given, but their modesty must not prevent us from mentioning their names and expressing our appreciation of the manner in which they have fulfilled their task. They have taken the utmost pains in arranging the lectures for the press, in verifying references, and adding occasional foot-notes. Perhaps the only fault that can be found with the prefatory *in memoriam* sketch is that it is too brief—an uncommon fault in these days. Those who did not know Mr. Rooke, and not a few who did know him, will be surprised to learn that "his name appears probably more frequently than any other in the prize and honours list of London University," that as a linguist his ability was great. "Hebrew, Syriac, Arabic, of Oriental; German, French, Spanish, and Italian among modern languages, were only some of what he taught." He was familiar, even in detail, with out-of-the-way subjects; and all his learning was needed, for, as Mr. Mursell remarks: "The President of a Nonconformist Theological College must be a man of many gifts—indeed, of too many gifts. He must guide the institution over which he presides, which means that he must be able to manage a sort of modern monastery, the inmates of which are not always so sedate as Bernard's Cistercians at Clairvaux, and do this with such help or otherwise as an additional large body of men—called a committee—offers. He is also practically Professor of Theology in all its branches, of Hebrew and Greek, New Testament and Septuagint, of ecclesiastical history, and a few other subjects."

How, in view of these heavy and complex demands, any man could prepare such lectures as are here published, we cannot tell. There are three sets of

lectures in the volume—the first dealing with Psychology, the second with the Authority of Scripture and Inspiration, the third with Pastoral Theology. As a psychologist, Mr. Rooke had powers of no ordinary range. He was well versed in the literature and history of the subject, and had formed on it conclusions of his own—conclusions based on rigid investigation, and reached by sound methods of induction. As there is a Christian ethic, so there is a Christian psychology harmonising with—and, indeed, demanded by—the phenomena of consciousness and the facts of life. Inspiration is, perhaps, at present the most thorny question with which theologians have to deal. Mr. Rooke's review is comprehensive. Facts are honestly faced, difficulties are fearlessly confronted, and dogmatism is scrupulously avoided. His long and careful examination of Scripture passages, full of valuable suggestions and side-lights, points, as he says, to such a definition of inspiration as this: "The preparation of a man's heart or mind, or both, by the Holy Spirit in view of some task for which God would use that man." And, since the particular matter in hand is the utterance and recording of religious mysteries, inspiration, as a theological term, ought to mean "the inward spiritual preparation of a man to know and to feel what God chooses to communicate of His Divine thought and will." In view of sundry difficulties, it may perhaps seem as if Mr. Rooke had cut rather than untied the Gordian knot; but we know of no work in which the knot is so nearly untied. The third section of the book, dealing with Pastoral Theology, shows with what care Mr. Rooke sought to prepare his students for the more practical side of their work. The lectures are based on a high and noble conception of the pastor's office, and display a true insight into its manifold demands, and the only way in which they can be effectively met. Their counsels are "straight" and manly. There is here neither sentimental affectation nor "high falutin," but sound, practical sense—"grace seasoned with salt." The volume ought to be in the hands of every minister and every student for the ministry.

We are glad to learn that Mrs. Rooke will publish separately the lectures on Baptism which are now appearing in our own pages. They will, we are confident, be widely appreciated, as they are, undoubtedly, the best statement and illustration of our position which have appeared for a long time. We have nothing at once so scholarly and pointed, so minute and comprehensive. They ought to have a wide and permanent circulation.

FOUNDERS OF OLD TESTAMENT CRITICISM: Biographical, Descriptive, and Critical Studies. By T. K. Cheyne, M.A., D.D., &c. London: Methuen & Co., 18, Bury Street, W.C.

ON opening this book one is at once struck with the wide application which Dr. Cheyne has given to the term "Founder." It might have been expected that this designation would be reserved for a few scholars whose achievements were in danger of being forgotten amid the attention excited by their successors. In place of this we find that, with strict impartiality and with excessive generosity, Dr. Cheyne confers the title alike on Deistical writers of

the eighteenth century, and on such living celebrities as Mr. Fripp and Professor Toy.

Scarcely less surprising are the limitations of the book. When it is discovered that Dr. Cheyne is willing to include in the category of "Founders" all who have borne some part in the work of the "higher criticism" for more than a century past, it is natural to expect that he will favour us with extended notices of such influential writers as Wellhausen, Dillmann, Stade, and Cornill. In this we are doomed to disappointment, and the disappointment is not slight. No doubt, with his view of his theme, Dr. Cheyne was obliged to make some restriction; but it must be said that he draws the line very strangely. While including all British scholars, whether living or dead, he excludes from his purview "the actually living and working German critics." Dr. Cheyne has, in some quarters, been reproached (unjustly, as we think) for an undue preference for German writers; a German scanning this book might be pardoned for thinking him a trifle too insular.

Accepting, however, the limitations which our author imposes upon himself, there is a strange lack of proportion in the sketches of which the volume is composed. Dr. Driver is without question a scholar of the first rank, who has already done much excellent work, and to whom Old Testament students look expectantly. But why should one-third (124 pages) of this book be given to Dr. Driver, while only twelve pages can be devoted to Professor Robertson Smith? Or why again should Dr. A. B. Davidson be dismissed in a meagre notice of four pages? It is true that Dr. Davidson—as our author is careful to remind us—had once the temerity to utter a gibe at the expense of certain critics. But in spite of such an offence, it is, we believe, an error of judgment to accord him a subordinate position among those who have helped to stimulate a fearless, because devout, criticism.

When, however, all deductions have been made, Dr. Cheyne's latest book contains much that is of interest and value. He has done well to point out that a form of criticism, which is often assumed to have originated in Germany and to be alien to British thought, derived its first impulse from these shores, English thought was once as much dreaded by good people in Germany, as German thought is feared by not a few amongst us to-day. It is time that unreasoning prejudices were discarded on both sides, and that it should be recognised that "sound Biblical criticism is neither German nor English, neither Lutheran, nor Anglican, nor Presbyterian, but international and inter-confessional." Of Dr. Cheyne's "Studies" none are more successful than those of De Wette and Ewald. The least pleasing part of the book is the long section devoted to Dr. Driver—a reprint with slight alterations of three articles which appeared in the *Expositor* last year. One would be glad, for the sake of Dr. Cheyne himself, to forget those articles. He seems to have some suspicion wherein their blemish may lie, as he goes out of his way to say: "I would speak frankly, but . . . without assumption of superiority" (page 363). It is just in this latter point that he appears to us to have failed. We are in hearty accord with him when he says: "A perfectly free but none

the less devout criticism is, in short, the best ally both of spiritual religion and of a sound apologetic theology" (page 259). But is Dr. Cheyne faithful to the canons of "a perfectly free criticism" when he can write of his distinguished colleague: "I do earnestly hope that he is not meditating a step backwards in deference to hostile archæologists" (page 265)? Surely "a perfectly free criticism" should be prepared to give its due weight to evidence from whatever quarter, and does not necessarily take "a step backwards" because it modifies, in deference to fuller information, conclusions which have been deemed "advanced."

If Dr. Cheyne writes too often in the tone of a partisan, he does thereby injustice to his own better purpose. Referring to Dr. Driver he says: "May his work and mine alike tend to the hallowing of criticism, to the strengthening of spiritual faith, and to the awakening in wider circles of a more intelligent love for the records of the Christian revelation." So far as the researches of the "higher criticism" are controlled by this purpose and pervaded by this spirit they will deserve, and they may look to secure, the sympathetic attention of all who desire to know the "truest truth" concerning the Scriptures of truth.

MONA MACLEAN, Medical Student. A Novel. By Graham Travers. Fourth Edition. William Blackwood & Sons.

A NOVEL which has passed into its fourth edition in the course of a few months must have decided merits. "Mona Maclean" is well conceived. It is a fresh and vigorous discussion of the question of "women doctors," and depicts the life of medical students from within. The characters are for the most part natural, and are drawn with boldness of outline and wealth of colour. To those, however, who are acquainted with the Fifeshire sea-coast towns, in which most of the scenes are laid, not a few things in the book will seem strained and even absurd. The authoress either knows very little of the inner life of the little Baptist chapel or misrepresents what she knows. The characters to which she introduces us are too thinly veiled to be mistaken, and the minister of the chapel, who is made to bear the name of one of his predecessors, is a very different man from the representation here given of him. The writer has, to say the least of it, strained to the utmost the law of liberty. A certain provost, too, is dealt with unfairly. Both on artistic ground and on grounds of good taste and good feeling this aspect of the novel is open to censure. It is a pity that good work should be so needlessly spoiled.

PRINCIPLES OF BIBLICAL CRITICISM. By the Rev. J. J. Lias, M.A.

THIS is the third volume of "The Bible Student's Library," now in course of publication by Messrs. Eyre & Spottiswoode, and, both from its theme and its manner of treatment, will be of timely service. It is idle to ignore the fact, that the higher criticism as it is called, the criticism "which is concerned with questions of authorship and historical construction," as distinct from that

which has to do with the "editing of texts," has established its claim to be heard. Its influence is unquestionably on the increase, and it must be met by fair and solid argument. The reckless declamation in which too many indulge, the weak timidity which will not look facts in the face, and the bitter denunciation of men who, however mistaken, are as honourable as ourselves, do incalculable mischief, and drive not a few to the opposite side. Mr. Lias's own position is strongly opposed to that of such writers as Driver and Cheyne, and he has no difficulty in pointing out weak and vulnerable places in their armour. He is fair and courteous in his methods, and knows that argument must be met with argument. It is a grave mistake to suppose that the higher critics have a monopoly of the scientific method. Many of their most important assumptions are incapable of proof, and the difficulties in the way of accepting their contention as to the late date of the Pentateuch, the Maccabean origin of the Psalter, &c., seems to us absolutely insuperable. Mr. Lias has a masterly chapter on the genuineness of the Pentateuch, and its arguments, so cogent and pointed, are equally valid in defence of the modified traditional view of the other books of the Old Testament.

VISION AND DUTY: a Series of Discourses. By the Rev. Charles A. Berry.  
Sampson Low, Marston, & Co.

THE friends who induced Mr. Berry to abandon his chance of distinction as one of the few men who had never written a book, have rendered him, no less than the general public, a valuable service. They have secured to him another and worthier distinction. Judged by a purely literary test, these sermons will no doubt be pronounced defective. They were plainly made to be preached rather than read, and retain their characteristics, but they are bright, thoughtful, forcible discourses, the result of a clear vision of God and the spiritual world and of duty in its ideal and actual forms. Mr. Berry has fine powers of illustration, and his words are of the class which *tell*.

THE PROSE WORKS OF REV. R. S. HAWKER, Vicar of Morwenstow.  
William Blackwood & Sons.

THOSE of our readers who do not know the writings of this quaint and eccentric genius have a rare treat in store. These "Footprints of Former Men in Far Cornwall" are among the raciest sketches of remote old-world characters and ways in our literature. The stories of wrecks and wreckers on that wild and dangerous coast, of encounters between smugglers and gaugers, and of brave efforts to save life are, as we read them, photographed on the mind. The whole scenery of the district and the doings of its men and women from pagan times downward stand vividly before us. Mr. Hawker's poetry deservedly takes high rank, though it is not nearly so widely known as it deserves to be. We are glad to see that it is intended to issue his "Collected Poetical Works" uniform with this volume.

MANY INVENTIONS. By Rudyard Kipling. Macmillan & Co.

MR. KIPLING is at his best in short stories, and of his short stories several of the best are in this volume. Most of them have at different times appeared

in magazine form, but their proper place is in a volume. Mr. Kipling is already a recognised force in literature as well as in journalism, and a volume from his pen is a matter of general interest. His Indian stories, especially his stories of soldier life, have struck a new vein, which as yet is far from exhausted. Some of his subjects are not indeed pleasant. He deals at times with phases of life which cannot be everywhere discussed, but he is perhaps justified by the fact that "life's sternest painter is the best." His realism is often intense and painful. No writer that we know has so great a power of throwing off words and phrases that burn themselves into the memory, vivid flashes of thought which light up a whole landscape, and photograph it on the mind. Sometimes these phrases are coarser than need be, and others of them are strained—the result of forced energy. The stories have humour and pathos too. There is comedy in the volume, and weird, wild tragedy. No recent author has depicted with more scathing power the inevitable penalties of sin, the result of moral laxity and indulgence in unlawful pleasure. "The Love of Women," related by our old acquaintance, Mulvaney, is terrible in its pictures of ghastly remorse. In several of the Indian stories "the soldiers three" reappear, and are always welcome. "My Lord the Elephant" is in its rollicking fun not inferior to "The Incarnation of Krishna Mulvaney." "Badalia Herodsfoot" takes us into London slum life, and shows the good that existed in a coarse, badly-treated woman, whose husband deserted her, and in a fit of fury kicked her to death, and who, as she was dying, would not cast suspicion upon him, or do anything which might lead to his punishment. This is one of the stories in which the realism is painful, but we must take the bad with the good, and on the whole "Many Inventions" indicates a distinct advance on the author's previous volumes, and justifies the hope that we shall yet see much finer work from his pen. Of the spiritual life, in its profounder workings, Mr. Kipling shows no knowledge. His work is therefore correspondingly defective. Within his own sphere he is supreme, but that sphere is limited. His vision should take a wider sweep.

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#### BRIEF NOTICES.

THE TEACHING OF JESUS IN HIS OWN WORDS, by the Rev. John C. Walker, M.A. (William Blackwood & Sons), is an attempt to present in clear outline the main themes of our Lord's teaching and His deliverances upon them. The arrangement is very suggestive.—THE NEED AND USE OF GETTING IRISH LITERATURE INTO THE ENGLISH TONGUE. By Stopford A. Brooke. (T. Fisher Unwin). This inaugural address, delivered to the Irish Literary Society, is an eloquent and scholarly plea for the study of Irish literature—its legends and romance, its lives of the saints, its poems, &c. Mr. Brooke makes it evident that rich stores are in this direction open to us.—THE CRITICAL REVIEW of Theological and Philosophical Literature (T. & T. Clark) is a good average number. The reviews of Mr. Jolley's "The Synoptic Problem," by Rev. Arthur Wright, and of Montefiore's Lectures "On the Origin and Growth of Religion," by Prof. H. E. Ryle, are among the best contributions. But there are many other valuable features in the number.—THE THINKER, for July (James Nisbet & Co.), is a wonderful shilling's-worth of thoughtful and philosophic matter.



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*Yours sincerely,  
Fred. Edwards.*

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THE  
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SEPTEMBER, 1893.

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THE REV. F. EDWARDS, B.A.,  
PRESIDENT OF THE ESSEX BAPTIST UNION.

IN May last the Rev. F. Edwards retired from the pastorate of the Baptist church at Harlow, Essex, where, with the exception of a brief interval at Leeds, his ministerial life has been spent. For many years he has occupied a prominent position in the Nonconformity of Essex and the adjoining county, Herts.

Frederic Edwards was born at Chard, in Somerset, in 1835. Brought up in a Christian home, with the advantage of a good primary education, he was sent, at the age of eleven, to a boarding-school at Bradninch, Devon. Thence he passed to the West of England Dissenters' Proprietary School at Taunton (now called the Taunton Independent College), over which at that time Dr. Bewglass presided. Here an incident occurred which brought into strong relief Mr. Edwards's force of character. Those acquainted with large schools of the past generation know the Draconian severity of the unwritten code of the schoolboy community. It knows neither justice nor mercy, is as unchangeable as the laws of the Medes and Persians, and is handed on from one school generation to another by a tradition far more permanent than that of Apostolical Succession. One of the masters at Taunton had offended—it matters not how. For some reason, or for none, he was very unpopular; the school combined, under the leadership of the seniors, and a determined effort was made to drive him away. Generally, in these circumstances, the victim must go, unless he



is prepared to drag out a miserable existence in daily torture. But, in this case, one boy would not join the combination. Young Edwards refused to commit an act of injustice. At first he was in a minority of one, boycotted, sent to Coventry, or whatever the phrase might be in those days. But his preaching had begun; he was standing up for righteousness' sake—"*Athanasius contra mundum*"—and the converts began to come in. The majority steadily diminished, till the combination was broken up, and the crisis averted. The boy of thirteen had won.

The school life of Mr. Edwards was cut short by illness, and terminated at the age of fifteen. But another kind of life had commenced, and was rapidly developing. A year earlier he had joined the church at Chard, of which his parents were members, then under the pastoral care of the Rev. Evan Edwards (not a relative), now of Torquay. An ardent desire to become a labourer in the mission-field possessed him from early boyhood; and by nearly two years' private study and reading under the guidance of his pastor, he prepared himself for admittance to the Bristol College, which he entered in 1852. The Rev. T. S. Crisp was president, the classical tutor was the Rev. F. W. Gotch. Mr. Edwards's college course was distinguished by the same earnestness and purpose that marked his schoolboy career. He matriculated at the London University in 1853, and took his degree in 1855. Having gone through the full course at Bristol, he proceeded to Edinburgh University, attended the last course of lectures given by Sir William Hamilton, read Plato with Professor Blackie, and pursued his theological studies under Dr. Cunningham. The final year of his student life (1856) was passed at Regent's Park College, under Dr. Angus.

It is hardly possible to over-estimate the value of such a training. Under such teachers the ardent enthusiasm of the young student would be, not repressed or destroyed, but controlled, concentrated, and wisely directed.

On the first Sunday in 1857, Mr. Edwards was sent as a "supply" to Harlow. He was called first as an assistant to the aged pastor, Mr. Finch, and when, three months afterwards, the latter had completed forty years of service, Mr. Edwards succeeded to the pastorate. He was but just twenty-one. From 1862, when

the church invited an ejected clergyman, Mr. Woodward, there had been in 195 years only eight pastors, and of these five had occupied for an aggregate of 185 years. The character of the church was what might be expected from its past history of ministries extending over two or three generations, with infrequent changes. It would not have been surprising if the "new wine" had proved too lively for some of the "old bottles." However this may be, Mr. Edwards's first pastorate at Harlow, which lasted three years, and during which the membership of the church increased fifty per cent., must be regarded as a transitional period.

In April, 1860, Mr. Edwards accepted a call to the South Parade Baptist Church, Leeds. He threw himself into the work there with characteristic energy. During his pastorate, seventy-two members were added to the church. His earnest and powerful sermons had great influence on the young especially. In public affairs, also, he took a leading part, and eloquently pleaded the cause of Italian unity at the time of that great struggle. The climate of the North of England, however, was unsuitable to his health, and the Leeds pastorate terminated at the close of 1861. A member of the church, writing in 1877, says: "He left a healthy impress on our church life, and is still remembered with kindest feelings by both young and old."

In January, 1861, Mr. Edwards married the only daughter of Mr. Thos. Chaplin, of Harlow, and in 1862 Mr. and Mrs. Edwards returned to the Essex home. Speaking at the recent meeting, the retiring pastor said: "Harlow gave me my first call. There I found a church and found a wife. God has blessed me both in church and home." It is sufficient to add that Mrs. Edwards has been a blessing to the church, and that the poor and distressed have especial reason to join in their utterance of thanksgiving.

When, in 1864, a vacancy again occurred, Mr. Edwards was recalled to the pastorate of the Harlow church, and settled down for his life's work there. A new chapel was one of the first necessities. The building, more than a century old, was pulled down, and, on an enlarged site, a handsome and commodious edifice erected, with ample provision for Sunday-school and kindred work. This was opened on October 31st, 1865, with a sermon by the Rev. G. W. Conder, of Manchester.

There is no burial-ground attached to the chapel. But in a remote part of the parish, three miles away, is the Foster Street Nonconformist Cemetery. A former minister of the Baptist church had, at some time in the past centuries, acquired this ground as a last resting-place for their dead, who might not pollute the consecrated soil of the Establishment. There were, it would seem, Harlow burial cases in those days. The nineteenth century Harlow burial case was yet to come. Mr. Edwards soon set about the improvement of this cemetery. The old shed was replaced by a mortuary chapel, and the enclosure enlarged and beautified with shrubs and flowers. This lonely spot, once in the heart of a great forest, stretching from the Thames to the Cam, will always be interesting. It contains all that is mortal of the author of the hymn, "Nearer, my God, to Thee." She died in London in 1848, and was interred in the family vault at Harlow, with her parents and sister. The family had all been members of the Harlow congregation, and before coming there had belonged to Robert Robinson's church at Cambridge.

Mr. Edwards's earnest desire as schoolboy and college student to do service in the mission-field has not been fulfilled literally; but his work in the English pastorate was powerfully influenced by the missionary spirit. In a brief time he placed Harlow foremost among country churches in the amount of its subscriptions to the Baptist Missionary Society. The first Sunday evening in every month was devoted to the claims of the brethren working in heathen lands. An interesting address (not a sermon) kept the congregation in touch with the workers on the Congo or the Ganges, in the city of Rome or among the snows of Norway. The monthly collection became a steady fund; and for many years past the average annual contribution of Harlow per member has, it is believed, exceeded that of any other church in the kingdom.

An instructive course of lectures on the Lord's Prayer, and another on the English Bible, are among the works that have been published by Mr. Edwards. As might be expected from one whose college career began under Dr. Gotch and terminated under Dr. Angus, the work of the Revision Committee was followed by him with great interest, and his lectures on the Old and New Versions of the Bible have also appeared. From his pen, too, are the

“Outline Lessons for Teachers” in the *Sunday School Chronicle*, and the advanced leaflets on the Gospel of St. Mark, published by the Sunday School Union. He has also contributed a series of thirteen articles, on “These Twelve,” to the BAPTIST MAGAZINE.\* Mr. Edwards was elected President of the Essex Baptist Union in 1881. His address on this occasion gave rise to an article in the *Church Review*, which, while politely acknowledging the “Baptist President” to be “a man of no ordinary attainments and culture,” displayed the usual clerical inability to comprehend the principle that distinguishes the Baptist denomination. The addresses of 1892 attracted great attention, and were warmly commended by most of the Free Church papers. The Essex Baptist Union re-elected Mr. Edwards as President a third time for the current year.

The pulpit work has been arduous and incessant. In round numbers, five thousand sermons, without counting week-evening or special services, have been preached by Mr. Edwards to the Harlow people. For the most part carefully prepared, rarely, if ever, lacking in interest, originality, and freshness, they have been strongly marked by sound and clear views of truth, conjoined with the spirit of freedom of investigation.

It is still not uncommon to hear a “learned ministry” objected to, and the “college-trained” minister assumed to be less “spiritual” than he should be. This bit of half-truth narrowness (quite as much metropolitan as rural) is occasionally not without foundation; but the objection, so far as it has basis, is in reality made, not against the educated scholar—the student who knows what study is—but against the pedant and the pretender, who flings his little all of knowledge in indigestible lumps upon the heads of the congregation, to the dismay of the simple and the disgust of the cultured hearer. Bad as this is, however, the worthy folk who object to a “learned ministry” may find something worse. At the opposite pole of the system is the blatant professor of sheer ignorance, founding on this negation a claim to special Divine inspiration. “This kind goeth not out but by prayer and fasting.”

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\* We trust that Mr. Edwards will yet issue his articles on “These Twelve” in a volume. We know of no finer presentation of the character and work of the Apostles.—EDITOR.

Mr. Edwards's ministry has been the reverse of all this. With natural talents of high order, with capacity readily to acquire knowledge, he has given to his people the results of his advanced learning and high culture in a way the simplest could understand, and without a shade of pedantry. If there ever was any danger of his over-balancing himself from youthful ardour and forwardness (he began preaching before he was fifteen), it disappeared under the training to which he submitted himself. His expositions of Scripture have been clear and sound, marked by freshness and originality. "He goes to the bottom of a text," said a brother minister. It may be added that the length and breadth of it also are not neglected. There would be sometimes a judicious carelessness of mere verbal formulæ, or unimportant discrepancies; but the great central truths would be clearly demonstrated.

The main characteristic of this ministry is thus its teaching power. But it has been more than instructive; it has been tender, consoling, and helpful. Always bright and instinct with life and energy, those who have come for strength and help have not gone empty away. The preaching of the Gospel from the Harlow pulpit has not been accompanied by sensational proceedings, nor has it stopped short with the primary elements of the plan of salvation. The presentment of the Divine work of the Son of God has not been left in an incomplete condition. It has been carried on to the conduct of life, the formation of character, the strengthening of that which is of good, the repression and destruction of the power of evil.

The purpose and tendency of Mr. Edwards's faithful ministry of thirty-six years has all through been—"To strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet."

Though the preacher has found it necessary to abstain from the farther exercise of his voice, it is the hope and prayer of all who know him that the expositor may, through many years of happiness and usefulness, be spared to carry on the work with his pen.

DONALD ARTHUR BASSETT, LL.B.

## MORNING AND NIGHT : THEIR RELIGIOUS USES.

### A WEEK-NIGHT TALK.

**H**AVE you ever tried to realise what a great blessing God has given us in the ordered succession of day and night? This alternation, on which year after year we can count with unvarying confidence, is one of our greatest spiritual helps, a veritable means of grace. We are, perhaps, insensible to this as to so many other of our blessings. It is so much a matter of course, so much a part of the constitution of nature, so easily explicable by the operation of physical laws, that we fail to connect it with the purpose and will of God, and to see in it any spiritual significance. It is difficult to estimate the blessing of the sunshine and of the rain until at least one or the other of them is withheld, and then we know how greatly we depend upon them for the fruitfulness of nature and the comforts of life. "God maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." But the gifts, though common and universal, are of inestimable worth.

Day and night are alike the ordinances of God; and are His servants, intended to promote the well-being of His children. They minister to our moral as well as to our physical good. The day is, on a superficial view of things, a brighter and more congenial period than night. Pleasant it is to behold the light, and to bask in the rays of the sun. But perpetual light, light without shade, followed by no darkness, would become intolerable, while the activity to which light prompts would subject us to too severe a strain, a strain we could not stand. The world, as it is, is adapted to the constitution and needs of man, and the observance of its necessary laws will develop his character, as well as uphold his physical frame.

"God called the light day." Light is the specific characteristic of day—light which reveals, which enables us to see the objects around us, the path along which we have to move, and invests the world with indescribable beauty. Light arouses men from slumber. It is a call to activity, like a bell that summons men to their work. "Man goeth forth to his labour until evening." The lack of light would paralyse our energies, stop our enterprise,

and wrap the world in a chill which would soon result in universal death.

“The darkness God called night.” When the light has rendered us all the service which for the time being it can render, when eye and heart and brain are wearied, then there fall upon us the welcome shadows of evening. The prolongation of the day would be an evil. Men are often so bent upon the gains of work, that though work itself is wearisome, they would continue it incessantly for the sake of its gains. They would go on working to achieve success, and to amass wealth, and would, in their eagerness, exhaust their energy and strength. Their body, like an overwrought engine, would be shattered and destroyed. Hence God, so to speak, rings the bell which summons us to cease from our toil, puts out the light, sends hours of darkness, and compels men to rest. After a due time of rest, we wake with renewed powers. We are refreshed and invigorated, begin our tasks with new zest, and can do more, and do it better, because of the rest we have enjoyed.

The morning and the night have a religious use. Morning is the beginning of the day, when we rise refreshed and strengthened. We are again accosted by the familiar and commanding presence of Duty, and are to follow its behests. Morning is a fresh and joyous time—a time which should be directly associated with God, and in which His blessing should be specially invoked. It is a powerful factor in the character and experience of the entire day. As is the one, so, broadly speaking, will be the other. It should, therefore, witness our communion with Him “in whom we live and move and have our being”—the God with whom, throughout the day and in all the events of life, we have to do. “My voice shalt Thou hear in the morning; in the morning will I direct my prayer unto Thee and will look up.”

Use the morning as a time of *anticipation*, of wise forethought, considering from the experiences of the past and the position of the present what the demands, the duties, the trials, the privileges, and the opportunities of the day are likely to be. As far as is possible bring them into view that their influence may be wisely felt, and that you may not be unprepared to meet them.

Use the morning as a time for *forming your plans* of work. Let there be a definite purpose in your life. Do not drift along, hither

and thither, at the mercy of circumstance. Ask God what you ought to do, and devise means for doing it. Is it not possible, without any rigid formalism, or mechanical legality, to have a "time-table," so that our actions shall be deliberate, intelligent, and the working out of a divinely inspired plan? Even those whose time is not at their own command, and whose work is planned for them by their employers, can determine in the morning how they will conduct themselves under the enforced conditions of their life. They can resolve on their mental and spiritual attitudes—determine to meet the demands to which they must submit in a wise, manly, and upright spirit. They may acquire in this way calmness and self-control, a strength of inward courage, which will at least enable them, amid the fiercest turmoil and trouble, to "rule their own spirits." And what is of greater helpfulness than that?

The morning is a time for acquiring the *preparation which can only come to us through prayer*. The first hours of the day should be given to God. His impress will then be upon them, and those that follow will be more likely to be of the same type. They will strike the key-note with which all other sounds will be brought into harmony, give the tone to every subsequent aspiration and effort, and furnish the standard to which we shall strive to conform. "As the twig is bent the tree's inclined." "The boy is father of the man." So the morning is father of the day, and as its first hours are bent, so will the rest be inclined. There is nothing of greater value to Christian men than morning devotion.

"*Holy morning—sacred day,*  
Up the mountain I must climb.  
God invites me—God awaits me,  
He hath fixed the place and time.

"*Early morning—summer day,*  
I must meet my Lord alone.  
Christ go with me—Christ protect me,  
Say Thou didst for me atone.

"*Gladsome morning—joyful day,*  
On the mountain top I'll stand.  
Spirit help me—Spirit guide me,  
Spirit lead me by the hand.

"*Father, Son, and Holy Spirit,*  
For the morn my soul prepare ;  
Then the eve shall tell in praises,  
That the morn was spent in prayer."



The night is a *season of retrospect*. We then look backwards rather than forwards, and think of what has been rather than of what is to be. Night furnishes us with an opportunity for reviewing the day.

We can ask ourselves how far we have been true to the purpose with which we started the day; how far that which we intended has been fulfilled. Place on one side that which we felt we ought to be and to do, and, on the other, that which we have been and done. Let us look on this picture and on that, and what will our verdict be?

How far have we seized on the opportunities of life—the opportunities on which we reckoned and those which have come to us unexpectedly, and, as it might seem, casually? Have we made the most of them for our own and others' good, and for the glory of Him we profess to serve?

How far have we yielded to temptation? Temptation is never long absent from us. It is intended to test, and by testing to improve us. We need not yield to it. God will enable us to resist. If we do resist, we shall acquire greater strength, just as the curious legend of the South Sea Islanders represents. The man who in open and honourable fight slays his enemy, finds the strength of that enemy pass into him and mingle evermore with his own. But if we yield to temptation we lose strength, and are in every sense worse than we were.

Night is, for imperfect and sinful men, a *fit time for repentance*. Conscious of failure and transgression, we should acknowledge the same before God, and seek for ourselves sanctuary and healing in the presence of our all-loving Redeemer.

And never should the night close without *expressions of gratitude* for the goodness which has preserved and the grace which has forgiven us. Every day tells of life prolonged, of need supplied, of peril averted, of blessing imparted. We cannot reckon up the number of God's mercies. And whatever be the other notes of our devotion, penitence, supplication, intercession, they should always be accompanied with thanksgiving.

Finally, *the night is an image of death*. Sleep is akin to it. The day of life, however long, will for us, as for all men, at length be followed by the night of death. Are we prepared for it? Will it come to us as naturally and be as welcome as the

night's repose? It may, and should, and by faith in Christ it will. The night reveals to us what the day conceals. The sun obscures the stars, and though during the day we see the sky, and are often charmed by the beauty of its fleecy clouds, yet we think of them mainly as encircling the earth. At night we realise more fully the vastness of the universe. The grandeur of the starry sky suggests thoughts of the boundlessness of space; of the infinite and eternal! The night will again be followed by day; after the sleeping there comes an awakening. Death itself is followed by the resurrection. The Christian whose friends here bid him farewell is greeted in the other world by cordial welcomes. The good night spoken here is but a forerunner of that good morning which shall fall sweetly on our ears there. It will be the morning of an eternal day, for which in our perfected state we shall be fitted; a morning of restoration and reunion, of closer fellowship with Him who has ever been our light, our glory, and our joy, and who will be our portion for ever. We shall meet also the sainted dead who have entered upon the larger and fuller life of heaven—with the loved ones who have gone before. Thus will God lead us on—

“O'er moor and fen, o'er crag and torrent till  
The night is gone.  
And with the morn those angel faces smile  
Which we have loved long since, and lost awhile.”

JAMES STUART.

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CHURCHES AND THE CHURCHLESS IN SCOTLAND. Facts and Figures. By Rev. Robt. Howie, M.A. Glasgow: David Bryce & Son, 129, Buchanan Street. —Mr. Howie's collection of facts and figures, and their arrangement in thirty-nine elaborate tables, must have involved an amount of labour for which only a born statistician would have either the ability or the taste. He has been prompted to the work by his profound interest in home missions, and has made in this way what should prove an irresistible appeal. His tables relate to Scotland; but what if the same methods of computation were applied to England? We cannot endorse all Mr. Howie's reasons for the lack of evangelical zeal and success. His charges against some Free Church professors are not warranted by facts. It is startling to be told that if the Communion Rolls of the Established Church of Scotland were properly kept, the number of communicants returned would be reduced by more than a hundred thousand, and that in many cases the returns are actually in excess of the population of a district. This is a matter which requires prompt attention.

## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### THE SYSTEMATIC DOCTRINE.—(*Continued.*)

OUR present business is to examine briefly four matters which stood over from our review of the "Systematic Doctrine of Baptism," matters on which Baptists are not themselves agreed, and which very frequently arise as points of inquiry or even of hot dispute in the churches of our denomination.

I.—The first of these matters concerns the proper formula of baptism, the words which ought to be spoken by the person who administers the rite. These words, I have already stated, are given to us by our Lord Himself in His "great commission." We are to baptize people "into the name of the Father, and of the Son, and of the Holy Ghost." But, it is said, on three occasions of baptism by the Apostles, as recorded in the Book of Acts, another formula seems to have been employed; and there is no single instance, in all the New Testament, of the words enjoined in Matthew xxviii. 19 having been actually used at a baptism. Hence it has been urged, especially by the Campbellites, or so-called "Disciples," that we should follow the recorded precedents in Acts rather than the command in Matthew, and should baptize our converts "into the name of the Lord Jesus" (Acts viii. 16; xix. 5), or "upon the name" (*ἐπὶ τῷ ὀνόματι*) "of Jesus Christ, with a view to remission of sins" (Acts ii. 38).

Now if this matter is to be argued seriously, I think that the positive command of our Lord, as recorded in Matthew, must claim the first place as supplying the model and formula of our words when we baptize. We cannot possibly do wrong in adopting the solemn phrase which Christ has there put into our mouths. We might possibly do wrong in deserting that phrase for another, which we may conclude by inference only was used by Peter, by Paul, and by Philip the Evangelist; for it ought to be carefully noticed that no one of the passages which are cited from the Book of Acts affirms that any apostle, when baptizing, said, "I baptize thee into the name of the Lord Jesus;" or, "I

baptize thee upon the name of Jesus Christ, with a view to forgiveness of sins." So far as a fair and honest interpretation of the three passages goes, it is quite conceivable that the words prescribed in Matthew were used on each of these occasions. Peter may very well have said, in his earnest address to the penitent Jews, "Be baptized in the name of Jesus," &c.; but there is nothing to forbid our believing that when it came to the actual immersion of these men, he, or whoever else administered the rite, said, "I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost," without adding anything about the "remission of sins." And in the other two instances which are cited, we are quite entitled to say that the historian Luke has summed up the net result of the transaction when he says, "They were baptized into the name of the Lord Jesus"; and that he never intended to reproduce the exact formula that was used in these baptisms. In any case, it is clear that two very different forms of words are permissible, if we are to follow the alleged "precedents" of the Book of Acts; and, if so, then we may certainly claim the liberty of preferring to either of them a third form, which Christ Himself has dictated, and which we know from history has been used in all the churches of Christendom, from the earliest period to which direct historical testimony carries us back. But the matter is really a trifling one; and if any brother should be contentious, and should insist on the formulæ of Acts as being the only lawful ones, we might reply to him, adapting the language of Paul (1 Cor. xi. 16). Use these formulæ if you choose yourself; but "we have no such custom, neither have the churches of God." There is no need on either side to "make a man an offender for a word."

II.—The second matter of inquiry and even dispute among Baptists concerns the conditions under which a baptism is to be counted as valid. It includes (1) a good many distinct questions, *e.g.*, "May a man baptize himself; and, if he does, is he to be regarded as having received Christian baptism?" (2) Again: "Must baptism be administered by a person who has himself already been baptized? Or, may two unbaptized persons reciprocally administer the rite; and would that be regarded as a true and valid Christian baptism?" Now, both these questions have a definite historical interest to us; for the first General Baptist

church in England, founded in Newgate, London, by Thomas Helwys, in 1612, is traceable, so far as the actual baptism of its members goes, to a well-known Puritan, who was called in derision the "Se-Baptist," because he had deliberately immersed himself, instead of asking for baptism from anyone else. This was the Rev. John Smyth, a Cambridge graduate and Vicar of Gainsborough, towards the end of the reign of Queen Elizabeth; but who, after a nine months' serious examination of the reasons for Nonconformity, gave up his living, and became pastor of a "Separatist"—*i.e.*, Independent—church in the same town in 1602. He suffered much cruel persecution, and, like most Nonconformists in those days, was obliged to flee into Holland, where he became a Baptist, and was, in consequence, excluded from the Separatist church which he had joined in Amsterdam. There were thirty-eight other persons in the same predicament, and all of them felt it their duty to be immersed and to form a Baptist church; but they would not receive the ordinance in one of the Dutch Baptist churches, partly because they disagreed with these doctrinally, partly because they believed that the true Apostolical Church model was lost, and that it was part of their Providential call to reorganise the earthly Kingdom of Christ according to the pattern of the New Testament. So, John Smyth, first of all, in 1608, baptized himself, and then baptized the others, among whom was Thomas Helwys. Their opponents were never tired of ridiculing this case of "Se-baptism," or of arguing that not a single person whose baptism could be traced, directly or indirectly, to John Smyth, really had been baptized, or had any claim to recognition as a Christian or a church-member.

Another curious case of the same kind is connected with the name of the famous and much-to-be-revered Roger Williams, founder of the North American State of Rhode Island, and the first introducer of our Baptist views into those British colonies which have now developed into the United States of America. R. Williams was another Cambridge graduate and Church of England clergyman; but, being an earnest Puritan, he could not reconcile himself to the ritualistic and doctrinal innovations of Archbishop Laud, and, therefore, emigrated, in 1630, to Boston, in Massachusetts. He was presently invited to be pastor over the Congregational church at Salem, in the same colony, and remained there

until 1635, when he was banished from Massachusetts on the ground of "new and dangerous opinions," some of which were religious, whilst others were political. Among his political heresies was this, which has now become an axiom in the United States, "that the civil power has no control over the religious opinions of men," and among his religious heresies was what was then called "Anabaptistry," that is, the rejection of infant-sprinkling, and the doctrine that true Christian baptism is the immersion of believers. Roger Williams quietly accepted his sentence; and, with a few companions like-minded with himself, founded a new settlement on land which they purchased from the Indians, and which they called "Providence," a settlement which is now the flourishing capital of the State of Rhode Island. But neither he nor any one of his fellow-settlers had been baptized according to their convictions of what that order is according to Scripture; nor was there on the whole American continent a single Baptist to whom he could go for baptism. So in March, 1639 (according to our modern reckoning, but 1638, old style), one of the little band, Ezekiel Holliman, a poor man, and not a minister, baptized R. Williams, and then Williams baptized Holliman and ten others, who formed the first Particular Baptist church in America, and the second such church—so far as our historians have been able to ascertain—in order of date in the whole British Empire.

Now, this reciprocal baptism of Holliman and Williams has been ridiculed and inveighed against quite as loudly as the Se-baptism of John Smyth, and some have even tried to unchurch all the Baptist communities that can be traced in any way to the parent church in Providence, Rhode Island, on the ground that Williams and his companions were never properly baptized, and, therefore, any supposed baptism that they administered must have been null and void. One has scarcely patience to deal with arguments like these; for those who make them evidently have no common standing ground with us on fundamental conceptions of what the Church is, and what makes a man a "minister of Christ" for the due performance of sacramental rites. We should surely say with the judicious and painstaking historian of our denomination, Thomas Crosby, that we "look upon all this as needless trouble, and as proceeding from the old Popish doctrine. . . . We, there-

fore, affirm and practise accordingly, that after a general corruption of baptism, an unbaptized person might warrantably baptize, and so begin a reformation." Roger Williams's baptism was perfectly valid; and though, for many reasons, I cannot approve of Smyth's Se-baptism, I should never dream of pronouncing it "no baptism." Those who think the point worth discussing and settling may consult Crosby's "History," or the "Life of Roger Williams," by J. D. Knowles (pp. 166-169); or the "History of American Baptists," by Isaac Backus; or the recent "History of Baptists in General," by Armytage (pp. 456-9; 658-662).\*

(3) *Re-baptism.*—But there is another case in which the consciences of some people have been sorely exercised with doubts as to whether a valid baptism has taken place or not; and that is when the baptized person becomes convinced that he was mistaken in supposing himself regenerated at the time when he was immersed. Pastors not unfrequently meet with such cases of morbid discontent and anxiety on the part of weak-minded, or excessively conscientious, members of their churches; and they are asked sometimes, as I myself have been asked, to re-baptize such church members. Now such requests should be kindly but firmly refused, and it should be carefully explained to those who feel the painful doubts to which I have alluded that a sincere purpose to become a disciple of Christ, such as they will not deny as having actuated them at the time of their original baptism, was quite sufficient to make that baptism valid. It would be only feeding the disease from which such morbid natures suffer to encourage them in their notion that fidelity to conscience requires them to be baptized a second time. In all likelihood, some among them would soon be wanting to be re-baptized a third time; nor is there any limit to the vagaries which an indiscreet compliance with their wish might foster and suggest. Probably very few persons in our denomination, when they were baptized, understood all the depths of meaning which their act symbolised; or had experience of all that regenerating grace

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\* It may be as well to add one remark—viz., that the exceptional validity of such a baptism as Roger Williams's ought not to be pleaded as justifying anyone in imitating him, if there is either a regular Baptist church, or a Baptist brother of good character within reach, by whom the rite may be properly administered to anyone desirous of receiving it.

which is needed to make a man a Christian indeed, a true member of the New Covenant Kingdom. Most of us, at our baptism, are spiritual infants—"babes in Christ,"—who need for a long time "to be fed with milk"; and who, by-and-by, look back with wonder upon the crude and imperfect conceptions of religion which, at that early stage of our history, seemed to us to be a full-orbed realisation of "Christ in us, the hope of glory." But none the less, our profession of discipleship was honest, and our experience of regeneration true so far as it went; perhaps, so far as it was possible that it could go then. For in the kingdom of grace as in nature, men have to grow up by necessary stages into maturity of self-consciousness and life, and baptism is the seal, not of perfection in Christ, but of self-consecration to Him through the Holy Spirit. It is the initiatory rite, not the crowning testimony, of a life that we live by the faith of the Son of God. A man may have many conversions and more than one blissful experience of regeneration before he is changed altogether into the image of his Lord. For, as Scripture itself tells us, that change is "from glory unto glory"; yet it is always "the Spirit of the Lord" who works it. Hence, a single baptism at the beginning of our course is not only sufficient, but also complete and final. We ought not to repeat it, or to complain that its connotation was too large to be verified wholly in our newly born experience of spiritual things. Re-baptism has nothing to justify it in the letter or the spirit of the New Testament, if we except that much canvassed case of the twelve Ephesian disciples, recorded in Acts xix. 1-5. And so far from doing honour to the ordinance, the re-baptizing of morbid or fickle professors of religion would only tend to bring reproach upon it, and to fasten upon us justly all the odium and ridicule which are intended to be conveyed in the name which we so steadfastly repudiate, viz., that of "Anabaptists."

*(To be continued.)*

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WHEN dull and cold and dead, and feeling as if I could not pray, I turn to the Psalms. When most in the spirit, the Psalms meet almost all the needs of expression. And yet deluded men talk of the Bible as the outcome of the Jewish mind. The greatest proof of the Divine Source of the Book is that it fits the soul as well as a Chubb's key fits the lock it was made for.—*James Gilmour.*



## NOTES OF A VISIT TO PALESTINE.

By REV. G. H. ROUSE, M.A., LL.B.

### II.

JERUSALEM was built on two main spurs running north and south, with a valley between, and each spur was divided by a cross valley. These valleys have been now more or less filled up. The eastern and lower spur was Moriah, on which the Temple was built. The southern part of the western and higher spur is the traditional "Mount Zion" and the City of David, but many now suppose the eastern hill to be Zion. Major Conder says, "The best view seems to be that the 'City of David' was Jerusalem, as it existed in David's time, and that 'Sion' was a general poetical name for the Holy City, and sometimes applied to the Temple mountain in particular." "On the east, the Temple Hill, with Ophal towards the south end of the ridge; on the south-west the upper city; on the north-west the lower city." In David's time "the eastern ridge was still outside the town, and presented a bare flat plateau, with corn growing on the slopes, and in the summer yellow threshing-floors covering the rock which was to form the foundation of the Holy House." Eventually both hills were enclosed within a wall, so as to make one city. To the east lies the Valley of the Kedron, formerly much deeper than now, and to the east of that the Mount of Olives. To the south of the city lies the Valley of Hinnom, and beyond that the "Hill of Evil Counsel," on which is situated Aceldama. During the last few years a great many new buildings have been erected in the outskirts of Jerusalem, chiefly to the west, so that it is said that now more of the Jerusalem people live out of the city than in it. Russian buildings have become specially prominent, such as the large Hospice, about ten minutes' walk from the Jaffa Gate, a church on the slope of Olivet, and a very high tower on its summit.

Our first destination was Neby Samwil, or "The Prophet Samuel," a very prominent hill a few miles from Jerusalem, which many believe to be the ancient "Mizpah," or "watch tower." We reached the top a little before sunset, and had a

grand view from it. To the west was the Mediterranean, to the east the mountain line of Moab, to the south the hills near Hebron, and to the north near Shechem. Jerusalem was full in sight; to the east was a conical hill believed to be Gibeah of Saul, a few miles away. Just beneath us, to the north, lay Gibeon, on a rounded hill, which was far lower than we were.

We now prepared to descend, for our day's journey was not ended. The "sun had set upon Gibeon," but fortunately the moon was still shining on the "Valley of Ajalon" to our west, and we were glad of its light for an hour or two before we reached our resting-place for the night, a small town called Ramallah. There is here a large building occupied by a school supported by the Quakers. Ramallah may have been the Ramathaim-Zophim, where Samuel was born. If this is so, Hannah, when journeying to Shiloh, would go along the very same road on which we journeyed the next day. Our first point of interest was Bethel.

Bethel we found to be as stony as of old. As far as I remember there is only one house there now. Bethel is situated on high land, and from it we could distinctly see Jerusalem. The two rival sanctuaries, therefore, that of the Golden Calf and that of Jehovah, could look one another in the face at about ten miles distance. At Bethel we were on the border between the tribes of Benjamin and of Ephraim, and between the kingdoms of Judah and Israel, though the latter boundary varied somewhat with the varying strength of the two kings. The history of Bethel goes back to the first arrival of Abraham in the land of Canaan, for he pitched his tent there, and built an altar to the Lord between Bethel and Ai. There it was that he and Lot parted. Jacob's vision, as he fled for fear of Esau, will ever be associated with it, as will the name of "the God of Bethel." Deborah lived near by, and Samuel came in circuit here. Jeroboam set up one of his calves at Bethel, and it was here that the man of God prophesied the destruction of the altar. A school of the prophets was here in the time of Elijah. It was the king's sanctuary in the time of Amos. Josiah broke down and defiled the idolatrous altar, and thus, as the prophets had foretold, it "came to nought," because, instead of *Bethel*, the "house of God," it had become *Bethaven*, the "house of wickedness."

After some more climbing up and down hills we came to a

large plain surrounded by hills, at the end of which lies Nablous (a corruption of Neapolis), the ancient Shechem. It is situated in a very fertile valley 1,500 feet below the summits of Ebal and Gerizim, on either side; Ebal being the northern mount, the Mount of Cursing, and Gerizim on the south, the Mount of Blessings. At Nablous there is a Church Missionary Society and a Baptist Mission. We spent the Sunday with Mr. El-Karey, of the latter Mission, a native of Nablous, who has been engaged in Christian work there for nearly thirty years. In the morning we attended the Arabic service in his chapel. After service we were accosted in the streets by Government officials, who inquired who we were, and we then learnt from Mr. El-Karey that we ought to have obtained in Jerusalem a *tezkere*, or local passport, specially important just then owing to the cholera outbreak. On Mr. El-Karey's representation we were allowed to proceed, but we had some trouble afterwards having to obtain the necessary pass at Nazareth, and to have it renewed at Acre. Our dragoman attended to this, but it involved expenditure of time and money; and if it had not been for Mr. El-Karey's knowing us, the inconveniences might have been greater. Intending tourists who may read this paper will take note of this.

We visited the Samaritan Synagogue, and saw their ancient copy of the Law—not the most ancient, which is very seldom exhibited. The chief priest professes to trace his genealogy from Aaron. They are, we were told, a decaying community, numbering now only about 170 persons. In the afternoon we went to Jacob's Well, a little way outside the town, one of the undoubtedly genuine sites of Scripture. A little to the north is Askar, a village representing the Sychar of John iv. To the south is Gerizim, which the woman pointed at as "this mountain." In the evening we attended Mr. El-Karey's Arabic Bible-reading.

The situation of Shechem must always have made it an important place. When Abraham first came into the country he pitched his tent and built an altar there, before he went further south to Bethel. Jacob lived there for some time, and bought the parcel of ground in which he digged his well. It was the people of Shechem who were so shamefully treated by Levi and Simeon. From there Jacob went up to Bethel once more, and lived there for a time. Afterwards, when he sent his son Joseph

to see the other sons, it was in the ground which he had bought at Shechem that Joseph expected to find them with their father's flocks. Hundreds of years afterwards Joseph's bones were laid to rest there by the children of Israel, and there they probably are now, perhaps under the traditional "Joseph's tomb" near the well. If Palestine should pass into the hands of some Christian power, it is possible that our eyes may see the actual embalmed remains of Jacob at Hebron and Joseph at Shechem. This town was, like Hebron, one of the cities of refuge. There it was that Joshua said, "As for me and my house we will serve the Lord." And there Rehoboam gave his proud answer to the tribes which rent his kingdom in twain.

Early on Monday morning, November 9th, we started, Mr. El-Karey accompanying us as far as Samaria. He advised us not to spend the night at Jenin, the ancient En-gannim, the usual half-way resting-place in travelling to Nazareth, because it was then very sickly, but to stay at a healthy village on the hill, where there is a convent. Nablous lies on the northern border of Ephraim, and we now began to ascend the hills of Manasseh. We went first along the Jaffa road for about an hour, and then turned off to the right towards Samaria. We soon came in sight of it. It lies on a round hill, encompassed by other hills. Even more emphatically than of Jerusalem we may say, "As the hills are round about Samaria." We first saw the remains of an old wall and of a pool, and wondered whether it was here that Ahab's chariot was washed after his death. It is close to the eastern gate, by which a chariot from Ramoth-Gilead would naturally enter. Close by are the remains of a Crusading church. Further on we came to a long row of pillars, representing a colonnade built by Herod, then we came to the ruins of the western city gate, then to a collection of pillars on the top of the hill, representing, probably, a palace or temple. It may have been the site of the temple of Baal where Jehu slew the priests, as such a temple would, no doubt, be in a conspicuous position. We then proceeded on our way. We descended a hill, and then climbed a higher one from which we could look down upon Samaria and the surrounding hills, and we thought of the scenes which the place had witnessed.

We now entered on the great plain of Esdraelon, one of the

important battle-fields of the world. It belonged to Issachar, and we feel the force of the words: "He saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. xlix. 15). Their territory would be exposed to attacks from many enemies; and apart from strong faith in the God of their fathers, in which Israel was so weak, their only safety lay in submitting to the terms imposed by their conquerors, and cultivating the fertile soil allotted to them. As soon as we entered the plain we saw the hills of Zebulun ahead of us, to the north of the plain, and nestling in the distant hill a town of white houses. That town was Nazareth. We had hoped to go round by Jezreel and Shunem; but as we had to get our local passport, and my "palanquin" went so slowly, it was thought best that we should go straight to Nazareth, and see the other places only from a distance. First we saw two mountains—Gilboa on our right hand, and Little Hermon further off, to the left of Gilboa and to the right of Nazareth. On our left, in the distance, we saw Mount Carmel to the north-west, and the whole plain of Esdraelon lay stretched out before us. It is very fertile, and with a good government would be well populated. It took us some hours to cross, and we therefore had leisure to think of the events which the plain had witnessed. As we went on we saw in the east a village on a small hill, not very far from Gilboa. This was Zerim, the ancient Jezreel. An hour or so after, on the slope near the foot of Little Hermon in the east, we saw a green spot with a few houses; this was Shunem. Further on we saw Nain on the north slope of Little Hermon, and knew that Endor was a short distance beyond it. We had now a full view of the solitary rounded hill of Tabor, which thus far had been hidden behind Little Hermon.

Our road to Nazareth was plainly marked out to us, not only by our seeing the town ahead of us all the time, but also by the line of telegraph posts which accompanied us all the way across the plain! So the old and the new meet. Just before we reached the ascent of the hills we saw a flock quietly following its shepherd; the incident seemed specially striking to us when so near Nazareth, where the "Good Shepherd" was brought up. On leaving the plain we exchanged the land of Issachar for the

hills of Zebulon, and once more found ourselves on stony paths. Another hour and we had risen to the top of the hill, and saw Nazareth facing us; and we soon found ourselves settled down in the "Hotel Nazareth," where we were comfortably entertained. Our dragoman went to see about our Turkish pass, and we called on a native clergyman of the Church Missionary Society, and saw a little of the town before it was dark.

The next morning we had to wait a little before our pass was ready. We did not feel tempted to look much about Nazareth. It is a purely modern town in its present buildings, and we do not believe in any of the holy places which are seen in it; but this is the place where Jesus spent most of His earthly life, and these are the very same hills on which He looked and walked. What struck me most, as illustrations of Scripture, as we were waiting for our pass, were one or two dunghills—a strange association with Nazareth! Yet no doubt our Lord saw many such around Him. One especially which we saw was on the ruins of a broken house, thus reminding us of the words, "His house shall be made a dunghill." We saw a man cleaning wool in the old-fashioned way, which looked much like what I had seen in India. At length our pass came, and we started. On our way through the town we passed what, perhaps, is the only thing in it we can associate with the Nazareth of Jesus, the village fountain. This, no doubt, is the same as that from which Mary, or one of the Lord's "sisters," would day by day get the water for the family, and very likely the boy Jesus would sometimes go with them. The building over the fountain, of course, is not the same, but the spring itself is the same as that which welled up in the time of Christ. We climbed the hill at the back of the town, and got a good view of it as we looked back. Strings of camels were seen, coming from east or from west, and entering the town. We passed a small town where, as in many other places in Palestine, rival Greek and Roman churches, by their mutual antagonism, bring discredit on the name of "Christian" which they bear. I thought sadly how this is, in some places, the case in India, though such a thing is exceptional. We passed what is believed to be Gath-hepher, the birth-place of Jonah; and soon after Kefr Kanna, the traditional site of Cana of Galilee. There is another place, a few miles off, which is thought by some more likely to

be the real place. But there is a fair amount of probability that Kefr Kanna is the real site, and we were therefore interested in seeing the village fountain, from which, if this were the place, the water was drawn which was made wine. Whichever was the right spot, it was only a short distance from Nazareth. Could local rivalry at all account for Nathanael's saying, "Can any good thing come out of Nazareth?" Jesus was at Cana when the nobleman from Capernaum sent to Him, saying, "Sir, come down ere my child die." "Come *down*," indeed. We were about to descend from this hill to the shores of the lake, which lies 600 feet below the level of the sea, about fifteen miles away. We next descended into a long plain, with a thick soil much like that of Esdraelon. After a few hours we came to a forked mountain-top, called the Horns of Hattin. This is the traditional site of the delivery of the Sermon on the Mount, and is a not unsuitable place for it. It is on "the mountain," near the road to Damascus, a place where many might assemble while Jesus spoke to them from the slope of the hill. Our faith in the tradition, however, is somewhat shaken by the fact that close by is the traditional site of the feeding of the five thousand, which the Gospel narrative clearly shows must have taken place on the other side of the Lake. Hattin is the place where the Crusaders made their last stand before the recapture of Jerusalem, and were utterly defeated. From near here we obtained our first view of the Lake, the north end of it. We went on, and presently saw, straight before us, down in the hollow, the town of Tiberias on the west shore, with the south end of the Lake beyond.

*(To be continued.)*

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THE Committee of the Sunday School Union are issuing in a cheap form some of their well-proved and favourite stories. In the "Blue Cover Library" we have *WAVE UPON WAVE*, by Sarah Doudney, the autobiography of an orphan girl who, notwithstanding trials manifold, works her way in the world by dint of perseverance, inspired by Christian principle. In "The Girls' Pocket Library" the same author's *FAITH HARROWBY*; or, *The Smugglers' Cave*, appears. In "The Boys' Pocket Library" *DARING TOM*; or *How Tom Melville learnt Wisdom*, by E. C. Kenyon. We welcome good healthy stories for the young in this cheap and attractive form.

## OBEDIENCE AS A PRINCIPLE OF SPIRITUAL LIFE.

**A**MONG “the principles and practices of the people called Baptists,” obedience to Christ as the Head of the Church has always had assigned to it a prominent place, and, in the estimation of not a few, it is as a distinctive principle entitled to the place of honour. Baptists, equally with their brethren of other Evangelical denominations, contend that justification by faith—as distinct from justification by works—is the article of a standing or a falling church, and of that great and momentous truth, which more than any other effected the Protestant Reformation, they are stalwart champions. In their view the Christian life is primarily and essentially a life of faith. To believe is to be saved. Not to believe is to be lost. Those who have faith are partakers of everlasting life. Their sins are forgiven, their hearts are renewed, and they abide in the favour of God. They are guided by His wisdom, protected by His power, enriched with the blessings of His grace, and shall, in due time, enter into the possession of His glory. But “without faith it is impossible to please Him.” Unbelief is estrangement from God, condemnation and death. The Church of Jesus Christ is “a congregation of faithful (or believing) men in which the Word of God is preached, and the sacraments are duly administered,” and this great primary principle it would be perilous to overlook.

Faith, however, is not a form or ceremony, but a vital principle, a moral or spiritual dynamic, an effective motive power. A dead or inactive faith is dead, and there is an end of it. The faith of which the Scriptures speak is the soul’s acceptance of Christ in all His offices and relationships; the soul’s submission to Christ in all His authority and power—His power to teach and inspire, to guide and restrain. “Faith worketh by love,” and love delights to obey. Hence the great Apostle of the Gentiles asserts that he and his co-witnesses had received “grace and apostleship for obedience to the faith among all nations for His name,” *i.e.*, with a view to the obedience of all nations, and in order to ensure it by the preaching of the faith (Rom. i. 5). In the same epistle he tells us that the mystery of the Gospel, which had been kept secret since the world began, was at length “made known to all nations for the



obedience of faith" (Rom. xvi. 26). To obey not the Gospel is the same thing as to disbelieve it (Rom. x. 16; 2 Thess. i. 8; 1 Pet. iii. 1, and iv. 17). We cannot, therefore, be surprised at the emphasis which is laid upon obedience in the New Testament not less than in the Old. It is the very aim of a Christian man, his life-long aspiration and endeavour, to bring "every thought into captivity to the obedience of Christ." His election according to the fore-knowledge of God the Father, through sanctification of the Spirit, is "unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). Nor can his adoption confer upon him a higher blessing than that of placing him among "the obedient children who fashion not themselves according to the former lusts in their ignorance" (1 Pet. i. 14). The knowledge of Jesus Christ brings with it new obligations and new power—the power of conformity to the Divine ideal.

Jesus Christ, as our Saviour, possesses supreme and absolute authority. God has "given Him to be the Head over all things to the Church." To His disciples He said, adducing this fact as the ground of the Great Commission: "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." Our obedience, therefore, is to be unquestioning, thorough, and universal. "Whatsoever" is known to be the will of Christ is, *ipso facto*, binding upon us—an obligation which cannot be set aside. Our observance of it is henceforth no matter of choice, except in the sense in which all duties are a matter of choice. We cannot neglect it without unfaithfulness and guilt. Let all possible care be exercised to ascertain what the will of the Lord really is. Let there be full and free inquiry. Bring everything to the test of the light. Take nothing for granted. Show no undue deference to the opinions, and customs, and traditions of men. Let neither majorities nor minorities tyrannise over you. Be thoroughly unprejudiced in your judgments. Keep an open mind, an unbiased heart. Search and scrutinise, and be scrupulously fair in your decisions; but, having formed them, be brave, loyal, and uncompromising in carrying them out. To Christ's "whatsoever" you must show a ready submission. "All

things" that fall within it you are bound to fulfil. You have no more right to make an exception to the "whatsoever" of His precept than you have to make an exception to the "whosoever" of His promise.

Many men admit this principle without reserve in regard to Christ's exhortations to repentance and faith, to separation from sin and the pursuit of holiness; but disregard and even resist it in regard to the minor matters of His law. They classify the precepts of the Gospel as essential and non-essential, important and unimportant, greater and lesser; and imagine that obedience to the latter is purely optional, as if they marked out a realm from which the commanding power of Duty is absent, where its majestic voice is not heard, and where expediency, self-interest, and inclination are as a matter of course allowed the sway.

The very idea of authority on the one side and of obedience on the other carries with it the idea of thoroughness and universality. There are regions of life in which God, no doubt wisely, leaves us to ourselves, allowing us to follow the guidance of our reason and conscience. But in the sphere of definite command we have no alternative but to obey. To make distinctions, exceptions, and excuses is to be self-assertive, and to oppose our will to the will of God. Such procedure opens the door to endless confusion. One man will object to one precept, another to another. What one regards as essential or important another will consider trivial. One will insist upon what another rejects, and reject what another retains. Now, if there be a Lawgiver and a Lord, He and He alone must command, and we must obey. We have no more right to disregard His prerogative than we have to usurp it. Very wisely has Mr. Ruskin said, "That principle to which Polity owes its stability, Life its happiness, Faith its acceptance, and Creation its continuance, is Obedience"; and in speaking of every-day religion the same great writer remarks, "We treat God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honour God by asking His guidance of it, or insult Him by taking it into our own hands; and what is true of the Deity is equally true of His Revelation. We use it most reverently

when most habitually; our insolence is ever acting without reference to it, our true honouring of it is in its universal application. . . . We have (its sacred words) not often enough on our lips, nor deeply enough in our memories, nor loyally enough in our lives. The snow, the vapour, and the stormy wind fulfil His words. Are our acts and thoughts lighter and wider than these, that we should forget it?"

Obedience has more to do than we generally allow, or even imagine, with our spiritual prosperity and happiness.

It is, for instance, *a means of sanctification*. We purify our souls in obeying the truth through the Spirit (1 Pet. i. 22).

It is *a source of nourishment and strength*. "My meat," said Christ, that which sustains and invigorates Me, "is to do the will of Him who sent Me, and to finish His work" (John iv. 34).

It *brings us a larger and richer enjoyment of the Divine blessing*. The obedient eat the good of the land (Isaiah i. 19). A blessing is pledged to those who obey the commandments of the Lord (Deut. xi. 27). Them that honour Him He will honour, while they that despise Him shall be lightly esteemed (1 Sam. ii. 30). "In keeping of His commandments there is great reward" (Psalm xix. 11).

*It secures special manifestations of the Divine presence*. "He that hath My commandments and keepeth them, he it is that loveth Me; and He that loveth Me shall be loved of My Father, and I will love Him and will manifest Myself to him." "If a man love Me he will keep My words; and My Father will love him, and We will come unto him and make an abode with him" (John xiv. 21 and 23).

It is *a valuable means of influence*, a silent, unobtrusive, but effective instrument of power. "Your obedience," says St. Paul, "is come abroad unto all men" (Rom. xvi. 19). That is a weapon which all can use, and which is always powerful.

It *ensures a progressive increase in our knowledge*. This is often described as an age of scepticism, of restlessness, unsettledness, and unbelief. Old landmarks have been ruthlessly destroyed, and men cannot find the paths in which they should walk. The truths which used to shine like stars have been obscured, and the heavens are dark, and in the view of many are

empty. Doubt, darkness, and depression are familiar to multitudes, and how to put an end to the reign of uncertainty they know not. The remedy, like the disease, is many-sided, but one thing is certain; apart from the spirit of unreserved obedience, we shall never attain the full assurance of faith. "The meek will God guide in judgment, and the meek will He teach His way" (Ps. xxv. 9). "Then shall we know, if we follow on, to know the Lord" (Hos. vi. 3). "If any man willeth to do His will, he shall know of the doctrine whether it be of God" (John vii. 17).\*

To obey, then, is manifestly better than sacrifice. We are here in the presence of the deepest principle and clearest manifestation of the life of faith. This is the true test of a man's character, and shows whether he be of self or of God; whether he acts from self-indulgence or self-surrender; whether he strives to please God or to please himself. And it is often in little things, rather than in so-called great things, and things which occasion excitement and admit of display, that the test will operate most infallibly. On the ground of little things, great and decisive battles are fought, and splendid victories won. He who obeys in ninety-nine points and disobeys in the hundredth may suffer an ignominious defeat, for it is perhaps in the hundredth point alone that self has to make a real surrender. To the Christian man, in

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\* As the writer of this article has already quoted Mr. Ruskin, the Editor ventures to append the following apt and forcible words on obedience as an organ of knowledge, taken from the first series of the recently published "Selections" (George Allen) (which "Selections," by the way, cannot fail to be received with widespread satisfaction. They are a mine of intellectual and spiritual wealth):—"As surely as we live, this truth of truths can only so be discerned; to those who act on what they know, more shall be revealed; and thus, if any man will do His will, he shall know the doctrine whether it be of God. Any man—not the man who has most means of knowing, who has the subtlest brains, or sits under the most orthodox preacher, or has the library fullest of most orthodox books—but the man who strives to know, who takes God at His word, and sets himself to dig up the heavenly mystery, roots and all, before sunset and the night come, when no man can work. Beside such a man, God stands in more and more visible presence as he toils, and teaches him that which no preacher can teach, no earthly authority gainsay. By such a man the preacher must himself be judged."

view of the commanding authority of Christ, nothing is little, nothing trivial, nothing to be neglected. Repentance towards God and faith in Jesus Christ, the avowal of faith in baptism, the observance of the Lord's Supper, the assembling of ourselves for worship, the support of philanthropic and evangelistic work, the so-called minor moralities of life, all lie outside the ground of utilitarian expediency, and have their place in the realm of "Love and Duty." We must, therefore, view them all in connection with the will of Christ, which is for us the supreme and absolute rule of life.

W. H.

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### THE FLOOD.

THERE is a pendulum process in the advance of knowledge which has been very manifest in the subject of the Scriptural Deluge. The extremes of the swing are each in turn taken hold of by the disputants. Thus, within the memory of our seniors it was deemed heresy to hold the doctrine that all the phenomena of the earth's crust chronicled by geology had any other origin than that of the creation; at least, that the Scriptural history of the Flood was quite insufficient to account for any of them. This opinion received its first swing by being shown to be inapplicable to gravel beds, and hence arose the Diluvial literature of Buckland and his school, seized for uniformitarianism by the adroit manipulation of Sir Charles Lyell. During half a century the Deluge was reduced to the scientific rank of an insignificant occurrence undistinguishable from ordinary floods; and not only so, but, by the intervention and enlargement of the so-called Glacial period, was relegated to an extreme antiquity, far beyond any producible record or even tradition. In fact, it was chased out of science, and could only be introduced into even theological literature with some qualification. Now for a swing back of the pendulum. Will it be believed that to-day scientists are actually coming, hat in hand, to the Scripturists, confessing that they have reason to believe in the occurrence of a great Deluge which happened only some ten or twelve thousand years ago, and bringing with them some very remarkable corroborations of the narrative which they had totally rejected?

Space would fail us here to give a full account of this new side-light on the Scriptures, but we may refer to two eminent authorities in science, the results of whose latest observations are decidedly opposed to the opinions hitherto prevalent.

One of these is found in the copious volumes of Sir Henry Howorth, M.P. for Leeds, on the Mammoth Age and what he terms the "Glacial Nightmare," and the other in a paper read before the Royal Society, and published in their recent "Proceedings," by the well-known Nestor of geologists, the

late Professor of Geology at Oxford. It is entitled "On the Evidences of a Submergence of Western Europe, and of the Mediterranean Coasts at the Close of the Glacial or so-called Post-Glacial Period, and immediately preceding the Neolithic or Recent Period," by Joseph Prestwich, D.C.L., F.R.S., F.G.S.

We will now very briefly deal with the second authority. In this paper, after denoting the state and position of the angular gravel which is found over a great portion of the British soil, and to which the Professor has given the apt name of rubble-drift, he refers to the ossiferous breccias of the South of France and inland as belonging to one phase of it, and says: "At all these places the breccias, which contain the remains of the mammoth, woolly rhinoceros, and other Quarternary animals occur in fissures on *isolated hills*. In explanation of their presence, it has been suggested that the bones are those of animals which fell into fissures while still open, or else that they were remains brought together by predaceous animals. But neither of these opinions can be correct, for no skeleton is found entire, no bones in place, and none of the bones have been gnawed by carnivora. As Monsieur Gandry asks, in discussing the fissure on the Montagne de Santenay, a flat-topped hill near Chalons-sur-Saône, 'Why should so many wolves, bears, horses, and oxen have ascended a hill isolated on all sides?'" The members of the Geological Society present at the *réunion* at which this remark was made seemed to agree that the animals had met their death by drowning, but in what way was left undetermined. The Professor proceeds to say: "It is not possible to suppose that animals of such different natures and having such different habitats could in life ever have herded together. Difficult as the alternative is, the author sees no other explanation of the phenomena than that of a widespread temporary submergence, accompanied by strong earth tremors. In such a case it is easy to conceive that as the waters gradually advanced over the low lands the animals of the plains would naturally seek refuge on the same safety spot. Where that spot was an isolated hill, they would, if it were not out of reach of the flood waters, eventually suffer the same fate. Subsequently the detached limbs and bones, carried together with the surface *débris* by the effluent currents into the open fissures, were subjected to the clashing of the rubble and the fall of large fragments of rock from the sides of the fissures, and were crushed and broken in the way they are always found. All the results noted are in accordance with the consequences that would ensue under these conditions."

Another extract is as follows:—"The remarkable caves of Sicily next arrest attention from the extraordinary quantity of bones of hippopotami (belonging to hundreds of individuals) which were found in connection with them. Twenty tons of these bones were shipped from the cave of San Ciro, near Palermo, within the first six months of working, and they were so fresh that they were sent to Marseilles for 'use in the sugar factories.' How could this bone breccia have been accumulated? No predaceous animals could have brought together such a collection. . . . Though these remains are associated together in as it were a common grave, it is impossible to

suppose that under the ordinary conditions of animal existence such dissimilar orders could have been associated in life, nor, as the bones are free from all traces of gnawing, could these remains have been collected and left by beasts of prey. These concurrent conditions, together with the mode of distribution of the rubble-drift from many independent centres, seem to the author, however startling may be the conclusion, to be only explicable upon the hypothesis of a widespread and short submergence."

Then comes as a corollary to these observations the following important conclusion respecting the antiquity of man upon the earth—a conclusion so fully in accordance with Scripture and so totally at variance with the doctrine recently prevalent in scientific circles:—"Another consequence the author draws from the position of the rubble-drift, and one that confirms a conclusion which he had drawn from very different data, is that it affords grounds to believe that in estimating the time elapsed since the so-called Post-Glacial period, instead of a measure of 80,000 to 100,000 years, one of 10,000 to 12,000 years would be a closer approximation. For it will have been observed that, where present, only a few feet of that peculiar drift separates the deposits of the Quarternary Age from those of the newer Stone or Neolithic Age, and that nowhere have been found between the two any sedimentary beds representing the work of any long period of time."

We must defer our notice of the weighty arguments of the learned member for Leeds until another convenient opportunity.

## CHRIST—THE ANOINTED.

THE God-Anointed came—  
 God's Son made perfect man,  
 That human eyes in human face  
 God's character might scan ;  
 Yet more—if more may be,—  
 That God's eternal light  
 Might banish human sin  
 From God's all-searching sight.

I've seen the snowy heights  
 Incarnadined by dawn,  
 I've seen them rise all wrapt in gloom  
 When daylight was withdrawn ;  
 Yet ne'er a tinge adhered  
 Of crimson hue or shade,  
 But still the snow remained  
 As white as when 'twas made.

*Christ—the Anointed.*

And so sin's crimson dye  
On God's Anointed fell ;  
Clouds darkly gathered o'er His soul,  
Gloom born of deepest hell.  
The tainted name of Man,  
Man's taint—his sin—He bare,  
Yet kept God's name, Heaven's white,  
As pure on earth as there.

The God-Anointed came :  
Oh, wondrous is the tale !  
He walked on earth life's common ways,  
He passed through death's dark vale ;  
He bare our sin's dark hue ;  
For this His life He gave ;  
God triumphed when He made  
Life's gateway of death's grave.

The God-Anointed rose—  
Noontide from midnight sprang ;  
And o'er earth's perfect gift to heaven  
The shining seraphs sang ;  
Their erstwhile veiled eyes  
This new-born glory scan :—  
God's Son henceforth enthroned  
The spotless Son of Man !

Brothers, 'tis true, 'tis true ;  
This blood-anointed earth  
Yields proof in sinful human souls  
That pass, by Heavenly birth,  
Into the new pure life  
That Christ in love hath given,  
And live, God's sons on earth, as He  
The Son of Man, in Heaven.

Thus proof springs from the earth ;  
Proof, too, from Heaven comes down—  
The Anointing Spirit witness bears  
To Him whom sinners crown.  
Where Jesus' blood was spilt  
Man's cup with grace o'erflows,  
And who receives the Anointed One  
Himself anointed knowe.

R. WRIGHT HAY.



## SUNDAY MORNINGS WITH THE CHILDREN.

### IX.—TALKING TO GOD.

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

**M**OST children are fond of talking. Sometimes they get into trouble because they talk too much. The Bible says, "There is a time to keep silence and a time to speak." While other people are speaking it is the time to be quiet. But most of you would find it a great trial to keep from talking for long at a time, and you find great pleasure in telling your friends what you have been doing.

Prayer is just talking to God. It is a very wonderful thing that God lets us talk to Him. Even our parents sometimes say we must cease talking to them. That is because they can only do one thing at a time. It takes a very clever man to attend to several things at once; but God is so much greater than the greatest of men that He can attend to all the thousands of people who are talking to Him at the same moment. That is how it is He can let us talk to Him so freely. And because He loves us He not only allows us to talk to Him, but He wants and encourages us to talk to Him; and if we do not care to do so He is grieved, because it shows Him that we do not love Him very much.

Jesus said: "When ye pray, say, Our Father which art in heaven." This shows us that God likes us to feel and speak to Him as to a father. And we think of what we say to our fathers and mothers it will help us to see what we should say to God who is our Heavenly Father.

*Firstly.*—One thing you often need to say to your parents is, "I'm so sorry." Sometimes I have seen a little child with tears trickling down his cheeks, making his way slowly and reluctantly to his mother. "Oh, mother," he says, "I have been so naughty. I took your pretty cup you told me not to touch, and it fell to the ground, and is all broken." Then the mother will feel vexed, and perhaps will say the little boy must go without something he likes very much, in order to teach him not to disobey. Yet she will be pleased that he came and told her what he had done; and if he had said nothing about it, or, worse still, if he had pretended he had not done it, she would be much more grieved and angry, and punish him much more severely.

When we talk to God we very often need to say, "I'm so sorry." We very often break some of God's commandments, and when we speak to Him we ought to try to remember all the things we have done wrong, and tell Him about them, because, though it grieves Him when we do wrong, it grieves Him more still when we think nothing about the wrong we have done, or when we try to hide it.

Sometimes boys run away from home because they are wilful, and want to have all their own way. Even if they take with them some of their father's

money, yet their fathers will be willing to take them back if they return, and, if they are penitent, forgive them. But their fathers will not care to hear them talk about anything else until they have expressed their sorrow and asked for forgiveness. Now we have all run away from God. "All we like sheep have gone astray." And He wants us to come back. But is not the first thing we ought to say, "Father, I have sinned against heaven and before Thee; make me Thy loving child, and keep me ever close beside Thee"?

Telling God our naughtiness and asking His forgiveness is called *Confession*.

*Secondly.*—Little boys and girls often say to their fathers and mothers "I do love you so"; "Father, how strong you are!" or, "Mother, how clever you are!" Now the father and mother know better than the child just how strong and clever they are, and yet they like to hear the child say these things, because it shows them that their child looks up to them and will be willing to trust them. And they have heard their children say many times before, "I love you," and yet they like to hear it again, because it tells them that their children are feeling that love warm in their hearts just now. When we talk to God, God likes us to tell Him that we love Him; that is, if we really do so, for He never likes us to say anything that is not quite true. And then God likes to hear us say, "How great art Thou, O God!" "How wonderful are Thy works!" because it shows Him that we are thinking about Him rightly, and that we look up to Him and have confidence in Him.

Telling God that we love Him, and telling Him how great and glorious He is, is called *Adoration*.

*Thirdly.*—There is a word that is often on good children's lips. When anything is given you, or when anyone does anything for you, what do you say? "Thank you." When your father brings you home a present, you give him a kiss, and say, "Oh, father, that is just what I have been longing for; how very kind it is of you!" Now, when we talk to God, He likes often to hear us say, "Thank you." All the good things we have come first of all from Him, and if He did not love and care for us we should not have any of them. So, when we talk to Him, we ought to try to remember all the blessings we have, especially His greatest gift to us, His dear Son Jesus Christ to be our Saviour, and thank Him for them all.

Telling God how good He has been to us, and how pleased we are with His blessings, is called *Thanksgiving*.

*Fourthly.*—There is another little word which all well-behaved children use when they want anything given them or done for them. They say, "Please." You often say, "Please, father, give me that," or, "Please, mother, will you help me?" Your parents let you ask for anything you want, but they do not give you everything you would like. I have heard boys say, "I would like to have a pony;" but their father says, "No, my boy, it would cost too much to keep." Or, "May I have a knife on my birthday?" And they are told, "You must wait a year for that; you would only cut your finger." But I never knew a boy who gave up asking for anything because

he was refused some things he wanted. When we talk to God, we should ask Him for what we want. Many things He gives us without our asking—air to breathe, light by which we see, and sunshine to warm us—and for these we should thank Him. But many things God does not give us unless we ask for them, because we could not make use of them or even receive them unless we first wanted them; and if we want them we are to show it by asking Him for them. Forgiveness for our sins, grace to love what is right, strength to resist temptation, help in difficult duty, He will never deny us if we really ask for them. And everything else we may freely ask for, only sometimes God denies it to us because He sees it would do us harm, or makes us wait till He sees we are ready to make a right use of it. When we ask God for what we want, that is called *Petition*.

*Lastly.*—We should not be selfish in our desires, and forget the needs of others. When you see other people in trouble you can often help them yourselves; but when you cannot, you can tell your father and mother about them, and ask them to do something for them. But there are a great many things which people need that only God can give them; and so, when you talk to God, you should not forget other people, but ask God to bless them, and make the wicked good, and help the good to serve Him, and send the Gospel to all the people in the world. Asking God to bless others is called *Intercession*.

God has given us such a beautiful promise to encourage us to talk to Him. He says: "The Lord is nigh to all that call upon Him, to all that call upon Him in truth."

W. R. BOWMAN, B.A.

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## NOTES AND COMMENTS.

THE SACERDOTAL CONTROVERSY IN THE CHURCH OF ENGLAND.—Arch-deacon's Farrar's manly and powerful articles on "Sacerdotalism" and "The Undoing of the Work of the Reformation" have provoked, as was to be expected, many angry replies. The *Church Times* is, as usual, dogmatic, supercilious, and abusive. Canon Knox-Little has written a long and eloquent rejoinder in the *Contemporary Review*, which, while placing in an awkward position Churchmen who regard the authority of the Prayer Book as supreme, will carry absolutely no weight with those whose appeal is to the Scriptures. The Prayer Book was undoubtedly based on a compromise, and is in many directions favourable to sacerdotal claims. The late Cardinal Newman proved this beyond possibility of dispute. The clergy are regarded as priests who, by the imposition of hands, are enabled to absolve and to retain sins. All this, however, is beside the mark. The conception of the Prayer Book in this respect is radically false, and finds not a shred of sanction in the New Testament. The term "priest" is never, even in a solitary instance, applied by it to the ministers of Christ. The word in this application is, as Dr. Farrar affirmed, absolutely ignored. Numerous terms are employed—priest never.

Christ is a priest, our great High Priest, but this not by birth or in virtue of sacerdotal descent. He underwent no official consecration at the hands of the Jewish functionaries. No mechanical process could have aided Him. But, though He is described as a High Priest, not one of the apostles is even, as such, described as a priest. They shared the priestly dignity with all believers. A weaker, more pitifully inconclusive article than this of Canon Knox-Little's it would be difficult to imagine.

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**THE ATTENDANCE OF REGISTRARS AT NONCONFORMIST MARRIAGES.**—The Select Committee appointed by the House of Commons to inquire into this thorny subject have presented their report. We record their more important recommendations :—They affirm that the attendance of a registrar as a condition of the validity of marriages in Nonconformist places of worship, and as a security for the due celebration of marriages so solemnised, is neither desirable nor necessary for the purpose of securing accurate registration. Whatever change in the law may be made, every reasonable and necessary precaution should be taken to secure the accurate registration of the marriage immediately after its solemnisation. It is suggested that the most satisfactory plan would be to make it the duty of the person officiating at the marriage himself to register the marriage in a permanent register-book, to be kept at the church or chapel, the contracting parties and two witnesses also signing the register at the time of the marriage, such person being required to post or deliver to the registrar, under penalty, within seventy-two hours after the solemnisation of the marriage, an exact copy of the entry in the marriage register, signed by the person officiating at the marriage. Register-books, with all necessary forms, should from time to time be supplied at the public cost to trustees of all Nonconformist places of worship registered for the solemnisation of marriages ; and the fee of £3 now payable on the registration of Nonconformist places of worship for the solemnisation of marriage should be reduced to £1. The Committee hold that the internal ecclesiastical regulations of the Nonconformist religious bodies generally, supplemented by the obligations of the trustees of their individual registered places of worship, and the fact that no chapel can be licensed for the purposes of marriage excepting upon the demand of twenty householders, provide sufficient security for the orderly and valid solemnisation of marriages in Nonconformist places of worship, and for the safe custody of the marriage registers ; but, in order to meet any difficulty which may arise in cases where the Registrar-General is satisfied that sufficient security does not exist for the safe custody of the marriage registers at any place of worship, they propose that it shall be within the discretion of the Registrar-General only to consent to the registration of a place of worship for marriage conditionally upon marriages being conducted in any such place of worship in the presence of the registrar. The Committee further suggest that any alteration of the law should be in such a form as to

reserve to Nonconformists the option of requiring, should they so desire, that the registrar attend, as now required by law, at their places of worship to attest and register marriages; and that the fees of 5s. now payable for the attendance of a registrar when the marriage is by certificate, and 10s. when the marriage is by licence, should cease to be paid when the registrar does not attend at a marriage, and generally that the fees payable in connection with Nonconformist marriages shall be so adjusted, and, if necessary, reduced in amount, as to secure, as far as practicable, a uniform charge in the case of marriages conducted in Nonconformist places of worship, with the fees payable on marriages in the Established Church. Our own feeling is that the registrar should in some way attend to the civil aspect of marriages *all round*, in the Established as in the Nonconformist churches. But public opinion is not yet ripe for this on either side, and the solution suggested by the Committee is a fair and practicable compromise.

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WELSH DISESTABLISHMENT.—It is no matter for surprise that the Liberal members for Wales should be bitterly disappointed at the lack of progress in regard to the most burning question of Welsh politics. So far as Wales itself is concerned, its voice has been clear, urgent, and virtually unanimous. If ever a "mandate" was given to a Government, it was given at the last election by Wales, and by the Liberal majority at large in favour of the policy of Disestablishment. The Government recognised this by the introduction of the Suspensory Bill, which we, in common with many other Nonconformists, regarded as a pledge that the whole question would be effectively dealt with at the earliest possible opportunity. Criticisms have been passed on the Government which we certainly cannot endorse, and some Liberal and Nonconformist writers have taken a course which is more likely to destroy Mr. Gladstone's majority than to promote the end they professedly have in view. Allowance has not been made for the obstruction with which the Government have to contend—obstruction more bitter and persistent than any which has been previously known. The difficulties of the Government in carrying through their Home Rule Bill have been inadequately appreciated. At the same time Home Rule is not everything, and we on this side the Channel have the right to expect that questions, which to us are vital, and which the Government were placed in office to legislate upon, shall not be shelved. The correspondence between the Prime Minister and the Welsh members is not altogether satisfactory, although Mr. Gladstone affirms that he and his colleagues will do "the utmost that the general situation may admit in urging the claims of Wales, not merely for a provisional measure, but for a full and effective plan of disestablishment to be carried through with a steady hand." The pledge is, doubtless, lacking in definiteness, but can it be otherwise? Even in 1894, "the eternal Irish question," as the late Lord Derby called it, is likely to be to the fore. The Home Rule Bill—rejected by the Lords—will again be before the Commons, and so long as it is in the field, what other great measures are possible?

THE FREE CHURCH OF SCOTLAND SUSTENTATION FUND.—At the first meeting of the Commission appointed by the last General Assembly, Dr. Walter Ross Taylor reported that the sum of £23,046 raised during the first two months of the current financial year showed a decrease of £156. The falling off was easily accounted for, and no permanent deficit was anticipated. Dr. Taylor noticed at some length a criticism of the Sustentation Fund by Dr. Donald Macleod in the August number of the *Contemporary Review*. Dr. Macleod wrote:—"The position of dependence in which poorer churches and their ministers are placed in reference to the wealthier congregations is far from being morally healthy, while the burden placed on the latter is almost intolerable. The extent to which this holds true may be measured from the fact that out of the 1,047 Free churches in Scotland 735 are not self-supporting, and are more or less dependent on the remaining 312." There is here a strange misapprehension both of the facts of the case and of the spirit of the Gospel. Dr. Taylor could only account for such a misapprehension by Dr. Macleod's cramping environments. "It was the case of a man so enamoured with his church's crutch that he regarded the church that used its own two legs as not morally healthy." In civic life no poor man felt his sense of independence injured because rich and poor combined according to their means in the maintenance of a common end. The sanitary arrangements, the well-paved streets, the parks and gardens of Edinburgh were secured by rates levied from the proprietors and tenants of lordly mansions, who contributed twenty times as much as the poorer citizens. "And if the law of mutual helpfulness went down into the depths of their social system, was it to be said that it was unsuitable for the Church of Christ? When Dr. Macleod spoke of the burden on wealthier congregations as 'almost intolerable,' he could assure him that if he were a Free Churchman he would know better. They did not account it a burden to maintain the cause of their Master, they even counted it a privilege. As regarded their wealthier congregations and people, if the maintenance of those funds was an intolerable burden, he wondered what was to be said about their blessed Master's precepts regarding self-sacrifice. The great majority of them were only at the rudiments of self-sacrifice; and one main charm of the fund was that it was a powerful means of lifting up their people into a spirit of denial for the cause of Christ. When Dr. Macleod stated that 735 congregations were more or less dependent on the remaining 312, they saw no cause for reproach in that. If the ratio had been the other way, they would have been told by their friend that their financial scheme was very useful for wealthier congregations, but could not overtake the poorer congregations. They gloried in the fact that their Church, as a national Church, had shown that it was able to support the ordinances of Christ among the poorest districts of the land. So far from injuring their sense of independence, it was only developing that sense, and had fostered a loving interest in their Church and a generous and growing interest in the funds." These remarks are applicable on both sides of the Tweed. The Church does not need the crutches supplied by the State.

THE LATE MR. W. P. LOCKHART.—Our churches in Liverpool and Lancashire have sustained a heavy loss in the sudden death of Mr. W. P. Lockhart, which took place at Ballater on August 12th. Mr. Lockhart was one of the few men who are equally distinguished in business, in athletic sports, and in the pulpit. He gained not less fame as a cricketer years ago than as an evangelist and a preacher. His preaching power was indeed exceptional. His Scotch birth and training were revealed in his thorough knowledge of Scripture, and in his rare powers of exposition. His style was vigorous and unconventional, full of fire and force. He was as much at home in addressing an audience of University students—this he several times did in Glasgow—as in talking in a familiar and colloquial strain to the most unlettered of those who are outside the pale of the churches. His congregation was one of the largest and most flourishing in Liverpool. How he maintained his continuous efficiency in the pulpit, and his oversight of so large a congregation concurrently with his business pursuits, it is not easy to see. Mr. Lockhart was strongly evangelical in doctrine and a powerful evangelist as well as a capable teacher. He was a well-read man, a student and thinker who diligently inquired into the truth of things. His little book on “Nehemiah” is worthy of a wider popularity than it attained. He was a clear-headed, resolute, and capable man, too dogmatic at times, and certainly liked his own way unless he could be shown a better. Mr. Lockhart was an early friend of Mr. Moody’s, but did not scruple to express his disapproval of some of his methods in the “Moody and Sankey” services. He was strongly attached to Mr. Spurgeon, but was pained and surprised by the course he took in the Down Grade controversy, and had much to do in shaping the so-called vote of censure at the Council of the Baptist Union. We were some time in his company immediately after the Council meeting and know something of the pain which his action at that crisis cost him. Men of his stamp are too rare and can be ill spared.

BAPTIST UNION HOME MISSION FUND.—It is with the deepest regret that we have received a statement from Dr. Booth to the effect that unless additional and increased subscriptions be obtained, the whole of his reserve fund will be exhausted, and he will be £600 short of the amount required to bring up the grants of 1894 to the level of those of 1893. Our churches are not at all alive to the importance of our Home Mission work, otherwise such a state of things would be impossible. The idea of retrenchment is utterly inadmissible. An earnest effort on the part of all our churches should be promptly made to remove this reproach, so that our village churches may not be made to suffer.

BREVIA.—We are compelled to omit notes which have been sent us on the Wesleyan Conference at Cardiff, and several other important subjects. Our correspondent considers that the deliberations and discussions of the Conference are decidedly favourable to the Progressive party. He regrets that the President ruled out of order the request of Mr. Perks that some guidance should be given to Wesleyans as to the attitude they should assume

in regard to Disestablishment, and says that widespread dissatisfaction was caused by the ruling. The three years' system is still to continue, but important modifications of it cannot be long delayed. Even now exceptional appointments for a longer period may be made, and are likely to become more common.—The experiment of opening the World's Fair at Chicago on the Lord's Day has proved an utter failure. The attendances did not reach half the week-day average, and for the religious services held under such circumstances no one cared. We are glad that Sabbath desecration has received so decisive a blow.

## REVIEWS.

THE PHILOSOPHY OF THE BEAUTIFUL: Being Outlines of the History of Aesthetics.—THE PHILOSOPHY OF THE BEAUTIFUL: Being a Contribution to its Theory and to a Discussion of the Arts. By William Knight, Professor of Philosophy in the University of St. Andrews. London: John Murray.

In these two volumes Professor Knight has made a comprehensive and virtually complete survey of his subject, complete, that is, in the sense of enabling "University Extension" or other students to traverse the whole ground for themselves. The volume which deals with the history might of course be indefinitely expanded, and it necessarily involves reference to many and diverse authorities, but as a summary and a guide it is all that can be desired. It has the merits of brevity, terseness, lucidity, and suggestiveness. The volume which deals with the theory is not less attractively written, and to the majority of readers will probably be the more interesting of the two. It is an exceedingly able discussion of the nature of beauty, of the relations of the ideal and the real; as again of the nature and functions of Art, a discussion which demonstrates the weakness of the sentimental and æsthetic schools, and vindicates the claims of morality as an essential factor of art. Most of us will agree with Professor Knight that in our art criticism to-day "there is a great deal of meandering, of intellectual helter-skelter, and not a little rhapsody and vagary. The fads of personal taste, based sometimes on an acquaintance with a particular period, which the critic affirms to be the only great one in art history, lead to rash condemnations on the one hand and to extravagant praise on the other. This will in due time correct itself; but, both in Literature and in Art, the professional critic of the day is perhaps a little 'heady and high-minded.'"

Professor Knight discusses not only Art in general, but each of the arts in particular, and their correlation one to another—Poetry, Music, Architecture, Sculpture, Painting, Dancing. The chapter on Poetry is, both in its critical and constructive portions, the result of profound knowledge and of equally profound thought. No definition that we have seen of poetry is adequate and final, but there is immense suggestiveness in the thought here illustrated,



that "Poetry may be roughly said to *pursue Beauty as marred as deformity*, and the intensity of the pursuit marks the intensity of the poetic character. The highest poet as thus understood is he who aims most earnestly after the perfection of the Beautiful in the poetic reconciliation of the discords of the Universe. It is towards the all-embracing Universal that his energy from first to last is directed." The argument which leads up to this is expressed so concisely and with such force that we transfer it almost in its entirety to our pages :—

" In seeking a solution of the problem from a fresh point of view, we find two laws governing all our intellectual processes, which may perhaps help us in finding a key to the nature of Poetry. The first is that all knowledge is a knowledge of differences and contrasts. We neither know nor can know anything except in its contrast with something unlike it. We are conscious of self only as distinguished from what is not self, of matter in opposition to mind, of good as opposed to evil, of Beauty as contrasted with ugliness, of the Infinite in its antithesis to the finite, and so on. The element of opposition, difference, or contrariety conditions all our knowledge. The second law is that in the free and unimpeded energy of our faculties, apprehending the objects to which they stand related, there is always an attendant joy. Taking these two simple laws with us, let us realise our position in the surrounding universe. With both the outward and the inward eye, with the senses and the intellect (the passive and the active elements combined), we apprehend a multitude of objects, which at once engross and stimulate the action of our faculties. There are lights, colours, forms, motions, sounds, &c. ; and objects in Nature external to us are seen clothed with the raiment of the Beautiful. In the apprehension of this, if the energy of our faculties is free and unimpeded, there is pleasure. But associated with the Beautiful we discern the presence of a counter-element, that, viz., of the ugly or deformed. The presence of this alien element arrests the freedom of the imaginative faculty ; and in proportion to the pleasure which arises from unimpeded action is the pain which springs from the arrest. The spirit of man tends instinctively towards the Beautiful. It has a natural affinity with it, and its perception awakens a joyous activity of the powers ; but the deformed or the inharmonious also surrounds it, hindering the freedom and repressing the action of the faculties. Our yearning for the Beautiful is keen in proportion to our experience of its opposite. The presence of the inharmonious and the artificial quickens the perception of natural harmony, but the enjoyment of the latter is never unalloyed. We always feel that the beauty we behold in Nature, or in our own Humanity, might be more perfect than it is. We invariably detect some discord in the midst of harmony, which betrays the presence of its opposite.

" ' That type of perfect in the mind  
In Nature we can nowhere find.' "

The uneasiness which this creates originates both a desire and an effort to escape from the presence of the inharmonious, and to get into the present

and under the influence of the Beautiful. We desire to subdue deformity by Beauty. Instinctively—without ever thinking of the rationale of our act—we strive to rid ourselves of the uneasiness produced by those elements with which the human spirit is in natural conflict, and which arrests its freedom; and in this effort to reach the Beautiful, through all conscious or unconscious hindrance, Poetry has its birth. In the mingled phenomena of the universe we perceive Beauty marred by deformity. Instinctively we rise towards the Beautiful, urged on by the stimulus of its opposite, with its uncongeniality and hindrance to the free action of our nature; and the effort thus to rise is the very spring of the poetic impulse. Suppose that we inhabited a world of 'beauty all compact,' a world from which every discordant element was absent, we might rest in the passive contemplation of its loveliness, but we would be without Poetry. There is truth in the extreme position taken up by Vinet, that Poetry is due to our present imperfection. 'When Innocence,' he says, 'retreated tearfully from our earth, she met Poetry on the threshold. They passed close by, looked at each other, and each went her way—the one to heaven, and the other to the dwellings of men.' Translated from the language of allegory into that of fact, this sentence means that Poetry, being the outcome and expression of our yearning for perfection, would not exist in a perfect world. If every object in Nature, every fact, occurrence, or element in life, presented us with an absolute harmony, the Poet's vocation would cease."

A STUDY OF THE WORKS OF ALFRED LORD TENNYSON, Poet Laureate. By Edward Campbell Tainsh. New edition, completed, and largely re-written. London: Macmillan & Co.

MR. TAINSH'S "Study of Tennyson," first published in 1868, was for many years the most valuable of all aids to a popular understanding of the most beautiful, melodious, and fascinating poetry of the Victorian era. Greatly to the regret of Tennysonian students, the book has for a long time been out of print, and its reissue has been often called for. This new and enlarged edition will, therefore, be eagerly welcomed, and, though Tennysonian criticism, literary, artistic, and ethical, is not now so rare as it was five-and-twenty years ago, there is no other work which covers precisely the same ground as this. Its discussion of general principles, of the essence of poetry, its diverse kinds—dramatic, epic, and lyric—and of its ethical relations, is especially satisfactory. The classification of the poems, and the analysis of the more important of them, are of great value. Mr. Tainsh has no sympathy with the clamour of the æsthetic school, or with the superficial cry—"Art for art's sake." He takes a definitely Christian standpoint, and brings every problem to the tests imposed by the New Testament. Profoundly as he admires the late Laureate's genius, he never indulges in indiscriminate eulogy. His strictures are, indeed, at times severe. He reprobates in the most outspoken fashion the tendencies to "spiritualism" here and there discernible in his writings, and denounces the attitude of the Psychical Research Society as full of danger.

He also detects in Tennyson's later work new tones which confuse—though, happily, they do not silence—the old ones. The poet's acceptance of the doctrine of evolution is, Mr. Tainsh contends, a disturbing influence greatly detracting from the value of his work. The critic's judgment is perhaps at times "disturbed" by "fear of consequence," but in the main his estimates are sound. He has done full justice to the exquisite art and lyrical perfection of the most memorable poems of the Victorian era.

THE MAXIMS AND REFLECTIONS OF GOETHE. Translated by Bailey Saunders.  
With a Preface. Macmillan & Co.

IN his graceful and judicious preface, Mr. Saunders gives a concise account of the origin of this remarkable collection of sayings and opinions, and discusses with fine discrimination the characteristics of Goethe's genius, as well as defends him from what he regards as grave misapprehensions. The defence is not on all points successful, and we still think that, in regard to "the one virtue of which the Christian world is sometimes apt to exaggerate the importance," the popular verdict has been nearer the mark than Mr. Saunders allows, though we are not among those to whom, in the translator's language, "Goethe appears to be a supremely selfish wizard, dissecting human passion in the coldest blood, and making poetical capital out of the emotional tortures he caused in others. This is a charge which the merest acquaintance with his life and work must of necessity refute; it is too simple a slander to be seriously discussed." It was not Goethe himself, but his executors, who dignified these opinions with the name of maxims or aphorisms, and they were amply warranted in doing so. They cover questions of "Life and Character," "Literature and Art," "Science," and "Nature." The wisdom of life is in them. Here are a few:—"There is nothing worth thinking but it has been thought before; we must only try to think it again." "Tell me with whom you associate, and I will tell you who you are; if I know what your business is, I know what can be made of you." "Unqualified activity, of whatever kind, leads at last to bankruptcy." "The most foolish of all errors is for clever young men to believe that they forfeit their originality in recognising a truth which has already been recognised by others." "Character calls forth character." "Everything that frees our spirit without giving us control of ourselves is ruinous." "The greatest piece of good fortune is that which corrects our deficiencies and redeems our mistakes." "There is no piece of foolishness but it can be corrected by intelligence or accident; no piece of wisdom but it can miscarry by lack of intelligence or by accident." "It may well be that a man is at times horribly threshed by misfortunes, public and private; but the reckless flail of fate, when it beats the rich sheaves, crushes only the straw, and the corn feels nothing of it, and dances merrily on the floor, careless whether its way is to the mill or the furrow." "It is not always needful for truth to take a definite shape; it is enough if it hovers about us like a spirit and produces harmony; if it is wafted through the air like the sound of a bell, grave and kindly." "Those who oppose intellectual truths

do but stir up the fire, and the cinders fly about and burn what they had else not touched." These are but specimens selected from an ample and overflowing storehouse.

PLEASANT MEMORIES OF A BUSY LIFE. By David Pryde, M.A., LL.D.  
William Blackwood & Sons.

"RECOLLECTIONS," "Reminiscences," "Memories," are in greater vogue than at any previous period, and the vogue is likely to continue so long as we have such a supply as is contained in Dr. Pryde's pages. He puts his readers in good humour at once and keeps them in it throughout, so that, when they reach the last page, they part from him with a feeling of regret. We follow with sympathetic interest the course of the Fifeshire laddie through his school and college days, when he cultivated learning on oatmeal, to his work as a sub-editor of the "Encyclopædia Britannica" (under Professor Trail), as a teacher of English literature, and his presidency of a ladies' college. His sketches of men whom he has met—as, *e.g.*, of the professors at St. Andrew's, Duncan and Spalding, Ferrier and Sellar—are bright and breezy, and always within the limits of good taste. His description of his methods of teaching and his terse discussions of educational subjects will also be valued. Here is a glimpse he affords us of the great ecclesiastical statesman of the Disruption at the time of the Non-intrusion controversy. Mr. Pryde was then living at Burntisland, on the Fifeshire coast.

"What increased the interest of this controversy in our neighbourhood was the occasional presence of the great Non-intrusion leader, Dr. Chalmers. He had chosen Burntisland as a place of retreat. There he had built a villa which is still called 'Craigholm,' the name he gave it; and there he rested after the labours of college or the church courts, and entered into recreation as thoroughly as he entered into work. He would loiter whole hours among the rocky nooks of a romantic promontory to the east of the town called 'The Lammerlaws'; and he would wander along the wooded path that leads to Aberdour, noting plant and stone with the eye of a naturalist and a poet. When he came to a beautiful scene he would say to his companion, 'Let us linger over this,' and linger he would till he had imbibed the loveliness that lay before him. I saw him in the church on the Sunday, sitting simply and placidly among the humble worshippers. The vision is distinctly before me as I write: the massive grey head, the heavy features perfectly still, and the slumberous expression in the big eye. It was the fiery furnace smouldering—it was the forest king reposing in his lair. No one in looking at him would have imagined that he was the leader of what was called 'The Wild Party,' a party which had turned the whole area of Scotland into one great battlefield."

Dr. Pryde's Memories abound in anecdotes—good, bad, and indifferent, some old, mostly, however, new. Here are a few of them:—

"A company at an artist's house were talking about the difficulty of selling pictures. 'Do you find it difficult to sell your pictures?' said the lady of the house to an artist who had been perfectly silent. 'No,' said he, in a slow voice, 'it's no difficult—it's impossible.'"

"A lady friend of mine called at a house to get the character of a servant. The mistress of the house, a worthy but uneducated woman, said, 'She's a fine lassie, Jessie, and nae wonder! I catechise her every Sawbath nicht on the Bible. I'll just gie ye a specimen. Jist the ither nicht: "Noo Jessie," says I, "Jessie, wull ye tell me the name o' the leedy that drove a nail into the gentleman's head?"'"

"A good wife on one occasion had refused to obey her husband. An argument ensued. 'Guidwife, as a Christian woman ye ocht to dae what I tell ye.' 'I dinna see that ava,' exclaimed the wife. 'Woman, doesna Paul say, "Wives, submit yourselves to your husbands"?' 'Ay,' she replied; 'but it's jist there whaur I differ wi' Paul.'"

"A shopboy in Edinburgh lodged with his uncle, who was somewhat of a reprobate. It chanced that the uncle met with a serious accident. Every day the boy's master asked him how his uncle was, and every day the answer was the same—'He's awfu' bad.' But a morning came when the boy looked much brighter. 'How's your uncle to-day?' asked the master. 'Oh,' said the boy, 'he's gettin' better; he's begun to sweer again!'"

"A congregation had presented their minister with a sum of money, and had sent him off to the Continent for a holiday. A gentleman just returned from the Continent, meeting a prominent member of the congregation, said, 'Oh, by the by, I met your minister in Germany. He was looking very well—he didn't look as if he needed a rest.' 'No,' said the member, calmly, 'it wasna hum, it was the congregation that was needin' a rest.'"

"Two elders, members of the same kirk-session, had made themselves notorious by their quarrelling. Their mutual friends represented to them that their conduct was unseemly, and a meeting was arranged to reconcile them. After they had shaken hands, and professed mutual esteem, the first elder said, 'It is a Christian duty to gie in.' 'Ay,' replied the other, 'we should gie in to ane another.' 'Yes,' exclaimed the first, imperatively, 'but it's you that maun gie in, because I canna.'"

"One patriotic Scot in a company of Englishmen was twitted with Sydney Smith's well-worn saying, that it requires a surgical operation to get a joke into a Scotchman's head. 'Hush!' he said; 'you should never repeat that. Do you not see that it is against yourselves? He meant an English joke.'"

THE INFLUENCE OF BUDDHISM ON PRIMITIVE CHRISTIANITY. By Arthur Lillie. Swan Sonnenschein & Co.

MR. LILLIE doubtless intends this work to be taken seriously. He has formulated a theory as to the origin of Christianity which a few eccentric scholars have held, but which no man who can be regarded as an authority, either in regard to the history of religion or the criticism of the Gospels, would endorse. He boldly asserts that "in the New Testament there are two Christs, an Essene and an anti-Essene Christ, and all modern biographers who have sought to combine the two have failed necessarily. It is the contention of this work that Christ was an Essene monk; that Christianity was Essenism, and that

Essenism was due, as Dean Mansel contended, to Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great." To prove this, it is necessary to make a few wild assumptions—*e.g.*, that the primitive and only authoritative Gospel was the Gospel according to the Hebrews, an Ebionitic production, of which the Canonical Gospels are fanciful and misleading versions. The third Gospel is set down to a pseudo Luke, who wrote in A.D. 170! What critic of repute, of any school, would now allow such a contention? Mr. Lillie has read widely, and some of his information is interesting; but his conclusions are preceded by an impossible *if*. No doubt there is a sense in which the religions of the earth mean strife and partisan watch cries. But, says our author, "As the daring climber mounts the cool steep, the anathemas of priests fall faintly on the ear, and the largest cathedrals grow dim, in a pure region where Wesley and Fenelon, Mirza the Sufi and Swedenborg, Spinoza and Amiel can shake hands." Not, however, as he imagines; the truth which is common to all religions is not that which is of most value in Christianity, nor is it the property of Buddhism. The distinctiveness of Christianity is its glory.

THE PULPIT COMMENTARY. AMOS, Obadiah, Jonah, and Micah. London : Kegan Paul, Trench, Trübner, & Co.

THE exposition of the four prophetic books here presented together has throughout been entrusted to the capable hands of the Rev. W. J. Deane, M.A., rector of Ashen, favourably known as a Biblical scholar and a graceful writer from his contributions to the "Men of the Bible" series. The homiletical part of the work has been undertaken by various authors, such as Professor Radford Thomson, Dr. David Thomas, Rev. Alfred Rowland, Dr. W. G. Blaikie, &c. The stand-point of the writers is for the most part distinctly conservative, and disciples of the higher criticism will probably experience a shock of disappointment when they find that a scholar of Mr. Deane's calibre declines to regard the Book of Jonah as either a myth, a parable, or an allegory, but insists on its strictly historical character. Yet even they must admit that he is no superficial, prejudiced writer, afraid to face facts. He has proved beyond dispute that all the argument is not on one side, and that for the traditional view more can be said than is commonly allowed in critical circles. The introductions to the various books give a concise and admirable view of the life and times of the prophets, of their personality and character, their mission and influence. The exposition is pointed and popular, as well as scholarly, while the homilies are storehouses of apt and luminous thought, filled to overflowing with materials which, wisely used, cannot fail to make preaching interesting, instructive, and effective.

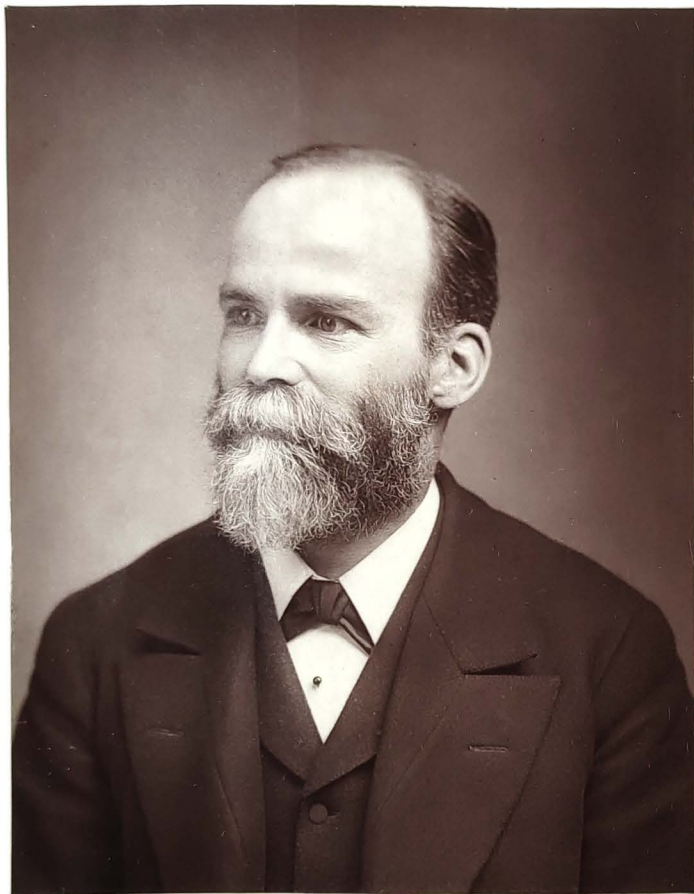
COME YE APART. Daily Readings in the Life of Christ. By the Rev. J. R. Miller, D.D. Author's Edition. London : Sunday School Union.

DR. MILLER happily needs no introduction to readers of this magazine. His choice and helpful devotional volumes on "The Every-day of Life," "Making

the Most of Life," and "Silent Times," are cherished companions of many. His new volume consists of short readings for every day of the year, all of them selected from the Gospels. They are such as busy people who wish for *multum in parvo*, and who are more anxious for seed-thoughts than for elaborate rhetoric, will welcome. The meditations are pointed, devout, and practical.

MIGHTY IN THE SCRIPTURES. A Memoir of Adolph Saphir, D.D. By Rev. Gavin Carlyle, M.A. London: J. F. Shaw & Co.

THOUGH there is little of exciting incident in the life of Adolph Saphir, it is by no means devoid of interest, even for a general reader. As a converted Israelite he occupied a somewhat uncommon position in the Christian Church. The conversion of father and son and, almost simultaneously, of the other members of the family, created not unnaturally a strong sensation in Jewish circles, in which they were held in great esteem, alike for their social position, their devout attachment to the Hebrew religion, and their moral integrity. This pleasing result was one of the first fruits of the "Church of Scotland Mission to the Jews," and of the labours of Dr. John Duncan, afterwards affectionately known as Rabbi Duncan. The home of the Saphirs was at Buda-Pesth. It was not in the plan of the missionaries to settle there. Against their will, they were detained in the neighbourhood, and were thus providentially brought into contact with the Archduke and Archduchess, who encouraged the Mission, with the Saphirs, and with Alfred—afterwards Dr.—Edersheim. The sincerity of the new converts, who had, in a worldly sense, everything to lose and nothing to gain by their change of faith, was never questioned. They were above suspicion, and retained throughout the respect of their old associates. Adolph went to Scotland, taking classes at Glasgow and Aberdeen Universities, and finally at the Free Church College, Edinburgh. After some preliminary mission work in Glasgow, he accepted a call to the Presbyterian church in South Shields. He subsequently removed to Greenwich, then to Notting Hill, and last of all to Belgravia. His ministry was in the truest sense a living ministry. His acquaintance with the Scriptures was minute, thorough, and accurate; his mind was saturated with its doctrines, its precepts, and its promises. His faith in its authority was absolute, and towards modern Biblical criticism he took from the first an attitude of alarmed and uncompromising hostility, believing it to be subversive of the evangelical faith. The scripturalness of his sermons was the chief source of their power. He was not remarkable for philosophic grasp, and did not rank as an orator, but his insight into the meaning of the sacred text, his expository resources and his emotional fervour "told." He was a frequent contributor to *Good Words* and other periodicals, and published various volumes of sermons and lectures. Mr. Carlyle has discharged his task with good feeling, sound judgment, and marked literary skill. The volume is a distinct addition to the list of good biographies.



*London Stereoscopic and Photographic Co., Ltd. (Permanent Photo).*

*Yours faithfully*  
*Ch. David*



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REV. CHARLES ALFRED DAVIS.

THE minister of King's Road Church, Reading, has good right to a place among the representative men of the Baptist denomination. For, while his modest and unobtrusive spirit disposes him to shrink from the more prominent positions of public service, his kindness of heart prompts him to give help far and near, and makes it impossible that his talents should be hidden in obscurity. Few pastors have had a more useful ministry, few have exerted a more wholesome influence, few are more sincerely and deservedly esteemed.

Mr. Davis comes of a stock which has given several other ministers to the Baptist churches. Perhaps the most remarkable of these was his great-uncle, the Rev. Thomas Davis, a descendant, on the mother's side, of a Huguenot family named "Espinette," which was despoiled of its possessions in France and driven to seek refuge in England after the revocation of the Edict of Nantes. It is an interesting coincidence that this Thomas Davis, whom the Baptist historian Ivimey calls "a distinguished minister of the denomination," was for twenty-nine years pastor of the church in Reading over which his great-nephew, the Rev. C. A. Davis, now presides. During these twenty-nine years the church enjoyed a season of extraordinary prosperity, which continued until, "to the inexpressible grief of his charge," Mr. Davis died in 1796. Another ministerial member of the same family was Benjamin Davis, who, in 1844, was dismissed from the church at Reading to become

pastor at Horsell, in Surrey; and a third was the Rev. Eliel Davis, pastor of the Baptist church at St. Ives, Huntingdon, and the father of the subject of this sketch.

When Charles Alfred Davis was but four years old, his father died suddenly, and soon afterwards, Mrs. Davis, with a family of nine boys and girls, removed from St. Ives to London. The mother's ardent affection and deep piety made an indelible impression on her children. They knew that their religious welfare was her supreme anxiety. It was her habit to pray for them each by name, and, before she died, she had the joy of being assured that they were all decided Christians. At the age of fourteen, her son Charles was baptized by the Rev. C. H. Spurgeon, and joined the church at the Metropolitan Tabernacle. Before his baptism, he had the usual interview with the pastor, and, having mentioned that he was the son of a Baptist minister, was startled by the characteristic remark, "Then *you* never received the mark of the beast." Baptized and united with the church, the young disciple soon found opportunities for Christian service. He became a Sunday school teacher, first at the Tabernacle, and afterwards at Trinity Chapel, Brixton, where his fine musical talent led to his being appointed organist. He spoke at cottage meetings, conducted services for children; so the sphere of his activity widened, so his powers to serve Christ and the church were developed; so the youth was led on almost unconsciously towards the great work of his life.

For a few years after leaving school, Mr. Davis was engaged in the office of Sir James Pennethorne, architect and surveyor to Her Majesty's Board of Works and Public Buildings, thus gaining not only some knowledge of architecture and surveying, but such insight into the modes of the commercial world as has since been of practical service. Even in these early days, too, he gave evidence of that unflagging industry and careful husbandry of time which have done much to make his ministry rich and varied. His leisure before and after office hours was devoted to systematic study, and even the minutes spent in walking to and from his employment were used (a doubtful economy) in acquiring a knowledge of Greek.

While still scarcely more than a youth, Charles Davis began to

feel an overmastering impulse urging him to the work of the ministry. With increasing clearness the call of God sounded in his ears, bidding him preach to the people the Word of life. Naturally, he turned to Mr. Spurgeon for guidance, and was received into the Pastors' College for the usual term of preparatory study. Concerning the beginning of the College course, two facts are worthy of note—the one that, leaving the service of Sir James Pennethorne on a Saturday, Mr. Davis was sitting on the College benches as a student on the following Monday; the other that, on the same day, there entered the College as a new student the brilliant William Anderson, who soon became Mr. Davis's close friend, and afterwards preceded him in the pastorate of King's Road, Reading.

Before the brief college course was duly ended, Mr. Davis was invited to settle as minister of a church. In the autumn of 1868 he was sent down to preach for some weeks at Chesterfield, and the ministry of the young student was remarkably successful. A number of rough colliers were converted; the congregations greatly increased; the church was pervaded by a powerful spiritual influence and awakened to a new life. The desire inevitably arose among the people that a ministry so promising in its beginning should be prolonged; and, the urgency of the people prevailing with Mr. Spurgeon, college days came to a premature close, and the responsibilities of the pastorate were definitely assumed. For three years and a half a happy and aggressive ministry was carried on at Chesterfield, the fruits of which were abundant at the time, and the memory of which is fragrant to this day.

It was scarcely likely that so small a church as that in which Mr. Davis began his work could permanently retain him; and so in March, 1872, he removed to Grosvenor Street, Manchester, where he followed the Revs. H. J. Betts and Arthur Mursell. In this position he remained for seven years, earnestly contending with the growing difficulties of a city church, from the neighbourhood of which the population was gradually receding, and enjoying so much prosperity that as many as three hundred members were received into fellowship. Devoting himself heart and soul to the work which had the first claim upon him, he yet found time for the secretarial duties of the Manchester and Salford Baptist Union,

and took part in the formation of new churches at Eccles and Pendleton, as well as of a mission church at Medlock Street, Manchester.

In 1879, the church at Sion Jubilee Chapel, Bradford, so long associated with the name of the Rev. J. P. Chown, being without a pastor, gave an invitation to Mr. Davis, and the opportunity for more extended usefulness led to the invitation being accepted. In going to Bradford, Mr. Davis committed himself to duties of the most arduous nature. The requirements of the position were enough to tax the energies of the most robust. The traditions of a ministry so unique as Mr. Chown's might have discouraged a heart less brave; but the new pastor faced his grave responsibilities with a cheerful confidence in God and an unflinching zeal which carried him through all difficulties. Aided by a loyal and attached people, he saw indications of success on every side. A mission hall was maintained in Caledonia Street; a debt of £145 on the renovation fund was cleared by the collections of a single Sunday; a new organ was built at a cost of £950; a new church was formed at Eccleshill; while, during the eight years' pastorate, the church at Sion received no fewer than 494 new members.

The tide of prosperity was still flowing in Bradford when Mr. Davis was invited to remove to Reading, as successor to the Rev. William Anderson, and it was not without long and anxious thought that, in 1887, the call was accepted. From the time of his settlement, however, the course of events has clearly shown how admirably he is suited to the important position he now occupies. As in his former pastorates, so in Reading, his earnest ministry has been attended by a quickening of the church's activities and a large increase of its membership. It has been his delight to live in the spirit of his predecessor, to carry forward enterprises which Mr. Anderson inaugurated, and to foster the church's sympathy with all wise aggressive movements in the Kingdom of Christ. Since his pastorate began, a new church has been formed at Grovelands, new chapels have been built at West Ilsley and at Silver Street, Reading; while, in 1890, in commemoration of the church's 250th anniversary, the premises at King's Road were renovated and improved, additional class-rooms were provided, and a new organ erected at a total cost of £3,400. Some further idea

of the generous spirit of the people among whom Mr. Davis now works may be gained from the fact that between 1887 and 1891 the church raised for all purposes the noble sum of £9,000.

Mr. Davis has never spared himself either in the service of the churches of which he has been pastor or of the denomination at large. In Manchester and in Bradford he acted as secretary of the local associations, and in both places he took a prominent part in preparing for the reception of the Baptist Union in its Autumnal Session; so that he possesses a special qualification for the onerous task with which he now has to cope in guiding the preliminary arrangements for the impending assemblies in Reading. On several occasions he has taken part in the annual meetings as speaker or preacher, and has served for eight years on the Council of the Baptist Union and the Committee of the Baptist Missionary Society. Three times Mr. Davis has read papers at the Pastors' College Conference; these papers having all been published in the *Sword and Trowel*, to which magazine he was for many years one of the most frequent and popular contributors. He has also written for other religious magazines and newspapers; his bright and picturesque style, as well as his devout evangelical spirit, making his writing as delightful to read as his preaching is pleasant to hear. He is not only an excellent preacher, a popular writer, and a laborious pastor, but a competent musician. He has composed hymn tunes, anthems, and sentences for baptismal services; and can, on occasion, discharge the duties of organist as well as those of preacher. And yet it is simple truth to say that, manifest as are his varied abilities, his friends find the greatest charm in his personal qualities. The man is more than his talents. A leader in the hosts of our Israel once said to the present writer that Charles Davis was one of the saintliest men in our ministry. Loving, and therefore beloved, firm in adherence to principle, yet temperate in the advocacy of his opinions and conciliatory towards his opponents, tender and true in the more intimate relations of life, laborious in the discharge of duty, and self-denying without stint in the service of God and man, Charles Alfred Davis is a true follower and faithful minister of our Lord Jesus Christ.

G. H.

## BIBLICAL STAGES IN GOD'S MARCH THROUGH HISTORY.

### III.—THE ELECTION OF ISRAEL.

THAT point in the onward march of the Divine purpose and work which is known as the "election of Israel," cannot be too carefully and fully considered, for the conception that we form of it will largely influence our general apprehension of God's relation to the human race and His purpose concerning it; and it is a matter of the highest importance that our conception of God in His redemptive relation to men should be in accordance with truth. It is not too much to say that the principle of Divine "election," which is first brought into unforgettable prominence in the case of Israel, has, in some form or other, for weal or woe, occupied the first place in religious thought both in the history of the Jewish economy and through the centuries of Christian history.

And the history of the conception has been very similar in both the great dispensations. At first, the idea of "election" was a great ethical inspiration to Israel. In its earliest history it made the arm of the "people of God" strong to destroy the peoples that had filled the cup of their iniquity to the brim, so that their destruction had become necessary to save the earth from moral ruin. Later, in the days of the great prophets, it gave Israel faith in their glorious destiny and certain triumph even in the midst of dark days and gathering tempests, and inspired them with the hope of filling the world with the glory of God, when, to the light of Israel, the Gentiles should come, and kings to the brightness of her rising. Later, however, a degenerate race depreciated what had formerly been an inspiration and a power into a barren dogma of "exclusion," and, in giving up the glorious mission of blessing others, lost also the blessing out of its own life.

Then Jesus and the apostles raised the conception of "election" once more into the sphere of inspiration and power. The Christ, the "Elect" of God, came not to be ministered unto, but to minister, and to give His life a ransom for many. The elect

nation" must bless the world, or else another nation shall be chosen. God's "elections" aim at certain results, and if they cannot be attained by one election, He will make another, and yet another, until His purpose is attained. For He does not bind Himself by anything except eternal righteousness and love. He holds Himself eternally free to change the earthly centre of His power and self-manifestation. "He will have mercy on whom He will have mercy." Animated by the spirit of this conception, the Apostolic Church laboured abundantly, and sent the tidings of the love of God over land and sea, accounting as joy every sacrifice whereby the world might know the gladness of God's redeeming grace.

Yet, later, the narrow mistake of the few has been repeated by Christian thought. "Election" has been interpreted as "exclusion"; and this interpretation has, in some of its crudest forms, led to most deplorable barrenness in spiritual life. But the reaction against this fossilising conception of Divine election is now pronounced and wide-spread, and God's chosen ones are fired with enthusiasm for the salvation of the world.

No one will dispute, we think, that in the "election of Israel" we are dealing, not with an exceptional act to which no parallel can be adduced, but with a great principle of Divine action which runs through the whole of human history. Some have interpreted the election of Israel in such a way as to make it practically exclude the march of a Divine purpose in any history except that of Israel. In fact, by this interpretation, Israel is as completely isolated from the rest of the world as though the same heaven did not shine above them, the same God of righteousness and love were not ruling over them, and the same possibilities of Divine sonship were not possessed by them. The principle of election as thus interpreted denies the solidarity of the human race, has no place in the rich heart of the living relations that exist between men and nations, and makes God's government in the world of humanity a broken and imperfect thing. Israel becomes the simple negation of the rest of the human race, and the rest of the race the simple negation of Israel. In Israel alone was there any Divine meaning, or voice, or purpose; the rest of the world was simply a blank negation of the Divine presence. Thus a history of the race from

the standpoint of an underlying Divine purpose of love becomes impossible. The march of God's redeeming love is co-extensive with the history of Israel; its footprints are not found in the great life-paths of the other great nations of the ancient world.

Any principle that involves such consequences as these is clearly false. The race of men is one, and the life of God as it moves through the race is essentially a unifying and quickening power. It lives in the deepest and most universal living relations of men, and moves and has its being in universal history. The Divine Light "lighteth every man that cometh into the world." The conception of throwing one race, in one of the most momentous aspects of human life, utterly out of relation with the other nations of the earth is quite untenable in the light of the unity of God and of the unity of His government. Such an important step as the election of Israel is represented to be in the progress of God's self-manifestation cannot possibly mean the withdrawal of Israel from its living relations to the world, but must rather mean the deeper setting of the chosen nation into those relations. The elect race does not belong less, but more, to humanity, through its election.

The task for us, therefore, in tracing the march of God through history, is to endeavour to set the election of Israel in its right place as one of the stages through which the Divine purpose was working its way to its goal—namely, the revelation of the glory of God to all flesh. We must find the "universal" bearing of "particular" election, being assured that it has such a bearing, and that it is not rightly understood until it has been made to reveal God's love to the whole human race.

We considered in our last paper the necessity of the "dispersion of the peoples" for the moral and spiritual salvation of the human race. At this stage God's equal relation to all humanity is manifest; the race is divided for the sake of the race. Now the universal relation of God to the race, even in the further stage of particular election, will be seen if we observe that "election" was the necessary sequel of "dispersion." Election had not a whit less reference to the universal well-being of humanity than dispersion had. The object of the dispersion was to enable that which was best and divinest in man to develop, as it seemed unable to do while men



remained an undivided mass. It is a remarkable principle of human nature as revealed in the records of the Old Testament, that undivided masses of men were less capable of moral development than when they were separated into lesser groups.

"But "division" speedily led to "diversity." There is no need for us at present to seek to analyse the sources of this diversity. Enough that there are causes at work that differentiate race from race, and nation from nation, and that these differences form part of the Divine method by which the race is to be developed and finally perfected. This differentiation was not peculiar to the ancient world. Not only are modern nations distinguished from one another by conspicuously differing national characteristics, but in our own colonies we are witnessing the growth of new nations and the actual formation of new national types.

It is in the light of these facts that the Divine principle of "election" is rightly understood, election "according to types," but "for the sake of the race." After dispersion, the great desideratum was, that each part of the scattered race should contribute to the whole the very best it was capable of contributing. At first, in order that humanity should make any progress at all, a kind of "division of labour" was necessary, as indeed it is necessary in important respects even yet. But this "division of labour" was not for the purpose of enriching one section at the expense of the others, but rather for that of bringing in a larger total of wealth to the whole of humanity.

It must not be supposed that, because the Bible speaks only of the election of Israel, that God had no mission for the other peoples of the world. God blessed other nations also, and made them a blessing. The Greeks were an "elect" people, elected to develop the grandeurs of the human intellect. The Romans were "elected" to teach the world the majesty and power of law, discipline, and organisation. That the Bible deals only with the election of one nation involves no denial of the election of others, any more than its silence concerning the law of gravitation is a denial of that law. The Bible emphasises the election of Israel, because it is the record of man's highest and grandest and Divinest mission, and this was precisely the mission that Israel received. All other "elections" were subordinate to this. The

blessing with which Israel was blessed, and with which it was to bless the world, was the blessing of blessings, without which all other blessings became empty and vain. Israel had for its mission the development of true and living religious intuition and life. It was to be the temple in which the living voice of God was to be directly received, and from which it was to be proclaimed to the world. The Bible is the record of God's directest and clearest self-manifestation to men, and this is furnished in the history of Israel.

Further, it must not be supposed that the election of Israel as the seat of religious truth implies that God did not communicate religious truth in any form or degree to other ancient peoples. It implies rather that Israel was the *focus* of the Divine light that shone into human life. It was that part of the universal life which fell to Israel to develop in its grandest form, as *the* mission of the nation. Israel stood on the sunlit summit of Divine communication, while other peoples groped on the misty slopes beneath. A special mission does not necessarily mean an absolute monopoly of that which is the subject of the mission, though it must mean very great pre-eminence of possession.

Now, in order that these special missions should be successfully accomplished, very careful "separation" was necessary for a time, and especially in the case of the mission of Israel. The moral and spiritual development of the nation would have been effectually hindered if it had entered into indiscriminate union with the nations around it. The germs of the true life would have been destroyed by the deadly blasts of evil from the wild plains of human passion and sin. It was important that it should be free to develop its own life, and fulfil its own mission, with as little hindrance as possible from powerful counteracting influences from without. The importance of this fact appears in every page of Israel's history, which sufficiently reveals that the mandate of "separation," which the nation professed to have received from God, was, in very truth, Divine.

But, unfortunately, this necessary "separation" came to be regarded by Israel as the meaning and purpose of their election, rather than as a means of attaining this purpose; and some Christian theorists have regarded the election of believers in the

same light. But, as we have seen, the election of Israel was part of a great process of development which was set in the living relations of races and peoples, fundamentally recognised the unity of the race, and aimed at so developing each part as to secure the greatest fulness and perfection for the whole.

A by no means unimportant question suggested by the foregoing discussion is that of the "special missions" that are even now being fulfilled by different races; for the ancient principle of election" is still operative. The result of our examination of the election of Israel as a stage in the development of God's redeeming purpose has also an important bearing on the theological doctrine of the "election of believers." But it does not lie within the scope of these papers to prosecute these inquiries. We are only concerned to trace the history of the movement of God's purpose, and to discover the principle that underlies each stage. So far we have seen two successive processes, the first one of "differentiation," the second one of "selection." Humanity meets us first in the "mass," an inert mass of sin that soon provokes destruction. Then, by a process analogous to that by which higher and higher forms of animal life are created, it is sundered into parts; and further still, these parts become organs with their own proper functions. This last is the real meaning of the principle of election. But the higher the development of organs with their special functions is carried, the more vitally are they related to the whole organism, the less can they be severed from it without deadly injury to both. What seems separation is in reality a deeper and more fundamental union. "Elect" Israel, called to a special mission, was knit by closer bonds to the life of the world than it would have been if it had not been called out from the mass. So the stage of "election" marks a very great advance of power for the race, and prepares the way for a many-sided development of human life. The onward march of God is wakening the earth into power and manifold activity.

Liverpool.

JOHN THOMAS.

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WHEN a Christian boy goes away from home to school, or goes anywhere to be with other young people, the only loyal and the only safe thing is at once to declare himself Christ's by taking his place with Christ's friends.

## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### THE SYSTEMATIC DOCTRINE—(continued.)

**B**UT I come now to a very burning question, which Dr. Clifford, in a recent address before the Congregational Union at Leeds, seemed to me to dispose of much too cavalierly, for he assumed that on this side of the Atlantic, at least, all Baptists are rapidly coming to an agreement upon it, which I do not think is at all the case, or likely to be, for a long time to come.

#### IS BAPTISM A CHURCH ORDINANCE ?

It is this : “ Is baptism a church ordinance, or is it a matter of private individual obligation only, a matter between the conscience of each regulated person and Christ : so that the Christian church has no business to inquire whether the rite has been properly observed by immersion, or whether it has been observed in any sense or form whatever ? ” This question is so burning because it is supposed to be mixed up inseparably with the Close and Open Communion dispute. Many persons believe that to regard baptism as having a purely individual obligation, and as not being a Church ordinance, gives to the Open Communionist a logical standing ground which otherwise it is acknowledged that he would not possess. And at one time I should have contended both earnestly and confidently on that side of the question ; but whilst I have not abandoned its positive aspects, I can no longer maintain its denial that the ordinance is put under the Church’s safeguard and the Church’s supervision in all that concerns its due administration. I am still, and hope and expect always to be, a heartily convinced Open Communionist ; but I could no longer defend that position, without serious misgivings, from the premises which Dr. Clifford affirms to have been practically accepted by the bulk of English Baptists. Let us marshal the pros and cons of this argument. First, I believe that all Baptists of every school are agreed that primarily baptism is the act of the person baptized, and expresses his individual self-consecration to Christ,

as one whom the Holy Ghost has quickened, and made to realise his union with the crucified but risen Redeemer. So far we all admit the personal duty and the individual responsibility of every convert in regard to baptism. It is a matter between his conscience and Christ. But is it nothing more? Has the Church nothing to do with the discharge of this duty? Is baptism so entirely a private matter that it is not a Church ordinance?

Those who accept this last position justify it partly from abstract reasoning as to the meaning and idea of baptism, which, they say truly, would be realised quite apart from the action of any Church, and partly from precedents and inferences which they draw from the New Testament. They cite the case of the Ethiopian eunuch, whom Philip baptized, without any reference to his subsequently joining a church, and solely in response to the man's own conscientious conviction that he ought thus to profess his individual faith in Christ. Again they cite the case of the Philippian gaoler. There certainly was a properly constituted church in the house of Lydia at the time when he was converted, yet, without any laying of the matter before that church, this gaoler was baptized at midnight in his own prison, evidently as a matter of conscientious duty which he personally and individually owed to Christ. Yet again there is the case of the twelve Ephesian disciples, whom Paul treated as unbaptized, for he himself baptized them, and who yet seem to have been treated as brethren by the members of the local church, so that we may assume that this church had never investigated the validity of their discipleship so far as concerned the rite of baptism.

Now for the counter argument. First, in regard to all these cases in apostolic times, it is said that the administrator of each baptism represented the church, and that no primitive church can possibly be imagined as failing to ask whether a stranger, desiring to commune with it, had or had not been baptized. In the case of the twelve Ephesians, it is said there is no evidence whatever that they were recognised by any Church as communicants until after Paul baptized them, and, in any case, the action of the Apostle is sufficient in itself to vindicate baptism as being under the supervision of Christ's official representatives, who ought therefore to inquire whether or not it has been properly administered when anyone presents himself to them as a "dis-

iple." In other words, all the precedents in Acts tend to show that baptism is essentially a "Church ordinance."

But further, when Christ instituted baptism as the sign of Christian discipleship, He put it under the charge of His Church, for the "great commission" of Matt. xxviii. 20 was addressed not to private individuals, but to the future officers and members of the Church. If Christian missions are both a charge upon individual Christians and also a charge upon the Church in its corporate capacity, which no one, I think, could deny, then baptism also has this double reference to the individual convert and to the Church. For our Lord's words unite the two commands indissolubly: "Make disciples," "Baptize," "Teach them to observe all things whatsoever I have commanded you." If any one of these things devolves as an ordinance upon the Church, all of them do. In fact logic will compel any one who denies that baptism is a Church ordinance to take precisely the same view of the Lord's Supper. For there is no distinction whatever in the way in which Christ enjoined these two rites upon His followers. If He addressed these followers as individuals merely, and not as an organised church, when He said to them, on the Mount of Olives, "Go and baptize," why may we not say that He addressed some of the same men as individuals only, and not as representing His Church, when He said to them in the upper chamber at Jerusalem, "Do this in remembrance of Me"? Paul clearly put both ordinances on the same footing in his figurative allusion to the Church in the wilderness in 1 Cor. x. 2-4; and in 1 Cor. xii. 13, he describes Christians as "baptized in one spirit into one body." Exactly as in 1 Cor. x. 17 he describes them as partaking of "one loaf" in token that they enjoy communion in the same "one body." The conclusion is inevitable—viz., that either both baptism and the Lord's Supper are really "Church ordinances," or that neither of them is a Church ordinance, but both are cast upon individuals as matters of personal obligation alone. And I know some brethren who do not shrink from the second of these alternatives, which, however, to most people would appear, I think, something like a *reductio ad absurdum* so far as the Lord's Supper is concerned.

My own conviction in the matter is that both ordinances are equally committed to individual Christians and to the Church

collectively for safeguard, for supervision, and for due performance according to the manner which Scripture declares concerning each. Every one of us has a personal responsibility to be baptized and to eat the Lord's Supper, and every organised church is under responsibility to administer baptism once and once only to those who for the first time become disciples of Christ, and to celebrate the Lord's Supper frequently for the benefit of those who have avowed discipleship. And I will briefly explain the way in which I reconcile this view of the two ordinances with my firm and, as I esteem it, intelligent and logical acceptance of the principle of open communion, which, however, you will quite understand is not the same thing as open membership in a particular Baptist church.

This brings us to

#### THE COMMUNION QUESTION.

*The Proper Relation between Baptism and Communion.*—By "Open Communion" we mean the custom and the principle by which participation in the Lord's Supper is permitted between those who have been properly baptized as believers, and those who have not received what we deem a real and valid baptism, but who in all other respects give us full reason to believe that they are sincere and consistent disciples of Christ. A man worships in one of our congregations, perhaps conducts the worship, and preaches a sermon full of spiritual power and unction. We cannot doubt the reality of his experience of Divine grace. If he is not regenerated the signs and tests of regeneration are all worthless. Now this man desires to join us in observing the ordinance in which Christians celebrate their Master's death, and bear witness to their corporate unity with Him and with one another; but we know that he does not take our view of baptism. He regards the rite as properly administered to infants by sprinkling, and he himself has been sprinkled in infancy, and firmly believes that he was then baptized. We regard him as unbaptized, but to him that notion of ours seems intolerant and overstrained. At all events, he repudiates its applicability to himself. As a baptized member of Christ's Kingdom, he presents himself for communion at the Lord's table, and all that he seeks in communion is, the expression and realisation of true Christian fellowship

with our common Lord, and with this local company of his brethren and sisters in Christ. Is this the place or the time for reviving a bitterly disputed question concerning the interpretation of Christ's commands? Or, is there not one supreme obligation resting upon us as Christians to recognise this fellow-believer, notwithstanding his error as to the meaning of a rite which he regards differently from ourselves, but with equal conscientiousness? Surely, Christ's law of love and of liberty constrains us in such a case to receive our brother on his own estimation; and that same law forbids us to wound his conscience and his heart by conduct which means, if it means anything, that we disbelieve his account of himself, and that we look upon him as wilfully disobedient to the law of Christ in a matter concerning which he earnestly assures us that he has walked hitherto according to his light, and has honestly desired to approve himself right with God. Under the circumstances which I have supposed, the vindication of a true and vitally important matter of interpretation and doctrine of Scripture is not so important as the practical manifestation of the Divine spirit of Christianity. It is our duty to uphold the doctrine of believers' baptism by immersion; it is far more our duty to love the brethren, and to give the warm right hand of fellowship to everyone who seems to love the Lord Jesus Christ in sincerity. And if in our fulfilment of the higher obligation we must needs suspend our testimony to the obligation which is lower, who can righteously charge us with inconsistency, or with culpable unfaithfulness to Christ? Who can doubt the verdict which our Lord Himself would pass upon this case, if we were arraigned before Him as traitors to, or tamperers with, His law of baptism? Nay, He has prejudged the matter already, when He said to John, who hoped for praise because he had forbidden a certain one to do miracles in Christ's name, on the ground that this man did "not follow with" the twelve: "Forbid him not." Said the Master: "Whosoever shall offend one of these little ones who believe on Me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark ix. 38-42).

I hope I have made my position clear. I look upon the doctrine of baptism just as I look upon the doctrine of election, or the doctrine of the Atonement, viz., as a matter of interpretation, upon



which it is quite possible that a spiritual man may honestly come to conclusions that differ from mine. But I look upon the observance of the Lord's Supper as a duty and a high privilege for all who give evidence that they are spiritual; and I see in this ordinance Christ's own appointed way for Christians to show forth their love to Him and to each other. But nothing in His Kingdom is higher than love. "He that loveth hath fulfilled the law" (Rom. xiii. 8). The very institution of the rite was made the occasion for the promulgation of this "new commandment" of our dying Lord: "Love one another as I have loved you . . . . By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 34, 35). No matter of interpretation can compete in obligation with this supreme and paramount claim of love, at least before the table of the Lord.\* I think that is both an intelligible and intelligent position. There is logic in it, not only what Pascal has called "the logic of the heart," but "logic of the head" also, for the premises are Scriptural and sound, and the syllogistic process has not been "illicit," but strictly according to rule.

But I intend the argument to apply only to the case of Open Communion, as I explained it at the outset. The law of love will not claim to override our fidelity to conscience in a matter of Scriptural interpretation, when it is a question of framing the constitution of a local and particular society, whose very basis is the declared commands of Christ, which His followers are to teach and to obey, neither adding to them nor diminishing from them. Here we are not only at perfect liberty, but we are even bound to close the membership in such a society against all who hold any doctrinal view which may seem to us fraught with peril to the stability and continuance of the Church as a spiritual body, a true witness to Christ and a living pattern of His Kingdom.

The ends for which a Christian church is organised are much farther reaching and much more important than the end for which Christians partake of the table of the Lord. "Communion" is

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\* I should say exactly the same thing if a godly Arminian were to desire communion with my Calvinistic church; or if a Maurician or an Anselmian were to ask leave to sit down with me, who deem myself to have a truer theory of the Atonement than either of them has framed.

only one of our objects when we enter into mutual covenant as members of a local society that shall be, as nearly as we can make it, like one of those communities to which Paul addressed his Epistles, and to which Christ sent solemn messages through John in Patmos. Such a "church" must be "a pillar and base-ment of the truth"; it must be sharply distinguished from "the world"; it must jealously guard "the ordinances" as Christ and His Apostles delivered these at the first. For this end it must have, not only the broad and general principles of our Lord's Kingdom expressed in its written constitution, but it must also be fenced about with such particular and definite "bye-laws" as experience has shown to be necessary for the emphasising, and conserving of those principles. Every successive age and every different country and state of society will, probably, raise some new necessity of this kind; and the "churches" of Christ are both empowered and required by their Head to watch against causes of corruption in the body, "looking diligently lest any root of bitterness, springing up, cause trouble, and thereby many be defiled." Now, if experience has taught us anything, it is that the rankest and most pernicious of all "roots of bitterness" in the Church is the heresy of infant baptism. Therefore we should be recreant to our duty as guardians of the purity of Christ's Kingdom if we did not fence our several churches against the possible existence of that peril. And if the discharge of this duty should at times involve the barring-out from membership with us of brethren whom we believe to be genuine Christians, and who themselves would not be likely to make their Pædobaptist views an occasion of mischief to our community, we ought not to shrink on that account from the firm assertion of a principle which all ecclesiastical history proclaims as the only safeguard of the Church's purity. We show no lack of love in this case, as we should do if we debarred our Pædobaptist brother from the table of his Lord and ours. Fellow-believers in Christ need not be members of the same particular church to testify and to realise their brotherhood in the heavenly family, their unity in the Spirit, their common part and lot in the mystical Jerusalem, the universal but unseen mother of all saints. The Lord's Supper seals for them these privileges which are in the Holy Spirit's gift alone, and which can neither be enhanced nor depreciated by a

formal admission into any earthly society, no matter what it may be called or may affect to call itself. Therefore no church has a right to refuse the Eucharistic symbols to any stranger who may give evidence that God has given him a real and spiritual communion in the body and the blood of Christ. But it is quite a different matter when we come to deal with realities that are earthly, not heavenly; tastes and duties and responsibilities in respect to which we must "stand fast in one spirit, striving together with one soul for the faith of the Gospel." We are no longer soaring aloft in the spiritual fellowship of the Church mystical and heavenly, but we are marshalling our ranks for the warfare of the Church militant on earth. And who does not see that for such conflicts discipline strict and severe is the very first condition of each troop that hopes to come out victorious at the last? We dare not admit into our camps men whose lack of discipline would presently hand us over an ignoble prey to the spirit of the world. It is not that we disbelieve the men themselves, or that we do not love them, or are not eager to clasp their hands as brethren in Christ, but we have profound mistrust and dread of their Pædobaptist principle; and though its evil working might be remote and slow, we may not run the risk of its working in our societies at all. That would be my logical argument for keeping church membership strictly closed for baptized believers only, whilst opening the table freely to everyone who made credible profession of discipleship and love to Christ.

Profession of discipleship, of course, implies profession that one has been baptized. I do not base my Open Communion views upon any such eccentric and arbitrary ground as this, that there is absolutely no connection between baptism and the Lord's Supper, or that the church has no right to inquire about a man's baptism when he asks for communion at the table. A man who avowed himself unbaptized, and who declared that he had no wish to receive the initial ordinance and outward seal of discipleship to Christ, would, in my opinion, have no claim whatever for admittance to the Supper; and no church could grant him such admittance without a culpable disregard of the Master's honour, and the order of His house. Each church is bound, I think, to bear distinct and clear witness to the doctrine of baptism, and

every Baptist pastor should give that doctrine a prominent place in his preaching and his teaching. We are not required, in the interests of Christian clarity, to disguise our firm conviction that infant sprinkling or affusion is no real baptism, and that the only right way in which Christ's law in this behalf can be obeyed is by immersion upon a man's profession of repentance and faith. If a stranger coming to our locality were to "assay to join himself to us," it would be our business, as members or officers of a Baptist church, to inquire when, where, and by whom he had been baptized; and if he had only been sprinkled as an infant, it would be our duty to instruct him in the way of Christ more perfectly: "Speaking the truth with love," not refusing him communion if we believed him to be a true Christian, but explaining to him the necessity and reason, as we deem them, for making acceptance of our view of baptism a strict condition of fellowship in our particular community. If we should convince him that we were right, we should doubly gain a brother; if he remained honestly unconvinced, we should bear with his infirmity of judgment without unkind suspicion of his motives, and should treat him as a brother in Christ, a member of the universal flock, though not of the local fold. I have faith in the efficacy of this method for extending the Kingdom of our Master in its purity and in its power. I have even had experience on a small scale, which warrants me in commending it to you, as one in whose results you will have no reason to be either ashamed or disappointed.

(*To be continued.*)

*The late* REV. T. G. ROOKE, B.A.

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FOUR things come not back—the spoken word, the spent arrow, the past life, the neglected opportunity.—*Hazlitt.*

IN an English cathedral there is an exquisitely painted window, which was made by an apprentice out of the pieces of glass rejected by his master; and it was so far superior to every other in the church, that, according to tradition, the envious artist killed himself with vexation. All the builders of society had rejected the "sinners," and made the painted window of the "righteous." A new Builder came whose plan was original and startling. His eye was upon the condemned material. He always specially cared for the rejected stone.—*Dr. Parker.*

## THE RE-UNION MANIFESTO.

THE movement for the "Re-union of Christendom"—or shall we say of Protestant Christendom?—has taken a definite step in advance by the issue of "an appeal to the churches" on the subject which is so dear to it, signed by some of the leading "clergymen and ministers" of five leading denominations—the Episcopalian, the Presbyterian, the Congregational, the Baptist, and the Methodist. The signatories are, of course, empowered to speak for no one but themselves. They have received no authority to represent the communities to which they belong, though there can be little doubt that many of their co-religionists are in hearty sympathy with them, and would readily endorse their appeal; and it is also certain that many more would not. The question has not as yet passed beyond the early stages of discussion. It can, however, claim to be in process of solution, whatever the solution may ultimately be. It is easy, and from some points not unnatural, to sneer at the movement as an un-English one—the clever expedient of an enterprising editor, who has hit upon it as a novel means of advertising his magazine and of gaining notoriety, and who finds it profitable to play the part of "a co-operative, international, educational, excursion agent." Nor is it matter for surprise that the lectures and papers should have been described as the harmless diversions of a number of gentlemen who are out for their summer holiday, and have no better way of employing their time. We are even prepared to hear it said again, as it has been said before, that these conferences are a cheap and easy form of ecclesiastical charity, and furnish a short method of fulfilling, away from home, obligations which at home are always with us, and are often very troublesome. Re-union at Grindelwald and Lucerne is very different from Re-union in London, Bristol, Manchester, and Worcester. The associations of the holiday cannot be, or at least are not, continued in any practical form during the working year, and what, therefore, is the good of them? These, and sundry other objections, have been urged to our taking the conferences seriously, and the writer of this article, who alone is responsible for its contents, and speaks neither for the editor nor anybody but himself, has heard many well-known

Baptists express their distrust of these conferences, and condemn them almost as ruthlessly as the *Church Times*. We have no wish to argue the point, but this much we will say, things have come to a strange pass if a document, bearing so many honoured names, should be passed over in silence, or treated with contempt. Not to mention the signatories of other Churches, there are, we hope, few Baptists who will not respectfully listen to an evidently earnest appeal backed by the authority of "John Clifford, Richard Glover, and Charles Williams."

Re-union by means of uniformity is out of the question, for it simply means the absorption of the smaller Churches by the larger. Diversities are inevitable. There can be no abandonment of individual conviction, no faithlessness to principle, and no explicit sanction of what a man regards as erroneous and hurtful. Such conditions render the idea of organic re-union chimerical. It is useless to aim at the impossible. Nay, organic re-union may neither be essential nor desirable. The Free Evangelical Churches, who believe in Voluntaryism as a principle, and regard the State connection as unscriptural, can never be incorporated in a church established and sacerdotal. Cordial relations may, however, be maintained even when formal and external union is impracticable, and conscientious convictions need not embitter or estrange such as are really one in Christ.

We fully admit that the mission of the Church as a whole will be best fulfilled "by extending as much as possible the united action and brotherly co-operation which already exist between branches of the Church on all subjects upon which they are agreed."

What, then, is the purport of the appeal which reaches us from Lucerne?—

"As a means of promoting such united action, they (*i.e.*, the signatories) would respectfully call the attention of Christian men everywhere to the following suggestions:—

"(1) That the practice be adopted of setting apart one Sunday in the year for special services for the promotion of Christian unity, and that this practice be accompanied by (*a*) an interchange of pulpits as far as it is practicable; (*b*) the united attendance of all believers within any given district at Holy Communion; (*c*) the delivery on the part of Christian ministers of at least

one sermon in the year calling attention to the good works of some other branch of the Church than their own, especially those whose many excellencies are obscured from the observation of their fellow-Christians by the prejudice and suspicion engendered by centuries of strife.

"(2) The representatives of the various branches of the Christian Church in any given locality might unite, as they have united in such cities as Glasgow and Manchester, to form a Social Union for the purpose of taking concerted and collective action for the promotion of those more social, philanthropic, and public objects of Christian endeavour which can be most effectively dealt with by the co-operation of all Christians within any given area.

"(3) The examples of the various missionary societies in the mission-field might be followed with advantage at home in two respects—(a) in the practice of a periodical conference between all Christian ministers in a district for purposes of counsel and encouragement; and (b) in a concerted agreement between the representatives of the various denominations to discourage, in the face of the existing spiritual destitution of many districts, the waste of effort in overlapping of Christian agencies in districts already over-supplied with places of worship, and to promote wherever possible the concentration of Christian effort in strong organisations, instead of frittering it away in the creation of weak societies."

There is very much in these suggestions which gains our prompt and hearty concurrence. It would not be in any sense an unseemly thing to set apart one Sunday in the year for the frank discussion of this subject, and we are especially pleased with the idea of calling attention to the good works of some other branch of the Church than our own. There are ministries of mercy carried on by men in the Church of England, and by the Sacerdotal party in that Church. Nay, there are Roman Catholic agencies of which Evangelical Nonconformists should not be ignorant. Many of our congregations would also have gained much and lost nothing if they had been informed in detail of the operations of the Salvation Army. Here, at least, we are on thoroughly valid ground, where missing links may perchance be found.

The formation of a social union for concerted and collective action is thoroughly practicable, and still more commendable is the suggestion of a concerted agreement between the representatives of different denominations to discourage the waste of effort in overlapping of Christian agencies in districts already over-supplied with places of worship. This is a point of urgency, and, so far as the Free Churches are concerned, a healthier sentiment in

regard to it prevails. That this overlapping is in itself a serious evil and a real hindrance to the extension of Christ's Kingdom is indisputable. All our Churches have been sinners in respect to it, and, instead of casting stones one at another, we shall do better to at once amend our ways. We cannot do so without exercising in some cases very real self-sacrifice, but the sacrifice should be made, and we shall in the end be rewarded for it a hundredfold.

We are, however, on entirely different ground when we pass to the suggestions as to the interchange of pulpits and united attendance at Holy Communion. So far as the Free Churches are concerned there is (as a rule) no difficulty in the matter. It is by no means uncommon for Congregational, Wesleyan, Presbyterian, and Baptist ministers to exchange pulpits, either at stated intervals or as may suit individual convenience. United Communion services are held in many of our large towns, *e.g.*, Manchester, Leeds, Birmingham, and Leicester, and in not a few country districts, attended by all the Nonconformist Churches, except those of the Strict Baptist order, whose Close Communion principles will not allow of their attendance. But what hope is there of an interchange of pulpits between Episcopalian ministers on the one hand and Congregational, Wesleyan, or Baptist ministers on the other? Some years ago a proposal was made in the *Times* that Mr. Spurgeon—who was then at the height of his popularity—should be invited to preach in Westminster Abbey or St. Paul's Cathedral. Was the proposal seriously entertained, or would a similar proposal be entertained by the ecclesiastical "powers that be" to-day in regard to Dr. Maclaren, Dr. R. W. Dale, or Mr. Hugh Price Hughes? One of the most generous-minded men in the Episcopalian Church is the present Archdeacon of London, the subject closest to whose heart is, we are assured unmistakably, "a more intimate and active union between the Church and Nonconformity"; and yet we find him declaring to an interviewer of the *Sunday Magazine* (September, 1893), that "he sees an enormous difficulty in the way of an exchange of pulpits, or anything approximating to an inter-working which would involve any participation of Nonconformists in the affairs of the Established Church." "A great organisation like the Church of England sticks very closely to its rules—in fact, a great point of



strength to the preservation of Reformation principles in the Church of England is that its formularies are unaltered." From which we are of course to infer that the Church of England will at all costs stick close to its rules whether other Churches do so or not. It provokes a smile to hear that the unaltered formularies are a great point of strength in the preservation of Reformation principles, when, as a fact, those principles are defied and contemned by men who quote the formularies as justifying their rejection of the principles. But for a disregard of Reformation principles, "the initial difficulty" to which the Archdeacon alludes would never have been unconquerable—viz., the serious offence which would be given to the High Church party by the proposal. The existence of that difficulty is indisputable, and if Evangelical Churchmen deem it more important to keep the peace with a party from whose tenets and practices they revolt, than to encourage co-operation with men whose doctrinal position is practically identical with their own, we at least have nothing more to say in the matter. But it is absurd to suppose that any Reformation principle would be endangered, or that the position of the Church of England would in any sense be weakened, by such interchange of pulpits as has been suggested. Our Baptist position is not affected by the occasional visits to our churches of Congregationalists, Presbyterians, and Wesleyans. The only result is to show that there are things of higher moment than denominational peculiarities, and that, these notwithstanding, we recognise each other's Christian brotherhood.

Suppose an "united attendance of all believers within a given district at Holy Communion" were arranged, who would conduct the service and dispense the elements? Would the ministerial standing of Nonconformist pastors be allowed, or must they virtually admit that their position is invalid, and that Episcopal ordination is essential? Dr. Dale, Dr. Oswald Dykes, Dr. Fairbairn, Dr. Maclaren, and men of like calibre must, simply because they are Nonconformists, be silent participators in the rite, while an obscure and unspiritual curate may duly administer it. Not on such one-sided and invidious terms can we take part in "united attendance at Holy Communion," and while such an obstacle lasts it is plain that this preliminary to Re-union is not "at present

within the region of practical politics." In view of these, and a thousand-and-one kindred facts, we do not expect the Re-union Manifesto to materially alter the existing relations between Churchmen and Dissenters, though we trust that in individual cases, not a few, it will tend to the promotion of kindlier feeling and more perfect harmony within the infinitely important sphere which these ecclesiastical questions do not touch. S. C.

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## THE DEITY OF OUR LORD JESUS.

BY WAYLAND HOYT, D.D.

HERE is something very wonderful—not generally enough known or recognised. Archbishop Trench calls attention to it in his "Synonyms of the New Testament."

There are two words in the New Testament signifying "to ask"—I use the English characters—they are *aiteo* and *erotao*. The first word means "to ask" as from an inferior to a superior; as when the beggar asks an alms, or the child asks something from a parent, or a subject from a ruler, or a man from God. The second word means "to ask" in the sense of to request as among equals. Now, the noteworthy thing which Archbishop Trench affirms to be true is, that when our Lord Jesus asks, or declares that He will ask, anything of the Father, the word the New Testament uses is never the word which means to ask as from an inferior of a superior, but is invariably the word which means to request as from one equal of another equal.

What marvellous and subtle and convincing proof of our Lord's essential Deity! He does not petition as would one beneath; He requests as one king would from another king.

Yes, we have a Divine Saviour. The Word was God. His revelation, then, is the topmost revelation possible. Acceptance of His revelation is that act of a man's mind supremely rational. He is the true and right support for the most clinging trust. It is no idolatry to yield Him one's most whelming affection and one's most prostrate and reverent worship. The longer I live and preach, the more crying need I find for an actually Divine Saviour to trust in and to serve.

It is very beautiful—the way our Lord answers Thomas in his perplexity, telling him the thing to do. For Thomas is in a maze and in a daze. He sees somewhat, but what he sees he cannot clearly see. Have you never, coming out of some darkened room into the blaze of noonday, found yourself blinded by excess of light; and, just because the sunlight flowed so upon your eyes, unused to it, been, for the time, stumbling and hesitant?

It is thus, I think, just now with Thomas.

Our Lord has been saying those great words about the many mansions in the Father's house, and the places He is to prepare there for His disciples, and how He Himself must go away to do it, but how He will never forget His disciples, and how His disciples knew whither He was going, and the way as well. They are most blazing, shining words. They burst into Thomas' darkness like the sun. They are words so bright that they make him, in a measure, blind.

For there is yet within Thomas the notion of a worldly kingdom which Messiah is to found. And when Jesus talks about going away to prepare places for the disciples, some other where than here, and then adds, "Whither I go ye know, and the way ye know," and when Thomas remembers the strange things the Lord has been also lately saying about the cross and death, he is quite unable to adjust such things together; standing there in the blaze of the light, he cannot see.

And, like the fair man he is, Thomas says he cannot see—"Lord, we know not whither Thou goest, and how can we know the way?"

And then Jesus replies to him with a wonderful word of help for all his blindness: his inability to comprehend things, his inability to adjust things.

It is, it seems to me, as if the Lord had said, "O Thomas, amid all your blindness, perplexities, inabilities, there is one thing you can do—you can keep hold of Me; you can refuse to let your trust in Me waver; and there is the profoundest reason why you should do this, for I am the Way, the Truth, and the Life."

Well, the most of us are much like Thomas. We are men and women often in a maze and in a daze. If we are not blind about the things Thomas was, we are often blind about many other

things. How much more are life and death and destiny than our comprehension of them! I think, as we grow older, things get more mysterious than less so.

But our Christ is "the contemporary of all the ages." And what was the thing for Thomas to do is the precise thing for us to do—simply to keep an unrelaxing hold of Christ.

And the reason why Thomas should do it is the exact reason why we as well should do it—because Christ is the Way, the Truth, the Life.

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## NOTES OF A VISIT TO PALESTINE.

BY REV. G. H. ROUSE, M.A., LL.B.

### III.

IN about two hours we reached the shore, and after lunch walked in about ten minutes to Tell Hum. There are there the ruins of a synagogue which may have been that in which our Lord spoke the discourse on the "bread of life," though this is uncertain. Some think Capernaum was a mile or two to the west. It was a beautiful sunny day, and we felt deep pleasure in looking around. Over there, at the head of the Lake, was the site of the northern Bethsaida; but it is supposed by many that the Bethsaida of the fisher apostles was on the west coast, close to Capernaum. On the other side, to the east, two or three miles distant, was the place where the five thousand were fed, and that high hill behind was the one to which Jesus retired to pray, while the disciples were rowing hard towards the place where we were sitting, or to some other place near it, against a strong westerly wind, such as that which had been blowing us along here. Further down on the east coast, nearly opposite Tiberias, is the steep descent down which the herd of swine rushed. Two miles behind us is the site of Chorazin; in front of us, on the western coast, the level plain of Gennesaret, and beyond it Mejdel, the ancient Magdala. Somewhere near here the boat of Jesus would be moored while He talked to the crowd gathered on the shore. Many a little bay we passed on our return journey would be suitable for this purpose. Here, or close by, Jesus raised the daughter of Jairus, healed the centurion's servant, and wrought many other

miracles which "raised it to heaven" in privilege, but it is now so "cast down" that we cannot even tell for certain where it was, whilst its unbelieving inhabitants have had to answer for greater guilt than that of the people of Tyre and Sidon, of Sodom and Gomorrha.

We went back to the boat, and commenced our return. The wind was now against us, and we had to row. The difficulty five strong men had to make their way slowly against the wind, even though we did not feel its full force, enabled us to understand how the disciples might have toiled for hours in the open sea against a strong wind dead in their teeth, and have made very little progress; and how astounded they would have been when, as soon as they had taken Jesus on board, with the wind apparently still boisterous, "immediately the ship was at the land whither they went." For a mile or two the shore was strewn with stones, the remnants of Capernaum, Bethsaida, or some other large town. We passed at one place a good-sized stream of water running into the sea, which some think was the site of the manufacturing suburb of Capernaum. Thus far the shore of the Lake had been a gentle ascent from the water; but we now came to a perfectly level plain, about two miles long, which is the fertile "land of Gennesaret." Our men dropped the oars, and began to tow the boat, and again I almost thought myself in India. Presently we came to the wretched village of Mejdal, at the foot of a steep, precipitous hill. As we passed slowly by we thought how, nearly 1,900 years ago, a little girl named Miriam played about on the shore, and looked at the waters of the lake, then crowded with white sails, and at its shores, studded with many populous busy towns, little thinking that she would be known to the ends of the earth and to the end of time as Mary of Magdala. Over there in the busy town of Bethsaida, or close by it, were four fisher boys, whose fathers, Jonas and Zebedee, were mere ordinary master-fishermen, and their own utmost ambition was to become as clever in their trade as their fathers were; not knowing that the names of Simon and Andrew, James and John, were to be united in immortal memory with that of the Magdalene girl Mary. And twenty miles away, up in the hill country, unnoticed and unknown, was growing up, in a carpenter's house, another boy, the long-looked-for Messiah, God incarnate, the

Saviour of the world. The men of that busy sea-side would often discuss "great" questions of politics and religion, the conduct of the Roman Governor, the doings of the High Priest, the decision of such important theological points as the exact number of yards which it was allowable to walk on the Sabbath day; but who would care to trouble himself about such a trivial and uninteresting matter as the doings of those boys and of that girl? They had weightier things to think about than the possible future of the children of carpenters and fishermen. Lapse of time makes wondrous changes in our ideas of "great" and "small."

About sunset we reached Tiberias. We got many peeps of the Sea as we went up, and at the top we ascended the Horns of Hattin, from which we obtained a good view of it. We lingered on the top of the hill, for we knew this was our last look at the sacred Lake; then we descended, and the Sea of Galilee was a memory of the past, but a memory which will abide with us till death. We returned by the same way as that by which we came. When we reached Nazareth it was near sunset, and we hurried up the hill behind the town to see the magnificent view from it. The wind was cold, and we could not stay long, but we saw on the west Carmel and the "Great Sea," on the north the hills of Naphtali, with Hermon and Lebanon in the distance; on the east the blue line of the high land of Gilead and Bashan, with Tabor close in the foreground. To the south was the plain of Esdraelon, with Mount Gilboa and the mountains of Manasseh. We thought that in all probability Jesus had often come up here to converse with His Father, whose glorious works were thus spread around Him. We descended, to escape the cold wind, and retired to our hotel. I felt I had seen enough of Nazareth; somehow I was much disappointed in it. I had expected to see there a great deal which I might associate with Jesus; but the place looked so modern and uninteresting that I felt there was nothing but the hills and the fountain which I could link with Him. Nazareth in His time was an unimportant town or village, with a bad reputation. Somewhere on this hill-side was the humble abode of the carpenter Joseph, where Mary and Jesus and His brothers and sisters lived together, unknown and unnoticed. Close by was the synagogue, where they went on the Sabbath day, and round about were the houses of rich and poor.

for whom the carpenter worked. Up these hills the boy Jesus, when His lessons were finished, and the man Jesus, after a hard day's work at the carpenter's bench, would stroll to have communion with His Father—here where man and his sins would be far away, and His Father's works all around Him; and many a quiet Sabbath-day's meditation would He have in this fresh air and with these glorious surroundings. And when the humble villager came back, suddenly grown into a Prophet, no wonder that the "Society" of the village rejected him. *That* man a Prophet! The man who had made their tables and their ploughs, and with whom, perhaps, they had haggled about the price—the village carpenter's son setting himself up as a Prophet, and presuming to chide them for their unbelief! Away with him, and throw him over that hill for his insolence!

Palestine consists of four strips of land, running north and south. To the west is the plain by the seashore, the maximum width being about twenty miles. The south part of this plain was the abode of the Philistines. The next strip consists of the high lands, broken by the plain of Esdraelon, and reaching their extreme height of over 3,000 feet near Hebron in the south. This is the land "flowing with milk and honey," which the Israelites regarded as specially their own. To the east of this is the deep depression of the Jordan valley, going lower and lower till at the Dead Sea it is actually 1,300 feet *below* the Mediterranean level—a depression which has no parallel on the face of the earth. To the east of this rises the long flat mountain range, which, as we proceed southwards, is named in succession the Land of Bashan, Gilead, Ammon, Moab. This is about as high as the central range, between 2,000 and 3,000 feet above the sea. On the central range, the hills to the south of Esdraelon belonging to the tribes of Judah, Benjamin, Ephraim, Manasseh, are as a rule higher and steeper than those to the north, belonging to Zebulun and Naphthali. The country is very stony, and, except in the spring, bare; on the whole, as we saw it in the autumn, it gave one rather the impression of desolation. But it might be very different, and would be with a good government, when the people would "gather out the stones," and build them into terraces and walls, and then plant the olive, fig, pomegranate, vine, corn, in the soil, which is very fertile. These trees would add to the rainfall, and thus

render the country still more productive. The stones which inconvenience the traveller are often the ruins of old towns and villages. Let these be rebuilt, and good roads made, and the country might again be as prosperous as it was of old. We saw the country at its barest ; but in spite of misgovernment it is in spring covered with verdure and is bright with flowers.

We were struck, as all travellers are, with the smallness of the land. Neby Samwil is only about seventy miles from Nazareth, and from one or other of these two points almost the whole land can be seen. From either of them the whole width of it is seen at once, from the sea on the west to the hills of Moab or Gilead on the east. The whole country is about the size of Wales—so small a land to have had such a vast influence on the history of the world ! This influence culminates in that of Jesus, and His ministry was mainly confined to the one city of Jerusalem, and the one province of Galilee, the former barely a mile from wall to wall, and the latter the size of an English county. And the Galilean ministry mainly relates to the shores of the Sea of Galilee, another Windermere.

Neither the country nor its buildings seemed to us particularly picturesque ; the latter were bare white structures, generally small, and without a vestige of ornament. It is the historical associations alone which draw the traveller to Palestine. The frequent ruins, or transformation into mosques, of Crusaders' churches and other buildings, are a sad sight in Palestine, as it shows how the land is once more in Moslem hands. And yet Crusading Christianity was in some respects worse than Mohammedanism. The postal system is in a very primitive state. Even large towns like Nablous and Nazareth have only one post a week to one another and to the outer world. A resident in Tiberias could send a letter once a week to Nablous, but it would be detained six days at Nazareth on the way. Owing to these defective arrangements people in Palestine use the telegraph, which goes to the chief towns, a good deal more in proportion than it is used in more civilised lands.

Our tour was altogether a great success. Scripture narrative will henceforth have a vivid reality which it did not have before.



## THE DEATH OF MRS. ANGUS.

THIS venerable lady, who is lovingly remembered by successive generations of students at Stepney and Regent's Park Colleges, passed to her rest on Sunday, September 3rd. Her remains were interred in Norwood Cemetery, in the family vault, where the remains of her father, Mr. William Brodie Gurney, and other members of the family also rest. A service was previously held in Regent's Park Chapel, at which many ministers and students were present. The death occurred but a few weeks after Dr. Angus's retirement from the presidency of the College. There is something pathetic in the thought of this severance of a beloved companionship so soon after our friends had entered upon their new home, in which they had, doubtless, anticipated a quiet eventide. Dr. Angus has the sympathy of the entire denomination in this sore and comparatively sudden bereavement, and there are in all parts of the country, ay, and in all parts of the world, many who will often think of him in his sorrow. A few months ago, when the testimonial was presented to Dr. Angus, the donors asked for the privilege of uniting with him "in this tribute *the beloved wife* who has throughout your career proved so worthy an associate of all your varied labours for the Church, for the ministry, and for the world; and whose connection with the College and unwearied attention to its interest have contributed so largely to its efficiency and success." "Had it then been possible," Dr. Green remarked in his chaste and beautiful address at the funeral service, "to foresee the gathering of to-day, the expressions of gratitude and affection would have been more chastened, but could not have been more sincere." In addition to her forty-four years' service at the College, Mrs. Angus, like all the children of her revered father, who, for many years, was Treasurer of the Baptist Missionary Society as well as of Stepney College, took a profound interest in Christian work among the heathen. Missionary labour was with her "a cherished life-long passion." She was for a time editor of the *Juvenile Missionary Herald*, and also one of the founders of the "Ladies' Association for the Support of Zenana Work in India and China," and since 1869 acted as its honorary foreign secretary. Her heart was thoroughly in this work, and she fulfilled the duties of her office with rare ability. "Her frequent and gracious letters were, to our sisters engaged in the Mission, a continual help and inspiration, and we may not forget to say (said Dr. Green) that one of her own dear daughters has consecrated her life to the work in India," while another, it may be added, has done much to awaken and sustain interest in it in England. "For such a life the broken pillar is no fitting emblem." Its task was nobly completed, the only disappointment being that the anticipated earthly Sabbath rest as the sequel of a life of toil was not granted. In the home, in the college, and in the church; in mission work at home not less than abroad, the influence of this hallowed and gracious life was felt. At the close of the service in Regent's Park Chapel a poor woman—one of a class for whom Mrs. Angus had laboured—was heard to say, with tears in her eyes,

“ Oh, what a beautiful life that has been ! What a blessing to have lived it ! ” And an old Stepney student, who at the time stood by, felt how true it was, and was himself moved to tears as he spoke of it. Though we cannot transfer to our pages the whole of Dr. Green’s singularly touching and beautiful address, we cannot deny ourselves the pleasure of quoting its conclusion, and of urging our young readers to especially ponder it well :—“ And now, what is the one great lesson to ourselves of such a life ? Is it not the power of simple faith in Christ to produce all true beauty and nobleness of character, with steadfast perseverance in the path of duty to the end ? We live in a time of much questioning, and sometimes the very foundations seem to be shaken. The intellectual and spiritual atmosphere of our churches, and yet more of our colleges, appears at times dark with cloud and threatening storm. Now it is, beyond doubt, a great thing in such circumstances to have the guidance of those who can understand the spirit of the time, can answer troubled questions, and face innumerable difficulties, and point the way to rest. But side by side with teachers and helpers such as these, it is a blessing unspeakable to have before us the calm, untroubled lives of those whom such questionings have no power to disturb, who hold on their way in the simplicity of trust, content to know, from the witness of their own hearts and the long experience of their deepest needs, that the work of Christ is all-sufficient, that in Him is the promise of forgiveness and the secret of holiness, and that His Word is the soul’s true dependence for time and for eternity. In this spirit our friend was enabled constantly to live ; and thus, let me say, as well as by soundness of understanding, by ever-ready sympathy, and by the constant, watchful ministrations of love, she proved a true helpmeet to her husband in all his thought and toil. Infinitely precious is it in all search for truth to be intimate with the heart and soul of those to whom the truth is an ever-present reality ; who are unconscious, perhaps, of the ‘ dim and perilous way ’ in which ‘ the intellectual power, through words and things, goes sounding on ’ ; simply because they have already found the haven of rest, the peace that passeth all understanding. ‘ Patient continuance in well-doing ; ’ ‘ Looking for the mercy of our Lord Jesus Christ unto eternal life ’—such is the spirit of the consecrated life ; and the soul that has entered the Kingdom of Heaven as a little child has taken the first step towards the inheritance of the saints in light. There is comfort in such thoughts for us all ; there is inspiration too ; and while we pray for the many mourners to-day that they may read aright the mystery of this bereavement and find their rich consolation in the memories of a life which God pre-eminently hallowed and made His own, let our prayer also be for ourselves and for one another, that, whether the allotted term of remaining service be long or short, we may be faithful to the light within, true to the souls of those around us, and whatever be the gifts and blessings which God bestows, may accept them, with the humble and grateful acknowledgment, ever renewed until our latest breath : Not unto us, O Lord, but to Thy name be the glory. Amen.”

## SUNDAY MORNINGS WITH THE CHILDREN.

## X.—QUEER PEOPLE.\*

MATT. xxv. 40.

GENERALLY, when I come home from my holiday, I talk to you about something which I have seen, and I am going to do so this morning. Of course, during a month's absence from London, I saw many things that were interesting, and that might help us to understand and remember important truths.

One evening there was great excitement in the seaside place where I was staying, occasioned by the flying news that a steamer, with many London passengers on board, was lying helpless and distressed some few miles southward. In the gloaming we could see her lights distinctly, and a little later the lights of other steamers hurrying to the rescue. Happily, we learned next day that her only danger was her helplessness, and that those on board took no harm beyond a little fright and several hours' delay.

About the same time a coal steamer grounded on a sandbank a short distance from the shore, and had to throw overboard most of her heavy cargo before she could get afloat again.

One day, there rolled up, perhaps the blackest thunder-rack I have ever seen. We watched the frequent lightning, and heard the heavy rolling of the distant thunder, and waited for the storm to burst upon us in full fury; but it passed by, and drifted harmlessly away to sea.

Another day, I saw an angler catch, to his delight, a fine fish. The fish was hooked and drawn to the side of the boat; but just as he was about to land it with his net, it gave one plunge, and was gone, leaving him staring foolishly at the blank water and the slack line.

I think every one of these things could point a lesson if we had time to ponder it. But I wish to tell you about another sight, quite one of the prettiest I have ever seen, which touched my heart, and which I hope will touch yours, though you will only see it in imagination.

I was walking through a busy country town at evening, when presently I saw a little group of folk coming up the street, who at once arrested my attention. There were a lady and several children, some of whom were growing up. Strange to say, and strange to see, they were wreathed and garlanded with flowers of the field and trailing plants from the hedges—the lady as well as the children. There was a perambulator, too, of which I only got a partial glimpse at first (for there were many passing by), and that also was covered over, if not filled, with leaves and flowers. I thought, immediately, "Really, these are queer people. It is all very well to dress up in this fashion in the country, where you are free and have none but yourselves to consider, but to parade the town in such guise is very odd."

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\* Address to the children : Camden Road Chapel, September 3rd, 1893.

While these thoughts were flitting quickly through my mind, I got a full view of the perambulator. It was not an ordinary baby's carriage, but a lengthened one, designed for an invalid, in which there lay an older child, with white and weary face, clearly doomed by some spinal trouble to spend her days as well as nights in lying down. Then I understood it all, and my thoughts changed swiftly. Instead of thinking them queer people, I knew that they were sweet and kind, and could understand the goodness of their gentle hearts. I knew, moreover, that Jesus understood. There was no mistaking. They had wheeled the little invalid out into the quiet lanes and the fair fields, and, as she could not climb the banks and pluck the flowers, they brought the green and golden treasures to her, and decked her with them, and her carriage, and themselves. When the hour came for return, and there was trouble in the sufferer's eyes at leaving so much beauty, they determined to bring as much as possible of country glory with them into the town, and not to mind the scoffs and smiles and scornful comments of people who could not or who would not understand.

It was a very little thing which they were doing, but it was fair and Christ-like, and will in no wise lose its reward.

Some people can hardly bear to be smiled at or thought to look ridiculous ; anything but that. If, however, we are to be like Jesus, when the opportunity comes for doing good, for showing kindness, for comforting the hearts or brightening the faces of the suffering or the sad, we shall not be hindered by the fear of ridicule. Our Saviour was laughed at—laughed to scorn. He did not escape ridicule, or try to escape it, else He could not have been our Saviour. How odd He looked. How some of the rude crowd laughed “Ha ! ha !” when He came forth with an old purple robe hanging from His shoulders, with a reed in His hand, and a crown of thorns about His brow. What a good joke it was. He said He was a king, and now He was dressed up royally ! But He bore that, too, with such holy patience that some who began to laugh would find the laughter fail out of their hearts as they looked into His face, while others would not laugh at all because their hearts would be full of sorrow, and wonder, and worship, and love. They saw not the ridiculous, but the sublime. Some ridiculous things cease to be ridiculous when you know what they mean—what they really are. They are funny to the foolish, but they are solemn and dear to God. I was smiling at the people decked with flowers till I saw the white face in the long perambulator ; then I was corrected, and heard Jesus saying, “Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.”

So remember this little story, dear children, and let it teach you that it is sometimes good to be laughed at for Jesus' sake. “We are fools for Christ's sake,” said the great St. Paul. It is only right and fair. Jesus was mocked for us ; let us brave scorn for Him ; and never mind the laughter if we can wipe away a tear.

GEORGE HAWKER.

## NOTES AND COMMENTS.

THE LATE PRINCIPAL ROOKE'S LECTURES ON BAPTISM.—It has been with sincere pleasure that we have been able to present our readers with these invaluable lectures in the successive numbers of the MAGAZINE for the current year, and we are assured, from many expressions of interest in them which have reached us, that they have been generally appreciated. They are shortly to be issued in a volume, and we shall be both surprised and disappointed if they do not obtain a wide circulation. If every minister in our denomination were supplied with two or three copies for lending to inquirers on the subject, and intelligent young people generally, the results could not but be favourable. Will not some of the wealthier men in our churches take the matter up and order copies for such distribution as we have suggested ?

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PREPARING FOR THE WINTER'S WORK.—At this season of the year, when the holidays are over, and the members of our congregations have returned to their homes, the question of the winter's work in church and school is naturally the question of the hour. Every wise and earnest pastor uses a considerable part of his vacation in retrospect and forecast. He reviews the past for the sake of learning from it lessons for the future, endeavouring to find out how he can increase his successes and avoid a repetition of his failures. His methods of teaching and other forms of pastoral labour are revised with the view of improving and, as far as possible, perfecting them. Plans of study are formed, courses of instruction in the pulpit and the Bible-class are outlined, and special methods of work are determined upon. Pastors and deacons should hold their "council of war," consulting as to the new demands and the new opportunities which are likely to arise. Leakage has to be prevented, additions should be sought, new comers to the town and neighbourhood should be looked up, and the services rendered as attractive as possible. In preaching, in the service of song, in welcoming strangers, in looking after wanderers, in care for children and young men and maidens, in cottage services, in tract distribution and systematic visitation, we should be resolved to do the best and the utmost we can. The minister can do little single-handed. To every member is allotted his work. All should do something, and do it effectively. The best preparation for such work as is needed is found in prayer. We must be clothed with power from on high. Christian men can do nothing save as they are filled with the Spirit. We can have power with men only when we have power with God.

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INFANT PRESENTATION SERVICES.—As Baptists, we reject the rite of infant baptism with the whole energy of our reason and the whole fervour of our faith. It is utterly destitute of Scriptural authority and mischievous in its practical working. The severance of a rite intended for believers from the faith which alone justifies its administration is of the very essence of

sacramentarianism, and contains the germ, at least, of the baneful teaching which all Evangelical Christians deplore in Romanists and Anglicans. Baptists are censured for their out-and-out Protestantism in regard to "the sacraments," and many good people think that we withhold from our children an inestimable boon. Even in our own congregations there are some who would feel more thoroughly satisfied if there were a public recognition of their children as objects of Christ's love, and the question is, Ought we to gratify the feeling; and can we gratify it without sanctioning the mischievous teaching against which our very position is a protest? The writer of this note is one of those whose personal preferences are against rather than in favour of these so-called dedication services, and who cannot see that there is any real need for them *in public*. It is no uncommon thing for our ministers to visit the homes in which children have been born, and to hold with the parents a service of prayer and praise. This is in every way fitting. What place is more sacred than home, or more suitable for the invocation of the Divine blessing on the little ones born into it? In most cases such a home service would, we believe, adequately meet the feeling of parents. The public presentation of infants has certainly no Scriptural authority. The act of "the mothers of Salem," when they brought their children to Jesus, stands on an entirely different footing. Those children were taken neither to the font, nor to the Temple, nor to the Synagogue, but to Christ. But there are other good things for which no explicit Scriptural authority can be pleaded, which yet could not be abandoned without serious loss. The presentation service, it should be remembered, is not made to take the place of a definite Christian rite. It is not practised as a substitute for baptism, with which, in fact, it has not the remotest connection. It cannot tend to the neglect of baptism. It does not obscure its meaning, and it no more partakes of the element of priestliness than does the public prayer of a pastor offered "in thanksgiving after child-birth," or his special supplications offered according to the circumstances of his congregation. The whole question in our view is one of propriety, expediency, and taste. As an argument against it, it may be mentioned that many, perhaps the majority, of infant sprinklings are now administered in the home—privately and not publicly.

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DR. CLIFFORD AND THE REV. JOHN URQUHART.—Our readers have doubtless had their attention called to the fact that there has been published in *Word and Work*, a paper edited by the Rev. John Urquhart, a series of severe animadversions on Dr. Clifford as the author of a book entitled "The Inspiration and Authority of the Bible." Some months ago, at a meeting of the Bible League, the Rev. R. Wright Hay stated that he carried as a daily burden the case of a young Bengali student, who began his Christian life with singular joy and zeal for the salvation of his fellows, but who was then "in a pit of joylessness," into which he had been thrown by the theories of an eminent Christian theologian. Mr. Urquhart subsequently informed his

readers that this eminent theologian was Dr. Clifford, and demanded that, as he was responsible for the ruin of the young man's soul, he should no longer be allowed to serve on the Committee of our Foreign Missionary Society or on the Council of the Baptist Union. Dr. Clifford did not formally reply to these accusations, but invited Mr. Urquhart to deliver an address before the Westbourne Park Young Men's Bible Class, so that they might meet face to face, and discuss the matters in a frank and brotherly spirit. Mr. Urquhart accepted the invitation, and reports of the meeting have appeared in the press. So far as we can gather from them, the discussion has left matters practically where they were. The disagreement between our two friends is far less than it at first seems to be. They use words in different senses. Had they agreed on their definition of such terms as "revelation," "inspiration," "authority," and "inerrancy," they would have been found in the end not so far apart. The special reporter of the *Freeman* says: "Anyhow, it was the old tangle. One side asserting what nobody in his senses denied, and the other side denying what nobody in his senses ever asserted." Dr. Clifford agreed with ninety-five per cent. of what Mr. Urquhart had said, and intimated that he esteemed the remaining points as of no practical moment. As a revelation of the way of salvation the Bible was absolutely inerrant; its contradictions and inaccuracies were in reference to such matters as dates, numbers, and facts. At the commencement of his address, Dr. Clifford read two letters which he had received from Calcutta, in reference to the young Bengali, of whose faith he was supposed to have made shipwreck. One of them was from our brother, the Rev. R. M. Julian, who wrote: "He is now a student in Calcutta University—just going up for his B.A. He is very much surprised and vexed to know what has been said about him, and told me that if any theory of inspiration would rob him of his faith in God, it would not be that taught by Dr. Clifford, but the 'verbal' theory. He is a fine intelligent young fellow, and is still a Christian." The writer of the other letter said: "He unhesitatingly assured me that he was fully trusting in Jesus Christ as his Saviour, and that his faith in Him and in His work of atonement was not in the least shaken." In this fact Mr. Urquhart himself will heartily rejoice. It is abundantly manifest that the differences of the two sides are not of a kind to cause suspicion and estrangement. Let them be discussed honestly, manfully, and thoroughly, as befits men who alike "believe in an absolutely inerrant Saviour," and who for that Saviour are ready either to live or die. In another part of this magazine there is a reference to the merciless persecution to which abettors of the Baptist "heresy" were once subjected by their Congregational brethren in New England. Mr. Urquhart might at that time have been "cast into prison, stripped of his substance, reviled and despised," simply for preaching that baptism by immersion was necessary and a Congregational minister who administered the communion to a congregation of Baptist "heretics," was liable to "corporeal punishment by whipping, not exceeding thirty stripes for each offence." Surely we can all read here a lesson for ourselves. An

intolerant, persecuting spirit is not the spirit of Christ, and we must win men to our views, if we are to win them at all, by the fearless exhibition of truth, by sound argument, and kindly persuasion.

CARDINAL VAUGHAN AND THE ANGLICAN "PRIESTHOOD."—The latest blow struck from the Archbishop's House, Westminster, is surely "the most unkindest cut of all." The editor of the *Church Review* had stated that Cardinal Vaughan had alluded to Anglican clergy as "priests," and had "thus acknowledged the validity of Anglican orders," whereupon a member of the Historical Research Society wrote to "his Eminence" to ascertain the value of the statement. The Cardinal in reply assures his correspondent that he has no recollection of the circumstances, and avers that it would be impossible for him to have made such an application of the word in the sense attached to it by the writer of the paragraph. "The sentiments of charity and sincere respect which we feel for the many zealous and estimable men who labour in the ministry of the Anglican and Dissenting bodies are, happily, a matter altogether independent of any recognition of canonical status. Upon the latter subject the mind and attitude of the Catholic Church are abundantly clear." "Charity and sincere respect." Imagine the haughty Anglican who is never weary of preaching on the sin of schism and denouncing the vulgarity of Dissent being regarded as an object of charity, and, worse than all, being bracketed in the same category as "those miserable Dissenters"! Charity and respect are independent of "any recognition of canonical status." Yes; but canonical status is the very thing Anglicans are fighting for. It is not with them a question of learning or eloquence, zeal or piety; but purely and simply of "canonical status." To lose this is to lose everything. Nor is "his Eminence" alone in his opinion. "Of the 1,200 bishops who form her (the Catholic Church's) episcopacy I do not know of even one who would admit for a moment the validity of the Anglican orders." The Holy See absolutely refuses any such recognition. No formal decision could be more eloquent or emphatic than that which she utters "when she speaks to the world by her deeds, and commands that any convert drawn from the ranks of the Anglican clergy who seeks admission to the Catholic priesthood shall, when admitted, be ordained *unconditionally*, and without reference to any ordinance previously received from the Anglican ministry." We have more than once printed in these pages that this was so, and, indeed, it must be so. From its own point of view, ay, and not less from the Anglican point of view, the Holy See is right. The principles on which Anglicans rely, when they put forth their pretensions, absolutely invalidate their claims and prove that they are not in the apostolic succession, and are not a true priesthood. The late Henry Rogers told the Tractarian leaders fifty years ago, "If error in essentials is sufficient to invalidate orders, we ask, Had the Romish Church so erred when you separated from her? If she had, her own orders were invalid, and she could not transmit yours. If she had not, then, as you affirm that nothing but heresy in fundamentals can justify *separation*, you are schismatics and your



own orders are invalid." On one or other horn of this dilemma Anglican controversialists must be paled. It is well that the absurdity of their pretensions should be pointedly brought home to them.

BREVIA.—DR. OSWALD DYKES ON SOCIALISM.—One of the most timely sermons we have seen for a long time past was preached by Dr. Dykes at the reopening of Regent Square Church, and reported by the *Daily Chronicle* and other papers. It was wisely sympathetic towards the social side of Christian work, and insisted that the salvation of the world meant more than the saving of individual souls. It demands a wholesome public life. The social gospel has, however, its perils, and may easily become as one-sided and much more shallow than the old theory. The Church must not be drawn aside from her proper work. The source of all real success is to be found in the doctrine of the Christian redemption. Apart from this, Socialism may modify and adorn the outward, but it can never renew or build up among men the city of God.

THE AMALGAMATION OF THE WELSH COLLEGES.—The circulars asking for the opinion of the churches and subscribers on this question have been returned, and the result is:—For the location of the United Colleges at Bangor, 445; at Aberystwyth, 419; majority for Bangor, 26.

—WELSH DISESTABLISHMENT.—At the recent meetings of the Welsh Baptist Union, held at Llanelly, Principal Edwards, of Pontypool, proposed the following resolution, which was carried unanimously and with enthusiasm:—"That this conference of the Welsh Baptist Union, representing a quarter of a million of members and adherents, regrets to find that the Welsh Parliamentary party have failed to elicit from Mr. Gladstone any definite promise to deal with the question of Welsh Disestablishment in the order of priority accorded to it by the constitutionally expressed opinion of the Liberal party as embodied in the Newcastle programme, and inasmuch as the Welsh Liberal members have been returned time after time primarily with a view to secure Disestablishment, unless our Parliamentary representatives receive beforehand satisfactory assurance that precedence be given to a Bill for the Disestablishment and Disendowment of the English Church in Wales and Monmouthshire in the Session of 1894, they should immediately take independent action, and inform the Government whips accordingly." The belief is gaining ground that the Government will take the matter up in earnest. Should they decline to do so, their defeat will be inevitable.

—THE CHORAL FESTIVAL OF THE WELSH BAPTIST CHURCHES of East Glamorganshire, at Pontypridd, was a remarkable gathering. Twenty thousand persons were present, and the effect of the singing is described as thrilling. Wales has always been noted for its musical powers. There is a need for their use in the service of God, and our English churches might take a hint from this festival.

—Mr. Carvell Williams did good service by calling attention to the PARLIAMENTARY GRANT TO KING'S COLLEGE, LONDON, a thoroughly sectarian institution, which insists that its governors and professors shall be members of the Church of England. The grant of £1,700 was allowed to this College, on the recommendation of the late Government, for five years, of which this is the last. Mr. Williams did not then oppose the grant, but called on the Government to deal with the question on the lines of the University Tests Abolition Act. Mr. Acland promised that it should be so dealt with.

## REVIEWS.

THE AUTOBIOGRAPHY OF MARY SMITH, Schoolmistress and Nonconformist: a Fragment of a Life; with Letters from Jane Welsh Carlyle and Thomas Carlyle.—MISCELLANEOUS POEMS. By Mary Smith. London: Bemrose & Sons. Carlisle: The Wordsworth Press, 75, Scotch Street.

MARY SMITH'S life, though quiet and uneventful, is well worthy of a permanent record. She was the daughter of humble Nonconformist parents, in Croperdy, Oxfordshire, and was early made to feel the bitterness of Dissent. Seventy years ago, more than now, Nonconformity carried with it a social stigma, and provoked all kinds of petty persecutions. It was frequently, no doubt, in consequence of this, of a more robust type than exists to-day, and its adherents constrained the respect even of their persecutors. Miss Smith, who became a governess, and afterwards a schoolmistress, had to undergo a succession of struggles and disappointments, and on more than one occasion showed that she preferred to work her way in poverty rather than marry with the prospect of wealth where no love was. She was baptized, as a girl, at Great Bourton, though she confesses that she was then seeking religion in the outer form, rather than in the inner spirit, a fact which accounts for her disappointment as to the benefit of her observance of the baptismal rite. She came in contact with Baptists in various places, some of whom did not by their conduct greatly commend their religion, and for some years she lived in the family of a Mr. Osborn, who was an agent of our Home Missionary Society, until he was (we infer) dismissed, because of his surrender of the Evangelical faith. Miss Smith's accounts of her labours in school, of her reading, of her reporting and writing, is simple and straightforward, and many of her reminiscences are pleasing and instructive. Mrs. Carlyle, to whom she had appealed for advice, plainly held her in high esteem, corresponding with her, and occasionally meeting her. Mrs. Carlyle is described (p. 244) as "altogether an original little woman, natural and friendly, yet free from all littleness, free also from all provincial restraint of fashion or rank. She was very simply dressed in grey alpaca, most plainly made; no brooch, or bracelet, or locket, but some very beautiful rings on one or two of her fingers. And her speech and manners were as simple as her person. No self-exhibition, which spoils almost all ladies; no prettiness, but grave, calm, natural truth and life. In the presence of Mrs. Carlyle you felt that dress counted for nothing; the impression you made morally, spiritually, and intellectually being everything. Like a wise woman she divined your tastes, and talked about what you wanted to hear—namely, the great Thomas himself, but mostly of him." In 1873 Miss Smith sent a copy of her "Progress, and other Poems," to the said great Thomas, and received from him a very characteristic reply. He acknowledges "the perfect sincerity and worthiness of purpose" of the book, but "the question has sometimes arisen with me, whether, if you wrote down your ideas in simple and distinct prose, it might not be still better both for

your readers and yourself. As to progress, of which there has been such chanting and trumpeting for the last half-century, especially for the last score of years, I confess I could never see much in it, or decidedly discern any progress except in smith work and its adjuncts, a very sooty, shrieky, and, to me, contemptible kind of progress, yielding, as I often say, immensities of gold to those who least of all deserve it among us, and who can do, when one reflects upon it, nothing but mischief by being thus made kings among their fellows. For the rest I quite agree with you. All, or almost all, the 'progress' in smith work or gold nuggets is due to the Puritan ages; a fact which, on contrasting their moralities with our so miraculous smitheries, is a very melancholy one." The poems are, as Mrs. Carlyle said, full of thought and sense, but deficient in music. The later ones (which Mrs. Carlyle did not live to see) show a distinct improvement. Both volumes will, on various grounds, amply repay perusal. The Autobiography should, if possible, have been supplied with a portrait and a table of contents, and the chapters should have been properly headed. The editor should also have corrected the mistake on p. 161, which attributes the "Sorrows of the Soul" and "Phases of Faith" to John Henry Newman instead of to his brother Francis.

**SAINT COLUMBA: His Life and Work.** By the Rev. Edward Alexander Cooke, M.A., Vicar of Reddal Hill. Second Edition. Edinburgh: St. Giles' Printing Co., 32, York Place.

THE character and work of this great Christian leader of the sixth century, certainly, after St. Patrick, the most remarkable man of the early Celtic Church, are happily more familiar than they used to be. The thousands of tourists who visit Iona every year cannot fail to hear something of him, and the more intelligent among them inevitably desire to know more than they can learn from the guide-books and from such information as can be hurriedly picked up on the spot. Though there are no remains of Columba's time on Iona, the oldest of the ruins not going further back than the twelfth century, the whole island abounds in reminiscences of him and his work, and it is impossible when there not to feel the force of Mr. Wilton's fine sonnet—

" I landed on Iona's lonely isle,  
 And wandered through its ruins bare,  
 And felt the great Columba's self was there.  
 Thirteen long centuries seemed 'a little while'  
 Before the unchanging sea and sky, whose smile  
 He knew. He trod these paths; he breathed this air;  
 These waves once rolled responsive to his prayer,  
 Whose murmuring ripples now my ear beguile.  
 Nor to the saint alone closer I stand;  
 Nearer the Lord I seem upon this shore:  
 The solid rock of this historic strand  
 Helps me to bridge Time's waste of waters o'er,  
 And grasp His feet, and feel His loving hand,  
 In whom all saints are one for evermore."

This notice has been written among the ruins of Iona, where also Mr. Cooke's biography has been read. The pleasure of reading it has on this account been greatly enhanced. It is a work which displays an intimate acquaintance with its subject, and presents its salient features in an attractive form. For the most part, Mr. Cooke's judgments are valid, and he narrates the main facts for which he is necessarily indebted to Adamnan without bias.

CATRIONA : a Sequel to "Kidnapped" ; being Memoirs of the Further Adventures of David Balfour at Home and Abroad. By Robert Louis Stevenson. Cassell & Co., Limited.

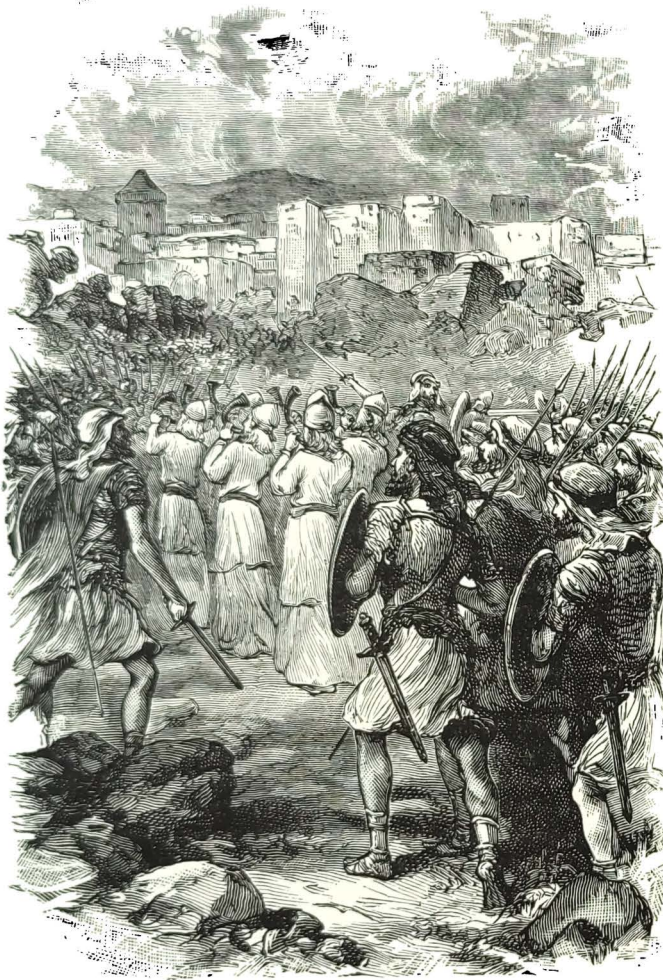
A NEW book by Mr. Stevenson is an event in the literary world. For some time past readers of fiction and many who do not ordinarily read fiction have been on the tip-toe of expectation for the appearance of "Catriona," and now that they have it they are rejoicing as in new spoil. "It is the fate of sequels," Mr. Stevenson says in his dedication, "to disappoint those who have waited for them." "Catriona" will escape this unwelcome fate, for although it has not the varied and exciting interest of "Kidnapped," it is as finely conceived, is as well written, and has two female characters of surpassing charm. It is not so much a sequel to "Kidnapped" as the simple completion of the story, so far at least as it concerns David Balfour. We must not divulge more of the adventures of David than are set forth on the title-page, "His Misfortunes anent the Appin Murder ; his Troubles with Lord Advocate Grant ; Captivity on the Bass Rock ; Journey into Holland and France ; and Singular Relations with James More Drummond, or Mac-Gregor, a son of the Notorious Rob Roy, and his Daughter Catriona." The character of David Balfour is a masterpiece. He is one of the truest Scots to be met with in the whole range of fiction. His chivalry, his courage, his honour are magnificently depicted, and admirably does he show us the inner workings of that most "subtle master under heaven," "the maiden passion for a maid, to teach high thought . . . and all that makes a man," for David's love for Catriona transforms him from a boy into a man. David's imprisonment on the Bass Rock—to prevent him from giving witness in regard to the Appin murder—is perhaps the strongest episode in the story, while Black Andrie's tale of Tod Lapraik lacks no element of weirdness. The vignettes of Prestongrange (the Lord Advocate), and of the Duke of Argyll are, we imagine, "ower true to life," and show that no word has been so prostituted in the service of political spite as the word justice. Catriona, the heroine of the book, is in her way a delightful creature—a simple, innocent, and winsome child of nature—all the more charming in contrast to the deceit and treachery of her father. But we are not sure whether Barbara Grant is not a still finer character, as she is certainly one whose fortunes we should like to follow. Of the literary charm of "Catriona" it would be superfluous to speak ; but even if the story itself had been disappointing, and the characters less brilliantly portrayed, the mere style of Mr. Stevenson's writing would have made this perhaps the most memorable book of the season.

STEADFAST: the Story of a Saint and a Sinner. By Rose Terry Cooke.  
London: Sunday School Union.

ROSE TERRY COOKE was a prolific writer of short stories—as racy and choice as any we have received from America—and was also distinguished as a poetess. This is the first long story we have seen from her pen, and we are thankful that the Sunday School Union have published it in England. Philemon Hall, the hero of “Steadfast,” is truly described as a saint—a brave, generous, heroic soul. The story of his first marriage is full of pathos. Esther, his second wife, the sinner of the book (not, of course, in a vicious sense), whom he loved with a passionate devotion, became a worthy helpmeet to him. In some respects his love for her is even more pathetic than the earlier love. The cruel and prolonged persecution to which he was subjected for preaching to the Baptists (he was a Congregationalist) is marvellous to think of. Yet we are assured that the narrative is here “strictly historical fact.” “At the time of which we write there was a legalised union of Church and State prevailing in the Colony, and no other church than the Congregational was allowed to exist; or, if such a schismatic organisation or conclave persisted in existing, its members were punished by fine, by extortion, by imprisonment, and by branding. Even the neglect to attend ‘the public worship of God in some lawful congregation,’ for the sake of ‘worshipping in separate companies in private houses,’ was visited by a heavy fine. Perhaps it was this stringent prohibition, and an inheritance of the old spirit, that drove their fathers across the sea in search of ‘freedom to worship God,’ that worked in the bosom of certain good and godly men, who read their Bible with a different understanding of its technical phraseology from that of the Congregationalists, and so induced them to declare to the world that baptism by immersion was necessary to salvation, and, therefore, they must form a separate and a Baptist church for themselves. Years before this time such an offence against the stringent ecclesiasticism of the Colony had been made by law a serious matter, involving severe fine, and to the clergyman who dared administer the communion to such a flock “corporeal punishment by whipping, not exceeding thirty stripes for each offence.” It is painful to record this illiberality on the part of those whose national history began in a protest against the tyranny of ecclesiastical power, whose immediate ancestors had suffered the loss of all things for the sake of spiritual liberty. Yet it demonstrates a fact that should be a powerful incentive to charity of judgment toward our fellow men under any and all conditions or actions, the fact that human nature is akin the world over, subject to the same passions, the same prejudices, the same narrowness of outlook and cruelty of conceit in 1620 as in 1748 or 1889. At this period of which we write, men who avowed their faith in the Baptist ‘heresy’ were persecuted with little mercy; they were not hung or shot or drowned, but they were cast into prison, stripped of their substance, reviled and despised, and, as a natural consequence, increased and flourished in the face of their enemies; for that ‘the blood of the martyrs is the seed of the Church’ is a truth for all ages and nations.”

**JOSHUA AND THE LAND OF PROMISE.** By F. B. Meyer, B.A. Morgan & Scott.

A PREACHER whose public appearances in all parts of the country are so numerous as those of Mr. Meyer might be supposed to have little time for



THE FALL OF JERICO.

the consecutive study and exposition of Scripture ; but whatever may be the strain imposed upon him by his incessant labours, there is no trace of it here. There are few men, even among those who never wander beyond their own

neighbourhood, who work more assiduously or to better purpose in the study of the Bible. Mr. Meyer's example, as an expository preacher, cannot be too warmly commended. He knows his Bible thoroughly, and writes with sound common sense, robust judgment, and devout feeling. His applications of the principles of Scripture to the needs of present-day life are apt and forcible. In his hands the Old Testament is felt to be a living book, and he may fairly claim to have accomplished his aim as he himself states it :—"This study, in which the scenes of the conquest of Canaan are narrated again with such help as modern investigation affords, may thus confirm the wavering faith of some. But my main object has been to bring out the wonderful parallels between the story of this book and the experiences of the Church and the individual Christian—parallels so minute and precise as to establish with added force our faith in the Bible as one Book, the production of one mind, which 'at sundry times and in divers manners' has spoken to men." The publishers have added to the general attractiveness of the volume by nine specially engraved illustrations, of which the one we reproduce on "The Fall of Jericho" is a fair specimen.

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#### BRIEF NOTICES.

THE EXPOSITORY TIMES, edited by the Rev. James Hastings, M.A., Vol. IV. (Edinburgh : T. & T. Clark), has steadily improved in value, and become one of the most instructive, illuminating, and suggestive aids to the intelligent and comprehensive study of Scripture that we possess. Its contents are diversified, but admirably arranged, and there are few subjects of current interest to Bible students on which we cannot find help here. Not the least valuable feature of the work is its *bonâ fide* exposition.—FINAL TRIUMPH; or, Dying Sayings of Saints, Martyrs, and Men and Women of Note from the Second to the Nineteenth Century. Compiled by M. E. T. (Nisbet & Co.) A most welcome volume, and well edited.—THE RESURRECTION GLORY: Thoughts on 1 Corinthians xv. By S. S. (Elliot Stock.) The thoughts are for the most part apt, beautiful, and devout. The writer thinks that the Apostle knew nothing of "immortality by creation."—MODERN SPIRITUALISM, judged in the Light of Divine Revelation. By Edward White. (Elliot Stock and James Clark & Co.) A capital shilling's-worth on a popular subject. We believe as thoroughly as Mr. White in the mischievousness of spiritualism, but we are not convinced of its reality. It is no new thing for even clever men to be deluded.—From the Midland Baptist College we have received the INAUGURAL ADDRESS by Rev. J. G. Greenhough, M.A., as Warden, together with the Report for 1892-3. The address is so wise and inspiring, so full of pith and point, that we should like to see it placed in the hands of every student and minister in the kingdom. There are in the Report a number of printers' *errata* which should have been corrected.—CHRISTIAN ENDEAVOUR PRINCIPLES: Stated and Commended from British Experience. By Various Writers. (London: Sunday School Union.) A compact, useful, and indispensable manual, on the principles and working of a movement which has

undoubtedly come to stay, and with which ministers especially should make themselves acquainted. We may have more to say of it shortly.—CUSTOM AND MYTH. By Andrew Lang, M.A. New Edition. (Longmans, Green, & Co.) Messrs. Longmans have rendered no small service by including this scholarly work on Folk Lore in their popular Silver Library. The correspondences between the myths and customs of various nations are very curious. How far they had a common origin is by no means clear. All our readers should acquaint themselves with Mr. Lang's delightful essays.

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THE Clarence Publishing Company, Liverpool, have obtained the right of publishing the sermons of the Rev. John Thomas, M.A., and are issuing them weekly under the title of the MYRTLE STREET PULPIT. We have seen the first six or seven numbers, and have little doubt as to the success of the enterprise. Mr. Thomas is a diligent student and a close thinker, as well as an eloquent preacher. His sermons are marked by originality both in structure and in style. They read well, and are the product of a ministry rich in power.

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THE two latest reissues of THE WORKS OF THE LATE REV. F. D. MAURICE, in Messrs. Macmillan's Three and Sixpenny Series, are THE DOCTRINE OF SACRIFICE, deduced from the Scriptures, and THE PRAYER BOOK AND THE LORD'S PRAYER. The sermons on Sacrifice are a full exposition of Mr. Maurice's peculiar views of this great theme, and though those views do not come up to the measure of the whole truth of Scripture, the sermons are invaluable for their frequently fine insight, their profound spirituality, and rich suggestiveness. The sermons on the Prayer Book consider it especially in reference to the Romish system. In our opinion the Prayer Book lends greater sanction than Mr. Maurice thought to the Romish tenets, and was more of a compromise than he is prepared to admit. But there is little doubt that in many respects he has pointed out the best and only effectual antidote to Romanism. The sermons on the Lord's Prayer are among the noblest modern expositions: That on Forgiveness is especially powerful. Other recent issues of Messrs. Macmillan's "Three and Sixpenny Series" are SIR TOM and THE HEIR PRESUMPTIVE AND THE HEIR APPARENT, by Mrs. Oliphant, whose eye is yet undimmed, and whose natural force seems in no degree abated. Her plots are as ingenious, her characters as finely sketched, her incidents as thrilling as ever. Her pictures of fashionable life and of London society are bold and accurate, and she has here given us several dramas in miniature. THE WITCH OF PRAGUE and THE THREE FATES, by F. Marion Crawford, are also issued in the same series. We noticed the former of these—"a fantastic tale"—when it appeared in the *English Illustrated Magazine*. It is a story illustrating the weird and mischievous power of hypnotism, clever, but not always of the pleasantest. "The Three Fates" is more in the line of ordinary life, largely a love story, a study of character, and of the springs of conduct, full of subtle analysis, and portraying in vivid colours the complexity of life.



## LITERARY SUPPLEMENT.

SELECTIONS FROM THE WRITINGS OF JOHN RUSKIN, D.C.L., LL.D. First Series, 1843—1860; Second Series, 1860—1888. London: George Allen, 8, Bell Yard, Temple Bar.

AMONG recent boons to "poor students," few will be more widely acceptable than the issue of these "Selections." Mr. Ruskin is, probably, the greatest living master of English prose, and during the Victorian era his influence has been paramount. His descriptions—particularly of mountain scenery, of sea and landscape, of clouds and sunsets—are impassioned prose-poems. His art criticism, and still more his political economy, may, at times, be capricious, and he does not scruple to utter at one time contradictions to what he has said at another. But the doctrine which runs throughout his works as to the worth of manhood and the importance of character can never be wisely overlooked, and many minor faults may be forgiven one who has so bravely upheld it. Men, rather than their works—whether the works be pictures, statues, buildings, or costly jewels—are the true objects of care, and reverence and love. Morality is inseparably bound up with Mr. Ruskin's teaching, and there is more of the spirit of the Gospel in it than nine-tenths of his detractors have sense to discern or grace to admire. Of the scope and stages of his teaching we obtain a fairly comprehensive view from these "Selections," which will prove even more valuable than the volume of 1861. Young writers might do worse than spend their days and nights in the study of them.

THE DRYBURGH EDITION OF THE WAVERLEY NOVELS.—IVANHOE: a Romance; THE MONASTERY, and THE ABBOT. By Sir Walter Scott. A. & C. Black.

"IVANHOE" is considered by many of Sir Walter Scott's admirers his greatest historical romance. It is certainly the most brilliant and fascinating. There is no other story which so completely captivates us. If we wish to understand the meaning of "the age of chivalry," to see into the heart of its pomp and circumstance, to realise its grandeur, we must have recourse to "Ivanhoe." There will then pass before us a succession of splendid pictures which will leave on our minds a more distinct impression of tilt and tournament and siege than we can gain in any other way. To estimate the greatness of Sir Walter's "Ivanhoe," we need but contrast it with Lord Tennyson's "Foresters." The latter touches but the fringes of the subject; the former enables us to see and know Cœur de Lion, Robin Hood and his haunts, and to take part in the sports. In this story Scott has given us his noblest female character—Rebecca the Jewess. There was enough of vice and cruelty in that age; but

never have the virtues of purity, courage, and heroic self-denial shone more brightly. Mr. Gordon Browne's illustrations are an admirable commentary on the text. "The Monastery" and "The Abbot" are not generally regarded as among the greatest of Scott's novels; yet it would be difficult to say where we can find a more accurate representation of the ecclesiastical life of those stormy times, or gain a better insight into the causes which inevitably led to the Reformation. Mr. Ruskin is known to admire "The Monastery," and considers it to be Sir Walter's most characteristic work. ABBOT BONIFACE, who furnishes the frontispiece to it, is thoroughly life-like. Scott thus describes him:—"Abbot Boniface was seated in his high-backed chair, the



ABBOT BONIFACE.

grotesque carved back of which terminated in a mitre, before a fire where two or three large logs were reduced to one red, glowing mass of charcoal. At his elbow, on an oaken stand, stood the remains of a roasted capon, on which his reverence had made his evening meal, flanked by a goodly stoup of Bordeaux of excellent flavour. He was gazing indolently on the fire, partly engaged in meditation on his past and present fortunes, partly occupied by endeavouring to trace towers and steeples in the red embers." Mr. Williamson's illustrations both of "The Monastery" and "The Abbot" are natural and effective. From the latter we select **QUEEN MARY IN THE GARDEN OF LOCH LEVEN CASTLE.** Opinions still differ as hopelessly as ever about the unhappy queen.



QUEEN MARY IN THE GARDEN OF LOCH LEVEN CASTLE.

Sir Walter chivalrously defends her and had pleasure in contemplating "that remarkable countenance which seems at once to combine our ideas of the majestic, the pleasing, and the brilliant, leaving us to doubt whether they express most happily the queen, the beauty, or the accomplished woman."

THE RUINED CITIES OF MASHONALAND: a Record of Excavation and Exploration in 1891. By J. Theodore Bent, F.S.A., F.R.S.S. New Edition Longmans, Green & Co.

MR. BENT'S explorations have been honoured by the attention of archæologists, commercial enterprisers and statesmen, and he has done much to bring Mashonaland into the rank of living questions. He was aided in his journey by the Royal Geographical Society, the British Chartered Company of South Africa, and the British Association for the Advancement of Science. Much that he narrates is on the lines of ordinary books of travel, and, however interesting, calls for no special remark here. His excavations among the ruined walls, the circular towers, and the temples, convince him that the builders of the ruins were a northern race from Arabia—"a race which spread more extensively over the world than we have at present any conception of—a race closely akin to the Phœnician and the Egyptian, strongly commercial, and eventually developing into the more civilised races of the ancient world." The temples at Zimbabwe were apparently constructed with a view to native worship similar to that of the Phœnicians, but the acceptance of Mr. Bent's theory involves a decidedly large order. The account of the Kalahari Desert route on the road to the ruins is graphically written, and Khama, whose moral force and beneficent government make him a chieftain worth knowing. Mr. Bent is not impartial in his judgment of missionary labour. "Why is it," he asks, "that civilisation is permitted to destroy all that is picturesque? Surely we of the nineteenth century have much to answer for in this respect, and the missionaries who teach races accustomed to nudity by heredity, that it is a good and proper thing to wear clothes, are responsible for three evils—firstly, the appearance of lung diseases amongst them; secondly, the spread of vermin amongst them; and thirdly, the disappearance from amongst them of inherent and natural modesty." This is rather a sweeping accusation to come from a resident of a year. Missionaries who have spent many years among "races accustomed to nudity by heredity" have, unfortunately, not had to wait for the introduction of vermin, but have been appalled by scenes of dirt and filth. The idea that these races are living in a state of Paraisaical innocence is utterly absurd, and we are surprised that a man of Mr. Bent's intelligence should advance it. Whatever drawbacks there may be to the results of missionary labour—and men who know assure us that they are not so great as Mr. Bent imagines—the greatest mischief is being done to the native races by those who introduce "fire-water." This is the conduct which demands our severest censure. The book is enriched with copious illustrations, which





GENERAL VIEW OF ZIMBABWE.

deserve the heartiest praise. We give on the previous page the **GENERAL VIEW OF ZIMBABWE** with the Acropolis, and at its foot, on the right, the circular ruin. Mr. Bent's camp is in the foreground.

"**CLEAR ROUND!**" or, *Seeds of Story from Other Countries. Being a Chronicle of Links and Rivets in this World's Girdle.* By E. A. Gordon, Member of the Japan Society, London. With Illustrations. Sampson Low, Marston & Co.

THE record of a run round the world, "Clear Round" is of sufficient interest to awaken general attention. The course here described is East *via* West. Our tourists journeyed by the Canadian Pacific Railway to Vancouver, thence by the Northern Circle, which shortens the distance by four hundred miles to Japan and seven hundred to China, so that here we have the anomaly of going north to find the south. Japan, China, India, and Egypt were visited. Their cities, peoples, religions, temples, social customs, are succinctly described, and we are carried along pleasantly from stage to stage under the direction of an intelligent and well-informed guide, charmed with novel sights and sounds, and enriched with lessons which enlarge our mind and broaden our sympathies. It is something to hear of the tour of the world being accomplished in sixty-three days. There are evidently untold possibilities in store for us yet!

THE **LITTLE MINISTER.** By J. M. Barrie. With Nine Illustrations by W. Hole, R.S.A. Thirty-fourth Thousand. Cassell & Co., Ltd.

IN "The Little Minister" Mr. Barrie excelled all his previous work, and placed himself in the front rank of living novelists. The story itself is lively and sportive, and retains to the end the attention it at once excites. But the main interest centres not even in those graphic sketches of the "auld lichts" of Thrums and their quaint, pawky, old-world ways, but in the unique love story of "the little minister" and Babbie the Egyptian—surely one of the most delightful, if at times fantastic, creations of imaginative genius. There may be weak points in the story, and one or two improbabilities, but its creative power, its exciting incident, its vivid portraiture, its subtle humour and trenchant sarcasm, as when Lord Rintoul appears on the scene, invest the book with a rare charm. How Babbie could settle down to the sober life of an "Auld Licht" manse it may be difficult to conceive, *but she did it.* Mr. Barrie has lately given to a Thrums audience a sort of P.S. to the story, and told how Mrs. Dishart gained her husband's consent to a bazaar, and was devoted to other good works. She no doubt proved to him

"A lyric love! half angel and half bird;  
And all a wonder and a wild desire."

This thirty-fourth thousand is a finely printed edition, and Mr. Hole's illustrations (though they make the little minister look too old) are an admirable

addition to the attractions of the story, the spirit of which they have well caught. There is no mistaking the strongly-marked character displayed in the accompanying representation of Waster Lunny, and Elspeth, Birse, and



“‘HAUD YOUR GABS, BAITH O’ YOU,’ INTERRUPTED ELSPETH.”  
[By permission of Messrs. Cassell & Co.]

the Dominie (Gavin Ogilvy), as they wend their way homewards after Mr. Dishart’s first sermon against women, and his strange behaviour in changing his sermon after his text was announced.

EDWARD THE FIRST. By Professor T. F. Tout. Macmillan & Co.

OF the few English kings who are worthily regarded as "statesmen," Edward I. is universally admitted to be one. He lived at a crucial time in our history (1239-1307), and left his impress on our legislation both in Church and in State. The part he took in the Barons' wars and in the wars of the Crusaders, in the conquest of Wales and of Scotland, would alone entitle him to the special honour of inclusion in the series of "Twelve English Statesmen," to say nothing of the credit due to him as the English Justinian. Professor Tout possesses the knowledge, the enthusiasm, and the sound judgment requisite for the adequate treatment of his subject; while his method is scientific, his style is interesting and occasionally picturesque, and his monograph will be not the least popular in a thoroughly popular series.

MESSRS. RAPHAEL TUCK & SONS are greatly extending their list of Prize Competitions, not restricting themselves, as heretofore, to Christmas Cards, but stimulating efforts in connection with handsome presentation volumes, and toy and story books; £2,500 are offered in varying sums to competitors. There are two departments—the literary and artistic—the literary comprising original prose stories to illustrate specified pictures, Scripture texts, and poetical quotations for every day in the month. In the artistic department the illustrations are to be copied (hand painted), and outline pictures are to be filled up and coloured. The several sections are graduated according to age. There is a toy-book for children of twelve and under, "Pleasures and Treasures." Then follows a volume, "Told by the Sunbeams and Me," for children up to fifteen. A series of bright, sunshiny stories and many beautiful illustrations; a competition story being invited on a picture called "Bubbles." A Daily Text-Book invites sets of selected texts to illustrate the title, "In the Service of the Lord"—other, of course, than those which Miss Burnside has taken as the mottoes of her spirited verses. Finally, we have "Tennyson's Heroes and Heroines," a handsome volume, illustrated with artistic realisations of leading characters in the late Laureate's works by Marcus Stone, R.A., and other distinguished artists. Here prizes are offered for the best prose stories on the "May Queen," "The Beggar Maid," "Enoch Arden," and "The Lord of Burleigh," as also for the best hand-painted copies of any of the sixteen coloured illustrations in the volume. The judges are thoroughly competent and trustworthy, Mr. Grant Allen being chairman of the Literary Committee, and Mr. Marcus Stone, R.A., of the Artistic. Competitors must buy the book in connection with which they intend to compete, and follow the instructions given in it. The efforts elicited by Messrs. Tuck's bold enterprise cannot fail to have a high educational value, calling forth the endeavours of many whose merits might otherwise "blush unseen." Even the study of these exquisitely choice works is itself an education. The books are worth far more than their cost,





Mrs. Henshaw & Photograph. Dr. Wm. North's Photo

Yours faithfully  
Alfred North.  
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THE  
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**REV. ALFRED NORTH, DUNEDIN, NEW ZEALAND.**

**D**URING the Centenary Year of our Missionary Society we were often reminded that Carey's intense concern for the proclamation of the Gospel to the heathen was largely stimulated by his having read the narrative of Captain Cook's voyages, then recently published.

"The magic charm of foreign lands,  
With shadows of palm, and shining sands,"

which the "Voyages" possessed, had made a powerful impression on the public mind, an impression that was deepened both by the lowly origin and the tragic death of the brave and humane circumnavigator. Popular as was the book in Carey's time, its popularity has never waned, and having long since taken rank almost as one of the English classics, it, or an abridgement, is now to be seen on well-nigh every bookstall, from Australasia to Aberdeen, and from London to San Francisco. Assuming, therefore, that most of the readers of this magazine are familiar with Cook's narrative, it is scarcely necessary to remind them what a prominent place is given to New Zealand in its pages. Yet, how strikingly the New Zealand of to-day contrasts with that described by the explorer is shown by our ability to give this month a photograph and a brief memoir of one of our best known ministers in that interesting Colony—viz., the Rev. Alfred North, the energetic and esteemed pastor of the Hanover Street Baptist Church, Dunedin.

The subject of our sketch was born at Walham Green, London, in 1846, his parents being members of the Church of England, in which denomination he was brought up. He was led to decision for Christ whilst he was an apprentice-boy at Croydon. Soon afterwards he embraced Baptist views, and in 1861 was baptized by the late C. H. Spurgeon, in the Metropolitan Tabernacle, the candidate going up from Croydon for the purpose. He commenced open-air preaching at Croydon before he was sixteen, and at the end of his apprenticeship went for a short period to London. Here he joined the late Rev. Charles Stovel's church, and had the privilege of being admitted into the circle of his friends. In an appreciative sketch of this bold leader of Christian Nonconformity, written by Mr. North for the *New Zealand Baptist*, on hearing of Mr. Stovel's death, he owned how powerful his former pastor's influence had been upon him, and probably Mr. North's own denominational sturdiness is due in no small degree to his close contact in the impressionable period of youth, with a man of such striking individuality and fidelity to principle as Charles Stovel.

From Mr. Stovel's church Mr. North went to Gravesend, where he at once engaged in work in the Ragged School, and in a branch Sunday-school. He also began preaching in some of the smaller chapels, and not long afterwards the way was opened for a three years' course of study in Rawdon College, then under the able presidency of the Rev. S. G. Green, D.D. In 1869, at the end of his college course, Mr. North accepted the pastorate of the Cross Leech Street Church, at Staleybridge, near Manchester, and in the following year he was married to one whom he calls the "best of wives." Mr. North remained at Staleybridge until October, 1874, when he accepted the oversight of the Baptist church at Harborne, Birmingham. There he remained until his departure to New Zealand, in April, 1882. In addition to his pastoral work at Harborne, Mr. North was, from 1879 to the time he left England, secretary to the Midland Baptist Association. This is one of the oldest and largest of our associations, and the secretarial work involved not a little extra labour. Yet, as always follows honest work well done, these additional duties brought their compensating advantages. It was during these years that Birmingham was, perhaps, at the zenith of its influence upon the nation. Out in

the Antipodes, men who were citizens of Birmingham in those stirring times have been known to linger over the memories, now so fast growing old, of that period, in a mood suggestive of Tennyson's—

“Better fifty years of Europe  
Than a cycle of Cathay.”

And to have been in frequent and friendly touch with men like the Rev. J. Jenkyn Brown, W. T. Rosevear, H. Platten, W. Walters, W. J. Henderson, and Chas. Bright, late of Sydney, but now of Adelaide (these two being fellow-students at Rawdon), in our own ministry, and with such leaders of Nonconformity as Dr. Dale, the late Geo. Dawson, J. S. Wright, and others, during those years, must have powerfully helped to equip Mr. North with that capacity for leadership which the Baptists of New Zealand so soon recognised.

Mr. North's present church (formerly under the scholarly ministry of the Rev. J. Upton Davies, B.A.) having asked a small committee of leading ministers at “home” to select a suitable pastor for the church, an invitation was given to Mr. North, which he accepted. Before leaving Harborne he received from the church there, and also from the Midland Baptist Association, testimonials in the shape of addresses, and what even religious newspapers sometimes describe as “still more substantial tokens of esteem.” Yet, in spite of this description, it is to be feared that the money has long since vanished, whilst the addresses remain to this day amongst the most valued treasures in Mr. North's pleasant Dunedin home.

Mr. North arrived at Dunedin in June, 1882, and since then his eleven years' ministry has been marked by steady progress, and that, too, in the face of difficulties which would have disheartened many. In 1882 the Colony was upon the eve of a long period of commercial depression, during which the Hanover Street Church, in common with nearly all the New Zealand churches, suffered from the often enforced removals of many of its best members to Australia and elsewhere. Notwithstanding these drawbacks the church has usually reported an increasing membership, and the report for 1892 showed a net gain of eighty-three during the previous fifteen months, sixty of whom came from the city and branch Sunday-

schools. The total membership of the city and its three branch churches was 482. The four Sunday-schools had 853 scholars and 96 teachers, and the gross receipts on the church account were £1,502. References to the Young Christians' Band, the Divinity Students, the Cottage Meetings, Dorcas Society, Open-air Work, Band of Hope, Young Men's Society, District Visiting, Foreign Mission Work, and Free Reading Room, show not only how manifold are the agencies at work, but what a large and efficient body of workers (between whom and Mr. North the fullest mutual confidence exists) is to be seen in connection with the church to which he ministers.

Mr. North's usefulness is by no means restricted either to his own church or to the Baptist denomination. A ready response is always given to all worthy calls made upon him, whether as a minister of the Gospel or as a citizen, and it may here be noted that both in life and teaching he resolutely sets his face against any attempt to divorce the two characters. Readers in the old land may also need reminding that, although the population of Dunedin and its suburbs is yet a little short of 50,000, the city (and this is true also of Christchurch, Wellington, and Auckland) has the air and bustle, and as a consequence often the additional calls, of a metropolis upon the time and energy of its prominent men.

Referring now to the united work of the Baptists in New Zealand, Mr. North has rendered very helpful service to the New Zealand Baptist Union, which, at the time of his arrival in Dunedin, was not quite a year old. He has taken a prominent part in shaping it during its early and most difficult years, and few Baptists in the Colony would deny that much of its present comparative vigour is due to the hearty co-operation, excellent judgment, business tact, and wise counsel he has ungrudgingly given to it. Its highest honour, that of president, he has already twice held.

Foreign missions have few warmer advocates than Mr. North. He therefore aided most heartily in forming the New Zealand Baptist Missionary Society, linked to the Union; and not only has his own church been very liberal in its pecuniary gifts to the Society, but two of its members—Miss McGeorge and Miss Bacon—have been sent by the Society as missionaries to India. Miss

McGeorge may indeed be said to have laid her life down in the work, for, in 1891, the call to the "Saint's Everlasting Rest" came to her whilst with weakened frame she was in Ceylon on her return journey to seek rest in the New Zealand home she had left five years before. Mr. North's preaching is mainly expository, and perhaps its most marked features are clearness and force. No cloudiness hangs about any of his utterances. The outlines of the lofty hills which engirdle Dunedin do not stand out more sharply against New Zealand's clearest sky. You get an impression that the preacher has first thoroughly mastered his theme, and then is able with apparent ease to unfold its meaning, and to draw from it lessons of practical and inspiring helpfulness for every-day life. He shuns not to rebuke individual and national sin, while the one central lesson is invariably set forth:—"Behold the Lamb of God, which taketh away the sin of the world." The Sunday sermons are, or were, for the most part delivered from manuscript, but with such apt and telling emphasis and vigorous, yet natural gesture, that little, if any, of their force appears to be lost.

An unsparing worker himself, and blessed with a robust constitution (maintained by much outdoor exercise), Mr. North has the invaluable faculty of inciting others, and especially the young, the diffident, and even the indolent, to take part in Christian work. He is also gifted with an insight into character that mostly prevents him from falling into the blunder of which political ministers, at least, are often accused, that of "putting the round peg in the square hole."

In his home circle Mr. North has had much to inspire the gratitude he often expresses. Mrs. North is a true "helpmeet," both there and in the church, and constantly shows a keen interest in all, and takes an active part in some of its agencies. Their home is brightened by four children, the three eldest being boys, and John, the first-born of these, has lately been accepted by the New Zealand Baptist Union as a student for the ministry, "having," so said the *New Zealand Baptist*, "given up excellent commercial prospects for that purpose." The other sons are also useful members of the church, the second son, Charles, frequently taking part in local preaching.

The visit of Mr. and Mrs. North, with their daughter, to

England last year, will be remembered by some readers ; and, as showing the esteem in which he and his people are held by their neighbours in other denominations, it may be said that, on eighteen out of the twenty-six Sundays he was absent, his pulpit was occupied by Pædobaptist ministers or friends who had volunteered to help the church during his well-earned holiday.

May Mr. North and his family be yet long spared and used by the Master as faithful and fruitful workers for Him in the adopted land they have learned to love so well !

J. ARUNDEL.

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### A PRE-DAVIDIC PSALM.

IN the Berlin Museum there is a remarkable Egyptian papyrus which carries the name of Rameses IX., and thus dates from the twentieth dynasty, about the eleventh century B.C. It is in a fairly good condition, not perfect, but containing much that is legible. The writing is in the Hieratic character. The date of its composition may be fairly considered as not very far distant from the age of David. Its contents cannot but be of value in tracing the history of religious thought, for it is a psalm to the Divine Being. Egyptologists consider it Pantheistic. Like most of the literature of ancient Egypt, a large portion is uninteresting and without light. This is probably due to our imperfect knowledge of the language, and also of the religious symbolism of the age. Here and there a fine expression is evident enough. These gleams of noble thought give promise that, by persevering research, much more may be recovered, and we may be able to understand the spiritual aspirations and beliefs of educated men in days even prior to the records of the Old Testament. Compared with these writings, the Indian Vedas are modern productions. How far what may be discovered will accord with the evolution theory, at present so popular, remains to be seen ; or how far it may justify the belief in a primeval communication to man which devolved instead of evolved in the days prior to the publication of the Mosaic law, time only can show. What has been ascertained is sufficiently interesting, and we may well wait further light, which is rapidly advancing. From this psalm, which consists of about one hundred verses, I extract some verses, the meaning of

which is evident. The first three lines are lost; we begin at line four:—

“ Watching—resting. Thou watchest whilst resting.  
 Thou hast watched the generation of Thyself  
 Uncreated, creating all things on earth  
 According to the designs of Thy heart.  
 Creator of His own changes,  
 Giving birth to all that is ;  
 The Generator who created being.  
 Hail to Thee, great God !  
 Hiding Thy form, revealing Thy soul !”

I venture to think that it is somewhat difficult to discern Pantheism here. The conception is rather that of some supreme personal Being who has created all things—the Author of existence even of His own, and who never slumbers or sleeps, but is continually watching His works. Assuredly, the idea of God given in this passage is pure and sublime. It is that of the first verse of Holy Scripture. The psalm proceeds:—

“ Thou watchest whilst resting,  
 Father of the fathers of all gods.  
 The solar disc in heaven is His eye,  
 Enlightening the world by His rays.”

Again we recognise lofty conceptions of God, and an interesting resemblance to the opening of the Book of Genesis, which begins with reference to light—“The first-born of all creation.” This thought is in accord with modern science. The doctrine of evolution traces to light the commencement of life, and even of earlier processes of change. But modern evolution scarcely equals ancient Egyptian in the grander conception of tracing all change to a great Changer. The resemblance to Genesis further appears in the next verse, which, however is slightly damaged:—

“ Adoration to the firmament,  
 The commencement of all that there is behind the earth. . . .  
 Generator of men,  
 Maker of their life,  
 Great firmament producing nourishment,  
 Fertilising the fields,  
 Water the great fertiliser,  
 Foundation of earth, mountains, and plains,  
 Fertilising by the streams that come from the skies,  
 Former of winds,  
 By His breath going forth.”



Here is the close of the first strophe. It is surely noteworthy that, singing to the glory of the great Creator, the poet should adore Him for first light, then the firmament, then water, and then wind, recalling the order of the first chapter of the Book of Genesis, and strikingly correspondent to the glorious 104th Psalm :—

“ Bless the Lord, O my soul. O Lord my God, thou art very great : Thou art clothed with honour and majesty. Who coverest Thyself with *light* as with a garment ; who stretchest out *the heavens* as a curtain ; who layeth the beams of His chambers in the *waters* ; who maketh the clouds His chariot ; who walketh upon the wings of the *wind*.”

A little further on is found a glowing expression of praise :—

“ Homage to Thee from those of Thy cycle of existence—  
 Thou didst make them after Thou becamest divine.  
 The members were built up—  
 His members by Himself.  
 Uncreated was the heaven,  
 Uncreated was the earth ;  
 There was no flowing stream.  
 Thou didst organise the world,  
 Thou didst gather Thy limbs,  
 Thou hast reckoned Thy members,  
 Thou didst find for each its place.  
 God, the Framers of the worlds,  
 Thou art without father—  
 Begotten by Thyself ;  
 Without mother—  
 Born by Thy renewal ;  
 The substance whence came forth Thy substance.”

This translation is necessarily somewhat free. Some of the statements show a subtlety of thought which will not be surprising to those who have studied what remains of the ancient literature of Egypt. The Supreme Being is here adored as having created divinity, and then made Himself into a God. This teaches us that the gods of the Egyptian Pantheon were but superhuman beings, perhaps the personifications of the powers of Nature, to be worshipped, indeed, in the temples, but not the great Author and Sustainer of all. For Him there was no shrine nor ritual. Here is the secret of the sin of idolatry in all ages :—

“ The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even the eternal power

and Godhead, so that they are without excuse. Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God unto an image made like to corruptible man, and to birds and four-footed beasts and creeping things."

So far as the temple worship and religious remains of those days of old are understood, they form a wonderful comment on this passage—the former as well as the latter part. When the "veil of Isis" shall be uplifted, and the mystery of the Egyptian religion shall be understood, the truth of the Apostolic teaching will be illustrated to an extent of which we have now no conception. For this ancient psalm reveals to us that these men had a knowledge of God. Hence we learn what is the sin of idolatry. It is the giving the glory that belongs to God to another, and His praise to the works of men; and whether, as in ancient Egypt, the worship be of Ptah or Osiris or Horus; or, as in Romanism, of the Virgin Mary or Vatican-made saints; or, as with some of our age, the glory is given to abstractions, as evolution or survival of the fittest; or, as even found in Baptist circles, it be the undue reverence of some supposed superhuman beings, the essence is the same. God has declared that the worship of any other than Himself is displeasing to Him, and history reveals that it degenerates the worshippers.

Magnificent, indeed, must have been the ritual of the worship of Egypt in the days when its temples were standing in their unsurpassed splendour. Some of the teaching must have been pure and lofty, as this psalm tells us:—

"He is the King of eternal ages.

Thou openest the way, Thou traverses the paths of eternity."

There are inscriptions which tell of a grandeur of rites and ceremonies in some of the temple functions which probably have never been equalled, if surpassed, in later times. There are ethical writings extant which show considerable wisdom and just views of life. Where is Egypt now? How does this agree with the modern doctrine of evolution in religion?

J. HUNT COOKE.

## THE INTERCESSION OF MOSES.

“And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us ; for it is a stiff-necked people ; and pardon our iniquity and our sin, and take us for Thine inheritance.”—EXODUS xxxiv. 9.

**S**O Moses ventured to plead with God, after the great sin of Israel in the worship of the golden calf. Their idolatrous act was foolish, impious, and ungrateful—it was nothing less than a deliberate apostasy from God, their Deliverer and Redeemer. Aaron ought not to have yielded to the clamour of the people, but should have resisted it to the death. He who, in the absence of his brother, should have been their leader in all good, became a partaker of their evil. The anger of Jehovah was kindled against the people, and in the fierceness of His wrath He would have consumed them. To mark the terrible evil of their sin, and to guard against its repetition, some three thousand of the transgressors were slain, and in the slaughter of their brethren the remainder read a lesson which we should suppose they would not readily forget. Moses was profoundly moved by the calamity, and his anger, a reflex of the wrath of God, “waxed hot.” He urged the people to reconsecrate themselves to the Lord, in the hope of securing His blessing. “And it came to pass on the morrow that Moses said unto the people, Ye have sinned a great sin ; and now I will go up unto the Lord ; peradventure I shall make an atonement for your sin.” So deeply did he love the people, even while he loathed their sin, that he was willing to be himself destroyed on their behalf : “If Thou wilt, forgive their sin ; and, if not, blot me, I pray Thee, out of Thy book which Thou hast written.” It was a magnificent act of self-sacrifice, and God readily accepted it. He promised to show unto His servant His glory, and to be evermore with Him. But Moses was not content with this promise, great and welcome as it was. He pleaded for the people also, that they might share with him this supreme blessing. As he himself was before God, accepted and honoured, so would he have them to be.

The greatness and grandeur of the lawgiver were never more truly seen than in this memorable crisis. The lawgiver was here

transformed into the Saviour, and in the tenderness and power of his intercession he anticipated the innermost aim and scope of the Gospel for which he was sent to prepare the way. His plea displayed beforehand the spirit of the Christ, whose mission was yet far off. Moses made his own acceptance with God a ground for seeking the salvation of his brethren. "If now I have found grace in Thy sight." It is ever so. The noblest serve. Privilege is but another name for responsibility, and power involves duty. We are ourselves blessed that we may bless others. Wealth, knowledge, wisdom, grace, power, and joy—gifts of intellect and heart, strength of character, and persuasiveness of speech—all find their highest use and their truest meaning in the fulfilment of this great and beneficent law.

"O Lord, I pray Thee go among us"—go among us so as to be seen and known, that we may dwell in the light of Thy countenance—that is the first and greatest need of men, the manifestation of the Divine presence, carrying with it the removal of our blindness and that sense of remoteness and obscurity in regard to the things of the spirit from which we often suffer. God, as omnipresent, is always among us, but we do not see Him. We need the open eye to ensure for us the vision of His face, the loving heart which carries within it the assurance that He is near. This vision of God has a marvellous power over those to whom it is granted; it *rebukes sin*, unveiling before us its true spirit, its inherent baseness, its dark, tortuous, selfish, and destructive character. In the presence of God, sin of every kind—whether against God or against man—appears as a deformity, a blot, an unclean and abominable thing. On the same ground *the claims of holiness are enforced*. Holiness there presents itself as the law of life. It demands, as it is worthy of, our profoundest homage. The conscience, awakened by the touch of God's hand, asserts its kinship with holiness, and aspires after conformity with it. No man can see God without gaining the conviction that a consecrated life is an imperative necessity, and that in it lies the secret of rest and blessing. The vision of God *encourages the penitence which befits our sinfulness*. It awakens a spirit of compunction for our weak and imperfect past, our neglected opportunities, our violated duties, our thoughtlessness, flippancy, and irreverence. We are led to desire better things.

In a word, the vision of God *is the source of all spiritual prosperity and blessing.* The clear shining upon us of His face illuminates the whole realm of truth and duty, stimulates every good desire, makes us strong to do and brave to endure, turns sorrow, if not into actual joy, at least into a means of spiritual progress, of inward growth and strength. Not a few of us have learned from experience—

“How soon a smile of God can change the world!  
How we are made for happiness—how work  
Grows play, adversity a winning fight!”

So may we well desire, for ourselves and all men, the dwelling among us of the Lord our God.

In the latter part of the verse Moses seems to take a lower or backward step, praying as he does for the initial blessing of pardon. But it is not really so. There are two lights in which we may regard the matter, either that *pardon is an indispensable preliminary to our vision of God*, or that it and the being taken for His inheritance, which is mentioned in connection with it, constitute the two-fold results of the Divine vision, the features which mark His dwelling among us. As a fact, we all need pardon, and till we receive it we shall find that there is a barrier between ourselves and the Most High; and happily He will bestow it. Sin must not be treated lightly as a mere weakness, a misfortune, a transitory and superficial phase of our life. It is a deeply-seated, and apart from Divine aid, an ineradicable, disorder. It involves culpability and guilt. Moses acknowledged the stiff-neckedness of the people, and prayed for them as culprits rather than as unfortunates, who needed the exercise of God's clemency. He did not condole with them, but condemned them, even while he pitied them and sought to help them. No man who treats sin lightly can be either a lawgiver, a prophet, or a saviour to his generation. We must, in faithfulness, alike to God and man, insist on its culpability, its hostility to God and to all that is good. It must not be apologised for; we must throw over it no specious disguise, but regard it, and teach others to regard it, in its native hideousness. Note also how Moses, in his prayer for pardon, identified himself with the people: “Pardon *our* iniquity and *our*

sin." They were his kinsmen; he shared their nature and tendencies, was exposed to many at least of the same temptations; and but for the special grace which they had lacked, he would have fallen even as they fell. He loved them and felt their sin as keenly as if it had been his own. So should we feel in regard to the sins of the men and women around us whom we are anxious to help. Try to realise what their sins are, and how you would feel about them if they were actually yours. Consider what it means to be a drunkard, a liar, a thief, a blasphemer. What does it mean to the man himself? Think of the baseness, the dishonour, the inner degradation, the misery of it. What does it mean in relation to God? It places a man under His displeasure, calls forth His condemnation, excludes from heaven, and turns into hell. The spirit of Moses in his intercession will lead us to lay the sins of men on our hearts and consciences, as if they were verily ours. We shall sorrow for them as if we were in a sense to blame for them, and we may be assured that the pardon which is thus sought will not be denied. God will be gracious, and send unto men who are penitent His peace.

Moses further prayed: "Take us for Thine inheritance." This was in the circumstances a bold prayer, the utterance of a man who was familiar with God, and had power with Him. It marks the completion of salvation, admission to the peculiar favour of God, so that we shall become to Him a delight. It implies the gradual removal from our character of all those features which are obnoxious to God, the removal of our defilement and our blemishes, the supplementing of our deficiencies, and our acquisition of the qualities which He loves. It is the same conception as is expressed in the fervid words of Paul, when he desires for us a knowledge of "the riches of the glory of His inheritance among the saints." The intellectual and moral qualities displayed by the saints in their separateness from sin and devotion to God are the objects of His complacency and delight. And is it not wonderful to observe how Moses believed that these rebellious and stiff-necked Israelites were capable of rising to the height of this great privilege and of thus becoming partakers of the Divine nature? Many of them doubtless did so. Ah! love does not readily despair. It believeth all things and hopeth all things.

The outcasts and sinners of our own day are not hopelessly lost. They still bear within them traces of their Divine origin—unmistakable marks of an ineffaceable Divine likeness. The prodigal's home is not in the far-off land in which he now dwells, but in the Father's house from which he has wandered, and which he still remembers, often with regretful and wistful longing. He is indeed a fallen being, but he has within him a capacity of reconciliation. He can, by Divine grace, be restored to holiness and God and heaven. There is a story told about a room in Florence which was said to contain a portrait of Dante. The room was a mere lumber-house, and its walls were covered with lime and whitewash. The portrait might be there, but no one had seen it, and few believed it to be there. But at length an artist appeared on the scene, and his reverence for the great poet determined him to attempt a discovery of the truth or falsehood of the tradition. The rubbish was removed, the walls were cleaned, and in course of time the artist's efforts were rewarded. The noble and majestic features of the illustrious Florentine stood out clear and distinct, and a valuable painting was recovered. You know the application. The image of God is concealed, but not destroyed in men. Let the rubbish be removed by the power of Christian sympathy and love, by the grace which answers prayer and rewards effort, and the outlines of the dimmed and obscured Divine likeness shall speedily re-appear. Many a Christian evangelist has found that

“Between earth's pure and sainted and her outcasts vile and tainted  
All the gulf in mortal seeming may be bridged in God's esteeming.”

Let me bring this matter home to you. There are thousands upon thousands of men in our own England who are not yet Christianised, living in forgetfulness of God or in rebellion against Him, as dark, as corrupt, as vicious, as miserable as any of the heathen abroad. Surely we dare not neglect them! They especially should be objects of our compassion and our earnest desire. For them, more than for all others, we must pray and work. Prayer and work are the two arms of “the knight of intercession,” and he cannot be restrained or enfeebled in either of them without loss. Prayerless work is as presumptuous and profane as it is

powerless. Workless prayer is worthless and superstitious, though if we really cannot work, but resolutely and earnestly pray, we may then expect a blessing on our prayers.

Intercession is the most Christlike of all acts. In it we approach the spirit and follow in the footsteps of Him who "came not to be ministered unto but to minister, and to give His life a ransom for many." Has He not, moreover, made us kings and priests unto God, that we may share with Him this great prerogative and power? You, who through feebleness and hesitancy cannot speak to men, may yet plead for them, and ought to plead for them, before God. Intercession is open to the weakest. Its ease should commend it to us all. It invests us with a power—a marvellous power—which it is criminal to neglect. It is a talent which should not be hid. God will answer us not according to our imperfect desires, but according to the riches of His glory. It is in a sense true that if you do HIS will He will do yours. You may, *e.g.*, fittingly think of the sins to which you are most prone, the sins you have most cause to dread, the sins from which you have been specially delivered. Then think of those who show a like proneness to them, and intercede with God for them, that they may be kept from them and delivered from their power. And whenever you attend the sanctuary of God, and the preacher is pleading with the ungodly, oh, pray for him that his words may have power, that his appeals of love may be charged with the full force of your prayers as well as with that of his own. In this way alone you may, if you love God and men, work miracles of mercy.

JAMES STUART.

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A MISSIONARY tells of visiting a dying woman recently in the west end of the city of Glasgow. She had been a worker in a paper mill, but she had led a very wicked life outside the mill. She was dying of consumption, and when she learned that her case was hopeless she gave attention to the missionary's talk and was converted. Her joy knew no bounds. The missionary said he had never seen so joyful a Christian. When asked why she was so jubilant, she spoke of her past life, and of God's wonderful mercy in saving so great a sinner. "I was like the rags that go into the paper mill," she said. "They are torn and filthy, but they come out clear white paper, and that is what Jesus is doing for me."



## A MEDIÆVAL LEGEND CONCERNING INTERCESSION.

MR. SPURGEON once referred, in a lecture to his students, to a legend quoted by Father Faber in one of his conferences, which are, as Mr. Spurgeon said, "a marvellous compound of truth and error." Let me, as illustrating the power of intercession, quote this legend, with Faber's introduction to it. "If we have the saving of souls at heart, how can we be luke-warm in intercession? Here, too, so much can be done—done infallibly, and with so much ease. How few preachers are holy men, and yet without unction what will their sermons be worth? Besides, if the world is, as St. Paul says, to be brought into subjection to Christ by the foolishness of preaching, what is to be done if by intercession we do not impetrate either earnestness for the preacher or an unction with his words for the hearers' sake? Eloquence—a plague on the word when we are talking of Jesus and of souls!—has no gift or benediction. Its harvest is but the preacher's praise and the wasted time of the silly, gaping audience. *God's blessing is the thing.* It is easy to be the popular preacher of a season, the fashionable lion of the Sundays, when the more interesting lions of the week-days are not shown. But to preach Jesus Christ and Him Crucified—that is another thing. Do you remember the story of that religious man—a Jesuit, I think—who was a famous preacher, and whose sermons converted men by scores? It was revealed to him that not one of the conversions was owing to his talents or eloquence, but all to the prayers of an illiterate lay brother, who sat on the pulpit steps saying 'Hail Marys' all the time for the success of the sermon." The same legend has been embodied in beautiful verse by Miss Procter, and as it is not generally known, I venture to transcribe it:—

"The monk was preaching : strong his earnest word,  
From the abundance of his heart he spoke ;  
And the flame spread—in every soul that heard  
Sorrow and love and good resolve awoke.  
The poor lay brother, ignorant and old,  
Thanked God that he had heard such words of gold.

“ Still let the glory, Lord, be Thine alone ’—  
So prayed the monk, his heart absorbed in praise ;  
‘ Thine be the glory : if my hands have sown  
The harvest ripened in Thy mercy’s rays.  
It was Thy blessing, Lord, that made my word  
Bring light and love to every soul that heard.

“ O Lord, I thank Thee that my feeble strength  
Has been so blest : that sinful hearts and cold  
Were melted at my pleading—knew at length  
How sweet Thy service and how safe Thy fold ;  
While souls that loved Thee saw before them rise  
Still holier heights of loving sacrifice.’

“ So prayed the monk ; when suddenly he heard  
An angel speaking thus : ‘ Know, O my son,  
Thy words had all been vain, but hearts were stirred,  
And saints were edified and sinners won,  
By *his*, the poor lay brother’s, humble aid,  
Who sat upon the pulpit stair and prayed.’ ”

J. S.

## THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM.

### OUTLINE HISTORY OF INFANT BAPTISM : ITS RISE AND GRADUAL ESTABLISHMENT.

I PROPOSE to give an outline of the facts which are either well ascertained and admitted by all, or which are still matters of dispute between ourselves and Pædobaptists, in reference to the rise of infant baptism. It can only be an outline ; for, as you probably know, the topic has been found sufficient to fill volumes on both sides. Dr. Wall’s “ History of Infant Baptism,” with which is generally bound up the reply of Gale ; Bingham’s investigation in his monumental work on Christian Antiquities ; Dr. Halley’s book and Mr. Godwin’s book, contain a formidable mass of reading ; and there is no lack of corresponding volume in the books that have been written on our side by Robinson, Ingham, Isaac Taylor, Hinton, and others. Still, it is quite possible to give a very fair and comprehensive view of the whole matter in the compass of this single lecture ; for one result of the determined thrashing out of materials by both parties to the controversy in former days has been to make some facts indubitable, and it will therefore be sufficient to give

you the briefest of references to these, without travelling afresh over ground that used to be the field of hotly and tenaciously disputed battles.

The first of these admitted facts is that to which I alluded in a former lecture on the Biblical doctrine—viz., that examples, or precedents for infant baptism cannot be brought from the New Testament; in short, as Jacobi tersely puts it—a Pædobaptist himself, and writing for Pædobaptists—“Infant baptism was established neither by Christ, nor by His apostles.” Dr. Wall himself was compelled to admit that, “among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant.” Since his day, the admission has been made far more readily and without reserve. Long lists of high authorities in ecclesiastical history, none of them Baptists, can be seen in the useful little Scotch Compendium from which I have quoted once before; and, in popular manuals, published by the Baptist Book and Tract Society, which save us the trouble of arguing against the practice of infant baptism in the primitive age of the Church—that is, till full a century after the Day of Pentecost. The defence of Pædobaptism is now shifted by all intelligent writers on that side to ground with which primitive authority and practice have nothing whatever to do. Dr. Jacob, in that excellent treatise on the Christian Polity of the New Testament, which I have recommended to you before now, really concedes to us the whole case when he says: “Notwithstanding all that has been written by learned men upon 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.”

We, of course, should deny wholly and totally that there is any “Church authority” by which so serious and fatal an innovation

as infant baptism could be "legitimately deduced" in the acknowledged absence of apostolic precedent and precept. I can foresee that for the future this will be the phase of controversy to which Baptists will have more especially to address themselves. We shall find our distinctive principles more and more identifying themselves with the first principles of Protestantism—viz., those which demand direct Scriptural authority for any and every item of doctrine and practice that is to be declared binding upon Christian men and women. We cannot but rejoice in this tendency of the conflict. When it is seen that we are the only logical and consistent representatives of the great Reformation principle, then, as Bunsen predicted half a century ago, "there will be a great future for the Baptists." And, till then, our wisdom will consist in making it very plain that we are contending, not, as is often foolishly said, "about a few drops more or less of water," but about "the crown rights" of our Divine Head; the claim of the New Testament to be the sole and sufficient law-book of the churches, and the impropriety of asserting for any so-called "Church" power to decree rites and ceremonies and "authority in controversies of faith." If we pass in review the history of infant baptism, it is not because we regard any facts of Church history outside the New Testament as touching the essence and heart of the matter in dispute, but simply because we wish to show our opponents how self-condemned their heresy is by the very proofs from which they would fain support it. Our allegation in all this department of the controversy is, that Church history shows infant baptism to be an innovation upon the early and genuine form of Christianity, and an innovation of the most dangerous and reprehensible kind, conceived in superstition, brought forth in will-worship, and in melancholy degradation of Christ's ideal, alike of morals and of spirituality; nourished up in those regions of Christendom where ignorance was most dense, and where abuses were most rife; and brought to maturity only when those "perilous times" had come, of which inspired apostles warned their readers, when "all who would live godly in Christ Jesus should suffer persecution; but evil men and seducers would wax worse and worse, deceiving and being deceived" (2 Tim. iii. 1, 12, 13). This is what a study of ecclesiastical history shows to have been the rise, the progress, and the general diffusion of

infant baptism, and all that it involves; and if Pædobaptists think that it will help their cause to provoke the re-exhibition of these sad and shameful facts, we can have no objection to travel again with them over the dreary chronicle. But we do not make ecclesiastical history a judge in this matter; nor do we suffer fathers or councils to make our laws. There is one Judge and one Lawgiver before whom our opponents have already suffered judgment to go by default. The fathers, the councils, and the Church historians are witnesses to an issue which is really irrelevant to the pleadings on which we take our stand. Nevertheless, out of the mouth of these very witnesses we can undertake to destroy the pleadings of the other side.

Pædobaptists now are claiming that infant baptism is a legitimate development of Apostolic Christianity. Let us interrogate Church history that we may discover, first, when, exactly in the Christian era, this development began to show itself; and where it first appeared, and came soonest to maturity; and, secondly, how far the circumstances of the first appearance warrant us in regarding the development as natural, healthy, and according to the Divine idea; or, possibly, as the very opposite of these, *i.e.*, as being no part of the upspringing of the seed of the Heavenly Kingdom, but a poisonous growth of tares which an enemy of Christ had sown in the Church's unguarded field.

Our task in this inquiry will be shortened and facilitated by another pretty general admission, that up to the middle of the second century there is absolutely no trace of the practice of infant baptism in any part of the Christian Church. Dr. Wall assumed that the practice did subsist, and that there are no positive traces of it in the written monuments of Christian antiquity, just because no controversy had yet arisen concerning it. But no one now would be heard reasoning in this airy fashion, except a few men whose pretensions to familiarity with Church history would bear no serious examination. Every genuine student of ecclesiastical antiquities is well aware that the language used by these earliest writers who are known as Apostolic Fathers, is utterly incompatible with the notion that infants were in their day admitted to the initiatory rite of the Christian faith. Our friend, the Rev. H. C. Leonard, M.A., has quite recently put forth a concise synopsis of the evidence under this head. He

has, in the BAPTIST MAGAZINE, of November, 1877, tabulated the writings of these Fathers, nine in number; has taken out of them all the allusions to Christian baptism which they contain; and has shown conclusively that, whilst two of these passages shed no light at all upon the point in question, all the others describe a baptism of repentance and of faith, such as would be impossible and unmeaning in the case of an infant. We might say the same thing in regard to those collections of rules for the worship, the life, and the Church organisation of primitive Christians which are known as "Apostolical Constitutions." These contain very minute directions as to baptism; but, from first to last, those directions suit only the case of persons who are able to make profession of the Christian faith, and to pledge themselves to a life of Christian obedience. Not one single word is anywhere to be found which would suggest that infants were baptized, and that sponsors or godparents were allowed to answer for them; but, on the contrary, the whole tenour of the "Apostolical Constitutions," in their earlier forms, which belong to the second century, forbids the idea that infant baptism could have been practised or known when these rules were drawn up. Ample materials for this conclusion are furnished in the fourth volume of Dr. Pressensé's "History of the Early Years of Christianity," and the fact that he himself is a Pædobaptist gives to his researches, and their result, a weight and a force which they might have seemed to lack if it had been only a Baptist who had thus established the non-existence of infant baptism anywhere in Christendom up to a very late period in the second century of our era.

Justin Martyr used to be cited in this cause as bearing witness to the existence of infant baptism even in the apostles' day; and this was on the strength of a passage in his First Apology (written about A.D. 140), where he says, "Several persons among us, of sixty or seventy years old, and of both sexes, who were discipled to Christ in their childhood, do continue uncorrupted." It is absurd to rely upon words such as these; for, not only is there no reference to baptism in them, but the whole point of the passage turns upon the long-tried fidelity to Christ of these disciples. Evidently they gave themselves deliberately and intelligently to the Lord when they were "discipled," and if baptism is to be dragged into the question here (which it ought not to be)

there is no Baptist minister who would not rejoice to administer the rite to such children as Justin Martyr here describes. Justin has another passage in his First Apology, a lengthy and detailed description of the baptismal rite, which tells decisively and conclusively against the notion that he had ever heard of an infant being baptized. His German biographer, Semisch, says roundly, "Of infant baptism Justin knows nothing." And such, too, is the verdict of every honest student of his writings, on the Continent, in England, and in America.

But the onward course of history brings us now to a Father of whom Dr. Wall, and all the older school of Pædobaptist controversialists, relied with much assurance, and whom Dr. Ph. Schaff still cites as giving clear evidence, not only that infant baptism was practised about the year A.D. 180, but also that it had apostolic authority; for the Father in question, Irenæus, was a disciple of Polycarp, who again was a disciple of John, and it is argued that Irenæus must, therefore, speak in this matter with all the sanction of the Beloved Disciple himself. That is manifestly a huge assumption; but there is no need to argue it, because, when examined, the passage which is quoted in this connection turns out to have no connection whatever with baptism. It is too long to read now; it can be consulted in Clark's excellent translation (Vol. i., pp. 199, 200) of the "Treatise against Heresies" (Book ii., c. 22, § 4). Irenæus is dealing with certain Gnostic fancies as to the reason of our Lord's not entering upon His ministry until He was thirty years of age. The men to whom he refers found in this fact a mysterious symbolism concerning thirty Æons which were mentioned in their strange system. But, says Irenæus, the real reason was that thirty was the proper age for a teacher and a priest under the Jewish law, and our Lord chose thus to fulfil all rights, which suggests to the Father the further thought that Christ "sanctified every age by that period corresponding to it which belonged to Himself. For He came to save all who through Him are born again to God, infants and children and boys, and youths and old men. He, therefore, passed through every age, becoming an infant for infants, and thus sanctifying infants," and so forth.

Now, the only pretence for saying that this passage bears witness to the baptism of infants in the time of Irenæus is found

in the assertion that the word "born again" is equivalent to "baptized." This it certainly is not in Irenæus, unless some other words are used with it, such as "born again in baptism," or "born again in the bath." But the whole drift of the passage sets aside any reference to baptism. It bears upon the real inward and spiritual redemption of all ages of believing children of men. Any possible doubt on this point would be removed by a comparison of a closely parallel passage in Book iv., c. 38, § 1, 2. And candid Pædobaptist commentators, such as Le Clerc (Clericus), Winer, Baumgarten, Crusius, and, indeed, every one almost excepting Schaff, admit most readily that to find any allusion here to baptism is in the last degree arbitrary and strained.

I ought, properly, to take Tertullian next, as the writer nearest in time to Irenæus; but there is a special reason why I should first mention Origen. He was born about the same time that Irenæus was writing his Treatise against Heresies, and Dr. Schaff, who pronounces so dogmatically upon the right interpretation of the one Father, speaks with equal confidence, and still more audacity, concerning a "fact" which is no fact, but the most fictitious of fancies. He wrote in his earlier edition of the "History of the Christian Church," that "Origen was himself baptized soon after his birth"; and Dr. Ph. Smith, who was far too ready to follow Schaff slavishly, and who seems to be fanatically blind on this subject of infant baptism, reproduced the unfortunate statement twice in his "Student's Manual of Ecclesiastical History" (otherwise a very good book). In his new and revised edition, however, Schaff modifies his position by saying Origen was "probably baptized in childhood"; and in a note he does practical penance for his former unpardonable rashness by saying, "This is only an inference from Origen's view. There is no record, so far as I know, of his baptism." He would have done a much worthier thing if he had frankly confessed that there is nothing whatever in the biographies of this Father to suggest that he was baptized in infancy. He was, undoubtedly, a bright example of early piety; and Eusebius has drawn a touching and beautiful picture of his father's nightly visits to the couch of the sleeping boy, that he might thank God for such a son; and that he might kiss the child's breast as a temple of the Holy Ghost. I have no doubt that Origen was very young



when he was baptized ; but I have far more right to be dogmatic and peremptory in denying that he was baptized as an infant than Schaff has to affirm that same thing. The truth is that neither of us has any tangible evidence to cite for or against the matter in dispute.

The testimony of Origen is, however, very confidently cited by Pædobaptists as proving that infant baptism is of apostolical authority. The chief evidence is found in two passages, one from his Commentary on Romans, the other from a homily on Leviticus. The citations are given in full by Dr. Wall and by Schaff (l. c. p. 260, n.). Three observations can be made upon these passages. First, they are extant only in the Latin version of Rufinus, which is notoriously interpolated ; and their reference to Church authority and apostolic tradition is not at all in the ordinary spirit of this Father's writings, for he usually made little of those things in comparison with the judgment of a spiritually-minded man exercised upon the letter of Holy Scripture. Hence, there is nothing unreasonable in suspecting that these may be amongst the glosses and additions which were foisted into Origen's works when they were translated into Latin more than 150 years after the writer's death. But, secondly, even supposing that the passages are genuine, they affirm nothing more than that baptism might be given to " little children " (*parvulus*), a term which would fitly describe many a subject of the rite whom any Baptist amongst ourselves would gladly immerse. And, thirdly, we can set over against these two utterly inconclusive passages, which Pædobaptists are accustomed to cite from Origen, a third unmistakable and most conclusive passage from the original Greek of that Father's well-known treatise " against Celsus," a passage which Schaff conveniently ignores, and which a Presbyterian opponent of a friend of mine (Dr. Duncan) quite lately declared could not be found in the treatise, until I sent the reference both in the original Greek and in Clark's translation, where any one of you can see it. (Origen, vol. ii., p. 139.)

Celsus had charged the Christians with initiating " mere children " into their churches ; whereas, the Pagans, he said, initiated only " intelligent " persons. Origen replies by saying, " We exhort the little children to rise to the elevation of thought of the man . . . and when those of the exhorted that make pro-

gress show that they have been cleansed by the Word, and as much as possible have lived a better life, then we invite them to be initiated among us." Surely, after this, no honest and well-informed controversialist will quote Origen as a witness in favour of infant baptism. The "little children" whose baptism he approved, perhaps even claiming apostolic precedent and precept for it, were such children as could be "exhorted," and as had given evidence of a change of heart; and, even then, they were "invited" to receive the initiatory rite, not sprinkled unconsciously to themselves. Indeed, Origen says elsewhere, "The benefit of baptism depends on the deliberate purpose of the baptized."

*(To be continued.)*

*The late* REV. T. G. ROOKE, B.A.

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### THE AUTUMNAL MEETINGS.

THE remark frequently made that Reading is the smallest town which has ventured on the task of entertaining the Baptist Union at its autumnal gatherings turns out to be incorrect. Newport, Monmouthshire, has that honour. But Newport is surrounded by populous towns which could share the burden of entertaining the delegates. Reading's neighbouring towns are small and distant, and, though the seat of one great industry, it is chiefly the centre of a large rural district, and approaches more nearly to the character of a typical English country town than any place the Union has previously visited. "Your coming here," said an address of greeting presented to the Assembly by the Free Church ministers of the town, "is perhaps a sign of the times; and it may serve as a reminder of the fact that the Nonconformist churches have not forgotten, and do not intend to forget, the religious needs of rural England." Witness was borne to this fact by the first evening being devoted to a meeting in connection with the Baptist Home Mission, and by the repetition of the successful meeting held last year, when a paper on "Rural Nonconformity" was followed by some score of five-minutes' speeches from village pastors and lay preachers. These speeches showed what fluent and forcible speakers, and what earnest, hard-working men most of these workers in the villages are; but they did not throw much

fresh light on the problem of the villages, or the means to be adopted for their evangelisation. In fact, as Dr. Booth said, "Our great need is not a scheme, but simply more means to carry out the scheme already effectively set in motion."

Reading received its visitors with the homely, hearty hospitality so characteristic of the smaller towns, and many of its people must have strained the accommodation of the houses to the utmost to receive so many delegates. We met one deacon of King's Road Church who was entertaining no less than eight guests. While the largest gatherings were held in the handsome new Town Hall, which seats about two thousand people, the Congregationalists, Wesleyans, Primitive Methodists, and Presbyterians threw open their largest and handsomest places of worship for some of the meetings. The comparative smallness of the town had many advantages: all the places of meeting were within five minutes' walk of each other, and all the visitors, except the few who were billeted in neighbouring towns, were within about a mile of the meeting places. This made more constant attendance at the meetings and more friendly intercourse with one another possible. The large attendances were indeed one of the most remarkable features of the gatherings. There was not one poorly attended meeting throughout the week, though sometimes three or four meetings were in progress simultaneously. Only one meeting became wearisome from its length, and that was one of the most deeply interesting of the whole series—the Missionary Valedictory Service. Its length arose not from any speaker exceeding his time, for the end of the meeting was only five minutes beyond the time marked on the programme, but from its most interesting and important feature, the large number of missionaries who were saying "good-bye." With one exception, the chairmen were all local "men of light and leading," and, with the same exception, they all manifested that chief virtue in a chairman—brevity. The exception was Mr. Lloyd George, M.P., and no one wished his speech a sentence shorter, for it was one of the most brilliant of the week. In no single instance that we know of was a speaker "clapped down"; and that surely testifies to the ability and tact of the speakers, as well as to the intelligent interest manifested by the audiences.

Both the Missionary and the Union secretaries are to be congratulated on the arrangement of the programmes, and also on the convenient form in which they were printed and distributed at the meetings. The Missionary Society issued a quarto leaflet containing all the hymns to be sung at the missionary gatherings, and embellished by portraits of sixteen missionaries, most of whom were present. The Union issued a tastefully printed pamphlet, containing a programme of the proceedings at all the meetings, together with the hymns to be sung, and the text of the resolutions to be proposed. We believe we are indebted to the Rev. W. J. Avery for the appropriate selection of hymns, some of which are as beautiful as they are unfamiliar. The one drawback of such elaborately constructed programmes is that the proceedings must be somewhat "cut and dried"; perhaps this is inevitable in such large gatherings, especially where there is no presiding genius, such, for instance, as Mr. Spurgeon at his college conferences. Nevertheless, the absence of the element of spontaneity is a serious want.

There were many notable absentees. Principal Tymms, Principal Roberts, Dr. Maclaren, Dr. Green, Dr. Angus, and Rev. J. T. Wigner were none of them present. Dr. Culross was present, but took no part. White heads were less prominent than usual. The Rev. David Davies, in the debate on Church Extension, said that if the leaders did not take up the matter, the "small fry of the denomination" would come forward. The phrase caught on, and was taken up by other speakers. More than usual of the "small fry of the denomination" were seen and heard, and some of them showed themselves to be larger fish than had been supposed. A good deal of disappointment was expressed that neither Dr. Clifford nor Dr. Glover had been appointed to take part in any of the public meetings. Dr. Clifford, however, said he expected he should "break out" before the week was up, and this he did, delivering two vigorous speeches on Thursday, one in support of Mr. Shakespeare's scheme of Church Extension, and the other in proposing a resolution of sympathy with the persecuted Stundists. Dr. Glover was pressed into the service of the Zenana Missionary Society, and at the Zenana meeting delivered a charming little speech, brimful of humour and pathos.

One feature of the gatherings, which occasioned no surprise to Baptists, for they are used to it, and, what is more, approve it, but which seemed to other denominations remarkable, was the great prominence given to Foreign Missionary Work. The whole of Tuesday was devoted to missionary gatherings, and, in addition, there were a Zenana meeting, well attended and well managed, on Wednesday afternoon, and a crowded and enthusiastic Young People's Missionary Meeting, on Friday evening. Tuesday opened with a new feature at the autumnal meetings, a Breakfast Conference, with a paper by Mr. Payne, of Clapton, on the "Duty and Privilege of the Young in Relation to Foreign Missions," and several short addresses. Time failed for the intended open discussion. A sermon by Dr. Joseph Parker, for which the Town Hall was densely crowded, followed, and made a deep impression. In the afternoon there was the Valedictory Meeting, with ten short speeches by outgoing missionaries, concluding with an address to them by the Rev. W. Medley, M.A., and a prayer on their behalf by the venerated John Aldis, which we give below. In the even-

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A VALEDICTORY PRAYER, BY REV. JOHN ALDIS.—Almighty and ever-blessed God, our Father in Heaven, may we venture to come to Thee? We have no plea of our own righteousness to offer, and no human intercessor. We plead the merit of the Sinless One, who by dying has finished the sacrifice for sin, and who ever liveth to make intercession for us. Send upon us the Comforter to help our infirmities. Accept our thanks for Thy numberless and priceless favours. Father in Heaven, bless Thy universal Church, and all who call on Thee in every place. Prosper all who work for Thee to make Christ known among the heathen, and give to them all grace to find and show that which is done for Thee is felt by them to be their highest honour. Father, bless us here just as we are, and the Society that brings us together, its officers and its agents, every one. Some of us have known the Society long, and have loved it fervently, and when doing it service have found our brightest hours. The young are girding themselves. Grant that they may be more useful and successful than all that have gone before them. With all love we commend these friends going far from home to Thy love and mercy. Great God, bless them. They go bound in the spirit, not knowing the things that shall befall them. Lift their whole nature to the level of the high call with which, by the sternness and tenderness of its purposes, Thou hast called them. May each say, "For me to live is Christ." So they will live well. O Lord God, bless them in the heathen lands; breathe Thou the spirit of holiness and love into their souls. Absorb their whole being in thus trying to please Thee. When far from friends and sanctuary stir them to find their all in Thee. In sorrow and

ing were two simultaneous public meetings, each of which was addressed by two missionaries and one home minister.

With the exception of Dr. Parker's, sermons did not occupy a prominent place in the programme. The Rev. W. J. Henderson, B.A., of Coventry, had a good audience on Wednesday evening, despite many other attractions. The Rev. W. J. Styles was also preaching at the same time, and early morning sermons were preached by the Rev. James Baillie, of Bloomsbury; George Hill, M.A., of Nottingham; and Wm. Evans, of Leicester.

Money matters were to the fore. It could hardly be otherwise in the present crisis in the affairs of the Missionary Society. There is great danger of a large portion of the Centenary Fund being hung up unused, because of the failure of the churches to provide a permanent increase in the annual income of the Society. The Rev. Charles Williams' masterly speech on Tuesday night, which, with its mass of figures, "mastered" some of his audience in more senses than one, is worthy of the careful perusal and consideration of every one who is, or who ought to be, a subscriber to the Missionary Society. Then, by a brilliant speech of passionate earnestness, demanding a central fund of £100,000, the Rev. J. H. Shakespeare, M.A., of Norwich, succeeded in actually setting agoing his long-talked-of scheme for Church Extension in Large Towns, and in securing promises of £3,400 on the spot. By the side of this Dr. Booth's request for £500 before December, to pay the grants to Mission pastors, and a permanent addition of £500 to the income of the Home Mission, seemed a very modest demand. In all the appeals for money, the great motives of grateful love to Christ and pitying love to men were kept well to the front.

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suffering be Thou their good cheer. When the work seems hard and unfruitful, may they hear One saying, "My grace is sufficient for thee"; and when there seems nothing on earth to cheer them, take them by the hand, speak to their hearts, that they may look to Thee, and say, "I will be joyful in Thy love and peaceful in Thy care." We pray Thee spare their lives; but if appointed an early transition, prepare them for it, that they may gather where none can die and none remove; and where their highest joy shall be to see Thy face, and never, never sin. And when Redemption's work is done, and the glory revealed, and the blessed Saviour comes in the fulness of His manifestation, grant that they may find the mercy of the Lord in that day. Through Jesus Christ our Lord.—Amen.

Only two resolutions on public questions were submitted, one on Elementary Education, and one on the Persecution of Continental Baptists. But the Baptist Union expressed its mind so clearly in the spring on several matters of public importance still pending, that perhaps these were sufficient, and the exclusion of other topics enabled the two selected to be dealt with with some fulness.

The speaking at the public meetings was of a very high order. This was especially the case at the meeting in the Town Hall, intended for working men and the people of Reading, at which three speeches, of surprising brilliance and force, on Modern Substitutes for Christianity, were delivered, by Mrs. Bonwick, on Socialism, the Rev. J. W. Ewing, M.A., on Theosophy, and the Rev. J. G. Greenhough, M.A., on Secularism. It would be difficult to say which was distinguished most for lucid exposition, fairness to opponents, cogent argument, and evangelical fervour. Whether any disciples of Theosophy were present we cannot say, but the applause made it evident that there was a good sprinkling of Socialists in the audience; and one Secularist is said to have been so impressed by Mr. Greenhough's speech that he went home to kneel in prayer for the first time for many years.

We can but name the President's address on "Our Proper Work," the Rev. Charles Brown's paper on "The Better Equipment of Sunday School Teachers," and the three admirable speeches at the closing meeting in the Town Hall, on "Our Young People and Nonconformist Principles."

Which were the most striking utterances? That is a matter of taste; but those that struck us most were, perhaps, the Rev. Hubert Brooke's speech at the Missionary Breakfast, for its exposition and application of Scripture; the Rev. Wright Hay's missionary address, for its chaste eloquence; the Rev. J. G. Greenhough's speech on Secularism, for its keen satire and convincing argument; and the Rev. T. Greenwood's speech on International Peace, for its moderation and common sense.

W. R. BOWMAN.

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A LITTLE Swedish girl was walking with her father one night under the starry sky, intently meditating on the glories of heaven. At last, looking up to the sky, she said: "Father, I have been thinking that if the wrong side of heaven is so beautiful, what will the right side be?"

**GOD SELF-REVEALED.**

*(Written in India.)*

I SAW the distant snow-clad peaks  
Rise stately 'mid the untraversed blue ;  
It seemed as though another world  
Around this world its mantle threw,  
And, from the dusty path I trod,  
That white looked like the way to God.

But I might never hope to reach  
Those pure because untrdden ways,  
So slight a link is feeble sense,  
As on Heaven's distant scene we gaze :  
What boots it that its streets are fair,  
If naught can place my tired feet there ?

I sat amid the clustering green  
O'ershadowing the dusty way ;  
I heard the song of countless birds  
With twitter-chorus greet the day ;  
But, though I felt the music's thrill,  
The songsters were invisible.

No flutter 'mong the leafy boughs,  
No feathered form could I descry ;  
Filled with sweet sound the grateful ear,  
But foiled the disappointed eye.  
The thought came : thus God speaks to me ;  
I hear, but Him I cannot see.

Then, as I mused, the sun o'erleaped  
The distant parapet of snow,  
And shed upon my dusty path,  
As on yon heights, a golden glow ;  
Bright as the waves on tropic strand  
Warm rills of light rolled o'er my hand.

But not a ray of all the sheen  
My eager fingers could enclose ;  
Impossible to grasp it 'twas  
As to attain to yon far snows.  
What boots the brightness of God's face,  
If I may not Himself embrace ?



And so my heart from nature turned  
 For truer thoughts of Him whose love  
 Is vaster than the varied earth,  
 And high the vaulted heavens above ;  
 I sought Him whom the earth concealed,  
 And joyed to find Him self-revealed.

I heard Him say : " I am the Way  
 To snowy heights of perfect bliss ;"  
 I saw His face while thus He spake,  
 And felt, How have I longed for this !  
 His sunny presence showed me where  
 To clasp His feet, and find Heaven there.

And when I saw those feet were pierced,  
 And scarred the condescending brow,  
 And heard Him say : " At cost like this,  
 My wayward child, I meet thee now,"  
 My soul exclaimed—doubt raised above—  
 " Yes, this is God ; and God is love !"

Nature shows suffering laid on man,  
 Creation groaning 'neath its rod ;  
 But Christ reveals the higher truth—  
 A patient, loving, suffering God—  
 Not one who man's strange portion shares,  
 But all his sin and sorrow bears.

What wonder that I own Him Lord,  
 Who meets my mightiest longings so ;  
 Who reaches 'neath my deepest need,  
 And lifts away my load of woe !  
 What wonder, since such is God's Son,  
 I own Him with the Father one !

R. WRIGHT HAY.

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THE Rev. J. G. Greenhough's Inaugural Address at Nottingham College contains a timely and much needed censure of those ill-trained and slipshod ministers who have to resort to humiliating tricks and devices to keep their congregations together or to attract religious vagrants. Such a man "must give popular lectures on street cries, or dress up political platitudes for the pulpit, or give them a weak and diluted edition of yesterday's papers, or talk stupid things to working men about the wages question and bimetalism, of which he is profoundly ignorant ; or turn the Sunday evening service into a concert." All our ministers should secure a copy of the College Report containing this address.

**SUNDAY MORNINGS WITH THE CHILDREN.****XI.—A TALK ABOUT SLEEP.**

**I**F you visit Switzerland I daresay you will go to Lucerne and take a steam-boat ride on the beautiful lake. Near to the head of the lake there is a little pier at a place called Tellsplatte. Close to the pier, right down on the beach, is a little chapel dedicated to the memory of William Tell, and upon the walls are four pictures representing four scenes in the life of the Swiss hero. About ninety years ago part of the mountain just above that chapel broke away and tumbled down with a startling noise into the lake beneath. The awful crash caused the waters to rebound, and a great wave rose up like a giant, swept over the village of Sisikon, and brought back with it not only houses and sheds, but eleven human beings, who were carried into the depths and drowned. When all was calm again some one saw a little box, like an ark, floating on the surface of the clear blue waters, and discovered that it was a cot in which a little babe was lying fast asleep. When I read that story I thought of those beautiful words from the Psalms, "So He giveth His beloved sleep." God wanted that baby to grow up, so He kept it alive, as He did Moses long, long ago. God touched its eyelids and said, "Go to sleep, My little one," and it fell into a peaceful slumber, knowing nothing about its danger, and feeling neither fear nor terror. God's angels were in charge of it.

There are few sights more beautiful than a sleeping child. Your little bird goes to sleep on its perch in the cage. It is very strange to you how it holds on. Perhaps you don't know that its little claws contract so tightly round the stick, and the tendons of its legs are drawn so stiff, that it cannot fall. It is a wonderful arrangement of the great Creator who cares for every creature that He has made. But that baby sleeping, in the cradle rocked by the mother's feet, presents a picture far more marvellous. Here is a little life come into the great world of which it knows nothing. Great troubles and sorrows are before it, and the Merciful Father in heaven is preparing it for the future while it is all unconscious. During sleep it grows faster than when it is awake, and if in health, every time it wakes it is a little stronger than when it fell asleep. Unless it is a little sufferer it only wakes when hungry. And so for the first few months of its young life it just sleeps and sleeps, and grows and grows.

As we get older we sleep less. There are many things that keep the boys and girls awake. Let us think of two :—

*First of all, little people, as well as big ones, have their troubles.* A broken doll, the loss of a penny, thinking of the unkind words of a school companion, or of the hard lesson which you tried to learn but in vain, fear of the darkness, fright at the stories which cruel people have told you—keep your eyes from closing. You forget that the loving Jesus can heal your sorrows, and make up for your losses, and that He watches over your slumbers. In the army of Alexander the Great there was a general named Parmenio, who was a great

friend of his king. Many people would have liked to kill Alexander, but when he was in danger his friend would watch by his tent door with one hand upon his sword; and when Alexander was asked how he could sleep so soundly, he replied that he might well sleep, for Parmenio watched. He could trust him. He knew that he would not betray him. He was sure that when needful he would give the alarm, and so his repose was unbroken, although the foe might be near. Peter slept in prison between two soldiers, bound with two chains, while guards were watching the prison doors, and he knew that Herod was longing to kill him. He had someone better than Parmenio to trust in. A great preacher once said, "Ah, my friends, if you had all of you a stronger trust in God you would have sounder sleep." I want you children to believe that God, who never sleeps, always watches. He knows your troubles and your fears. He doesn't laugh at them. They are not trifles to you nor to Him, because He loves you. So, when you lie down at night, say as you close your eyes, "I will both lay me down in peace and sleep, for Thou only makest me dwell in safety."

*Then little people are sometimes troubled with a guilty conscience.* A tender conscience is a great blessing. Some of you possess it. What was it that made you glide downstairs in your nightdress the other night, when every body thought you were asleep, and to hide your head and sob out your confession of wrong-doing in your mother's bosom? The lie, the angry word, the act of disobedience, troubled you. You could not rest. Something pricked you. Somebody seemed to whisper, "Shut your eyes and forget all about it." Another voice said, "Suppose you die before the morning with the guilt of unconfessed sin upon your soul." That thought was like a whip that drove you from your warm bed, and sent you down all trembling and fearful to say how sorry you were. It was conscience, guilty, but tender. Ah, it's a good thing when a child cannot sleep after sinning against a mother's love. But that which hurts your mother hurts the Saviour. Jesus must be told about it as well. Your sin is against Him. You ought not to sleep, because you have offended against the love that died for you. Kneel by your little bed, fold your hands, cry for Jesus' sake that God will forgive; then you may sleep as sweetly as the lamb when the shepherd has laid it down in the warmest corner of the fold.

There is one sleeper that I want you to look at for a moment. He is lying, not in a cradle or cot, but in a long white box, and on the cover is a plate that bears his name. Remove the lid. See! the eyes are closed, the cheeks have no colour in them, the little hands, white as lilies, lie still at his side. A bunch of lovely white flowers is on his breast, and he is dressed in a white robe. Everything white. Is he a snow child that all should look so sweetly pure. Speak to him. Call him by name. Touch his hand. How stiff the fingers are, and how cold. You know what it means. He is dead, like the little girl of the Jewish ruler. But Jesus said she was asleep, and He woke her, and all the people wondered, for they knew that she was dead, and when she opened her eyes He knew that she would be hungry, so He said,

## BIMAL ANANDA NAG, OF DACCA.



THE Rev. R. Wright Hay, of Dacca, sends the following deeply interesting account of a young native Christian of Dacca to Mr. C. P. Wreyford, of Torquay :—

“ I am sending with this a photograph of a young man the son of a rigid Hindu, whom I baptized in August last, and who, since his conversion, has been much used of God to the spread of the knowledge of Jesus among the students and others in Dacca. This young man’s name is Bimal Ananda Nag. ‘Nag’ is the family name. ‘Bimal’ means ‘pure,’ and ‘Ananda’ ‘joy’; and this good brother’s



BIMAL ANANDA NAG, NATIVE PREACHER, DACCA.—(*From a Photograph.*)

name just expresses what he has had since he accepted Jesus as his Saviour—pure joy. He is a well-educated young man, a teacher, and has decided natural ability. But what we most admire in him is the meekness, the faithfulness, the zeal for God’s glory which the Holy Spirit has clothed him with. I will send with this a pamphlet, entitled ‘My Sin and my Saviour,’ consisting of an address given by this brother to a society of which he was a member for years before his conversion, and to the members of which the address was his personal testimony to the Saviour immediately after his baptism. The address made a deep impression when given, and in its published form it has been welcomed by many missionaries in different parts of India for circulation among English-speaking natives, and we are believing that much fruit shall result from it to the glory of our Saviour.

## RECENT INTELLIGENCE.

### 1893 ANNIVERSARY SERVICES.



ALL our readers please take note that the MISSION SUNDAY this year will be APRIL 23RD, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 25TH, and the ANNUAL MISSIONARY SOIREE at the Cannon Street Hotel on the evening of that day; the Annual Missionary Sermon, Wednesday morning, April 26th, in Bloomsbury Chapel; and the Annual Missionary Sermon to Young Men, in the City Temple, on the evening of that day; the Public Missionary Meeting in Exeter Hall on Thursday evening, April 27th; the Missionary Breakfast Conference in Exeter Hall on Friday morning, April 28th; and the Young People's Annual Public Missionary Meeting in Exeter Hall on the evening of the same day? We earnestly hope our readers will keep these dates clear of all other engagements.

**Missionary Arrivals in India, &c.**—We are glad to report the arrival of the Rev. H. J. Thomas, Mrs. Thomas, and family, at Agra. Writing under date of November 11th, he says: "We rest a day or two in Agra, and then we go on to Delhi."

Mrs. Ross Phillips writes from s.s. *Akassa*, Cape Palmas, Grand Canary, November 15th, on her voyage to the Congo:—"We are here in quarantine, having come from cholera ports, so, of course, cannot have any communication with shore. As they are coaling, officers, stewards, and even the doctor is helping in the emergency. Captain Morgan is most kind and attentive, and does all in his power to make everything pleasant and comfortable. We all think very highly of him. The Harley House friends have been very well, and we have very pleasant intercourse together. Captain Morgan expects to reach 'Matadi' about the 2nd. I believe he has several places of call down the coast. We are so thankful for good weather, pleasant companions, and many other blessings strewn along our path. May we be used of Him in winning souls is our earnest prayer."

**The Rev. J. J. Turner, of Shansi, North China.**—The Rev. J. J. Turner, of Tai Yuen Fu, Shansi, North China, in consequence of ill-health and pressing family circumstances, has been compelled to return home, and, for twelve months at least, will have to remain in England, his return to China being uncertain. It is only due to our brother to state that, while at home, Mr. Turner will be no charge to the Mission, as he will meet all his own expenses of every kind. Owing to his engaging in business during his stay here, his time must necessarily be much occupied, and he will only be able, as a consequence, to undertake a limited amount of deputation work.

**Departure of Missionaries.**—On the 6th of the current month, Dr. and Mrs. Percy Webb, of Hampstead, and Mr. G. R. Pople, of Bristol College and

Brondesbury—missionaries-elect to the Congo—will leave for Africa by the Antwerp Royal Mail steamer. We ask the prayers of our readers on their behalf. Dr. and Mrs. Webb are designated for Wathen Station, and Mr. Pople for Arthington Station, Stanley Pool.

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**Arrival of Missionaries in England.**—We are thankful to report the safe arrival of the Rev. R. Wright and Mrs. Hay, from Dacca, East Bengal. The condition of Mr. Hay was so grave prior to his leaving India that the medical authorities ordered his immediate voyage to England. We are glad to state that as the result of rest and change on the passage home, Mr. Hay's condition has very considerably improved, and there is a well-assured prospect of his complete recovery after a term of absolute rest.

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**Fossils, Shells, and Moths.**—A kind friend writes :—"MY DEAR MR. BAYNES, —I send you to-day three boxes of fancy shells, fossils, moths, &c., the result of many years' collecting by a gentleman from various parts of the world. In consequence of difficulties, he had to part with almost everything. I bought these from him, being very fond of this sort of thing, but, as you are still wanting money, it struck me you might make more of them than my keeping them. I am told they are worth from £10 to £15. You make whatever you can of them and devote it to the Centenary Fund." These cases are now on view at the Mission House, and we should be thankful to secure a purchaser.

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**Cheering Signs.**—Under date of "Calcutta, November 23rd," the Rev. Charles Jordan writes :—"We reached Calcutta safely on Tuesday last, the 22nd. Mrs. Jordan is not strong, but the rest of us are fairly well." Mr. Jordan adds, "Last evening I went for the first time, since returning to Calcutta, to Wellington Square, and gave a short address to the people in Hindustani. Before preaching, and while standing in the square, a bright young man came up to me and said, 'I believe you are Mr. Jordan.' On being assured that he was right, he said, 'Before you went away, I used to hear you preach in this place. I was then a Mohammedan. I received benefit from listening to you. I am now a Christian, and have been baptized by the Rev. Jani Ali, of the C.M.S.' Of course, I was exceedingly glad to hear this, and not a little encouraged. I should have been more pleased had he joined our community, but natives of India are not sensitive to denominational differences, and I have long ago come to the conclusion that our great aim is to lead the people to Christ. If that is not done, we fail miserably ; if it is, we succeed, even though we have not the gratification of their following us in all things. On reaching the jetty, amongst other beloved friends we saw Mr. H. Anderson. As soon as the ship was near enough, he told me that one of my old Sunday-schools—or, rather, the boys that constituted it—had come to give me a welcome. As soon as I could get from the ship, I went to them. They all pressed forward to shake hands, 'a bannered host,' and then began to sing a hymn of praise—or, rather, a confession of love—to Jesus in English. There are many difficulties, and

some signs of more vigorous opposition than in former years; but I verily believe that the explanation of the latter is, that the spread of the Gospel is increasing, and the priests are trembling for their gods. The zenana ladies of our party all landed in good health, and are eager to begin the work to which they have devoted their lives."

## THE LORD LOVETH A CHEERFUL GIVER.



WITH grateful thanks we acknowledge the receipt of the following welcome gifts:—Two small gold rings, from "One who loves Jesus, and longs to serve Him better," per Mr. A. Mathews, of South Woodford, Essex; two silver bracelets, from "One to whom Christ is precious," for the Congo Mission; gold ring and seals, from Fanny Jones; small silver knife, from "A Poor Cripple," for the Congo Mission, "with earnest prayers for a blessing upon the work"; and a small silver chain from "A Blind Widow," who has no money, "but who prays constantly for the missionaries and their work."

The heartfelt thanks of the Committee are also given for the undermentioned timely contributions, never more needed than now to meet the rapidly growing expenditure, consequent upon extended work in India, China, and upon the Congo:—Two Friends, Yarmouth, £85; A. D. S., £37 7s. 3d.; Mr. T. D. Paul, £20; Mr. C. Eason, Dublin, £10; Mr. Yorston, £7 10s.; A Kettering Friend, £5; A. B. C., £5; Mr. Druce, £5; M. C. S., £5; Mr. O. S. Kenyon, £10.

## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A parcel of cards from Westbourne Park Sunday-school, per Mr. Gott, for Mrs. Durbin, Ceylon; a parcel of magazines from Mrs. Johnston, Southport, for the Rev. G. Cameron, Wathen, Congo; sections of telegraph and telephone cables, from a Friend at Cheltenham, for the Rev. S. Couling, Shantung, China; a parcel from Devonport for the Rev. R. H. C. Graham, Congo; a parcel from a Friend for the Rev. J. Lawson Forfeitt, Congo; a Communion service from Miss Wright, Edgbaston, Birmingham, for the Rev. W. A. Wills, North China; a parcel of toys from Miss Lloyd, Porth, for the Rev. G. D. Brown, Congo River; cards and papers from Mrs. Cadby for the Congo Mission; a parcel from Mrs. Baker, Southampton Row, for the Rev. Thomas Lewis, San Salvador, Congo; several sets of "Raphael" cartoons from Mr. Edwards, Finchley, for Rev. Dr. Watson, China, Rev. G. H. Rouse, M.A., Calcutta, and other missionaries.

The Committee also desire to join with Mr. Bentley and Mr. Graham in the thanks expressed in the following letters:—

"Edgware, Middlesex, November 26th, 1892.

"MY DEAR MR. BAYNES,—Will you please express in the HERALD the grateful thanks of Mrs. Bentley and myself for sums contributed in Holland

towards our school work at Wathen Station as follows :—The Baptist Church, New Pekela, £2 4s. 9d. ; Ditto, Amsterdam, 17s. 10d. ; the Y.M.C.A., "Excelsior," Amsterdam, £2 5s. 10d. ; total, £5 8s. 5d. ? These amounts have already been expended in Holland in clothes and materials for clothing our school children, and the boxes are waiting shipment at New Pekela ; the expenses incurred have been, of course, deducted, but the help thus rendered by our friends in Holland is much appreciated. These gifts represent the results of four meetings. At Amsterdam, the Y.M.C.A. were able to fill their large room to listen to an address from me in English ; my wife followed with an address in Dutch, but it was an audience of those who understood English. It was kind of them to so much interest themselves in our work.—Yours very sincerely,

"A. H. Baynes, Esq."

"W. HOLMAN BENTLEY.

"Underhill, Congo River, November 5th, 1892."

"MY DEAR MR. BAYNES,—Some time ago you kindly inserted a note of mine in the HERALD acknowledging with thanks the receipt of many parcels of magazines, &c., from various friends. We have since received several other parcels of papers and other things, some without intimation of the senders' names, but three of the parcels contained notes bearing the names of the donors, and these kind friends I now desire to thank. Quite a number of toys, tools, and other things have been sent from 'The Glasgow Foundry Boys' Religious Society,' 70, Bothwell Street, Glasgow ; a parcel of magazines from Mrs. Braden, of Bexley, for Congo missionaries ; an unbound copy of Cassell's 'History of England,' from Mrs. M. A. Hewson. Please insert in the HERALD this expression of our grateful thanks for these gifts.—Yours very sincerely,

"A. H. Baynes, Esq."

"R. H. C. GRAHAM.

## CONTRIBUTIONS.

From November 13th to December 12th, 1892.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.		LONDON AND MIDDLESEX.	
Bellby, Mr. G. T., M.D.	1 0 0	A. D. S., for Wathen Station	37 7 3	Acton, Sunday-school..	4 12 10
Do., for <i>N P</i>	1 0 0	Allgood, Mr. Thomas	1 0 0	Arthur-street, Camberwell Gate	1 14 1
Eason, Mr. Charles, Dublin	10 0 0	A Kettering Friend, for <i>Mr. Wall's work, Rome</i>	5 0 0	Bloomsbury	124 10 11
Fergusson, Miss M. M., Oriff, for <i>Inata</i>	1 0 0	Druce, Mr. J. W., Cleveland, for <i>Congo</i>	5 0 0	Do., Sunday-school, for <i>Bartsal School</i>	5 16 1
Do., for <i>China</i>	1 0 0	M. B. C. H., for <i>Debt</i>	1 0 0	Brixton, Kenyon Ch.	3 17 6
Do., for <i>Congo</i>	1 0 0	M. C. S., for <i>Congo</i>	5 0 0	Crouch Hill	14 2 6
Hall, Mr. H.	1 0 0	M. L., for <i>surgical instruments for Pastor of Dhamshar Church</i>	2 10 0	Camberwell, Cottage Green Sunday-sch., for <i>China</i>	5 0 0
Massey, Mrs. Stephen	1 0 0	Sale of Jewellery	8 13 9	Do., Denmark-place Juvenile Missionary Society, for support of " <i>Nilumber</i> ," under <i>Rev. E. Spurgeon, Bartsal</i>	14 0 0
Millar, General	1 1 0	Simpkin, Mr. A., Smethwick (box)	0 14 6	Dalston Junction, Sunday-school	10 0 0
Rainbow, Mrs.	0 10 0	Under 10s.	0 17 9	Ferne Park	80 0 0
Slater, Mr. James	2 2 0	Do., for <i>Congo</i>	0 2 6	Hackney, Hampden Chapel	2 10 0
Do., for <i>Congo</i>	1 1 0	Do., for <i>Mrs. J. W. Thomas, Calcutta</i>	0 5 0		
Wilshere, Misses, Chelmsford	1 0 0				
Winter, Mr. T. B.	2 0 0				
Under 10s.	0 7 6				
Do., for <i>Congo</i>	0 2 6				
Do., for <i>Italy</i>	0 5 0				



Hammersmith, West End .....	0 7 0
Islington, Cross-street Sunday-school .....	1 14 0
Do., for <i>Daria's Sch.</i> .....	5 0 0
Kennington, White Hart-square Sun.-sch. ....	1 1 0
Peckham, Ladies' Missionary Prayer Meeting, for <i>China</i> .....	1 9 8
Do., Rye-lano Sunday-school, for <i>Mr. Willis' work, China</i> .....	15 0 0
Do., for <i>Mr. H. Anderson's work, India</i> .....	15 0 0
Do., for <i>wife of Mr. Willis' native helper</i> .....	3 0 0
Do., Summer-road Sunday-school .....	2 4 6
Peckham Park-road, for <i>W &amp; O</i> .....	5 10 10
Peckham Rye, Tabernacle, Men's Bible-class .....	0 10 0
Putney, Weterer-road Sunday-school, for <i>support of boy under Mr. Thomas, India</i> .....	2 10 0
Silvertown, Sunday-sch. ....	1 5 4
Upper Holloway .....	54 16 3
Do., for <i>India</i> .....	0 4 0
Do., Y.M.B.C. ....	2 12 2
Do., for <i>Congo</i> .....	3 9 4
Do., Sunday-school, for <i>Bergali School</i> .....	5 15 3
Do., Rupert-road Sunday-school .....	8 1 9
Upton Chapel Sunday-school .....	1 11 6
Vernon-square Chapel, Y.M. Society .....	50 0 0
Walworth-road .....	16 18 4
Do., for <i>Congo</i> .....	0 13 0
Wandsworth, East Hill .....	12 4 3
Wandsworth-road, Victoria Chapel .....	9 0 0
Woodberry Down .....	22 11 5
Wood Green, Y.W. Bible-class, Proceeds of Sale of Work, for <i>Congo</i> .....	1 10 0
<b>BEDFORDSHIRE.</b>	
Cranfield .....	2 7 6
Wootton .....	3 13 1
<b>BERKSHIRE.</b>	
Reading, King's-road ..	5 0 0
<b>BUCKINGHAMSHIRE.</b>	
Chesham, for <i>N P</i> ....	1 14 1
<b>CAMBRIDGESHIRE.</b>	
Great Shelford, for <i>Congo</i> .....	0 10 0
Mildenhall .....	8 5 1
Soham .....	4 0 0
West Row .....	5 2 8
<b>CHESHIRE.</b>	
Chester, Grosvenor Park .....	3 17 4

<b>CORNWALL.</b>	
Falmouth .....	9 14 1
<b>CUMBERLAND.</b>	
Great Broughton .....	3 1 6
Maryport .....	20 3 10
Do., for <i>Congo</i> .....	1 8 0
<b>DERBYSHIRE.</b>	
Melbourne .....	5 5 0
<b>DEVONSHIRE.</b>	
Rampton .....	2 0 0
Chudleigh .....	1 13 8
Collington .....	8 14 0
Devonport, Pembroke-street .....	0 12 3
Plymouth, George-st. ....	7 3 0
Do., Lower-street Sunday-school .....	2 11 10
Do., for <i>Congo boy, "Charles Harvey"</i> .....	5 0 0
Do., <i>Congo girl, "Fanny Louisa Freeman"</i> .....	5 0 0
Totnes .....	34 18 4
<b>DORSETSHIRE.</b>	
Bridport .....	8 16 0
<b>ESSEX.</b>	
Barking, Queen's-road .....	1 10 0
Braintree, Sunday-sch. ....	2 16 8
Lertonstone .....	9 1 4
Do., for <i>W &amp; O</i> .....	6 5 1
Manor Park Chapel Y.P.S.C.E. ....	0 3 0
<b>GLOUCESTERSHIRE.</b>	
Chalford .....	11 9 8
Cheltenham, Cambray Ch. ....	17 11 0
Chipping Campden .....	2 10 0
Cirencester .....	5 17 2
Fairford and Malsey-hampton .....	8 10 2
Kingstanley .....	13 8 9
Do., for <i>China</i> .....	0 10 0
Do., for <i>Mrs. Wall</i> ..	0 2 6
<b>HAMPSHIRE.</b>	
Andover .....	5 6 3
Broughton and Stock-bridge .....	17 2 8
Do., for <i>Stmia</i> .....	1 0 0
Lymington .....	6 0 0
Do., Sunday-school ..	11 0 0
Whitechurch .....	7 8 0
Winchester, City-road, Proceeds of Sale of Work .....	40 0 0
<b>ISLE OF WIGHT.</b>	
Ryde, George-street ..	11 8 7
Sandown .....	6 5 0
Yarmouth .....	3 6 0

<b>HERTFORDSHIRE.</b>	
Boxmoor (boxes) .....	5 18 8
Hemel Hempstead Y.P.S.C.E., for <i>support of Congo boy under Mr. Stapleton</i> .....	2 10 0
Hitchin, Salem Ch. ....	14 4 0
<b>HUNTINGDONSHIRE.</b>	
Somersham, Sunday-school .....	1 0 0
<b>KENT.</b>	
Bessels Green .....	30 19 1
Do., for <i>Congo</i> .....	1 0 0
Dartford, Sunday-school ..	1 11 5
Deal, Proceeds of Sale, for <i>Congo</i> .....	30 0 0
Sevenoaks .....	18 16 4
<b>LANCASHIRE.</b>	
Accrington .....	40 12 9
Bacup, United Services ..	5 11 7
Do., do., Scholars' Collection .....	3 1 8
Do., South-street .....	1 0 0
Briercliffe .....	23 8 6
Colne .....	9 0 0
Liverpool, Richmond Chapel .....	7 12 0
Do., Cottenham and Empire-street .....	2 14 11
Do., Carlsbrooke .....	4 5 2
Do., do., for <i>Congo</i> ..	6 0 0
Do., Kensington .....	9 6 4
Do., do., Sunday-sch. ....	6 15 9
Do., Old Swan .....	1 10 0
Do., do., Sunday-sch. ....	1 10 0
Do., Tuebrook Sunday-school .....	1 16 11
Do., St. Helens, Boundary-street ..	3 11 4
Do., Park-road .....	6 16 0
<b>LEICESTERSHIRE.</b>	
52 19 5	
Less Aux. Expenses, &c. .	
1 17 7	
<b>51 1 10</b>	
Manchester, Grosvenor-street (additional) ..	2 0 0
Do., Hyde .....	4 17 2
Mills Hill .....	2 3 5
Do., for <i>W &amp; O</i> .....	1 0 0
Morecambe, Zion .....	2 2 2
Oldham, Godwick .....	2 16 2
Oswaldtwistle .....	22 5 1
Padham .....	1 3 9
Preston, Fishergate ..	23 3 5
Do., Pole-street .....	20 1 4
Rochdale, West Church ..	419 13 8
Do., Newbold .....	9 2 8
Do., Drake-street .....	5 7 0
Do., Littleborough ..	4 9 4
Do., Holland-street Sunday-school .....	2 0 0
Royton .....	11 0 9
St Anne's-on-the-Sea ..	3 7 5
Tottlebank .....	1 6 11
Waterfoot, Bethel .....	3 6 5

Leicester, Pelvoir-street	25	3	1
Do., Archdeacon-lane			
Sunday-school	10	17	8
Do., Emanuel Chapel	4	6	0
Do., Charles-street	20	0	0
Do., Melbourn Hall			
Sunday-school, for Mr. Roger, Congo	10	3	9

## NORFOLK.

Great Yarmouth	5	0	0
Do., for Congo	80	0	0
Upwell	1	4	7

## NORTHAMPTONSHIRE.

Rugbroke	7	1	3
King's Sutton	3	2	0
Middleton Cheney	12	14	0
Do., for W & O.	1	2	0

## NORTHUMBERLAND.

Berwick-on-Tweed	8	4	5
Newcastle - on - Tyne			
Aux., Westgate-road.	7	8	2
Do. Arthur's Hill.	2	0	0

	9	8	2
Less Aux. Expenses..	0	1	6

	9	6	8
North Shields	3	19	2

## NOTTINGHAMSHIRE.

Beeston	17	13	7
Newark	0	5	0
Do., for China	0	10	0
Nottingham, Derby-rd.	45	10	0
Do., Sunday-school	4	12	6
Do., for support of Congo boy	1	14	0

## SOMERSETSHIRE.

Bath, Bethesda, for sup- port of Congo boy and girl	5	6	1
Bristol Aux., per Mr. G. M. Carlile, Treas- urer	25	1	2
Cheddar	4	4	10
Minehead	15	0	4
Do., for N P	1	10	2
Wedmore	2	0	0
Wells	2	11	2

## SUFFOLK.

Ipswich, Burlington Ch.	2	14	10
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## SURREY.

Cheam	2	17	4
Penze, Tabernacle	13	13	0
Redhill	7	0	0
South Norwood	2	17	6
Surbiton Hill	1	18	9
Sutton	2	11	5
Do., for N P, Delhi.	0	11	2
West Croydon, Ladies' Association	8	5	2
Do., Sunday-school	4	13	8
Do., for Congo	7	6	2
Do., for Delhi School.	6	0	0

## WARWICKSHIRE.

Birmingham, Christ Ch. Bible Class, for sup- port of Native Student at Serampore	6	0	0
Henley-in-Arden	0	11	2
Leamington, Warwick- street Sunday-school	4	2	6
Nuneaton	1	4	6
Stratford-on-Avon	29	3	5

## WILTSHIRE.

Trowbridge, Back-st.	25	0	0
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## WORCESTERSHIRE.

Redditch	3	1	4
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## YORKSHIRE.

Barnsley	23	3	3
Do., for W & O.	2	7	1
Bradford, Westgate	17	17	1
Do., Y.M.C.A.	1	0	0
Bramley	2	19	7
Harrogate	9	0	6
Do., Sunday-school, for Congo	4	6	6
Horsforth	20	17	3
Huddersfield, New North-road	1	0	0
Do., Birkby	0	13	9
Huddersfield District— Golcar	7	13	2
Millsbridge	4	16	3
Elland Upper Edge	3	0	9
Salendine Nook	11	11	3
Sunny Bank	1	9	0
Scapegoat Hill	2	4	7
Huddersfield, United Meeting	6	14	1

Less Auxiliary ex- penses	37	9	1
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	4	19	0
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	32	10	1
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Leeds, Hunslet Taber- nacle	18	18	0
Malton	4	5	4
Middlesborough, Lin- thorpe-road	8	7	5
Mirfield	10	18	3
Normanton	1	13	6
Pudsey	4	10	0
Shore	22	2	10
Steep Lane	11	17	9
Sutton-in-Craven	40	0	0

## SOUTH WALES.

## CARMARTHENSHIRE.

Newcastle Emlyn	19	5	2
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## GLAMORGANSHIRE.

Cardiff, Splott-road Sun- day-school	2	2	5
Swansea, Tontise-street Tabernacle Sunday- school	1	0	0

## MONMOUTHSHIRE.

Abergavenny, Bethany	8	18	4
Cwmnura	1	7	0
Nantyglo, Bethel	7	12	3
Newport, Summerhill Sunday-school	6	0	0
Usk	5	17	7
Whitebrook	2	0	0

## PEMBROKESHIRE.

Neyland	1	18	0
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## RADNORSHIRE.

Dolau, Nantmel	0	10	0
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## SCOTLAND.

Eday, Orkney	1	1	0
Glasgow, Free St. Luke's Sunday-school, for Congo	1	19	3

## FOREIGN.

## FRANCE.

Croix, Sunday-school	4	0	0
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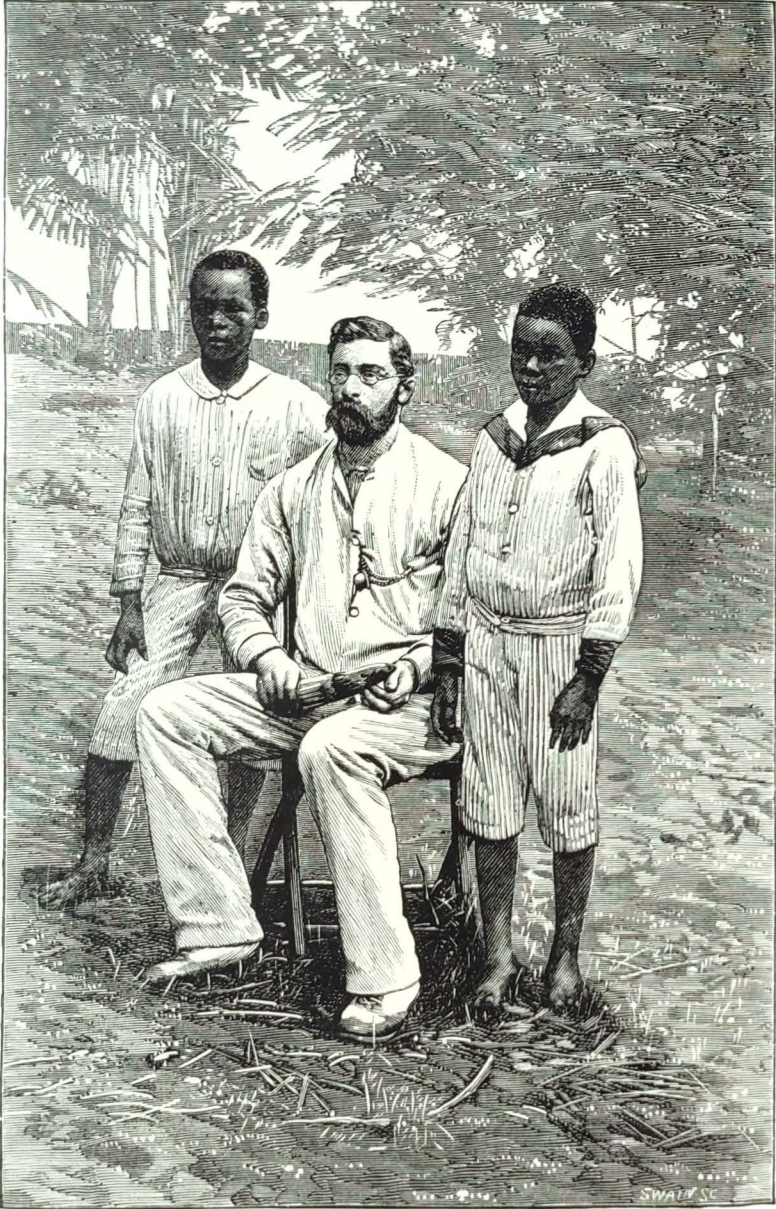
## WEST INDIES.

Jamaica, for Congo	100	0	0
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## TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNEE, General Secretary, Mission House, 19, Furrival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,  
FEBRUARY 1, 1893.



BALUTI.      REV. WM. L. FORFEIT.      NZANZALA.  
(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE CENTENARY FUND.



At the end of next month—on the 31st of March—it is intended to close the above Fund. Two months, therefore, remain for the receipt of further contributions. As already announced, we propose, if possible, to exceed the sum originally contemplated by an amount sufficient to meet existing deficiencies, thereby applying the entire hundred thousand pounds to the extension of the Society's operations. May we ask the churches which have not yet completed their Centenary effort, and those other churches whom circumstances did not permit last year to cooperate, and with whom we have been recently in communication, to do what they can during the short period that remains? We would remind our readers that the object for which this Fund is being raised is in itself so important, and the occasion so unique in its historic interest, that we feel justified in continuing our earnest appeals.

We are now engaged in preparing the financial statement to appear in the volume which will contain the report of the Centenary celebration proceedings, and we trust the churches will be very few indeed whose contributions it will not be our pleasure to acknowledge in this permanent memorial record. It is with much thankfulness we intimate the following additional donations:—

In Memory of the late Rev. John Penny, his work and interest in the Baptist Foreign Missionary Society, by his widow ..	100	0	0	M. N. ....	30	0	0
No. 5990 ..	60	0	0	Lewis, Mr. Jos., Walsall ..	20	0	0
Olney, Mrs. W. and Family (In Memoriam W. P. O.)	50	0	0	W. T., Addlestone (third donation) ..	20	0	0
Y. Z. (second donation) ..	50	0	0	Fearnall, Mr. W. ....	10	0	0
				Sale, Mrs., Helensburgh ..	10	0	0
				Duncan, Rev. Moir B., M.A., and Mrs. ....	10	0	0
				Shorrocks, Rev. A. G., B.A.	10	0	0

A Friend, per Miss Eleanor Hepburn .....	10 0 0	Derby, Osmaston-rd. (addl.)	12 0 0
Smaller donations .....	36 14 6	Denbighshire, per Mr. R. Roberts (treasurer) .....	33 19 6
Ferne Park (additional) ..	20 2 9	Edinburgh, Charlotte Chapel (additional) .....	32 3 10
Hendon—		Eythorne .....	10 17 0
Page, Mr. W. ....	10 10 0	Honeyborough, Hephzi- bah, for work in Brittany	10 6 2
Hooper, Rev. G. D. ....	10 0 0	Leicester (additional) .....	15 19 5
Self-Denial Week .....	11 1 7	Leicester (additional)—	
Smaller Sums .....	19 11 6	Pochin, Mr. ....	10 0 0
Kensington, Hornton- street .....	21 12 6	Smaller sums .....	2 0 0
Walworth-rd. (additional)—		Leighton Buzzard, Lake-st.	11 2 3
Proceeds of Sale of Work, &c. ....	24 10 4	Nelson, Carr-road .....	10 5 6
Accrington (additional)—		Newport (Pemb.)—	
Ladies' Auxiliary and Missionary Working Party, Proceeds of Christmas Tree and Sale of Work .....	160 12 9	Bethlehem .....	20 0 0
Birkenhead, Welsh Chapel (additional) .....	16 6 6	Ripley, near Derby .....	10 0 0
Bradford, Zion Jubilee Chapel—		Rowley, Durham .....	12 0 0
Waddington, Mr. & Mrs.	20 0 0	Shipley, Rosse-street (ad- ditional) .....	14 0 3
Smaller sums .....	7 12 6	Tunbridge Wells .....	23 5 4
Briggwater .....	52 13 0	Wallingford .....	11 13 5
Burnley, Zion Chapel—		Walsall, Stafford-street ..	13 0 0
Hartley-Jackson, Mr. and Mrs. ....	15 0 0	Wolverhampton .....	13 12 0
Smaller sums .....	14 7 2	Colombo, Cinnamon-gar- dens English Church—	
Caersalem Newydd .....	11 14 0	Ferguson, Mr. A. M., C.M.G. ....	50 0 0
Cardiff, Mount Stuart-sq., Bethel—		Ferguson, Miss Annie, In Memoriam .....	25 0 0
Davies, Rev. T. ....	10 0 0	Ferguson, Miss Mag- gie, In Memoriam ..	25 0 0
Smaller sums .....	11 9 0	Collection .....	25 0 0
Carmarthen, Tabernacle ..	38 0 0	Sunday-school .....	33 7 6
Chester .....	30 16 6	Smaller sums .....	48 10 3
		Smaller sums from various places .....	88 0 10

*Correction.*—In December HERALD acknowledgment of contributions from Cardiganshire, South, and Pembrokeshire, North, omit "at St. Dogmells."

## COLLECTIONS ON CENTENARY SUNDAY.

<b>LONDON AND MIDDLESEX.</b>		<b>OXFORDSHIRE.</b>		Holywell .....	1 11 6
Flow, High-street .....	3 7 0	Chadlington .....	0 18 5	Milwr .....	0 5 0
North Finchley .....	10 14 7	Charlbury .....	0 11 7	Llxwm .....	0 7 2
				Trenddyn .....	0 5 3
<b>DURHAM.</b>		<b>SURREY.</b>		<b>MERIONETHSHIRE.</b>	
Hamsterley .....	0 15 3	Addlestone .....	5 6 0	Cynwyd .....	1 0 3
Stockton-on-Tees, North- cote-street .....	1 0 0	Wimbledon, Queen's- road .....	7 3 6	Herdol .....	0 4 6
<b>HERTFORDSHIRE.</b>		<b>WORCESTERSHIRE.</b>		<b>MONTGOMERYSHIRE.</b>	
Hemel Hempstead .....	5 7 2	Cinderbank .....	2 2 0	Welshpool .....	2 2 7
<b>HUNTINGDONSHIRE.</b>		<b>NORTH WALES.</b>		<b>SOUTH WALES.</b>	
Ramsey, Great Whyte Chapel .....	3 3 0	<b>CARNARVONSHIRE.</b>		<b>GLAMORGANSHIRE.</b>	
<b>KENT.</b>		Pwllheli .....	1 4 0	Cardiff, Bethel, Mount stuart-square .....	5 2 10
Ashford .....	6 9 1	<b>DENBIGHSHIRE.</b>		Dinas, Zoar .....	6 10 8
<b>LANCASHIRE.</b>		Cefnawr, Ebenezer ..	1 14 7	<b>MONMOUTHSHIRE.</b>	
Bolton, Zion .....	2 10 0	Denbigh .....	0 5 6	Abertillery, Ebenezer ..	8 5 10
<b>NORTHAMPTONSHIRE.</b>		<b>FLINTSHIRE.</b>		Bedwas .....	1 12 6
Thrapston .....	6 1 6	Caerwys .....	0 5 6	Newbridge, Beulah .....	6 11 6

This Thanksgiving Fund, at the time of going to press, has been increased to a total of

**£108,388 17s. 6d.**

## THE CENTENARY PRAYER UNION.

Considerable interest has been awakened by the announcement in our last issue of the above Prayer Union. That the step we have taken is meeting a felt want, and has in it the promise of much blessing, we may conclude from the following extracts taken from numerous letters we have received:—"I would have replied to your letter before now," writes a correspondent, "but I wished to consult our minister, and I was only able to see him about the matter yesterday. He thinks the Prayer Union a very desirable thing, and says he will bring it before the church to-morrow week. He has suggested one of our young members to act as secretary or in conjunction with me, and when we know what cards of membership, &c., are required, I will write you again." "Many thanks," writes another friend, "for sending the Report and Calendar of Prayer. The latter is just what I wanted, as it gives much information in a condensed form, as well as suggesting a definite object for prayer." "I shall be very glad," says a third, "to undertake the formation of a branch of the Centenary Prayer Union in Cambridge. I think the idea is splendid, and I have no doubt we shall enlist a considerable number of members. We hold a missionary working meeting on Thursday, and I will take the opportunity of bringing the subject before the ladies."

Other communications in a similar strain have reached us. We add two or three extracts:—"Will you kindly forward on behalf of our Missionary Committee a hundred Centenary Prayer Union circulars? We are hoping to form a Union in connection with our church." "I am glad a Missionary Prayer Union has been commenced with the second Centenary of our beloved Society. It will afford me pleasure to become a member." "My two sisters, with myself, will be very pleased to do all we can to promote the Missionary Prayer Union. We believe it will prove a great blessing." "I was glad to hear of the formation of the Centenary Prayer Union, and shall be obliged if you will enrol me as a member. Will you kindly forward me four Calendars? I may be able to get a few more subscribers here." "At our missionary prayer-meeting I called attention to the Prayer Union, and I hope we shall

be able to form a local branch. The Calendars are very good. The idea of setting before us a particular person or persons daily leads to an examination of the sphere of, as well as to a petition for, the missionary." "I shall be very glad to do all in my power to help on the Missionary Prayer Union. I think it is likely to be much blessed to both home and foreign workers." "The parcel duly arrived yesterday," writes a Plymouth friend. "We are much pleased with the Calendars, and quite hope to make good use of them."

We are thankful for these and other like expressions of sympathy, and are fully expecting a large number of the friends of the Mission will wish to be enrolled as members.

As several correspondents have written asking for information on certain points, it may be desirable to take this opportunity to state—

I.—That the Prayer Union is intended for Christians irrespective of age—not specially for the young, for Sunday-schools, but for all who call upon the Lord Jesus Christ in sincerity.

II.—In reply to inquiries made as to whether the giving is to be additional to present contributions, we would say that this point must be left for individual decision. The idea contemplated is, no doubt, the association of praying and giving. Some may wish to give daily, others weekly, keeping a missionary box conveniently at hand for the purpose; but there is no rigidity in the system proposed. Circumstances must be taken into consideration in determining the frequency of the giving, and conscience dictate the amount to be given. Those subscribers who feel they are already supporting missionary endeavour to the utmost of their ability are by no means to be excluded from membership in this Prayer-Union because they do not further contribute. But may we not expect that those who have not yet reached the limit of their giving power will be led to feel the privilege of a more complete consecration of their substance to the Saviour, and so help forward the realisation of their own prayers?

III.—It is thought desirable each church should have its own local Union, rather than have one formed for a town generally.

IV.—Where a branch is formed members should be registered locally; and the cards of membership be numbered successively according to the members uniting respectively in each locality, without regard to the numbering in other branches. Registers can be supplied. The secretary to report the number of members annually to the Mission House. Where no local Union is formed, members to be registered at the Central Offices in Furnival Street.

V.—The membership subscription of sixpence is annual, and, being



used for defraying organising expenses, it is regarded as altogether distinct from other contributions.

VI.—In reply to those friends who are doubtful as to the desirability of increasing existing organisations, and do not altogether approve of the systematic nature of a Prayer Union, it may be observed that, as a matter of fact, very little organisation is necessary. The steps to be taken are very simple, and what is sought is almost entirely private and individual—viz., an endeavour to remember in *daily* prayer those who are labouring at home and abroad for the evangelisation of the heathen world.

We hope the above remarks will give the information required. *We invite our friends to apply for a copy of the Calendar*, a perusal of which, we think, will go far to explain and commend the Prayer Union. It is published at a shilling, but a copy for members, or a specimen copy, will be sent for sixpence. We may add that the missionaries now in this country who have seen the Calendar speak in very approving terms, and are greatly encouraged by the thought that they and their work will be definitely mentioned in prayer.

“Remember,” said Carey to Fuller, “you must hold the ropes.”

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## DEATH OF A. M. FERGUSON, ESQ., C.M.G., OF COLOMBO, CEYLON.

BORN IN ROSS-SHIRE, SCOTLAND, JANUARY 23RD, 1816.

ARRIVED IN CEYLON, NOVEMBER 7TH, 1837.

DIED AT COLOMBO, DECEMBER 26TH, 1892.



NOT only in all the mission stations of all societies in Ceylon, but in well-nigh every mission station of every Evangelical body in India, China, and Burmah, the news of the decease of Mr. Ferguson, which took place at Colombo the day after Christmas Day, will be received with keenest regret and the sense of the loss of a personal friend. All missionaries knew “Mr. A. M. Ferguson, of the *Observer*, Colombo.” “Aloe Avenue,” for so long the residence of Mr. and Mrs. Ferguson, was a sort of oasis in the desert in the thoughts of missionaries voyaging eastwards across the Indian Ocean or westwards across the Bay of Bengal; for up to a few years ago, and until growing infirmity on the part of the late Mrs. Ferguson made it impossible, practically “open house” was kept there for all who

were working in the cause so dear to the hearts of our friends. At one time, I believe, Mr. Ferguson, who, as editor of the *Ceylon Observer*, always got early news of the sighting of a vessel entering the harbour, was accustomed to send a messenger out to each ship that anchored to invite to his house any missionaries who might be aboard ; but in my time that had become unnecessary, for all missionaries had learnt that they would be welcome, and would be expected to put in an appearance. And what gatherings were there sometimes ! Among others I remember C. T. Studd and party ; Dr. Hudson Taylor more than once ; Dr. Philips, of the Indian Sunday-school Union ; Packer, of the American Mission in Rangoon ; Miller, of Orissa ; Kerry, our Indian secretary ; Bion, of Dacca ; Dr. Thompson, of the Nagercoil Medical Mission ; and our secretary, Mr. Baynes. "Aloe Avenue" seemed elastic, for it was the home of a family of large heart and wide sympathy.

Yet this generous sympathy and breadth of brotherly sentiment never degenerated into its frequent extreme or "double"—flabbiness. The minds of our friend and his like-minded wife were too healthy for that. Of "sentiment" they had a due share, as all really well-balanced natures have ; of "sentimentalism" they were wholly destitute. Their love to "all who love the Lord Jesus Christ in sincerity" was not associated with laxity of principle. Indeed, it was no uncommon thing for them (I find myself writing of them both together, for in my mind I cannot separate them ; Death only separated them for a very little while, and then, as if repentant of the unnatural deed, re-united them for evermore)—it was no uncommon thing for them to be called bigots. Indeed, the leading characteristic of Mr. Ferguson in the esteem of the public was this "intolerance." For his Baptist principles were the result of conviction, his Free Churchism was a part of his religion, his sturdy Liberalism was no mere partisanship, but the political aspect of a mind saturated with Gospel ideas ; and his public avowal and never-ceasing championship of all three of these was due to the necessity which a strong, fearless nature like his always feels to be true to itself. On these points he rarely courted a passage of arms, but he *never* failed to take up a challenge or anything that could be construed into a challenge.

Mr. Ferguson reaped a due pecuniary reward of his energy and ability as a journalist ; but he would have become far wealthier had he consented to be silent or to soften his tone about these objectionable (in a colony where Conservative and decorously Episcopalian officialism constitutes "society") principles of his. His unique and always ungrudging services to the Colony did not altogether fail of obtaining Royal recognition ; but incom-

parably lesser men, with incomparably poorer records, obtained higher honours for being less troublesome. To say that Mr. Ferguson was always gentle in his utterances would not be true; neither would it be praise, for soft words are cowardly, disloyal words under certain circumstances. Besides, granite has its uses in God's world which wax cannot possibly subserve; and where God has made a grand granite nature like Mr. Ferguson's we gladly accept it—thankful that God creates such rocks against which the waves which eat away softer material chafe impotently, and are broken into foam. When dealing with such subjects as the pandering to heathenism by governors and other highly-placed officials, the claim of an Anglican bishop to be "the only channel of grace to the people of the island," the establishment and State support of a Christian sect in a non-Christian land, the Government patronage (miscalled "regulation") of vice, it was impossible for a man of Mr. Ferguson's type of Christianity and fearlessness of temperament to be mild and ambiguous.

The English Baptist Church in Colombo, of which Mr. Ferguson was for many years a deacon, will lose not only a liberal supporter, but a wise and sagacious counsellor and active helper in all its varied and important work. As a former pastor of that church, the present writer can cordially sympathise with the Rev. F. Durbin in what he doubtless feels to be the loss of a deacon of no common order of gifts, and of a singular readiness and ability to share a pastor's burdens. To our Mission cause in Ceylon his death will be an incalculable loss. His pen, his purse, and his voice could always be counted upon in support of all responsible and well-devised schemes of usefulness and all evangelistic effort.

H. A. LAPHAM.

## THE CONGO MISSION.

REV. WILLIAM L. FORFEITT AND BOYS.

(See *Frontispiece*.)



HE two lads on my right and left are my personal boys, Carey Street Sunday School, Reading, is taking special interest in Nanzala, and the following account of him was written to that school, but it may be interesting to many other young people in England to hear how we became acquainted with each other. Nanzala is a nice little fellow, and, I should think, about eleven years of age. Some time before I took to him.

I had seen him about the station (Bolobo), and, noticing that he was a quick, bright boy, I inquired more about him. He was not born at Bolobo, but came into the hands of these people as part payment for some ivory, the purchasers of which, not having sufficient funds to complete the bargain, gave the boy to make up the required sum. The poor little fellow was then taken far away from his home, many days' journey in a canoe, to be a slave. He was very unhappy in his new surroundings, and on several occasions tried to run away on passing steamers. One day, when he was sitting in my house with some other boys from the village, I asked him if he would like to come and work for me. He seemed very pleased with the idea, and at once began to sweep the floor. I soon found him very useful, and as he had no wish to go back to the village, he made his home with me. One day his master came to me and wanted me to give him a lot of money for the work Nzanzala had been doing for me, otherwise he would not let the boy stay with me. Nzanzala was very frightened, and hid himself away. Another day when we were walking through the village together, the chief wanted to take him by force, but I persuaded him to come to my house on the following day, when we would talk the matter over quietly, and this he consented to do. The little fellow trembled from head to foot for fear they should take him. Had they done so, he would probably have been carried off during the night to some place of seclusion, from whence it would be impossible for him to escape, or have been sold away again to a distant tribe in the interior. I found that he had no less than four masters. The first was slave to a second, and they both to a third, and they were all slaves to the chief of the town. That night, when we got home, the boy begged me to buy him if his master should come the next day. I felt I could not let the boy go from me, so I asked the advice of my colleagues as to redeeming the lad. They said they liked the appearance of the boy so much that, *under the circumstances*, they would redeem him if I did not. I therefore resolved to set Nzanzala free the next day. The day following witnessed a sight which was to me very painful, though gladdening to the boy. On the verandah of the house were seated the chief and three of his slaves armed with spears and knives, my brother Lawson, Mrs. Grenfell, Nzanzala, and myself. The chief asked Nzanzala if he wished to go back to the village to live; but he answered, No, whereupon the chief was anxious to get rid of him. At first he asked 1,200 brass rods, but soon came down to 950, which I paid over to him. (A rod costs about one penny.) The boy was particularly anxious throughout the proceedings, but when all was settled in his favour his face beamed with delight. I need hardly say what a touching scene it was to

us; but the boy is now free: and may I not ask you all to pray that the time may soon come when he shall be redeemed, not only with silver and gold, but with the precious blood of Christ? He is getting on very nicely with his lessons. He was very pleased when he had mastered the alphabet, and I have often seen him trying to teach other little visitors to my house what he himself knows. Then he looks after my room, sweeps it, and keeps it tidy, prepares table for meals, &c. He has a very good disposition and does his work always quickly and cheerfully. Of course, I do not wish you to suppose that Nzanzala is an angel; they are not easily found amongst English boys, much less is it to be expected in Central Africa. I am sure it is a wonder that he is as good as he is when one remembers the condition of these African people. Nzanzala is in England now, and is getting on capitally at school, but will return with me at the end of my furlough.

Baluti, on my right, is another of my little family. He is about the same height as Nzanzala, but somewhat older. He comes from the famous Aruwimi River, and well remembers Stanley's expedition and establishment of his camp at Yambuya. One day, a band of Arab slave raiders attacked the village in which he lived, stole their ivory, and made many of them prisoners. Baluti was carried off with the other poor victims far from home to an Arab settlement at Stanley Falls. There he came under the notice of a trader and was given by the Arabs to be his personal servant. Subsequently, when the trader was about to leave the country, he begged me to take him under my care. Baluti is a very promising boy, and is being supported by the Shepherd's Barton Sunday School, Frome.

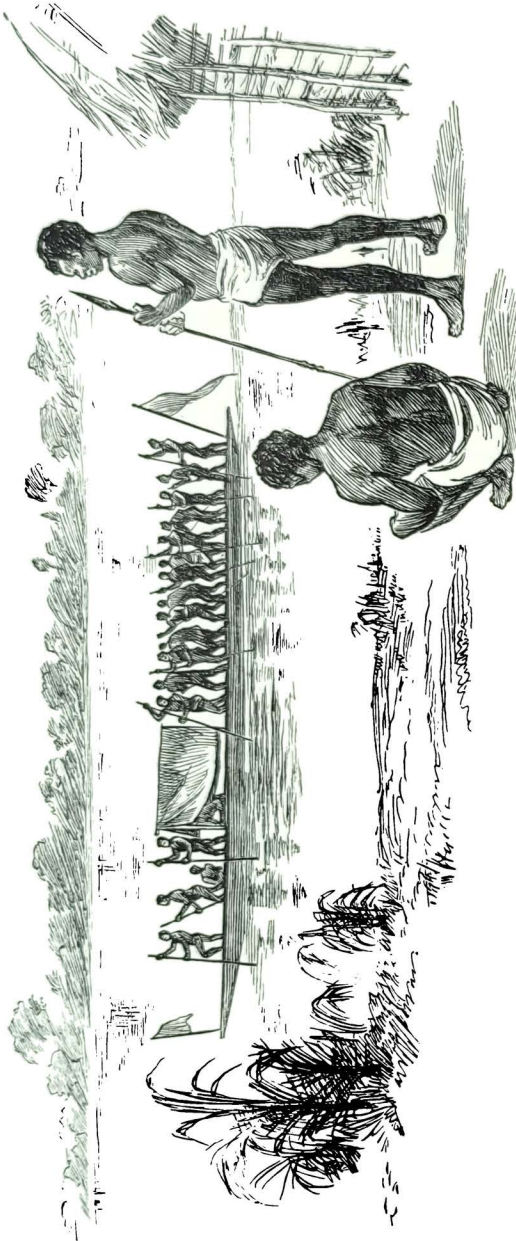
WILLIAM L. FORFEITT.

#### BOPOTO STATION MISSION CANOE.



THE illustration over-leaf represents our Bopoto Mission canoe, from an instantaneous photograph taken one morning just as my colleague, Mr. White, who is seated under the awning, was starting out to visit Yokongo, a village on the south bank of the river, about eight or ten miles distant. The island opposite is only about half a mile away, and on it are several little settlements belonging to the Bopoto people, which serve as places of refuge in time of war, whither the women and children are at once despatched, as they never take part in hostilities.

The canoe is a hollowed-out tree tapering at both ends, and in its widest part is only about two feet. These canoes have every appearance



THE MISSIONARY CANOE.—(From a Photograph.)

of being easily capsized, and it was with very great reluctance that I at first ventured to get into one. It was not long, however, after my arrival in the country that I was obliged to do so, for in our journey up country the first difficulty is the crossing of a very swift stream in one of these canoes. A moment's inspection of the said canoe did not tend to lessen my fears, as I observed a huge piece broken out of the side of it, almost close down to the water's edge. This fact, together with the rushing torrent, and the desire of carriers to overload the canoe, made me naturally a bit demonstrative with those responsible for my safe transport. When at length safely over, a prayer of thanksgiving ascended, not, however, without wondering how many more times one's nerves were to be similarly exercised before reaching Stanley Pool!

There is little need, however, for fear with such expert paddlers as the natives are, and now I feel quite at home in a native canoe.

It will be seen from the illustration that the paddlers are all standing,

half paddling one side and half the other, pulling alternately. The man in front rests one foot on the edge of the canoe, and with his heel beats time, and all join in singing some native song. The man at the stern steers the canoe with his paddle, and receives his instructions from the man in front, who is always keeping a careful look-out to avoid rocks, submerged trees, sand-banks, &c.

We carry two flags, of which decoration the natives are very proud—the Congo Free States forward, and the British ensign aft. As we pass the different villages the natives are watching us very intently, when the crew tries to show off to the best advantage, singing the praises of the white men as they speed along.

Our readers will all be delighted to hear that a kind friend is sending us out a new steel boat for Bopoto, which will greatly help us in our river itinerations.

WILLIAM L. FORFEITT.

## FLOODS IN NORTH CHINA.



HE Rev. E. C. Nickalls sends the following letter giving details of the recent floods in Shantung, consequent upon a breach in the banks of the great Yellow River, and of the sad damage caused in the Chow Ping district :—

“Chefoo, N. China,

“November 1st, 1892.

“MY DEAR MR. BAYNES,—Doubtless, English newspapers have long ago announced that the Yellow River has again broken its banks. The bank gave way at a point about thirty-five miles away from this city on August 29th. The breach is reported to be about two miles long. Six or seven of the counties evangelised by the Chow Ping Mission were flooded. Happily, the Ching Chow Fu district escaped. The flood is more extensive and has risen higher than that of 1889; but the distress in the coming winter will not be so great as in the winter 1889-90. The 1889 flood came just at the end of the famine, and came so early in the year that the sorghum, or ‘tall grain,’ was

not all in ear, and none ripe. This year, however, the early summer wheat crop was very good in most places, and the sorghum was nearly ripe. This grain, called by the Chinese ‘tall grain,’ grows to a great height. If a flood does not come before the sorghum is ripe, it will escape ruin except where the water rushes along. The low-growing crops, such as beans and small millet, are nearly all lost. But though the distress will not be general, it will be very acute in low-lying villages. For several days after the water had come it was impossible to travel. The poor country people only possessed a few boats, which were urgently needed by those who had crops to gather; but boats soon came from distant places, and in about a fortnight water-travel was regular.

#### “DEVASTATION.

“I immediately started to visit my stations in a boat belonging to an officer of the church in Chow Ping and Chi-tung. I found that in some villages a great proportion of the houses had been soaked down, in others only one or two; a very few places escaped the calamity of the water entering the village. Houses ‘soaked’ down is the best statement of the circumstances that I have heard. Most of the country houses here are built with a foundation of kiln-baked bricks, varying in height according to the owner’s circumstances. Above the foundation the wall is built of sun-dried mud bricks, faced with a thin coat of lime to resist the weather. If flood-water does not rise above the foundation, the house is safe; but if it rises only slightly above, down it comes. The house will fall in a few days if the water maintains its level; but if it falls immediately after the wall has been soaked, then it will stand through the winter, and fall after the thaw breaks up the mud bricks. Very few houses are destroyed by a rush of water, but thousands are literally soaked down. One curious fact in house-building is worthy of notice. Shantung bricks being very porous, in damp places the foundations are quickly saturated with water drawn from the ground; should this spread to the mud bricks above, they crumble away. But a thin layer of straw is spread between the foundation and the upper wall, which effectually prevents the water rising. Among the ruined houses are several formerly lent to the Christians for Divine worship. In every village where the water entered I found many people sick from the stench of reeking rubbish, from insufficient and dirty food, and from water poisoned with sewage.

Ague was very prevalent. But though it makes the heart ache to see so much misery, we are rejoiced in observing how patiently and cheerfully the Christians bear it. When I stood in the midst of reeking ruins, which only a few days before had been a pleasant home, and heard the owner remark, ‘This is the Heavenly Father warning and exhorting me,’ I felt that the story of Christ’s love had so manifested God to this late idol-worshipper, that he can see God’s mercy in His severity.

#### “SUPERSTITION AND IDOLATRY.

“Travelling on to the city of Ching-cheng, I met with a superstition of a peculiarly degraded kind, illustrating what a hold idolatry has of the learned and official classes, as well as of ignorant people. Hearing that, at the temple of the God of War and Riches, strolling players were acting for the pleasure of the ‘Tai-Wang,’ I began to inquire who this god is. The following account was then given me. Frequently, an official engaged on the Yellow River bank finds all his efforts unavailing to prevent a breach; then, either from fear of punishment or love of renown, he may drown himself. These suicides are generally deified by the Emperor as Tai-Wangs, which means ‘Great Prince.’ The earthly form of a Tai-Wang is a harmless snake, about six inches to a foot long. It is supposed to appear whenever a flood is coming. Whenever a Tai-Wang is found, men of reputation, with a literary degree, are sent out to receive him. They put on dress clothes such as mandarins wear, and the button conferred on them with their degree, and take a tray covered with yellow paper, on which they carry the Tai-Wang to a temple. Arriving at the temple, the tray is



placed on a table already prepared in a place of honour, with a chair of state behind it. On another table, sand or small grain is thinly and equally spread, and by means of a planchette, simply made by sticking the end of a chopstick in a flat board, the Tai-Wang's pleasure is ascertained. The board is held by learned men until the Tai-Wang's spirit moves them. The characters scrawled among the grain or sand indicate the Tai-Wang's pleasure. There is much monotony about a Tai-Wang's desires. He either wants a feast or a theatrical display. In this way, also, he is supposed to indicate whether the floods will grow or abate. Thousands of people come to worship the Tai-Wang, from the officials and literary men down to women and simple children. Encouraged by the priests, who are enriched by the offerings, and by the scholars able to use a planchette, this continuous idolatry, feasting, and play-acting will sometimes extend over many months. I know of one instance when plays were acted daily for seven months, at a probable cost of £500, a very considerable sum in China, very ill-spurred when the people are distressed by floods.

#### “DEGRADATION OF IDOLATRY.

“Idolatry in China is rarely helped by imposing ceremony; to us it all appears very squalid and irreverent. The people sometimes beat the gods when they do not listen; in a drought they will stand them out in the broiling sun to make them sensible of the fierce heat; parsimonious villagers will carry their god to a theatre in the neighbourhood to let him enjoy the play at slight cost to themselves, and expect him to be grateful; again, a god is wrapped up in a paper garment to keep him warm through the winter.

These cases may not be common; but we frequently see people laugh, chatter, burn incense, stare at the foreigner, and worship at the same time. But among the many instances of sordid, squalid idolatry to be seen around us, I have witnessed nothing that seems more degrading and saddening than the worship of the Tai-Wang. That the learned and comparatively enlightened bow down to a snake; that the poor, when themselves starving, are pressed to support lazy priests and players for the supposed pleasure of a snake; that a calamity which should startle everybody into self-examination and repentance leads only to the worship of a small snake, must to every Christian be a cause of deep pain, and an incentive to preach the Gospel.

“The patience of the people is greatly tried by their belief that it is the covetousness of the officials which delays proper means being employed to control the Yellow River. How this constantly recurring calamity makes the heart ache for the day when a regenerated class of officials shall care more for the people's welfare than their own advancement and enrichment!

“Since commencing my letter news has come that the breach has been stopped. Now the water will rapidly disappear, and the autumn wheat will be sown in most places.

#### “HELP NEEDED.

“I hope we shall not need to appeal generally for funds to help the people through the winter. But many Christians will be short of wadded garments and food. We must help our brethren in Christ. A small sum—perhaps £2 or £3—must be given in some cases to help rebuild places of worship. When the land is frozen and travel

easy, we must go to comfort with the Gospel hearts bruised with calamity. A great difference between villages with and without dykes is to be noticed—the first safe and dry, though surrounded with water, the others in ruins. Perhaps a tract on the question of dyke construction may be issued. I begged my people to unitedly pray that the breach might be stopped in time for them to sow the autumn wheat. This prayer is answered. Now I

think we should ask God to move high mandarins to order a proper survey of the Yellow River by foreign experts. These distresses may delay 'self-support,' but they prepare hearts to hear the Gospel. Oh! that we were sufficient for the opportunity.

"With kindest regards, I remain,  
yours very sincerely,

"E. C. NICKALLS.

"A. H. Baynes, Esq."

## CHEERING NEWS FROM PATNA, N.W.P.



HE Rev. Daniel Jones, who about twelve months ago removed from Agra to Bankipore, taking the place of the venerable Rev. D. P. Broadway, who has now removed to Monghyr, writes:—

"Bankipore, Patna,

"December 7th, 1892.

"MY DEAR MR. BAYNES,—Eighteen years ago to-day I landed in India, and, while thanking God for His innumerable mercies to me, I am made specially happy in that I am able to write you about a whole family coming out from heathenism to serve the true and living God—a father and mother and four dear young children. Last Wednesday evening we had a most interesting service. The four children were dedicated to God, and the parents were baptized on a profession of their repentance toward God and faith in the Lord Jesus Christ. At the same time three others—one man and two women—were also baptized.

"ANAND LAL.

"Our brother, Anand Lal, is about thirty years of age, and belonged to the 'Writer' caste. He is fairly well educated in Persian, Hindi, and English, and, for a time, served in

the courts as an English copyist. He was born and brought up in the city of Patna. He was educated at the expense of his elder brother, who has been employed in Government service for more than thirty years. What to us is most interesting in connection with his first introduction to the Gospel of Christ is the following. Having to go and live where his brother resided, he found himself, about sixteen years ago, at a place called Jamui, on the chord line of the East India Railway—some sixty-five miles by rail from Monghyr. When I asked him how he first of all became acquainted with the Gospel, imagine my joy when he told me that about sixteen years ago he heard our dear old brother Sudin, of Monghyr, preaching at Jamui, and from him he bought a copy of Luke's Gospel, which he read with much pleasure, and then went and purchased other books, hymns, and tracts. Dear Sudin it was that began to teach me Hindi at Monghyr, and with him I made my first attempt

at open-air preaching, and with him I made my first trip into the district for village work. 'He being dead yet speaketh.' For years I have kept a photograph of the dear old man, and I gave one to-day to Anand Lal, to his great delight, who at once exclaimed, 'That is just the smile he used to wear.'

#### "SEED SOWING.

"Some six years after the above, Anand Lal met with our brother, Bhas Haran Das, of Monghyr. He was on his rounds selling books, and from him Anand purchased a complete copy of the Hindi New Testament, which he read and studied. There is something very encouraging in an incident like this. Our brethren of the Bible Translation Society may well take courage from a circumstance of this kind, as may we also who are engaged in the sale of Scriptures and open-air work—work which it is more than difficult to gauge as far as results are concerned. One thing we are assured of; God has said it, 'My Word shall not return unto Me void.'

"Some time after this he returned to Patna, and about twelve months ago Miss McPlun, of the I.F.N.S. Society in Patna, began work in his house among his wife and children. He, of course, was interested, and received the loan of books, the reading of which was much blessed to him; but it was not an easy matter to come out and confess Christ in baptism. His wife did not desire to become a Christian at that time. On two occasions I had very interesting conversation with him, and pressed him to decide. He then visited our brethren here, and was much helped by the experience of one brother, who himself had suffered many things for Christ.

#### "DECISION FOR CHRIST.

"At last he determined to make a stand, and told his wife so. She also resolved to go with him. And so one morning early he brought his wife and four children to the house of one of our brethren. It was not long before some of the women-folk found them out, and great was their grief. And it is impossible for us to understand how much it costs both parties at such a time—the one to come out, and the other to part with their relatives; for to them they appear as dead. It is a happy day that is dawning in some parts of Bengal, when persons, on becoming Christians, are not compelled to leave their homes. The women, when leaving, in some way managed to secure the youngest child, and take her away with them. This, of course, they were only too glad to do, and it became a big trouble to us. We did not want in any way the help of the law if it could be possibly avoided. It is very desirable that we should keep as far away *as possible* from the courts of law, seeing that 'our weapons are not carnal.'

#### "FINDING THE CHILD.

"But a gentleman friend of ours mentioned that he would accompany the father in search for the child, and one of our brethren, a son-in-law of our brother Sudin, volunteered to go also. Away they went at three o'clock in the morning. They had four miles to go; but just at dawn they approached the house. The father went in and asked for the child. The aunt who had taken her away fell at his feet, imploring him to let her remain, and began to cry; but just at this time the child ran to her father, and the European's voice was of some weight. The child was secured and

brought away. The brother who went with Anand had not slept through the night, but he had been praying with his wife for success. Before three in the morning I heard him praying with the father and mother for the child. There was earnest prayer made for this little one, and when at seven o'clock they drove up all glad and smiling, our first work was to kneel down together and thank God for His goodness. The first Sabbath that they were with us the mother came to both services, bringing her children with her. It soon appeared that she had learned more than was supposed she had. She had been listening when others were being taught. She also was desirous to follow the Lord Jesus, whom she believed to be the true Saviour. May our blessed Lord gather them all in, so that not one of them may be lost! Friends at home, do pray for the children, that they may all be truly converted; the eldest is eleven years of age, the second ten, the third seven, the youngest about four.

"There was a report one day that the brother had come, and we did not know what was going to happen, but he has not come yet. May the Lord

graciously touch his heart also! Several in the city have threatened to close their doors. One, a Mohammedan, said he preferred his women to remain in ignorance than to be thus taught. Our eyes are lifted up to Him whence cometh our help; and we pray, 'Let Thy Kingdom come.' The three elder children are now happy with our Christian girls, and busy in school at their books.

"WHO WILL GO?"

"Our brother, Ali Jan, with three others, are out in the district, and are having a good time. I had sent out a fairly good supply of Scripture portions for sale, but had to send out more. I sent nearly 700 Gospels the other day. On every hand, the millions around us are in darkness. We are only three Europeans, and a small band of Indians, for 6,000,000 of people. Who of all the young men, *in the ministry* and *preparing for the ministry*, at home, and any others thrust out by God, will come over and help us? The fields are ripening. Come to the harvest, ye workers for God.

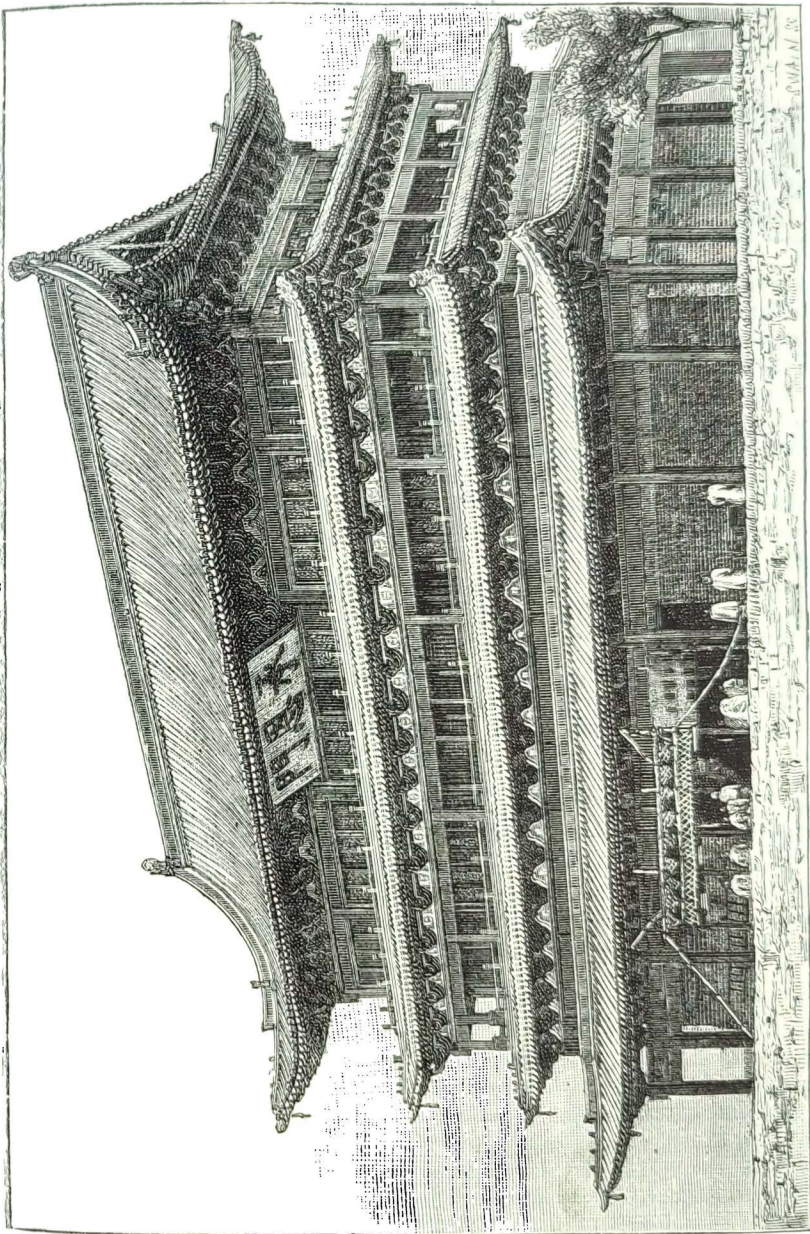
"DANIEL JONES.

"A. H. Baynes, Esq."

## NEW SOUTH GATE, TAI YUAN FU, SHANSI.



THIS is a view of the building which crowns the gateway of the "New South Gate" of Tai Yuan Fu. It is used as an arsenal and watch-tower. An edifice of this kind should of right be found over every gateway to every walled city in China. This one, over our New South Gate, has but recently been rebuilt—hence the newness of its appearance. In time of rebellion the magistrates, or other officials upon whom rests the well-being of the neighbourhood, take up their quarters within one or other of these buildings to direct operations, the gates below, of course, being kept strictly closed. From the lower parts of this place the soldiers serve the cannon, and do what they can to make it uncomfortable for the foe.



NEW SOUTH GATE, TAI YUAN FU, SUANSI.—(From a Photograph.)

## THE LATE MRS. FRAY, ELDEST DAUGHTER OF WILLIAM KNIBB.

BY THE REV. D. J. EAST.



OUR readers who still have in memory the missionary champion of negro freedom will be interested in the following brief account of his eldest daughter, who died in Jamaica on the 14th of November last, from the pen of her son, the Rev. Ellis Fray, published in the *Jamaica Baptist Reporter* of December the 1st. Mr. Fray is the pastor of the churches over which his sainted father presided for many years, and is successfully carrying on the work to which he has succeeded. The father of Ellis and husband of Mrs. Fray was one of the first students of Calabar College, and for several years, up to the time of his death, secretary to the Jamaica Baptist Missionary Society.

Mrs. Fray was born in the year 1830. She was fourteen years old when she decided for Christ. Connected with her girlhood, which she never forgot, and which made a deep impression upon her, when returning from England in the *Hopewell*, with her mother, Mrs. Knibb, on Saturday evening, December 17th, 1843, the vessel being then in sight of Jamaica, a brig was seen beating about near by. This brig was the *Chilmark*, then on its way to Africa with the first band of Baptist missionaries to that continent. After some conversation between the captains the vessels separated, while the brethren and sisters were heard singing to the "Old Hundredth" tune.

When the first school for native girls was started at Kettering, Mrs. Fray was one of the teachers, and until the time of her marriage was engaged in the work of education. In 1855 the marriage was solemnised; eight children were born, five daughters and three sons, seven of whom still survive. For the last three years Mrs. Fray's life was one of suffering helplessness, during which she was tenderly cared for by her eldest daughter, Annie, who, with her sisters and brothers, mourn over their irreparable loss. The day of her death was the forty-seventh anniversary of that of her father, William Knibb.

Mrs. Fray's funeral took place on Tuesday, November 15th. Notwithstanding heavy tropical rains a large number of sympathising friends from different parts were present to show their deep respect for her departed worth, and condole with the children in their bereavement of a fond and devoted mother.

The funeral service commenced in the Kettering chapel, at Duncans, by the Rev. G. R. Henderson, of Clifton, giving out a hymn. The Rev. Wm. Webb next read suitable portions of Scripture and offered prayer. After another hymn the Rev. Jno. Kingdon delivered a suitable address, pointing out the lessons taught by the Christian life and peaceful death of the departed.

The funeral *cortege* then proceeded up the hill to Kettering, the home of William Knibb, and for many years the residence of the family. Here the remains were laid by the side of those of her late husband. The Rev. Ellis Fray and the Rev. G. R. Henderson delivered a closing appeal to the unconverted, and the solemn service ended with the Benediction. To our esteemed brother, Mr. Fray, on whom we trust the mantle of his grandfather and father will long abide, and to his sorrowing sisters, we extend our heartfelt sympathy.

## CHRIST'S CALL TO PRAYER.

MATTHEW ix. 36-38.



“PRAYER,” saith the Master.  
 Have we prayed?  
 It needs more grace to pray than to give  
 gold;  
 How can I plead, “My Lord, send labour-  
 ers forth

Into Thy field,”—and yet myself withhold?

Souls stirred Christ's pity—  
 Stir they ours?

Compassion moved Him so that He must pray;  
 To pray He sought Gethsemane's retreat,  
 And that to Calvary quickly led the way.

Pray; then—'tis Christlike—  
 Only, pray

As He prayed, letting thy whole heart's intent  
 Be spirit-fashioned to fulfil thy prayer,  
 Thyself made willing, eager to be sent.

Prayer is not, surely,  
 Though we kneel,  
 Pity is not, nor love, nor aught Divine  
 The while we plead, “To save the lost, Lord, claim,  
 Compel his service, hers, but, Lord, not mine.”

So pray we never?  
 True, indeed,  
 If only words are speech; our eyes are dim,  
 And dull our ears, but God observeth all,  
 And the mute will hath clearest speech for Him.

And when one prayeth  
 'Tis the will  
 God marks, its mystic speech of deep desire;  
 And oft when lips fair words as incense bring,  
 The wayward will puts out the altar-fire.

Then prayer is not prayer,  
 Though it seem,  
 And self-deceived the heart hath ease thereby:  
 Nought hath been wrought by it, in earth or heaven,  
 To bring God's gift of life to souls that die.

“Pray,” saith the Master.  
 His command,  
 If Him we love, we shall, we must, obey;  
 Is it, then, lack of love to Him that keeps  
 Our love for souls so low we cannot pray?

Yea, there the lack is :  
 Shameful lack !  
 Would we might see its baseness and repent ;  
 Our hearts' chill wintriness to Christ our Lord  
 Frost-binds life's stream from those to whom 'tis sent.

We love not Jesus,  
 Else in this  
 We should be one with Him ; our prayers arise  
 For earth's great multitudes like sun-drawn dew,  
 That comes again life-laden from the skies.

Prayer hath its answer :  
 God is just,  
 And the wide world this witnesseth to-day—  
 So few the lips that tell God's tale of love—  
 Few are the hearts that love enough to pray.

Oh, Holy Spirit !  
 Love Divine !  
 Shed richly in our hearts, fill, overflow,  
 Pray in us, and when Jesus calls us forth,  
 Impel, empower, and give us grace to go.

R. WRIGHT HAY.

## WORK AMONGST MOHAMMEDANS IN BENGAL.



OR some time past the Rev. R. H. Tregillus, of Jessore, has been working amongst Mohammedans in the district of Jessore, and in the following letter, just received, he gives a very cheering account of the Divine blessing upon his labours :—

“ MY DEAR MR. BAYNES,—As it is now some time since any news of Jessore has been communicated to the readers of the HERALD, I have thought that a few lines referring to our encouragements here may prove of interest.

“ HARVEST.

“ We have been privileged to participate in the work of harvesting, and if we but prove faithful to our charge, and be kept from hindering the gracious work of the Lord of the harvest, what has been gathered in will be but the precursor of a full and rich ingathering of fruit soon to follow. The signs of this approaching

richer harvest are to be seen on every hand. May we be prepared with prayerful and faithful effort to await its full ripening ! The encouragement we are now receiving in our labours among the Mohammedans in the villages around Jessore is of recent growth. Ten years ago, had anyone visiting the village of Dowlatpore, or in fact any other Mohammedan village near Jessore, asked to be shown where a Christian lived, he would have been told that no such person lived there. Two years later, had such an inquiry been made at Dowlatpore, the inquirer would have been directed to the house of Dhonai, more generally known as



the Doctor. In the interval Dhonai, who had held a position of influence among the Mohammedans, had been led to renounce the teaching of the false prophet. He was soon followed by his mother and two brothers. For more than four years this Christian family stood alone amidst the Mohammedans of that village. During that time faithful witness had been borne by Christian life and intercourse, and the results began to be seen soon after my arrival at Jessore. For the last two years the additions to the little community at Dowlatpore have been steadily maintained. During the past two months eighteen brethren and sisters have there publicly professed their faith in Jesus Christ by baptism. Of these, thirteen are natives of Dowlatpore, four are from other villages who have made their homes there, and one has joined us from the Church of England body.

#### “BAPTISMS.

“These three baptismal services, conducted in the presence of a number of the Mohammedan villagers, were deeply interesting. At the second service, our two youngest members were baptized. These two lads would be about ten years of age. A look into their bright, intelligent faces as they join in our public worship would leave no doubt as to the reality and depth of their faith in Christ. On Sunday last our devoted brother Dhonai had the joy of baptizing eleven friends before our usual morning service. I feel sure a word or two regarding some of these converts will prove of interest. Kushol, although next to the youngest of this little group, deserves the first introduction, as his love for the Saviour is of longer standing than that of the rest. He is now a little over fifteen years of age.

When I first visited the village school at Dowlatpore he was one of the most promising of the young scholars there. It was there he first learnt the story of the Saviour's love. About three years ago he announced his intention of becoming a Christian. His aged father secretly believed in the truth of our religion, and for a time we had hopes that he would join us, following the example of his old friend, Akram Biswas, of whose baptism I wrote more than two years ago. The fear of persecution kept Kushol's father from taking the important step, and, to maintain friendly relations with his Mohammedan connections, the old man changed in his attitude towards us. This was a sore trial to Kushol, as he was no longer permitted to have intercourse with our little band of Christians. His secretly-cherished love to the Saviour did not change. Early last year, when the census schedule lay in his father's house, he obtained possession of it, and, erasing the description Mohammedan opposite his name, substituted that of Christian. The death of the aged father, six or seven months ago, made matters more difficult for Kushol, as his elder brother, who now became the head of the family, was known as one of the bitterest opponents of the Christian faith in Dowlatpore. About a month ago, to the delight of us all, this brother—Shitabdi by name—declared himself a Christian. Kushol's joy may be imagined when once more he was at liberty to openly join with us.

#### “PERSECUTION.

“This joy was short-lived, for the unprecedented opposition which this avowal provoked was more than Shitabdi felt able to withstand. The house was crowded by Mohammed-

dan neighbours and relatives; the persuasions of strong men were mingled with loud and passionate weeping, and in two or three days Shitabdi was again a nominal Mohammedan. Kushol felt it impossible to return to the position he had been obliged to take so long as a secret disciple, and determined to give up all for Christ. Secretly leaving home, he sought and found shelter for a week with our dear friend Mr. Dutt, at Khoodna, who had learnt his story from me by letter. Since his return from Khoodna, Kushol has divided his time between us at Jessore and friend Dhonai at Dowlatpore. Fear of his brother's relatives makes it impossible to return to his home. Kushol's mother lives at home; both she and Shitabdi have a strong affection for the lad. We firmly believe that God will largely use this bond of love in bringing the whole family into His Kingdom. Although not present at Kushol's baptism on Sunday morning, Shitabdi felt compelled to attend the service that followed. I gathered from a long conversation with him afterwards that he felt that Kushol's noble stand would make the path of his return the easier

“MOMIN.

“Another of the group is Momin. He is a man above the middle age. There is nothing very striking in connection with his experience. A few months ago his prejudices against Christians, and all connected with their religion, were very strong; but even then he believed that, if there were anything of value in this (to him) new religion, it was possessed by Dhonai and Akram Biswas. He is the father of one of our youngest members, to whom I have referred. His cheerful face reflects the living faith in Christ which he possesses, and

which possesses him. Although quite fifty years of age, he is, for the first time, eagerly learning to read, and will, ere long, be able to read the Bible for himself. His bright Christian testimony is already making itself felt among his Mohammedan neighbours, and the fruit will not be long in appearing, I am convinced.

“As my letter is growing too long, I must content myself with a short reference to but one more of those who were baptized last Sunday. I select a young man of about twenty-two years of age, named.

“OPHATULLO.

“He is a native of Misree Daira, a village nearly twelve miles from Jessore. A little more than two years ago, Shoritullo, of this village, with his family, came out as a Christian. A reference to this brother's baptism appeared in my last report. The opposition and persecution of Christians at this village has been more determined and long sustained than I have witnessed elsewhere. Two families, following the example of Shoritullo, for a time announced themselves Christians, but were unable to withstand the fierce persecution brought to bear against them. One of the foremost of the persecutors was this young man, Ophatullo. After joining the Christians at Dowlatpore, he attempted to live at home as a Christian. This he found impracticable; he was made a prisoner in his father's home, and every means was tried to induce him to renounce Christianity. These efforts failed; he used the first opportunity and secretly fled from home to throw in his lot with Christ's people. Ophatullo has received a fair education, and gives proof of an intelligent faith in that Christ whom a few months ago he so bitterly opposed.

"You may remember, dear Mr. Baynes (as I do well), your visit to Dowlatpore in December, 1889, the small hut in which Mr. Kerry on that occasion conducted a service. On that site now stands a chapel capable of accommodating some eighty people. Could you now attend one of our

Sunday services there, and see the gathering of nearly fifty Christians, I feel sure you would conclude with us that there is ample reason to thank God and to take courage.

"Yours very sincerely,

"R. H. TREGILLUS.

"A. H. Baynes, Esq."

## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the following useful and welcome gifts:—A parcel of garments from the Brondesbury Chapel Missionary Working Party, per Mrs. Watt, for the Rev. G. R. Pople, Congo; pictures on the International Lessons, from Woodberry Down Sunday-school Teachers, per Mr. C. Churchill, for the Rev. J. A. Clark, Congo; a parcel from Mr. Bridgwater, Leicester, for the Rev. J. G. Kerry, Barisal; a parcel of clothing from King's Road Chapel, Reading, for Mrs. D. Jones, India; two boxes of dolls, cards, and books, from Miss Vickess, Liverpool, for Mrs. Waldock, Colombo, Ceylon; sketches of Carey's birth-place and Bunyan's cottage, and some mats, from Miss Mullings, Devizes, for the Centenary Fund; the year's numbers of the *Sunday at Home*, from Mr. T. Clements, of Sleaford, for the Mission; and, at the request of the Rev. J. Lawson Forfeitt, copies of the periodical issues of the sermons of the Rev. D. Davies, of Holland Road, Brighton, by the Author, for Congo missionaries.

The Committee desire also to join in the thanks expressed in the following letter from the Rev. J. Lawson Forfeitt, of Underhill Station, Congo River:—

"MY DEAR MR. BAYNES,—May I ask the favour of an opportunity to acknowledge through the HERALD, with my grateful thanks, the following kind and generous gifts which I have received, all of which will be exceedingly useful to me in my work on the Congo:—A portable medicine chest, from Messrs. Burroughs, Wellcome, & Co.; a small American organ, from a few Friends at Reading; a case of seeds and garden tools, from Messrs. Sutton & Sons, Reading; also gifts from the following friends—Mr W. A. Parker, Mariemont, Birmingham; Mrs. Jonas Smith, Carleton Road, N.; Misses Whitbourn, Littlehampton; Mrs. Dawson, Middlesbro'; Mrs. Drysdale, Liverpool; Miss L. Hilditch, Wilmslow; Mr. C. King-Smith, Watford; Colonel Buller, Epsom; Mr. W. R. Rickett, Hampstead; Mr. Martin J. Sutton, Reading.—With kind regards, yours very sincerely,

"A. H. Baynes, Esq."

"LAWSON FORFEITT.

**Fossils, Shells, and Moths.**—A kind friend writes:—"MY DEAR MR. BAYNES,—I send you to-day three boxes of fancy shells, fossils, moths, &c., the result of many years' collecting by a gentleman from various parts of the world. In consequence of difficulties he had to part with almost everything. I bought these from him, being very fond of this sort of thing, but, as you are still wanting money, it struck me you might make more of them than my keeping them. I am told they are worth from £10 to £15. You make whatever you can of them and devote it to the Centenary Fund." These cases are now on view at the Mission House, and we should be thankful to secure a purchaser.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the January meeting of the General Committee, the Treasurer in the Chair:—

Two new missionaries were accepted—Mr. W. D. Hankinson, of Rawdon College, for the Ceylon Mission, and Mr. R. H. Kirkland, of Edinburgh, for the Congo Mission.

Farewell was taken of Mr. Lawson Forfeitt, who is returning to the Congo on the 6th of this month in the Dutch steamer *Akassa*, from Antwerp, after a season of furlough in England. Mr. Forfeitt, on reaching Africa, will resume charge of Underhill Station, relieving Mr. Graham of the heavy duties that are necessarily associated with the base station of our Congo work.

The Rev. F. Harmon met the Committee on arrival in England from Shantung, North China, on furlough, and was warmly welcomed home by the Treasurer.

The lamented death of A. M. Ferguson, Esq., C.M.G., of Colombo, was reported, and a resolution of deep sympathy with the sorely stricken family and relatives unanimously adopted, both Mr. Baynes and Dr. Glover bearing grateful testimony to the nobility of Mr. Ferguson's character, his unswerving integrity and courage, his sympathetic generosity, his deep piety and loyalty to the Lord Jesus Christ, his catholic spirit and large-hearted hospitality. By his translation

“Earth is the poorer far,  
While Heaven the richer grows.”

The following arrangements were reported with regard to the forthcoming

### ANNIVERSARY SERVICES IN APRIL.

THURSDAY, APRIL 20TH.—INTRODUCTORY PRAYER MEETING. Rev. W. MILLER, formerly of Cuttack, Orissa, to preside and deliver an address.

FRIDAY, APRIL 21ST.—QUARTERLY MEETING OF COMMITTEE.

SUNDAY, APRIL 23RD.—ANNUAL MISSIONARY SERMONS throughout the Metropolitan District.

TUESDAY MORNING, APRIL 25TH.—ANNUAL MEMBERS' MEETING in the MISSION HOUSE. *Chairman*: R. L. EVERETT, Esq., M.P., of Rushmere, Ipswich.

TUESDAY EVENING, APRIL 25TH.—ANNUAL SOIREE in the LARGE HALL, CANNON STREET HOTEL. *Chairman*: Sir THOMAS FOWEL BUXTON, Bart., M.P. *Speakers*: Rev. G. J. DANN, from Delhi, N.W.P.; Rev. W. L. WATKINSON, M.A., of Hind Street Chapel, Manchester Square; Rev. J. WHITEHEAD, of Lukolela Station, Upper Congo.

WEDNESDAY MORNING, APRIL 26TH.—ZENANA MISSION BREAKFAST, in EXETER HALL, STRAND.

WEDNESDAY NOON, APRIL 26TH.—ANNUAL MISSIONARY SERMON in BLOOMSBURY CHAPEL. *Preacher*: Rev. JAMES CULROSS, M.A., D.D., Principal of Bristol College.

WEDNESDAY EVENING, APRIL 26TH.—ANNUAL MISSIONARY SERMON TO YOUNG MEN, in the CITY TEMPLE, Holborn Viaduct. *Preacher*: Rev. J. M. GIBBON, M.A., of Stamford Hill.

THURSDAY EVENING, APRIL 27TH.—ANNUAL PUBLIC MEETING, in EXETER HALL. *Chairman*: CHARLES TOWNSEND, Esq., J.P., M.P., of Bristol. *Speakers*: Rev. F. HARMON, from Shantung, North China; Rev. G. F. PENTECOST, D.D., of Marylebone Presbyterian Church; Rev. R. WRIGHT HAY, from Dacca, Eastern Bengal.

FRIDAY MORNING, APRIL 28TH.—ANNUAL MISSIONARY BREAKFAST CONFERENCE, EXETER HALL. *Chairman*: W. R. RICKETT, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. Professor GOULD, M.A., of Regent's Park College.

FRIDAY EVENING, APRIL 28TH.—YOUNG PEOPLE'S ANNUAL MISSIONARY MEETING, EXETER HALL. *Chairman*: JOHN CHOWN, Esq., of Brondesbury. *Speakers*: Rev. EVAN MORGAN, from Shansi, North China; Rev. J. L. ROGER, of Stanley Pool, Congo River; and Rev. H. E. CRUDGINGTON, from Delhi.

The Rev. C. S. Medhurst wrote from Shanghai giving a more favourable report of the health of Mrs. Medhurst; the Shanghai doctors being more hopeful than the doctors in Chefoo.

Very encouraging letters were read from the

Rev. C. A. Dann, of Nassau, Bahamas, the pastor of the Zion Church in that city, reporting increasing congregations, enlarged contributions, and growing spiritual life. A grant of £50 was made to assist in the repairs of the roof of Zion Chapel, estimated to cost over one hundred pounds.

Rev. George Grenfell.—The following letter was read from the Rev. George Grenfell:—

“Popocabaca, 5th November, 1892.

“MY DEAR MR. BAYNES,—After waiting here for a month we have just received news of the complete submission of the chief, Muene Puto Kassongo, and the declaration of peace. The 1,200 armed men who attended the chief manifested the most lively satisfaction when the rite of blood-brotherhood sealed the compact, and were evidently very glad of the prospect of quieter times than they have been having for the past eight months. After the Arab authority, but not a whit less cruel or despotic, that of Muene Puto Kassongo was the next most powerful within the limits of the Congo State; and, if the terms of the present peace can only be maintained, and I am very sanguine of it, immense benefits will accrue to the population of an area of some 20,000 square miles, who, hitherto, have been subject to the raids systematically arranged at the capital for the levying of blackmail and capture of slaves.

“When I wrote you last it was intended that our Commission should join the expedition to Kassongo under the Commissaire of the district, but it was afterwards determined that we should wait at this point till the way was quite clear. The news to hand enabled us to send off more than 200 of our loads this morning, and on the 7th we follow in the three boats with the remainder of our men and baggage. We propose to join the land caravan at a point some 200 miles south, where the river ceases (practically) to be navigable.

“Unless other obstacles interpose we ought, even with a very moderate rate of progress, to finish the work of delimitation in February, and be back here in March. At one time we thought of returning by way of the Kasai River, but, taking into consideration the uncertainty of meeting a steamer within a reasonable time, and the difficulty of travelling in canoes at high water, as it will be when we reach the Kasai, we have determined to make the return journey by land also—a programme which, if carried out, will involve a further eleven or twelve hundred miles.

“I trust, my dear Mr. Baynes, that the month of April will find us back at

Bolobo, and I shall indeed be glad when the time comes for me to report my arrival there. You may depend upon my doing my utmost to avoid the further loss of a single day.—Yours very sincerely, "GEORGE GRENFELL.

"A. H. Baynes, Esq."

After reading this letter it was resolved:—

"That the Committee greatly rejoice that there is such good prospect of Mr. Grenfell's return to his work on the Upper Congo by April next, and feel devoutly thankful that up to the date of the letter just received he has been kept in good health, and been enabled to render such efficient service to the Government of the Congo Free State."

The Rev. G. D. Brown, of Stanley Pool, was requested to join the Rev. F. W. Harrison in the conduct and navigation of the Mission steamers, the *Peace* and the *Goodwill*, it being deemed important to have two brethren specially equipped for this difficult work, in case of either being incapacitated by illness or other cause.

The request of the Congo Government for leave to erect poles for telegraph wires across the land at Underhill Station belonging to the Mission was cheerfully complied with subject to certain mutual arrangements, the Committee feeling that the establishment of telegraphic communication between the various Government posts on the Congo will be of great advantage in many directions.

## THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful hearts we acknowledge the receipt of the following gifts, indicating in many cases a growing interest in the work of the Mission:—£4 10s. from "One who feels it is more blessed to give than to receive," and who writes from a small town in Suffolk:—"DEAR MR. BAYNES,—It is with great pleasure I send you, enclosed, my usual donation to our beloved mission cause, to be divided between Congo and China. I feel sorry it does not reach my desired aim; I so wanted to make it £5, but a long severe and painful illness prevented me. I feel it a joy to spend and be spent for Him, who has shown me, through a year of severe trial, great mercies and excellent loving-kindnesses. I hope next year it will reach £5. You never can tell what a pleasure it was to me to have a letter from you. I have such little converse with anyone on account of my deafness. I have to work very hard at needlework, and have been very ill for nearly four months. It is my delight to give the long weary hours of toil in service for Jesus, to whom I feel I owe so much. I wish I could give myself, but my affliction as well as unfitness stand in the way. I thank you very much for your kind sympathy. I see no other book but the Bible and the HERALD you so kindly send me. I think every number sweeter than the last." £1 9s., proceeds of a watch belonging to the late Miss Hankins, of Hawick, per the Rev. William Seaman; a gold locket, from "Two Friends," for the China Mission; a silver watch, from "Anon.;" a gold ring, from "A Blind Widow," for the Congo Mission; a gold brooch, from "A Friend," Knutsford, for the Congo Mission; a gold brooch, per the Rev. W. Turner, Bedford, from "A Young Friend," for the Congo Mission, who writes to Mr. Turner: "I feel

I cannot keep it when so many of our fellow-creatures have never heard of the good news of Christ's salvation, and when I know money is so much needed to enable Christ's messengers to go and tell them"; a small box of trinkets from "A Friend," per Mr. R. Goodman, of Maulden, Beds., for the Congo Mission; a gold brooch from "Anon.," who writes: "I send you my dear dead aunt's best brooch for the Congo Mission"; a silver watch and trinkets from "Anon.," two small gold rings, per Mr. A. Matthews, from "A Young Woman in the South Woodford Bible-class," who writes: "Please accept this small gift for the missionary cause. One wedding-ring was my dear mother's, and the other my aunt's. I feel parting with them, but I give them cheerfully out of love to Jesus."

The best thanks of the Committee are also given to the following donors for most welcome and timely gifts:—The Treasurer (Mr. W. R. Rickett), £250; W. W., £180; O. B., £105; Mr. Geo. Ed. Foster, J.P., Cambridge, £100; Mr. J. Marnham, J.P., for *support of Congo Missionary*, £75, and for *support of Rev. E. P. Davey, Agra, N.W.P.*, £17 10s.; Mr. George Brugmann, Brussels, for *Congo*, £39; Mr. and Mrs. Geo. Shepherd, Bacup, £18 18s.; Mr. D. Lewis, Hanley, £10; Mr. T. Thomas, £10.

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## RECENT INTELLIGENCE.

**The Rev. Evan Morgan**, of Tai Yuan Fu, North China, has reached Riverside, California, on his way home. Under date of December 25th, Mr. Morgan writes:—"Mrs. Morgan, self, and children reached here (Riverside) about a fortnight ago. We expect to stay a short time longer and then proceed to England. We are already feeling much better. The weather here is exceedingly warm."

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**Arrivals in China and India.**—We are glad to report the safe arrival in China of the Rev. A. G. Jones and Mrs. Jones, Arthur Sowerby and Mrs. Sowerby, J. S. Whitewright and Mrs. Whitewright, Dr. Paterson, and Mr. Burt; and in India of the Rev. G. H. and Mrs. Rouse, Rev. T. R. Edwards and Brethren E. Palgrave Davy and W. Gordon Wilkins—the former at Agra, N.W.P., the latter at Cuttack, Orissa.

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**The Rev. G. H. Rouse, LL.B.**, writes to Mr. Baynes from Bombay, under date of December 27th:—"You will be glad to hear that we have arrived safely after a very pleasant voyage, and are both of us well. In the carriage from London to Dover we had as fellow-passengers Mr. and Mrs. Burditt, of the Telugu Mission, whom we met at Dr. Jewett's house at Madras in 1881. You perhaps remember that Mr. Burditt had just arrived from America then. He is son of Mr. Burditt, who was my predecessor at Haverfordwest. We reached Brindisi on Saturday evening, and went on board the *Thames* on Sunday morning. We found a number of missionaries on board, chiefly American Methodist, and also some C.M.S. friends, chiefly ladies. We found a very brotherly party, filling about half the saloon; the other passengers were friendly, and altogether we had no unpleasantness on board. The sea was for the most part quite calm, but in the south half of the Red Sea we were surprised to have a strong head wind

and a fair amount of tossing, more than they had had in the Bay of Biscay. The captain was much surprised at this experience. Unfortunately the worst time was Sunday evening, when we had arranged for a nice second saloon service. But we did not reach Bombay till midnight on Sunday, the 25th, and, therefore, had *one* quiet Sunday on board. On that day the captain asked me to preach at the morning service. As it was Christmas Day it gave me a nice opportunity for a plain Gospel sermon from 1 Tim. i. 15. Lady Harris was one of the passengers, and she came to the evening service in the second saloon, conducted by one of the American Brethren. We have met with several friends here assembled for the Decennial Missionary Conference. I have just seen (Wednesday morning) brethren Kerry, D. Jones, T. Bailey, H. Anderson, W. Carey, and some of the Telugu Baptist brethren. Mr. Kerry looks very well."

**Missionary Departures.**—Mrs. Couling left London on the 19th of last month, in the s.s. *Glengogle*, for Shanghai, *en route* to Shantung, to rejoin her husband at Tsing Chu Fu. On the 20th, Miss Hayward, late of the Zenana Mission, Barisal, who anticipates shortly becoming Mrs. W. R. James, of Madaripore, East Bengal, left for India in the P. and O. steamship *Clyde*; and on the 6th of the current month, the Rev. Lawson Forfeitt expects to leave Antwerp for the Congo, in the Dutch Trading Company's steamer *Akassa*. We commend all these friends to the prayers and sympathies of our readers.

**Arrival from Orissa.**—The Rev. T. and Mrs. Rutland, and infant, from Ganjam, Orissa, have just arrived in England. Our readers have been already informed of the grave illness of Mr. Rutland, and that by imperative medical advice he has come home. We earnestly trust that as the result of careful medical treatment and rest and change, our brother may be restored to his former health. We specially commend him and Mrs. Rutland to the prayers and sympathies of the churches.

**The Liquor Traffic and Native Races.**—We gladly give insertion to the following appeal:—"To the Editor of the MISSIONARY HERALD.—SIR,—The United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic have now been carrying on their operations for five years. Amongst their number are to be found specially delegated representatives of twenty-one societies of a missionary, philanthropic, and temperance character. If all the various bodies thus represented contributed to the funds, and thus testified their interest in the work pecuniarily as well as by representation, the Native Races and Liquor Traffic Committee would not be in the unfortunate financial position in which they unhappily find themselves. But we regret to say that only six societies afford financial support, and that the sums received from the twenty-one societies represented only amount in all to £26 6s. With the most rigid economy such a world-wide work as that in which the United Committee are engaged cannot be carried out for less than £500 per annum, and this, alas! is not forthcoming. At the present moment individual members of the Committee have had to become personally responsible to their bankers in order to secure an advance which would enable them to pay their assistant



secretary the arrears of his almost nominal salary. Unless a considerable sum from unexpected sources is forthcoming immediately the Committee will have a still more serious deficiency in their accounts than was the case at their last annual audit, and they therefore make an earnest appeal to the supporters of the various missionary and temperance organisations to do *as individuals* what, in most cases, these societies feel themselves precluded from doing, and to forward contributions to the Hon. Sec. (the Rev. J. Grant Mills), 139, Palace-Chambers, Bridge Street, Westminster.—I am, Sir, yours obediently,

“To A. H. Baynes, Esq.”

“J. GRANT MILLS, *Hon. Sec.*”

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**Medical Advisers to the Mission.**—We greatly regret to announce that in consequence of increasingly heavy professional engagements, Dr. Fred. Roberts, of Harley Street, who, for more than twenty years past, has been the able and honorary medical adviser of the Committee, has been compelled to resign his position, accepting, however, most generously the office of consulting physician. The Committee deeply appreciate the valuable services rendered by Dr. Roberts in the past, and are very thankful that as consulting physician they will still have, in important cases, the great advantage of his experience and advice. Dr. Alfred Pearce Gould, of Queen Anne Street, Cavendish Square, has also very generously undertaken to act as “consulting surgeon” to the Society, and Dr. Biss, of Harley Street, as “medical referee.” To both these gentlemen the Committee are very grateful.

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**Scotland and the “Missionary Herald.”**—As it has been resolved during the current year to publish the *Scottish Baptist Magazine* without the MISSIONARY HERALD, we shall be glad if friends in Scotland, who desire the MISSIONARY HERALD to be sent to them month by month by post, will write to the Secretary, A. H. Baynes, 19, Furnival Street, Holborn, London, E.C., to this effect, who will see that all such requests are at once complied with. The Secretary will also be glad to send parcels to church officers who may desire to distribute copies amongst subscribers and friends.

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**Dolls for Mission Schools in India and China.**—Mrs. Lunn, the wife of the Rev. Dr. Lunn, the Editor of the *Review of the Churches*, makes an offer in that *Review* for January, which may commend itself to some of our readers. She offers to give a free ticket, and five tickets at half price, for the Young People's Gathering at Lucerne, in Switzerland, next year, which Dr. Lunn is organising in connection with the second Reunion Conference. These tickets are to be awarded to those who send in the best dressed dolls; the dolls will be forwarded by Mrs. Lunn to the different missionary societies, for their mission schools in India and China. Mrs. Lunn worked actively in these schools when in India, and she knows, as every missionary worker knows, how real is the value of such a contribution. Many a Brahmin girl will prolong her education an extra twelve months for the sake of obtaining a real English doll. The judges will be Mrs. Lunn; Mrs. Buckland, wife of the Rev. A. R. Buckland, of the Church Missionary Society, and Mrs. W. J. Dawson, of Highbury. The address of Mrs. Lunn is 5, Endsleigh Gardens, London, N.W.

## WHO WILL RESPOND ?



THE Rev. W. R. James, of Madaripore, East Bengal, writes:—

“MY DEAR MR. BAYNES,—As my medicines are nearly all gone, I hope you will kindly make it known in the pages of the HERALD that I shall feel greatly obliged if friends will supply me with a few bottles from Burroughs & Wellcome of the following medicines:—Quinine tabloids, soda mint tabloids, cathartic comp. tabloids, Dover's powder, Livingstone's Rousers, three small bottles of carbohc acid, three small bottles of chlorodyne, and podophyllin tabloids.

“I should also be greatly obliged if some friend or friends would send me a handbell (about the size of those which are used at railway stations at home), and a foghorn for use in the Mission boat, the *Manchester*. Mr. Spurgeon has a very nice bell for his boat, but I have none. In this country the common people have neither clocks nor watches, and a bell is useful and necessary sometimes in order to call our Christians together for worship; and by means of a foghorn we should be able to give some indication of our whereabouts to those who might be some distance away. We are all well here.—With kind regards and Christian love,

“I remain, yours ever affectionately,

“A. H. Baynes, Esq.”

“W. R. JAMES.

## CONTRIBUTIONS.

From December 13th, 1892, to January 12th, 1893.

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

### ANNUAL SUBSCRIPTIONS.

A. G. (half-yearly) ....	1 0 0	Lloyd, Mr. G. A. ....	1 1 0	A Friend.....	5 0 0
Ashcroft, Miss ..... 0 10 0		Luckham, Mr. J. ....	0 10 0	A Friend, for <i>China</i> ..	1 0 0
Bacon, Miss E. R. ....	2 0 0	Do., for <i>Congo</i> .....	0 10 0	Anon., <i>Bibles for India</i>	1 9 0
Baldwin, Mrs. ....	0 10 0	Marnham, Mr. J., J.P.,		“A Thankoffering, for	
Barnhill, Mrs., for		for support of		not having invested	
China .....	2 10 0	<i>Congo Missionary</i>	75 0 0	in the <i>Liberator</i> ,”	
Do., for <i>Congo</i> .....	2 10 0	Do., for <i>India</i> .....	17 10 0	E. F. ....	5 0 0
Benham, Mr. L. A. ....	1 1 0	Nicoll, Mrs., <i>Bibles</i>		Bedborough, Miss M. E.	
Best, Miss Fanny.....	0 10 0	for <i>India</i> .....	1 0 0	M. (box) .....	0 14 0
Casson, Mr. W. ....	2 0 0	Ollard, Mrs. ....	1 1 0	Bolton, Mr. C. H. ....	0 10 0
Clare, Miss Alice .....	2 0 0	Page, Miss C. Selve ..	5 0 0	British and Foreign	
Crowe, Miss E. ....	2 0 0	Peak, Mr. Henry, Guild-		Bible Society, for	
Dean, Mr. Wm. ....	0 10 0	ford .....	2 0 0	<i>Orissa Bible-women</i> ,	
Edminson, Mrs. ....	5 0 0	Pedley, Miss A. J. ....	2 2 0	for 1891-2 .....	25 12 0
Fearnall, Mr. Wm. ....	1 0 0	Smart, Mr. Jas., Elgin	0 10 6	Do., for 1892-3 .....	40 0 0
Gervis, Miss .....	0 10 0	Smith, Mr. and Mrs. G.		Brugmann, Mr. G.,	
Gibbons, Miss C. A. ....	0 10 0	R., Torquay .....	2 2 0	Brussels, for <i>Congo</i> ..	39 0 0
Gould, Mrs. A. Pearce,		Swinton, Mr. Geo. ....	0 10 6	Buchan, N.B. ....	5 0 0
amount collected for		Thomas, Mr. T. ....	1 0 0	Coate, Miss Hettle ..	1 0 0
<i>Palestine</i> .....	4 4 0	Trestrail, Mrs. ....	2 2 0	Clutterbuck, Mrs. ....	0 10 0
Hicks, Mrs. F. ....	2 0 0	Turley, Mr. J. ....	1 0 0	E. U., for <i>Congo</i> .....	2 10 4
Do., for <i>W &amp; O</i> .....	0 10 0	Underwood, Mrs. A., for		Evans, Mr. Howell,	
Horton, Mr. and Mrs. W.	2 2 0	<i>Orissa</i> .....	5 0 0	Aberdare, for <i>Train-</i>	
Inglis, Mrs. ....	1 10 0	Wicks, Mr. T. ....	1 0 0	ing <i>Native Preacher</i> ,	
Inglis, Miss .....	1 0 0	Withers, Miss, Brasted	0 10 0	<i>Congo</i> .....	5 0 0
Jacobs, Mr. E. G. ....	1 0 0	Under 10s. ....	0 11 0	Field, the Misses Kate	
Do., for <i>W &amp; O</i> .....	1 0 0	Do., for <i>Congo</i> .....	0 2 6	and Gertrude (boxes)	1 7 3
Jay, Mr. and Mrs. A.				Foster, Mr. G. E. ....	100 0 0
Marshall .....	1 1 0			Friends, for <i>Congo</i> ..	1 0 0
Knight, Miss M., for				Gardiner, Mr. W.	
<i>Congo</i> .....	1 1 0			(amount collected) ..	0 14 6
Leechman, Mrs. A. ....	2 0 0			Hardy, Mr. L. C.	
				Do., (thankoffering), for	
				<i>Medical Work, Congo</i>	1 0 0

### DONATIONS.

A. E. P. ....	0 14 6
A Friend, for <i>China</i> ..	1 0 0
Do., for <i>Congo</i> .....	2 0 0
Do., for <i>W &amp; O</i> .....	2 0 0

Hinton, Miss S. A. ....	1	1	0
"Hope" .....	1	10	0
Horton, Mr. and Mrs. W. (box), for Congo ..	1	0	0
Hurn, Mr. A. (amount collected), for China ..	0	10	0
Johnson, Mr. A. C. (amount collected) ..	1	0	0
Marshall, Mr., Cheadle Do., for W & O ..	0	11	8
M. E. ....	0	10	0
M. W., Edinburgh, for W & O ..	1	0	0
Martell, Mr. E. J. ....	0	10	0
M. N. ....	1	0	0
O. B. ....	105	0	0
Rabbetts, Miss C. ....	0	10	0
Salter's, Miss E. K., Bible Class, for support of Nobin Chunder Dutt ..	7	0	0
Sanders, Mr. J., for San Salvador, Congo ..	0	10	0
She whom Jesus loveth Smith, Mr. D., Hull, for W & O ..	1	0	0
Smith, Mr. and Mrs. J. F., for Congo Translation Work ..	1	0	0
S. P. Q. ....	0	10	0
Swinden, Mr John R., Texas, U.S.A., for Cuttack, Orissa ..	1	14	0
Thomas, Miss Elsie (box) ..	0	14	0
Toovey, Mr. J. E. ....	0	10	0
Trevor, Mrs. (collected by weekly pence) ..	2	5	0
W. W. ....	180	0	0
Under 10s. ....	1	5	0
Do., for China ..	0	5	0
Do., for Congo ..	0	6	0
Do., for W & O ..	0	17	6

LEGACIES.

Squler, the late Mrs. Susannah, of Nottingham, by Messrs. W. B. Cambridge and H. Squler .....	449	10	0
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LONDON AND MIDDLESEX.

Alperton .....	2	9	6
Do., for W & O ..	1	0	6
Barry-road Sunday-school .....	0	12	0
Bermondsey, Drummond-road ..	5	0	0
Brentford, Park Chapel, for W & O ..	1	9	0
Borough-road ..	8	10	0
Do., for W & O ..	2	7	10
Brixton, Kenyon Ch., for W & O ..	6	6	0
Do., Sunday-school ..	4	0	10
Do., St. Anne's-road Sunday-school ..	0	17	4
Brixton Hill, New Park-road, for W & O ..	2	2	6
Brockley-road ..	24	0	0
Do., for W & O ..	12	13	9
Do., Sunday-school ..	4	19	0
Brompton, Onslow Chapel for W & O ..	1	17	3
Brondesbury ..	6	6	11
Do., for W & O ..	6	0	4
Camberwell, Denmark-place ..	8	9	10
Do., for W & O ..	5	19	0
Child's Hill Sunday-school .....	0	7	0

Chiswick, Annandale-road, for W & O ..	1	0	0
Do., Sunday School ..	2	0	0
Clapton, Downs Chapel Do., for Congo ..	18	9	7
Do., for Congo ..	98	0	5
Daiston Junction, Sunday-school .....	2	9	0
Ealing, Haven Green, for W & O ..	2	10	0
Enfield .....	19	17	2
Do., for W & O ..	2	3	3
Do., for Congo ..	0	9	7
Ferne Park, for W & O ..	8	11	0
Fox Court Ragged School .....	0	6	3
Hammersmith, West End .....	3	15	2
Hampstead, Heath-street .....	280	0	0
Do., for support of Mwangi, in Mrs. Lewis' School, San Salvador ..	3	6	0
Harrow (collected by Mrs. Andrews) ..	1	4	2
Do., Sunday-school, for support of N. P. Proshono, India ..	2	15	3
Hawley-road, for W & O ..	2	5	6
Highbury-hill, for W & O ..	8	10	8
Highbury-road ..	9	0	0
Do., for Congo ..	6	12	6
James-street, St. Luke's, for W & O ..	1	0	0
North Finchley ..	23	13	10
Do., for W & O ..	1	13	7
Nunhead ..	6	14	6
Do., for W & O ..	1	5	6
Peckham, Norfolk-street, for W & O ..	0	10	0
Do., Sunday-school, for Mr. Wills' work in China ..	0	6	4
Do., Rye-lane, for W & O ..	7	0	0
Putney, Union Ch., for W & O ..	7	0	0
Regent's-park Ch., Sunday-school, for Congo ..	1	6	0
Shepherd's Bush, Avenue-road, for W & O ..	1	13	6
South London Tabernacle, Sunday-school ..	7	17	9
Stoke Newington, Devonshire-square ..	4	5	6
Twickenham, for W & O ..	1	4	7
Upper Holloway, for W & O ..	4	12	9
Vernon-square, for W & O ..	4	12	4
Wandsworth, East Hill, for W & O ..	4	4	6
Do., Sunday-sch. ..	3	19	10
Wandsworth Common, Northcote-road Sunday-sch. ....	5	10	6
Wandsworth-road, Victoria Chapel ..	9	13	6
Woodberry Down, for W & O ..	4	6	10
Do., Sunday-sch. ..	26	3	0
Westbourne-park, for Orissa Bible Woman ..	6	10	11
Wood Green, for W & O ..	3	15	9

BEDFORDSHIRE.

Bedford, Mill-street, for W & O ..	2	10	0
Leighton Buzzard, Lake-street .....	12	14	0

Luton, Union Church, for W & O ..	2	3	6
Maulden .....	6	0	0
Stevington, for W & O ..	0	3	6

BERKSHIRE.

Farlington, for W & O ..	0	13	3
Newbury, for W & O ..	3	3	0
Reading, King's-road ..	10	13	0
Windsor, for W & O ..	1	10	5
Wallingford, for W & O ..	3	7	6

BUCKINGHAMSHIRE.

Amersham, Lower Ch., for W & O ..	1	0	0
Chesham, Lower Ch., for W & O ..	2	2	0
Deaushanger, Sunday-school ..	0	15	4
Dinton, for W & O ..	0	2	6
High Wycombe, Union Church, for W & O ..	1	16	0
Do., Sunday-school ..	5	0	7
Long Crendon, for W & O ..	1	0	0
Newton Longville, for W & O ..	0	5	0
Olney ..	4	2	2
Princes Risborough, for W & O ..	1	4	6
Wendover, for W & O ..	0	16	0

CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, treasurer ..	136	19	8
Aldreth ..	1	1	0
Cambridge, St. Andrew's-street, for School at Serampore ..	17	0	0
Caxton, for W & O ..	0	5	0
Haddenham ..	5	4	6
Do., for W & O ..	1	10	6
Histon, for W & O ..	0	8	6
I-leham, Pound-lane ..	2	16	3
Mildenhall, for W & O ..	0	11	8
Waterbeach, for W & O ..	1	0	0
Wilburton ..	0	13	0
Wisbech ..	8	19	0
Do., Ely-place, for W & O ..	1	10	0

CHESHIRE.

Altrincham, Tabernacle Do., for W & O ..	1	9	4
Do., Sunday-school ..	3	6	1
Chester, Grosvenor-park ..	2	0	0
Onston, for W & O ..	1	0	0
Puynton, for W & O ..	0	7	6
Stalybridge ..	20	0	0

CORNWALL.

Penzance, Clarence-street, for W & O ..	1	0	0
Redruth ..	0	6	6
St. Austell ..	10	18	9

CUMBERLAND.

Workington ..	6	7	6
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DERBYSHIRE.

Long Eaton, Station-street, for W & O ..	0	10	5
Riddings ..	1	0	6
Do., for W & O ..	0	9	0
Swanwick ..	1	7	8
Do., for W & O ..	0	9	0

**DEVONSHIRE.**

Appledora, for W & O ..	0 12 0
Bradninch, for W & O ..	3 2 10
Cullompton, for Mr. Spurgeon's Work, Barisal .....	0 13 0
Exeter, Bartholomew street .....	10 0 0
Frithestock District ..	3 15 0
Kingsbridge, for W & O ..	2 0 0
Moreton Hampstead, for W & O .....	0 6 0
Paignton .....	4 9 11
Do, for W & O .....	1 5 0
Plymouth, George-st. ..	63 15 4

**DORSETSHIRE.**

Henley, Buckland Newton, for W & O .....	0 5 6
Iwerne Minster, for W & O .....	0 4 6
Lyme Regis .....	0 5 0
Do, for W & O .....	0 10 0
Weymouth, for W & O ..	1 10 0
Wimborne Tabernacle, for W & O .....	0 11 0

**DURHAM.**

Blackhill and Rowley Hamsterley .....	7 9 0
Do, for W & O .....	4 17 11
Do, for W & O .....	0 5 0
Hartlepool, for W & O ..	0 6 0
South Shields, Westcoast, for W & O .....	1 1 0
Wolsingham, for W & O ..	0 5 0

**ESSEX.**

Ashdon .....	5 0 0
Colchester .....	4 17 4
Do, for W & O .....	1 11 8
Harlow .....	6 0 0
Do, for W & O .....	2 0 0
Langham, for W & O .....	0 10 0
Leyton, Sunday-school ..	0 4 6
Malden, Crown-lane, for W & O .....	0 11 3
Saffron Walden .....	38 18 0
Do, for W & O .....	2 2 0
Do, support of Congo boy "Mumpf" ..	5 0 0
Southend, Tabernacle, for W & O .....	1 1 0
Do, Clarence-road Sunday-school .....	2 2 4
Do, do, for N.P. ....	0 9 4

**GLOUCESTERSHIRE.**

Arlington, for W & O ..	0 8 0
Bockley, for W & O ..	0 10 0
Bourton-in-the-Water, for W & O .....	3 13 0
Cirencester, for W & O ..	1 10 0
Lydbrook .....	3 19 0
Shortwood, for W & O ..	2 0 0
Slow-on-the-Wold, for W & O .....	2 0 0
Tetbury, for W & O ..	0 5 0
Wotton-under-Edge ..	1 15 6
Do, for W & O .....	0 10 0

**HAMPSHIRE.**

Andover, for W & O ..	1 0 0
Boscombe, Sunday-sch. ..	3 2 2
Bournemouth, Westbourne .....	17 10 0
Brookhurst .....	5 0 0
Do, for W & O .....	0 11 0
Do, for N.P. ....	2 12 0

Cosham, for W & O ....	0 7 2
Fleet, for W & O .....	1 12 0
Lyndhurst, for W & O ..	0 13 0
Portsmouth, Commercial-road, for W & O .....	1 1 0
Romsey .....	18 0 0
Shirley, Union Ch., for W & O .....	0 10 0
Southsea, Elm Grove, for W & O .....	5 0 0

**ISLE OF WIGHT.**

Sandown, for W & O ..	0 10 6
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**HERTFORDSHIRE.**

Boxmoor, for W & O ..	4 14 4
Bushey, Chalk-hill Ch. ..	4 10 0
High Barnet .....	16 4 4
Do, for Congo .....	2 12 0
Rickmansworth .....	1 1 0
Do, for W & O .....	0 11 3
St. Albans, Dagnall-street .....	39 8 10
Do, for W & O .....	6 4 5
Do, for African school's .....	1 0 0
Tring, New Mill, for W & O .....	1 10 5
Watford .....	35 0 0

**HUNTINGDONSHIRE.**

Woodhurst, for W & O ..	0 5 0
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**KENT.**

Ashford, Sunday-school ..	1 9 9
Beckenham .....	30 9 6
Do, for W & O .....	2 17 2
Do, Sunday-school .....	19 12 0
Canterbury .....	7 7 1
Do, for Congo .....	5 0 0
Do, Sunday-school ..	7 11 5
Catford Hill .....	10 0 0
Do, Sunday-school ..	7 10 3
Do, for Congo boy ..	5 0 0
Gravesend, Windmill-street Sunday-school ..	4 0 0
Hawkhurst, for N.P. ...	0 5 5
Lee, for W & O .....	3 0 0
Do, Missionary Association, for Barisal Schools .....	6 0 0
Do, for China Schools ..	2 0 0
New Brompton, for W & O .....	1 3 0
Plumstead, Conduit-road, for W & O .....	0 19 6
Smarden, for W & O ..	0 4 6
Sutton-at-Hone .....	1 5 6
Do, Sunday-school ..	5 14 5
Tunbridge Wells Tab. ..	11 0 0
Do, Sunday-school ..	3 1 1
Woolwich, Queen-street, for W & O .....	0 16 0

**LANCASHIRE.**

Accrington, Barnes-st. ..	2 3 0
Do, Willow-street Sunday-school .....	6 15 3
Do, Woodnook Sunday-school .....	3 9 3
Bacup, Ebenezer .....	95 19 2
Do, for W & O .....	4 0 0
Do, Doals .....	3 0 0
Birkinhead, Grange-rd. ..	39 10 0
Do, Sunday-school ..	20 1 5
Do, Welsh Chapel, for W & O .....	0 6 0

Bolton, Zion Chapel, for W & O .....	1 1 0
Briercliffe, Hill-lane ..	4 0 0
Do, for W & O .....	1 4 4
Burnley, Angle-street ..	15 11 7
Do, Brierfield .....	8 6 9
Do, Ebenezer .....	12 11 8
Do, Enon Church .....	18 11 1
Do, for W & O .....	1 1 0
Do, Mount-Pleasant ..	8 17 3
Do, Ston .....	16 13 10
Clayton-le-Moors .....	21 5 10
Do, for India .....	1 17 9
Do, for Congo .....	1 17 9
Cloughfold .....	2 4 0
Do, for W & O .....	1 12 1
Colne, for W & O .....	1 10 0
Clugremont, Sunday-school .....	5 13 2
Do, for support of Congo boy .....	3 0 0
Goodshaw .....	9 15 3
Do, for W & O .....	1 7 2
Haslingden, Bury-road ..	10 10 9
Do, for W & O .....	0 19 4
Do, Trinity Ch. ....	18 16 7
Liverpool, Cottenham-street and Empire-street, for W & O ..	0 10 6
Do, Kensington .....	15 19 4
Do, Sunday-school ..	8 4 9
Do, Pembroke Ch., for W & O .....	4 10 3
Do, Princes Gate .....	1 6 0
Do, do, for W & O ..	5 4 0
Do, Richmond Ch., for W & O .....	12 12 5
Do, Toxteth Tabernacle .....	180 0 0
Littleborough, for W & O .....	0 5 0
Lumb .....	7 10 9
Manchester .....	4 14 6
Do, Brighton-grove, for W & O .....	2 4 0
Do, Coupland-street, for support of Kruc boy .....	5 0 0
Millgate, for W & O ..	0 10 2
Newbold, for W & O ..	1 3 4
Oldham, Rotton, Bethesda, for W & O ..	1 0 0
Preston, F-shergate, for W & O .....	2 2 4
Rawtenstall, Kay-street, for W & O .....	2 11 4
Sadden .....	21 0 0
Do, for W & O .....	2 0 0
Southport, Tabernacle, for W & O .....	3 4 5
Do, Sunday-school ..	5 14 1
Sunnyside .....	2 9 0
Ulverston, for W & O ..	0 7 2
Waterbaru .....	19 6 7
Do, for W & O .....	2 0 0
Wa oroot, Bethel, for W & O .....	1 1 6

**LEICESTERSHIRE.**

Foston, for W & O .....	0 10 6
Hinckley, for W & O ..	0 5 0
Hugglescote, for W & O ..	1 0 0
Lester, Charles-st. ...	8 16 0
Do, Harvey-lane .....	0 10 0
Do, do, for W & O ..	1 13 3
Do, Belgrave-road Tabernacle, for W & O ..	0 10 0
Do, Dover-street, for W & O .....	3 0 0
Do, Helvolr-street Sunday-school .....	17 12 0

Elcester, Abbey-gate	3	5	0
Melton Mowbray, for W & O	0	10	0
Rothley, for W & O	0	5	0
Sheephead, Charnwood-road	3	10	10
Woodhouse Eaves	0	5	6

LINCOLNSHIRE.

Grimsby Tabernacle, for W & O	1	0	0
Do. Zion Chapel, for W & O	1	6	0
Long Sutton, for W & O	0	8	0
Louth, Eastgate, for W & O	0	10	0

NORFOLK.

Aylsham	3	2	0
Buxton, for W & O	0	15	0
Diss, for W & O	1	1	0
King's Lynn, Union Church	1	2	6
Necton, for W & O	0	6	0
Norwich, Unthank-road, for W & O	2	3	10
Do. Surrey-road	2	3	7
Stalham, for W & O	1	0	0
Swaffham	12	10	0

NORTHAMPTONSHIRE.

Desborough, for W & O	0	7	6
Earls Barton, for W & O	0	12	0
Gullesborough, for W & O	0	10	0
Northampton, Grafton-street, for W & O	0	17	0
Do. Mt. Pleasant, for W & O	1	0	0
Peterborough, Queen-street, for W & O	4	0	0
Thrapston	0	10	0
Weston	5	0	0
Wollaston, for W & O	0	10	0

NOTTINGHAMSHIRE.

Bulwell, for W & O	0	10	0
Collingham	0	4	0
Do. for W & O	0	6	0
Do. for N.P.	0	12	9
Newark, for W & O	1	0	0
Nottingham, Broad-street, for W & O	3	0	0
Do. Carrington, for W & O	0	5	0
Do. George-street, Juvenile Auxiliary	16	15	2
Southwell	2	1	0

OXFORDSHIRE.

Caversham, Sunday-school	2	2	5
Chadlington and Charlbury, for W & O	7	15	7
Chipping Norton	26	4	6
Coate	0	2	0
Little Tew	11	16	2
Do. for W & O	0	12	0

SHROPSHIRE.

Lord's Hill, Sunday-school	0	12	0
Madeley	0	3	6

Oakengates, for W & O	0	10	0
Do. Sunday-school	2	0	0
Do. for N.P.	0	14	1
Whitchurch, for W & O	1	0	0

SOMERSETSHIRE.

Bath, Dunkerton, for W & O	0	6	6
Bristol Aux., per Mr. G. M. Carllie, Treasurer	78	8	8
Do. for W & O	17	15	6
Do. Mount Pleasant, for W & O	0	6	0
Crewkerne	2	13	10
Do. for W & O	0	10	0
Pill, for W & O	0	16	6
Wells, for W & O	0	8	3
Yeovil, for W & O	5	0	0

STAFFORDSHIRE.

Baddley Edge, for W & O	0	8	0
Rilston, for W & O	1	0	0
Stoke-on-Trent	24	6	2
West Bromwich	1	10	0
Wolverhampton	12	10	0

SUFFOLK.

Ipswich, Burlington Ch.	2	7	3
Lowestoft	10	10	0
Sudbury	8	2	10
Do. for W & O	0	19	2

SURREY.

Addlestone	0	14	6
Chiddingfold, Fisher-lane	3	0	0
Croydon, Memorial Hall Sunday-school, for Congo	2	7	6
Dorking	3	0	2
Do. for W & O	1	1	0
Dorman's Land	3	5	0
Do. for Congo	0	10	0
Do. for China	0	10	0
East Dulwich, Lordship-lane Sunday-school	15	0	0
Godalming, for N.P.	0	6	0
Godstone, for W & O	0	7	0
Lower Tooting, for W & O	1	5	9
Redhill	5	17	5
Do. for W & O	2	10	6
Sutton, Sunday-school, for N.P. Delit.	1	7	2
Wallington	2	11	9
West Norwood, Chateworth-road	0	16	6
Do. for W & O	4	2	8
Do. Sunday-school	3	9	11

SUSSEX.

Brighton, Holland-road, for W & O	5	5	0
Do. Y. M. S.	1	0	0
Do. Queen-square, for W & O	2	2	0
Brighton, Sussex-street Sunday-school	1	11	2
Cuckfield	1	0	0
Uckfield, for W & O	0	11	6

WARWICKSHIRE.

Attleborough, for W & O	0	13	4
Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	321	1	0

Coventry, Gosford-street	0	15	0
Do. for W & O	0	14	0
Henley-in-Arden	1	5	0
King's Norton	1	10	10
Leamington, Warwick-street, for W & O	2	2	0

WESTMORELAND.

Westmoreland Churches	31	10	0
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WILTSHIRE.

Bromham, for W & O	0	5	0
Devizes, for W & O	1	14	6
Downton, South-lane	38	12	0
Do. for W & O	0	15	0
Melksham, for N.P.	0	6	0
Salisbury, for W & O	7	3	3
Swindon	20	0	0
Trowbridge, Back-st., for W & O	5	0	0
Warmaster, for W & O	1	10	0

WORCESTERSHIRE.

Astwood Bank	34	16	9
Redditch, for W & O	0	15	0
Westmancote, for W & O	0	6	7
Worcester	73	5	2

YORKSHIRE.

Armley, for W & O	0	11	6
Birchcliffe	27	14	0
Do. for W & O	1	0	0
Bradford, Allerton Central Ch.	9	8	6
Do. for orphan girls, Cutlack	3	0	0
Do. Clayton	14	16	2
Do. do. for W & O	0	15	3
Do. Heaton	3	14	2
Do. do. for W & O	0	10	0
Do. Halfield, for W & O	1	4	9
Do. Infirmary-street	1	4	0
Do. Leeds-rd., Juvenile Aux.	17	4	11
Do. Slon Ch., for W & O	4	11	0
Do. Slon and Caledonia-street Sunday-school	5	10	6
Do. Trinity Ch., for W & O	4	10	0

Less Aux. Expenses, &c.	66	9	3
	2	4	0

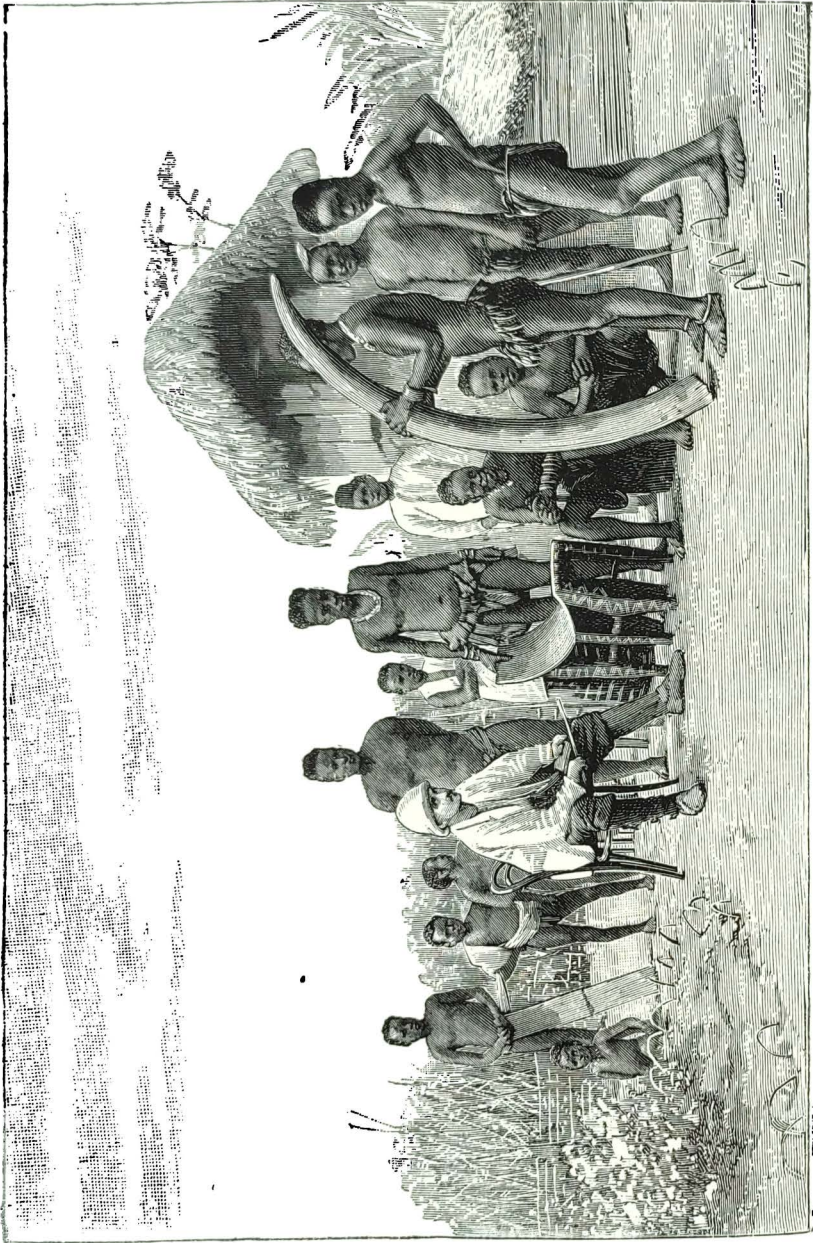
Charlestown, for W & O	0	5	0
Dewsbury, for W & O	3	2	0
Doncaster, for W & O	0	6	0
Do. Sunday-school	0	11	0
Farsley, for W & O	4	0	0
Goole, for W & O	1	0	0
Haltfax, for W & O	8	3	9
Do. Pellon Sunday-school	5	0	0
Harrogate	47	7	0
Do. for W & O	5	8	4
Hebden Bridge, for W & O	4	0	0
Horsforth, Cragg Hill, for W & O	1	10	0
Huddersfield, Lindley Oakes Ch., for W & O	1	16	8
Huddersfield, New North-road	14	2	0

Hull, George-street, for <i>W &amp; O</i> .....	0 10 0	<b>GLAMORGANSHIRE.</b>		Dundee, Long Wynd Sunday-school, for <i>Congo</i> .....	1 0 0
Hunslet, Tabernacle, for <i>W &amp; O</i> .....	1 10 0	Cardiff, Canton, Hope Ch., for <i>W &amp; O</i> ....	5 0 0	Do., for <i>China</i> .....	1 0 0
Idle, for <i>W &amp; O</i> .....	0 15 0	Do., Sunday-school ..	5 17 7	Do., for <i>Rome</i> .....	1 0 0
Leeds, South Parade ..	73 11 6	Derl, Tabernacle, for <i>W &amp; O</i> .....	0 12 6	Do, Rattray-street ..	8 19 4
Lindley Oakes Church	6 12 1	Maestieg, New Salem ..	1 7 5	Edinburgh, Bristo-place	0 7 0
Middlesborough, New- port-road .....	81 8 5	Penarth, Stanwell-road Sunday-school .....	3 0 0	Gatashtels, Stirling-st.	20 15 6
Morley, Tabernacle....	13 18 11	Penrhwoelber, Bethesda	3 5 3	Do., for <i>W &amp; O</i> .....	1 10 3
Do., for <i>W &amp; O</i> .....	1 0 0	Pentre, Zlon .....	1 0 6	Do., Sunday-school, for <i>Congo boy</i> .....	5 5 0
Nazebottom, for <i>W &amp; O</i>	0 4 0	Pontrhydcydjft, Alnon	0 11 11	Do., for <i>N P</i> .....	1 0 0
Pele Moor, for <i>W &amp; O</i>	1 0 0	Swansea .....	65 11 2	Do., for <i>China</i> .....	1 0 0
Pudsey .....	1 0 0	Do, for <i>W &amp; O</i> .....	5 0 6	Do., for <i>Congo</i> .....	1 15 1
Do., for <i>W &amp; O</i> .....	0 14 3	Ystalyfera .....	2 15 4	Glasgow, Adelaide-place	12 0 0
Queensbury .....	4 9 0	<b>MONMOUTHSHIRE.</b>		Do., Bridgeton, Sister- street .....	3 17 7
Rawdon, for <i>W &amp; O</i> ..	4 13 7	Abergavenny, Frog- more-street, for <i>W &amp; O</i>	2 0 0	Do., Cambridge-street Sunday-school .....	0 15 0
Rishworth, for <i>W &amp; O</i>	1 2 0	Newport, Commercial- road, for <i>W &amp; O</i> ..	1 1 0	Do., Hillhead, for <i>W &amp; O</i>	21 14 7
Rodley, Bethel, for <i>W &amp; O</i> .....	0 10 0	Do., Alexander-road Sunday-school .....	1 3 7	Do., do., Sunday-sch., for <i>Congo</i> .....	7 7 6
Rotherham, Sunday- school .....	6 15 6	Tredegar, English Ch., Church-street .....	6 0 0	Do., John-street.....	16 10 0
Shipley, Bethel, for <i>W &amp; O</i> .....	0 10 6	<b>PEMBROKESHIRE.</b>		Do., Springburn, for <i>W &amp; O</i> .....	0 6 0
Sunnybank, for <i>W &amp; O</i>	0 6 2	Cold Inn, Ebenezer....	3 5 0	Do., Queen's Park.....	10 0 0
Todmorden, Moomfield, for <i>W &amp; O</i> .....	0 10 0	Ebenezer.....	8 5 0	Do., for <i>W &amp; O</i> .....	4 5 0
Vale .....	6 19 0	Manorbier .....	3 0 0	Irvine .....	2 9 0
Do., for <i>W &amp; O</i> .....	0 6 0	Milford Haven .....	5 0 0	Do., for <i>W &amp; O</i> .....	0 2 6
Wakefield, for <i>W &amp; O</i> ..	0 18 4	Pembroke Dock, Beth- auy Ch. ....	30 0 0	Kirkcaldy, Whyte's- causeway Sunday- school, for <i>support of</i> <i>Congo boy</i> .....	1 5 0
York.....	9 2 1	Do., Bush-street .....	18 7 9	Kirkcubbinloch.....	5 0 0
<b>NORTH WALES.</b>		Pennar, Gilgal .....	0 14 6	Leth .....	1 2 8
<b>DENBIGHSHIRE.</b>		Sardis and Honey- borough .....	15 13 0	Montrose.....	6 10 0
Llangollen, English Ch., for <i>W &amp; O</i> .....	0 5 0	<b>RADNORSHIRE.</b>		Paisley, George-street, for <i>W &amp; O</i> .....	2 3 3
Wrexham, Chester- street, for <i>W &amp; O</i> ....	1 0 0	Franksbridge .....	1 0 0	<b>IRELAND.</b>	
<b>MONTGOMERYSHIRE.</b>		<b>SCOTLAND.</b>		Cork, for <i>W &amp; O</i> .....	0 5 0
Newtown .....	18 11 6	Broughty Ferry .....	5 15 10	Waterford, for <i>W &amp; O</i>	0 13 0
Do., for <i>W &amp; O</i> .....	1 5 0	Do., for <i>W &amp; O</i> .....	0 10 6	<b>ISLE OF MAN.</b>	
<b>SOUTH WALES.</b>		Cambuslang, for <i>W &amp; O</i>	1 12 0	Douglas, for <i>W &amp; O</i> ..	0 5 6
<b>CARDIGANSHIRE.</b>		Do., Sunday-school, for <i>Congo</i> .....	2 10 1	<b>FOREIGN.</b>	
Talybont.....	0 13 6	Do., for <i>support of</i> <i>Congo boy</i> .....	2 15 0	<b>CHANNEL ISLANDS.</b>	
<b>CARMARTHENSHIRE.</b>		Crieff, for <i>W &amp; O</i> .....	1 0 9	St. Heller, Vauxhall Chapel, for <i>W &amp; O</i> ..	1 1 0
St. Clears, Slon .....	14 7 4	<b>U. S. AMERICA.</b>		California, Caspar ....	1 4 0

## TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*

[THE MISSIONARY HERALD,  
MARCH 1, 1893.



CONGO IVORY TRADERS.—(From a Photograph.)



[MARCH 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE FINAL CENTENAR THANKSGIVING MEETINGS

WILL BE HELD IN

### NORTHAMPTON

On *MONDAY, 20th inst.*



ON this date, one hundred years ago, William Carey and John Thomas were solemnly set apart as missionaries for India. The town of Northampton was very intimately associated with the origin of the Society. Dr. Ryland, the pastor of College Lane Church, was one of the founders of the Mission. It was at Northampton, in the river Nen, William Carey was baptized, and in the same town some of the earliest committee meetings took place.

#### ORDER OF PROCEEDINGS

IN THE MORNING ... DEVOTIONAL MEETING

IN THE AFTERNOON ... SERMON BY DR. GLOVER, OF BRISTOL.

Public Meeting in the Evening, under the Presidency of the Treasurer of the Society, W. R. RICKETT, ESQ.

The following gentlemen will deliver addresses :—The Rev. R. WARDLAW THOMPSON, representing the London Missionary Society; the Rev. Dr. SWANSON: the Presbyterian Missions; the Rev. Dr. JENKINS: the Wesleyan Missionary Society; and the Rev. J. BAILEY, B.A., of Sheffield, recently returned as a deputation to the West Indies: the Baptist Missionary Society.

It is probable a Centenary Meeting, especially for young people, will be held on Tuesday, the following day.

Further particulars as to time of meetings and other arrangements will duly appear in local and other papers.

On the same day, in connection with the ordinary Annual Missionary meetings of the Leicestershire Auxiliary, Commemoration Services will also take place in Harvey Lane Chapel, Leicester, the scene of William Carey's ministry.

### CLOSING OF CENTENARY FUND.

We wish to remind our friends that this Fund will close at the end of the current month, the 31st of March (unpaid promises being, of course, received at later dates); we shall, therefore, be glad to have any sums which local treasurers may be able to remit, also the contributions which may have been obtained by those individuals who applied direct to the Mission House for Centenary Collecting Books and Cards. May we further respectfully request those who are intending to contribute to the Fund to communicate with the Mission House before the above-named date?

We are thankful to report the following additional payments:—

Howard, Mr. John B. ....	20	0	0	Myrtle - street Chapel			
“ Phil ” .....	13	2	6	(additional) .....	7	1	0
Anonymous .....	10	0	0	Bootle .....	0	10	0
Howe, Mr. J. F., Lee ....	10	0	0	Welsh Churches (addi-			
Smaller donations .....	15	14	6	tional)—			
Clapton, Downs Chapel				Everton Village.....	12	16	0
(additional).....	11	2	6	Windsor Street .....	13	6	7
Hackney, Mare Street (ad-				rasenose Road.....	13	7	0
ditional) .....	31	7	4	Manchester, Union Chapel			
Hammersmith, West End				additional)—			
(additional).....	33	1	7	Crossley, Mr. F. W. ...	21	0	0
Regent's Park Chapel (addi-				Y. P. S. C. E. ....	4	0	0
tional) .....	201	19	1	Newport, Commercial Rd.—			
Bramley, Zion Chapel ....	50	0	0	“ In Memory of Hannah			
Burton-on-Trent, New-				Griffiths ” .....	15	0	0
street—				Smaller sums .....	28	10	0
Dunnicliff, Mrs. ....	10	0	0	Oswaldtwistle (additional)—			
Downton .....	13	17	0	Lonsdale, Mr. E. ....	10	0	0
Keighley .....	53	17	1	Peterborough (additional)—			
Leeds (additional)—				Hall, Miss .....	15	0	0
Billbrough, Mr. Alfred ..	50	0	0	Tansley, Mr. J. ....	10	0	0
United Juvenile Meeting	5	0	0	Torey, Miss .....	10	0	0
Liverpool (sixth list)—				Smaller sums .....	15	6	0
Toxteth Tabernacle				Ramsbottom (additional)..	21	14	0
(additional)—				India, per Rev. Geo. Kerry			
Bowie, Mr. A. ....	10	0	0	(additional) .....	500	0	0
Harrison, Mr. J. ....	10	0	0	Jamaica (additional)—			
Harrison, Mrs. ....	10	0	0	Brown's Town and			
Howard, Dr. ....	10	0	0	Bethany (including			
Mills, Miss (collected)	15	15	0	Crown Cards).....	30	0	0
Smaller sums .....	208	19	10	Smaller sums from various			
Richmond Chapel (ad-				places .....	36	5	9
tional) .....	58	9	0				

**COLLECTIONS ON CENTENARY SUNDAY.**

BEDFORDSHIRE.		CAMBRIDGESHIRE.		LEICESTERSHIRE.	
Toddington .....	0 9 8	Caxton.....	1 2 3	Woodhouse Eaves ....	1 7 6
BUCKINGHAMSHIRE.		DERBYSHIRE.		WORCESTERSHIRE.	
Stantonbury .....	1 2 6	Riddings .....	1 5 10	Stourport .....	3 0 0

The Fund now stands at—

**£110,013 7s. 0d.**

**THE CENTENARY PRAYER UNION.**

We continue to receive numerous communications expressing thankfulness for the establishment of this Union.

For the purpose of forming local unions we shall be pleased to send a specimen Calendar, with card of membership, &c., on receipt of sixpence.

The Calendar is published at one shilling, to members of the Union it is supplied at sixpence, the membership subscription being an additional sixpence. For detailed information of the nature of this Prayer Union we refer our readers to the January and February numbers of the **MISSIONARY HERALD.**

**THE CLOSE OF THE FINANCIAL YEAR.**



WE desire to call the urgent attention of all our friends, and particularly of treasurers and secretaries of Missionary Auxiliaries, to the approaching **close of our Financial Year on the 31st of the current month.** We shall be thankful if remittances can be

forwarded by that date.

We urgently need all the help our friends can send. The cash receipts on General Account up to the 31st January last show a falling off, as compared with the receipts of **last year** to the same date, of

**£457 Os. 0d.,**

while the ordinary expenditure for the year current to the same date exhibits an **increase of**

**£2,139 Os. 0d.**

as compared with last year.

Remittances should be sent to Alfred Henry Baynes, and all cheques, drafts, post-office orders, and postal orders made payable to his order and crossed Barclay & Co., and sent to the Mission House, 19, Fumival Street, Holborn, London, E.C.


## THE CONGO MISSION.

### SCHOOL-HOUSE FOR WATHEN STATION.

LETTER FROM REV. W. H. BENTLEY.

“ Edgware, Middlesex,

“ February 10th, 1893.

“  Y DEAR MR. BAYNES, — I have now the pleasure to inform you that the school-house, which Sir

Charles Wathen has so generously provided for the station on the Congo which bears his name, has been shipped; and in sending you this information I ought to give some further particulars as to this noble gift, and the use which is to be made of it.

“ Our school at Wathen, until four years ago, was in a very low state. I need scarcely do more than mention that nearly seven years ago, when the station was quite newly established, a vigorous attempt was made to initiate school work. Some twenty-five boys were gathered together, and Mr. Percy Comber, especially, threw himself into that work. But in those days we had to make the best terms we could, and the boys thus gathered would do no work; even the little work of our households had to be paid for, especially as there was at that time a trading factory opened beside us, where the servants were all paid. After a time the situation became further complicated with a great scarcity of food, and when the parents of the children, instead of doing what they could to sell us a little food, if only enough for their own children then with us, came to beg from them, the whole thing collapsed, and the school had to be dispersed.

“ A few boys were kept to do the necessary house work, and our brethren had to put all their energies into the supervision of the making of bricks, the sawing of planks, and the building operations of the station. So that when my wife and I went to take up our abode at Wathen, on the death of Thomas Comber, there were only a few ‘house boys’ receiving a small wage.

“ My wife had to go home to England, as well as Messrs. Davies and Percy Comber. With Mr. Oram as my colleague I was busy with the construction of my own house, and we were scarcely in a position to do much school work if we had had the possibility.

#### “ A NEW START.

“ However, one Sunday a chief in a town which Mr. Oram had visited brought a couple of boys, wishing him to take them and teach them, but not for pay; he wanted them to learn, and to submit to the discipline of the station; he would find them in pocket-money. Here, then, was a new start on better lines than had been possible in the early days.

“ A few other chiefs in the neighbourhood did not wish to be behind the times, and sent a few more boys, so that when my wife returned, and Mr. Oram went away, first to San Salvador, and then to his work on the Upper River, there were twelve children on the station. Of these my wife took charge, and we commenced to increase our schools. As Messrs. Cameron, Comber, and Davies re-

turned from their furloughs, they also brought in boys. We divided our surroundings into four districts, and each of us took charge of one. Then the boys from my district were my boys, and so with each of us. This made things a bit home-like for them, and as we itinerated we recruited more boys, and others were brought in to us.

"We had made a rough construction to serve as a school-house, and to hold our daily service, but the school grew too big for it, and my wife had great difficulty in carrying on the work. Crowded as it was, and hot with the fierce sun on the roof, the building, which served for a score, became insupportable with sixty. My wife's health suffered, and a bad attack of fever made us seriously consider what we should do.

"We needed a decent school-house, and not a temporary structure, which would begin to need repair as soon as it was built. Bricks were too expensive, as we knew from experience from our brick house; the local clay was too sandy to make durable mud walls, that we had proved to our cost.

#### "HELP FROM SIR CHARLES.

"Knowing the interest which Sir Charles Wathen takes in our work, and especially in the training of the young, we decided to elaborate our plans, estimate the cost, and ask him whether he would help us; if so, would he kindly intimate his willingness to you, and send on the plans to you for execution. You know how readily he responded, expressing the pleasure it would give him to send whatever might be necessary, up to £500, the amount which we had estimated. There was a difficulty over the contractors' estimates; they did

not understand the importance of keeping down the weight. The delay in correspondence, and my own early intended furlough, made it necessary to wait until I came home.

"In talking things over with Sir Charles Wathen, he suggested that a Bristol firm might do better than the estimates previously obtained. In the end, Messrs. John Lysaght, Limited, of Bristol, contracted to construct what was needed; after further delay it was completed, inspected by me, and is now shipped, and well on its way out. Sir Charles has also fulfilled his kind promise in the cheque for £500, which you have received.

#### "THE NEW BUILDING.

"The building is 36 feet wide by 80 feet long, divided into two equal rooms, 36 by 40 feet, one for a dormitory, one for a school-room. The walls are 10 feet in height, the height of the ridge is 18 feet, the whole building is of iron, the roof being lined with matchboarding; it will be, therefore, as cool as my own house. To make it complete an 8-foot verandah all round has been added, which will not only serve to keep the building cool, but also for the boys to live in during the day, adding much to the cleanliness of the school. There will be plenty of light and air, for, with the exception of the immediate neighbourhood of the doors, there will be windows all round; altogether 180 feet of 4-foot windows. The inside of these will be protected with wire netting, to prevent ingress and theft, so that the dormitory can be open to the air all day while the doors are locked, as also the school-room. For large audiences held in the school-room the verandah would serve if necessary.

"The second room will be the

dormitory, having accommodation for 120 boys. To sleep so many, resort has been had to 'bunks,' as on ship-board. A number of iron bed racks have been sent out, supplied by the fund which Mrs. Cameron raised when she was in England. The corners of these will be painted with luminous paint, to prevent the recurrence of a fatal accident which occurred at Underhill some years ago. A boy, in the night, as he was going to his bed, struck his head on the upright of the roof of the dormitory, and died the next morning.

"Sir Charles has promised to send us an enlarged portrait of himself, that our boys may know him to whom they and we owe so much.

"So now, instead of the wretched building in which my wife daily risked her life, we shall have a thoroughly efficient building. When we left Wathen there were seventy-four children in my wife's school in attendance. We hope that the food supply will permit us to bring the school up to the complement.

#### "WATHEN UNIVERSITY.

"I was down at Cambridge the other day, and amused some of the friends by my audacity in venturing, in the University town itself, to state that we were laying the foundations of a university at Wathen Station. Cambridge was not built in a day, and though some time may yet elapse, there is no reason why we should not establish a Wathen University 'in the air'; we may as well aim high. But to descend to sober seriousness, we are hoping that the work will develop into something more than an elementary school. Already our little church at Wathen is working on its own account two out-post school and evangelistic

centres, and we hope, with God's blessing, to see this multiplied many-fold. Presently the more elementary work can be done in the out-post schools, and only advanced and specially promising boys need come on to us; later it should become more of a normal college, and be of service for training for pastoral evangelistic work; then some day our Wathen University may grow out of that.

"Dr. Webb has an idea of trying to give some native young men a knowledge of medicine, and there are many and great possibilities. At the rate things have been developing of late, possibilities rapidly become probabilities and facts. At any rate, our bed racks are for six-foot beds, so we are ready for the best.

"Our school work is full of encouragement, and our children are doing well. News comes to us of baptisms, and of candidates under observation as catechumens; indeed, Mr. Davies in his last letter to me writes, 'Most evenings I have one or more boys come to talk with me.' All this is greatly encouraging, and makes us earnestly desirous to increase up to our complement. To these boys we look for the teachers and pastors of the future, and as we see such tokens of the work of the Holy Spirit in their hearts, we can but entertain great expectations.

"Three books are now being printed by the Religious Tract Society, 'More about Jesus' and Foster's 'Story of the Bible' (as far as the death of Solomon), translated by my wife; and the 'Peep of Day,' translated by Nlemvo. An arithmetic translated and prepared by my wife must go into the press very soon; I am getting estimates for that. The New Testament will, I trust, be in the press by the end of March.

"I know, dear Mr. Baynes, that you have already presented the thanks of the Baptist Missionary Society to Sir Chas. Wathen. But on behalf of my colleagues, my wife, and myself, I must beg to be allowed thus publicly to present our hearty thanks to Sir Charles for his munificent gift, and our high appreciation of his kindness, and of the noble help he has rendered us in our work. Our friends will, I am sure, join in the prayer that Wathen Station

may become yet more abundantly a blessing.

"Yours affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq.

"P.S.—I have yet to find a 12 ft. by 12 ft. platform, to be slightly raised, a table and a cupboard to match the size of our harmonium, to complete things. I do not know whether any friend or school would like to give this; it would be a small expense, of which £10 should cover the cost."

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ONLY four days after the foregoing was written by Mr. Bentley, we were startled to hear of the sudden death of Sir Charles Wathen. The following lines, written by one who enjoyed his personal friendship, reveal something of his deep and generous interest in the work of our Society:—

### DEATH OF SIR CHARLES WATHEN, J.P.

"While taking part in the meeting of the Town Council of Bristol, Sir Charles Wathen suddenly expired on the 14th of February. He was known to all our supporters as a very true and generous friend of our Mission. When, in 1877, Stanley emerged on the West Coast of Africa and reported his voyage down the Congo River, the Society felt at once that its long desire to reach the interior of the Continent would be practicable if they made the Congo the line of their movement. Sir Charles—then Mr. Wathen—read with interest the appeal for £500 for preliminary explorations, and wrote the Secretary offering to find that sum.

"Later, in 1879, he offered £700—being one-half the passage and outfit of twelve new missionaries, eight for India and four for China—if the Committee would undertake to send out these much-needed reinforcements. The other £700 was forthcoming. The Committee gladly accepted the challenge, and the brethren were sent forth.

"Later, in 1883, when, on the report of their brethren, Richard and Jones, of the great success which had attended the first ten years of labour in Shantung, the Committee came to the conclusion that they should endeavour to add fourteen new men to their staff in China, the boldness of the proposal awaked deep interest in Mr. Wathen's mind. He generously undertook to find one-half of the sum required for their passage and outfit—other Bristol friends undertaking the other half—£2,100 in all, provided the Committee would send the men. How these men were sent, the splendid work done by some of them in the famine of 1888, and the great blessing God has given to their labours are in the memory of all.

"His last large gift was that of an iron school-building for 120 boys for the Congo, which has just been despatched there. In conversation with Dr.

Glover, a few days before his death, he expressed his satisfaction with the building, and his pleasure at Mr. Bentley's approval of its details, adding, in a cheery way, "The next thing is to get hold of the girls," as he seemed to feel, all along, it was hardly fair to provide only for the boys and leave the girls without similar help.

"He was six times Mayor of Bristol, and was knighted for his services to the city in 1888. He was a man of very remarkable energy of character, of great fearlessness and thoroughness, so that what he did he did with his might. The city has had no public man of late years whose services were more ungrudgingly given, or more highly valued.

"His generosity was princely. And he was remarkable for great tenderness of heart, often unsuspected by those who only saw the vigour of his more public life.

"In addition to those more splendid gifts that have been mentioned, there was, of course, a constant flow of lesser gifts, his thoughtfulness of the comfort and well-being of all the missionaries he came in contact with endearing him to very many in Africa, China, and India.

"The suddenness of his death leaves Lady Wathen and his family in sore distress, in which, we doubt not, our readers will remember them at the Throne of Grace.

"He was buried in Bristol on Saturday, the 18th of last month, in Arno's Vale; the Mayor's Chaplain and the Dean of Bristol conducting the first part of the service in the Mayor's Chapel, and Dr. Glover offering the prayer at the grave. The Rev. W. H. Bentley, of Wathen Station, Congo River, was also present. Large numbers in the streets, on a day of pouring rain, proved the depth and the extent of the regard in which he was held."

## IVORY TRADERS, BOPOTO, UPPER CONGO.

(See *Frontispiece*.)



**D**URING the last ten years the exportation of ivory from the "Dark Continent" has enormously increased. The scramble for this valuable article has been no less assiduous than the scramble for territory; in fact, it yet remains to be proved how far the latter has been prompted by the former, and how small a place the true elevation of Africa's uncivilised tribes has prompted European would-be possessors of its vast territories. I suppose, but for the ivory supply, trading companies, and even the Free State itself, would be unable to exist on the upper reaches of the Congo, owing to the heavy transport expenses of native carriers from the interior to the coast upon articles of much less value than ivory, such as rubber, ground-nuts, palm oil and kernels, &c., although considerable quantities of the latter are exported from the West Coast, where such heavy expenses have not to be incurred.



Formerly the natives set but little value upon the now much-coveted source of income, and evidently used to waste enormous quantities of valuable ivory by chipping down huge tusks to form war-horns of wieldy size, a custom now wholly discontinued, since goods of European manufacture, such as cloth, beads, brass wire, knives, &c., are procurable with it.

The means of conveying the ivory into the hands of European traders has undergone rapid changes during the last few years. Formerly, after finding its way to the riverine tribes of the mighty Congo and its tributaries, it was handed on from tribe to tribe in huge trading canoes until it reached the white man on the coast. Until quite recently ivory could not be purchased from some of the tribes with anything other than slaves. To-day Dutch and Belgian trading companies are busy planting factories all along these waterways, where an agent of the company resides, whose duty it is to collect the ivory from the natives direct in exchange for European manufactures. A great deal is brought to the factory for sale, but much of the agent's time is also occupied in visiting distant villages in his canoe, when he is often a week or fortnight away collecting. At regular intervals his factory is visited by the company's steamer, which relieves him of his stock of ivory, and supplies him with the necessary barter goods to carry on his business.

The picture illustrates a young Dutch trader bargaining with some natives who have come to his factory with a huge tusk of ivory. His servant in the background, near the pigeon-cote, acts as interpreter if necessary. The tall man in the centre of the group is chief of the village in which the trader resides, and is watching the proceedings, and after the bargain is completed will doubtless want some consideration from the sellers of the ivory. These have possibly come from some distant village in the interior with their heavy burdens (a single tusk sometimes weighs over 100 lbs.), and have had to pass through a number of intermediate villages, at which, on their return journey with their bundles of cloth, beads, wire, mirrors, &c., they will, no doubt, be waited upon for highway tolls. How much they will be the happy possessors of when they reach home is quite a speculation.

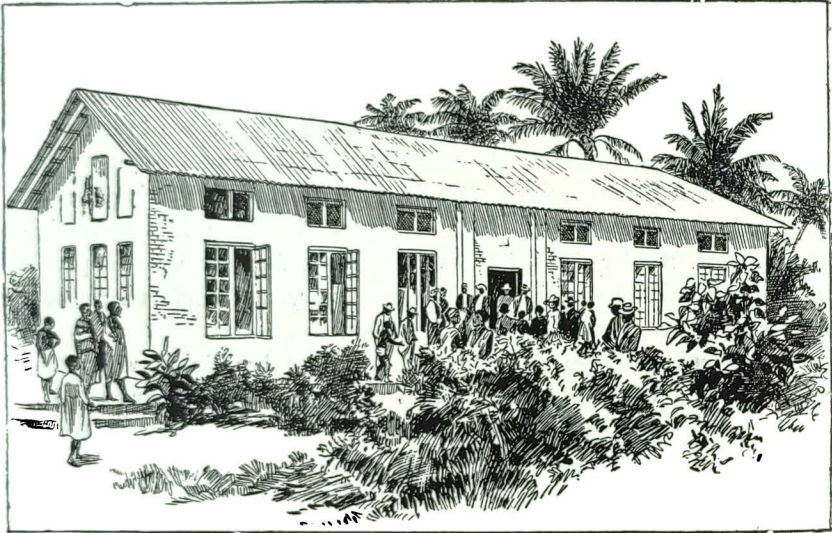
I often pity these young European traders, many of whom little know what dangers and difficulties they will have to face, to say nothing of the fearful temptations to which they will be exposed, ere they have fulfilled their two or three years' contract with the company. The patience often required, too, in bargaining with the natives is beyond description, and the trader certainly needs to be as "wise as a serpent and harmless as a

dove." Hours are often spent, and even days, in the purchase of a single tusk.

I have frequently been asked how I like Africa, to which my only reply, in brief, can be : No motive short of "Africa for Christ" would ever carry me back to Congo-land ; but, with this motive in our hearts we gladly go, and rejoice in the high privilege of telling forth the glad tidings of salvation to those who now sit in darkness and the shadow of death.

Bopoto, Upper Congo.


WILLIAM L. FORFEITT.



EXTERIOR OF CAMEROONS NEW CHAPEL.—(From a Photograph.)

## NEW CHAPEL AT CAMEROONS, WEST AFRICA.

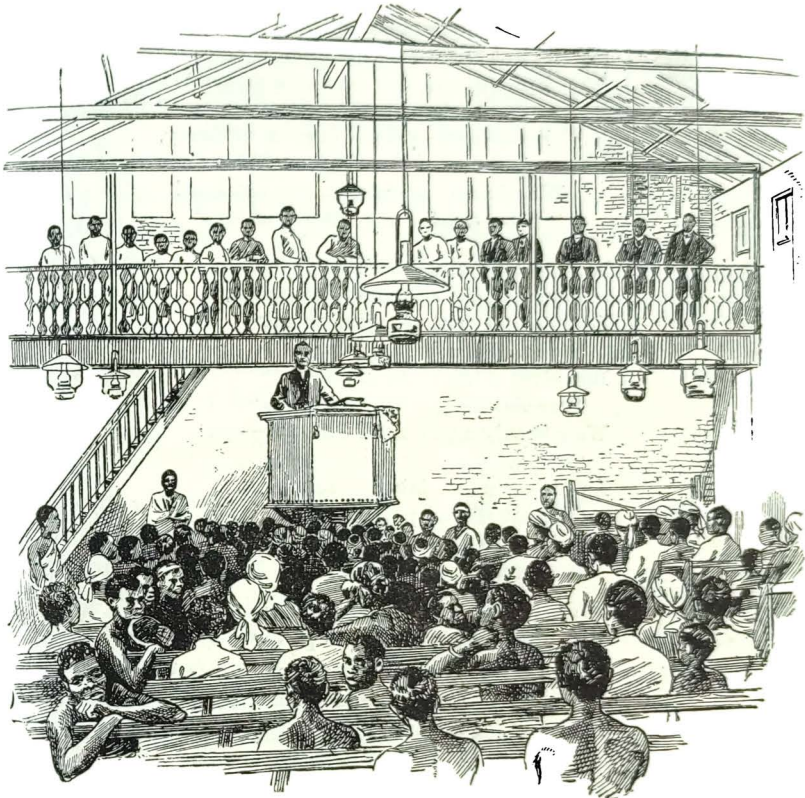
LETTER FROM THE REV. J. J. FULLER.

“EAR MR. BAYNES,—The pictures accompanying this are from photographs taken at Cameroons of the new chapel built by the native church at Acqua Town, and sent to me, which I have no doubt you will be glad to put into the **MISSIONARY HERALD**, so that our friends may see what is being done by our native Christian friends out there.

“The work is entirely their own ; the bricks made and burnt by them, and all the carpentering work, with the plans, are their own.

“ You will see, from the picture of the interior, that a gallery is at one end, and, when completed all round, the building will seat 1,000 persons.

“ It seems a marvel to me how they could have done it all ; but it is



INTERIOR OF CAMEROONS CHAPEL.—(From a Photograph.)

only a further proof of the great blessing that has attended the labours of the missionaries, for not only have the natives themselves done this, but, at different points, they have built smaller places where they are extending their efforts for the good of their fellow-countrymen.—Yours truly,

“ A. H. Baynes, Esq.”

“ J. J. FULLER.

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**Arrival of Missionaries.**—We are glad to report the safe arrival in England of the following missionaries:—The Rev. Thomas Bailey, of Cuttack, Orissa; and the Rev. Evan and Mrs. Morgan, from Tai Yuen Fu, Shansi, North China.

## “LO, I AM WITH YOU ALWAYS.”

### THE MISSIONARY'S MEDITATION.



WERE it only a promise 'twere precious,  
 For His word as Himself is true,  
 Eternal, and therefore each moment  
 Most solemnly, sacredly new ;  
 Long-aged as God's purpose of mercy,  
 Yet new as the dawn of to-day ;  
 Were it only a promise, how precious !  
 “ *Lo, child, I am with you always.*”

Were it only a promise 'twere precious,  
 For His word all immutable stands,  
 Like the sun that promises sunshine  
 To slowly revolving lands ;  
 But gives it the while to others  
 That rise the good gift to claim ;  
 Were it only a promise I'd argue :—  
 “ My Jesus is ever the same,  
 And 'tis mine to claim the fulfilment  
 Of what He has promised to be,  
 Each moment believing that Jesus  
 Is true to His word and me.”

But 'tis more than a promise that's given,  
 When the Saviour says, “ I AM ” ;  
 'Tis a present gracious assurance,  
 A whisper from God and the Lamb ;  
 Yea, a call to honour His presence,  
 To note that the Lord is near ;  
 To heed it means blissful gladness,  
 But likewise a holy fear.

I dare not, believing Him present,  
 Yet live as though, far away,  
 He followed my course with pity,  
 But left me to stumble and stray ;  
 I must honour the grace that He giveth—  
 “ Sufficient,” Himself hath said ;  
 If He's with me 'tis His to lead me,  
 And mine to be always led.  
 Yea, this “ Lo, I am with you always,”  
 Is God's call to that walk in the light  
 Which makes lives to shine with His glory,  
 And so make earth's darkness bright.

## THE BRITISH AND FOREIGN BIBLE SOCIETY AND THE BAPTISTS.



WING to statements which have appeared in the public prints, a rumour seems to have got abroad that the Bible Translation Society had become unnecessary, and had ceased to exist. In the interests of the Bible Translation Society, it is deemed desirable that this misunderstanding should be removed. The real facts are as follows :—

The Bible Society, recognising the fact that the Congo district was practically a Baptist mission-field, has offered to print the Rev. W. Holman Bentley's Congo version of the New Testament on condition that, after the term "immerse," the words, (Greek, baptize), in brackets, should be inserted in the text, as often as the word and its cognates may occur. To this proposal the committees of the Bible Translation Society and the Baptist Missionary Society have heartily acceded.

At the same meeting of the united committees an application was made by the Bible Society for permission to use the Uriya version of the New Testament; to alter the native terms for baptism, and to insert terms which would be acceptable to Pædobaptists.

To this request the united committees suggested that, as the Uriya district is, equally with the Congo district, almost entirely a Baptist mission-field, it would be well to apply the same rule to the Uriya version as is now agreed to for the Congo version—namely, the insertion of the words (Greek, baptize) after the terms for "immersion."

We are thankful to state that this proposal has been accepted by the Bible Society, and, in the language of the *Freeman*, "we hope this is the beginning of the end of a most painful controversy, and that the British and Foreign Bible Society, which does such splendid work in helping other missions, will henceforth be equally generous in the case of the missions of the Baptist denomination."

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## HISTORY OF A STRUGGLING SOUL.



THE first time I went out to preach in Hindustani, after my return to India, I had the pleasure of meeting an old hearer who had become a Christian. The other day a second similar glad surprise occurred. Preaching at the head of a new road in Calcutta, called Huniamis Road, there was an old acquaintance, whom I knew not at the time, among my hearers. He made himself known to me, however, as soon as I had finished speaking. Many years ago he was impressed with, and convinced of, the truth

of the Gospel. He was then seventeen years of age. By caste he is a Brahmin of highest rank (a Kulin). His father was fondly attached to the lad, and, perceiving that he had been brought under the power of the Gospel, begged him not to be baptized until after his death. At the same time, the father gladly accorded him liberty to read the Bible and pray at home, and also to abstain from all participation in the religious rites of Hinduism. Several years have passed since then. Convictions more or less stifled led to internal misery; negligence as to duty led to deeper sin. At last conscience was so aroused, and the claims of the loving Saviour drew Kristo Das Bannerjee so mightily, that, unable any longer to resist, he, his second wife, together with his son and daughter, have all made a public avowal of their faith in Christ. This public avowal also occurred in my absence. Kristo Das Bannerjee has, however, not escaped the cross. His son was married to a Hindu lady, and his daughter was married to a Hindu gentleman. Both these unbelievers have departed. The daughter's husband has not only cast off his wife on account of her baptism, but has married another. At present Kristo, who is both able and well educated, has charge of a Christian school belonging to the Church Mission. On Sunday he came to our English meeting, and on the following day went to Wellington Square in order to help in our vernacular preaching. Again, the greatest grief that Kristo now feels is on account of his first wife, who, years ago, was willing, and indeed eager, to be baptized, but, owing to the hesitancy of her husband, died without thus publicly confessing her faith—the work of conversion began twenty-five years ago. The place was Serampore College, during the time of the incumbency of the late beloved John Trafford. Thus “one soweth and another reapeth.” “Cast thy bread upon the waters, and thou shalt find it again.”

Intally, Calcutta, January 3rd, 1893.

C. JORDAN.

## WORK IN THE AGRA DISTRICT.



THE Rev. J. G. Potter, of Agra, sends the following cheering account of blessing following the labours of our devoted brother, Rati Ram, who for many years past has been working in the Agra district :—

“MY DEAR MR. BAYNES,—I have just received a letter from our evangelist, Rati Ram, which contains such good news that I hasten to send it on to you. About six months ago, our brother, going in search of a Brahman pundit, who had heard the Gospel with attention, and purchased a Sanskrit copy of the New Testament, missed his way, and wandered into a

thieves' village, many of which are found in the ravines of the Chambal River.

### “A THIEVES' VILLAGE.

“The people, having him in their power, asked what money and other property he had, and he told them. They then asked him who he

was, and he told them a Christian. They then inquired what that meant, and he told them one who follows Christ. They said, 'Who is Christ? We never heard of Him before.' He then opened his mouth and preached unto them Jesus. After this, they let him go, and, instead of robbing him, kindly directed him back to the main road, and asked him to come again. This much I have already reported; now for the sequel. Our brother has many times visited them since, and instructed them in the Word of God. He has also left portions of Scripture with those who could read. On every occasion, these thieves received him gladly, and listened with attention to the Gospel story. On one occasion, recently, he found that the village had been destroyed by the police, and the people scattered. Still trusting him, they came forth from their dens and hiding-places, and again heard him gladly. Many of them declared that they were tired of being the enemies of God and man, and asked our preacher to teach them a better life. He pointed them to Christ, and told them of the dying thief who looked to Christ and found salvation.

#### "RESULTS.

"Eventually, twenty-one of these men asked to become Christians, promising to throw their swords into the river as an evidence of their sincerity. Of that number, seven have actually been baptized upon a profession of faith in Christ; and, what means even more than baptism, they have also *broken caste by partaking of the Lord's Supper*. Some of these being leaders of the gang of thieves, the others became very angry at the time of their baptism, and drew their swords, threatening to take their lives

and the life of our preacher if the baptism took place. By God's grace they all remained firm, and answered that, as Christ had died for them, they could do no less than confess Him in His own appointed way. The threat was not carried out, and the baptism took place. Since then, these seven men have had to leave their old haunts and their old companions, and have settled down in a village in the native State of Kerowli. They have purchased cows and buffaloes, and are selling their produce—milk and clarified butter. One evidence of their sincerity is, that they have observed the Lord's-day, spending it in prayer and praise.

#### "THE POWER WORKING.

"The village people, observing this, asked what it meant, and, when told that they were disciples of Christ, began to inquire about Him. The men told what they knew, and then referred them to our preacher, Rati Ram. The result has been an invitation to our preacher to visit the village as soon as possible. This village being in a district where little or no mission work has been done, and in a native state where, as yet, no Christian worker has ever lived, it looks as if the Lord had lost sheep there whom He intends us to seek and to save. Our preacher well says in his letter to me, 'as one light is used to light another'; so it looks as if these seven men were to be the means of giving light to others among whom now they dwell. He may well ask that these men and the people among whom they now live should be specially remembered in prayer. May I pass on his request to friends at home through this letter?—Yours truly,

"J. G. POTTER.

"A. H. Baynes, Esq."



## WATHEN STATION, LOWER CONGO.

### CHEERING SIGNS OF SUCCESS.



HE Rev. Philip Davies, of Wathen Station, sends the following letter, under date of November 14th, 1892, which will, we are confident, be read by all friends of the Congo Mission with feelings of devout thankfulness:—

“MY DEAR MR. BAYNES,—You will be glad to hear that last Sunday week I baptized one of our workmen, a man from the San Salvador district, named Nkuku, and one of my personal boys, Mbala, both giving very good evidence of a real change of heart. Baptisms have not yet been so frequent with us but that the baptism of one or two even gives us the deepest joy.

“If a missionary’s life be more trying and difficult than that of a Christian worker at home—a point I by no means insist on—I do believe that we have greater joy over every soul that turns from darkness to light; so often at home a conversion seems the most natural thing in the world, here each conversion is another miracle, the direct work of the Holy Ghost.

#### “MBALA.

“Mbala first came to the station more than six years ago, and except for a few months, when his chief insisted on his going back to his town, has been with us ever since, so that for a long time he has been under instruction; it was, however, only a few months ago that he came to talk to me about his soul, but when he came his mind was apparently made up that he would be on the Lord’s side. He said that he first began to think about eternal things when I was

in England, but as far as I can judge it was only during the last six months or so that he gave serious heed to them.

“To most friends at home the name Mbala will suggest nothing more than a black man, one of several millions; to me his conversion was like the conversion of my own son. As far as I can learn, we have one blessing not enjoyed by missionaries in many countries, in the strong, loving, personal attachment of our boys, and in this case, as in many others, it has been used of God in their conversion.

#### “THE BAPTISM.

“A baptism is not out here the ordeal that some people seem to think it at home, but a very natural, appropriate ceremony. On this occasion we all went down early on the Sunday morning before the sun was too hot for an outdoor service. We had a simple service—a few hymns, a few prayers, a short address to set forth the meaning of the rite—and then the candidates were invited to say a few words; this they did in simple, earnest fashion, giving reasons for the hope that was in them, and calling upon the undecided present to follow their example in trusting all to the Saviour. Then we went down into a deep pool in the Tombe stream, and Nkuku and Mbala were baptized then in the afternoon they were



ceived at the Lord's Table into the Church.

"I trust that Mbala may be the means of good to his own townspeople at Nzungi. The town is rather more than half a day's march from here. I have frequently visited it, but I can't say more than that the people are personally friendly to me. To the Gospel the most effective opposition is made by them in sheer indifference. Mbala's conversion, like that of all the Ngombe people who have been baptized, is the fruit of our school system. It need not be thought that we have attended to the station to the neglect of visiting the towns, as the fact is far otherwise; but hitherto whatever we may have done in the towns, the results in the way of conversions have all come from the station.

#### "FURTHER ENCOURAGEMENT.

"The baptism of Kidudu in September, and now again this last, have had the effect of stirring up again a spirit of inquiry, and very few evenings pass but I have one or two coming to me to ask the all-important question, 'What must I do to be saved?'

"Now that there are only the Camerons and myself here, you can imagine that we find it difficult to keep everything going; but we thank God for these encouragements, and pray for grace to guide aright all who are seeking the Saviour.

"Believe me, dear Mr. Baynes,

"Yours affectionately,

"PHILIP DAVIES.

"A. H. Baynes, Esq."

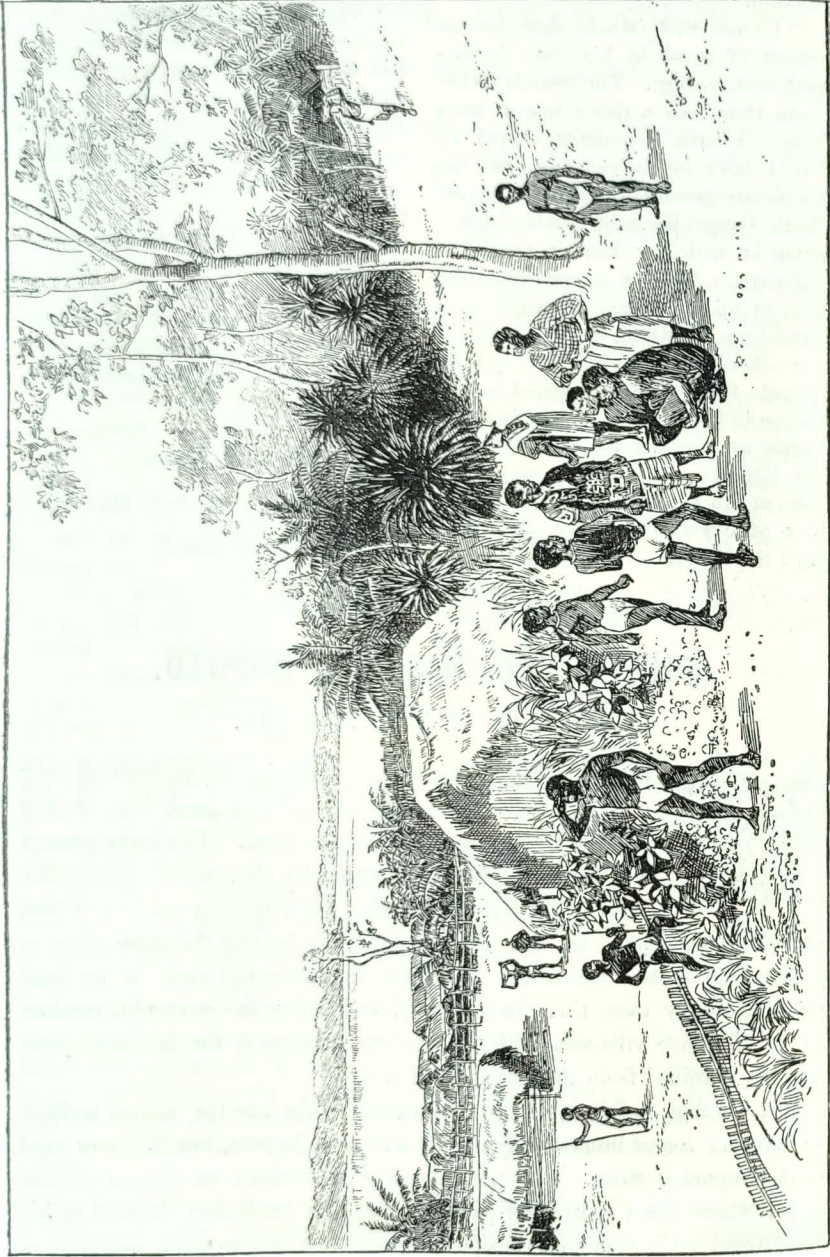
## THE CONGO MISSION, BOPOTO.

### VIEW FROM THE STATION.



THE accompanying view was taken in the grounds of our station, at Bopoto, and will give a good idea of our situation and proximity to the river. The lower plateau skirting the river is occupied by the native villages, the huts being massed together worse than in our large cities, and the people have no land to call their own beyond the small piece on which their huts are erected. The interior tribes lay claim to the land on which they raise their food supply, and bring in the surplus produce to the riverside villagers, with whom they exchange it for fish and palm oil, &c., obtained from the river and islands.

The bamboo building in the foreground is the one the natives assisted in erecting for us immediately on our arrival at Bopoto, but it is now used as a temporary store. Our present house is situated on the top of the slope, where there is another plateau about fifty yards deep, beyond which the ground again rises to a considerable height, is well wooded, and shelters us from the violence of the tornadoes, which invariably come from that



BOBOTO, UPPER CONGO RIVER: VIEW FROM THE STATION.—(From a Photograph.)

direction. From this elevation we get splendid views of the river and forested islands.

The situation affords excellent natural drainage, the soil is very light sand, with a pure red sand subsoil, so that, notwithstanding the frequent and heavy rains which continue for the most part throughout the year, the place is always free from stagnant water, so injurious to health in tropical climes.

Three of the men in the foreground are West Coast Kroo men, who are working for us, the others are Bopoto natives. The foliage consists largely of banana and plantain trees, the fruit of which forms a considerable part of the food supply of the natives.

WILLIAM L. FORFEITT.

## THE MISSIONARY PRAYER MEETING.

BY REV. EDWARD DAKIN.



HE missionary spirit is rightly regarded as an indispensable qualification for service in the mission-field. Though the missionary be master of tongues, and richly endowed with mental faculty and material resource, he goes forth to reap vexation and to gather sorrow if this spirit be wanting.

It is every way as important that the missionary spirit be maintained at home. A stream rises no higher than its source; in proportion to the missionary spirit in Christian lands will be the missionary work in heathen lands. A missionary spirit animating a congregation is a *sine qua non* for a successful missionary prayer-meeting. The reason why some missionary "concerts of prayer" are so insipid and dull, and in so many places but indifferently attended, is because of the poverty of this missionary spirit in the Church.

### HOW THE MISSIONARY SPIRIT MAY BE DEVELOPED.

Henry Martyn, whilst the fever was consuming his life, said: "Live more with Christ, catch more of His spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we become."

Some one has said, Facts are the fuel to kindle the fire of missionary zeal. Talk about missions to friends; think about missions; give to missions; pray for missionaries, and the missionary spirit will rapidly develop. Nothing fosters a missionary spirit so much as prayer; therefore let all lovers of the Baptist Missionary Society join that splendid new departure announced in the January MISSIONARY HERALD—"The Centenary Prayer Union of the Baptist Missionary Society."

A healthy missionary spirit can only be developed by the *regular* study of missionary literature, and the systematic devotion to the other means; if the subject of missions be considered in a desultory way, the missionary zeal of the soul will be a fitful and uncertain thing. At the "Centenary Conference of

the Protestant Missions of the World," held in Exeter Hall in 1888, the Rev Arthur T. Pierson, D.D., said: "If disciples are *indifferent* to missions, it because they are *ignorant* of missions. A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God's altar. But, having the coal and a breath from above, all that is needed is *fuel* to feed the flame, and that fuel is supplied by a knowledge of *facts*."

#### THE INFLUENCE OF THE ROOM ON THE MEETING.

"Things seen are mightier than things heard."

(TENNYSON—"Enoch Arden.")

Our part of this subject, which admits of much discussion, is the influence of the room in which the meeting is held upon the minds of the worshippers. How often is the missionary prayer-meeting held in some underground room, difficult of access, reached by dimly-lighted passages and slippery stairs! Then the room itself—dark, dismal, low-ceiled—is anything but suggestive of missionary work, save in the almost tropical heat of the apartment. For a social meeting, a tea meeting, and even for a presentation to a minister, the room is made bright and attractive. Why not for the missionary prayer-meeting? We must give more attention to missionary æsthetics. Some souls may be won by beauty, who are easily repelled by that which is ugly or inharmionious.

"Some souls lose all things but the love of beauty;  
And by that love they are redeemable;  
For in love and beauty they acknowledge good;  
And good is God—the great Necessity."

LEY—"Festus.")

We are filling the minds of the children with love of nature; we are teaching them drawing in our elementary schools; and, in our schools of art, form and shade, and the laws of colour. We have developed this taste; therefore we are responsible for satisfying it. Moreover, knowing as we do that the mind is profoundly affected through the senses, we should enlist their ministry. It is all important that the influence of the room should contribute to the development of the missionary spirit.

Wherever it is possible, the meeting, whether monthly or quarterly, should be held in a well-lighted, well-ventilated room, the walls of which are coloured with a cheerful tint. It is important that the room should have some sanctity of association as a place of prayer or of Christian service. On the walls of the room there ought to be hung maps of missionary lands, such as those published by our own and other missionary societies; also framed portraits of missionary leaders. To these might be added from time to time portraits of missionaries known to the church; in this way a church might, in the course of years, possess a portrait gallery of the greatest interest and inspiration. Think of a speaker surrounded by such a "cloud of witnesses" as Carey and Comber, Livingstone and Pattison, Moffat and Martyn, Hannington and John Williams, and many others who have laid their whole lives on the altar of missionary service, and who have passed, some through the sea-gate, others through the fire-gate, many through the fever-gate, to wear the martyr's crown in the martyr's land of rest! A speaker in such company would be a prophet with purified lips—an inspired man in an inspired place. I would, too,

have remembered those Macpelahs where, amid "the habitations of cruelty," so many of our young missionaries have been laid to rest.

There might also be exhibited objects of interest from missionary lands, with a view to making the meeting interesting to young people. These could be borrowed; or, what would be far better, each church might form a missionary cabinet of its own. Such an arrangement of the room means work, but that would no doubt be undertaken by those invaluable friends of missions, the missionary secretaries of the different churches. By giving attention to these details, not only would the missionary prayer-meeting be made more interesting and attractive, but a missionary atmosphere would be generated, to the blessing of the spiritual life of the congregation.

#### A MISSIONARY TIME-TABLE.

The ordinary missionary prayer-meeting is too discursive; it lacks definiteness. If the congregation had the daily life, the needs and trials, say, of the people in a Chinese city photographed upon their minds and hearts, the prayers would at once be definite, intelligent, and sympathetic. Can we not make our missionary prayer-meetings more profitable by a little *concentration*? Would it not in every way be better, instead of praying for the world, to take up month by month some different country, study its needs, and then express them in prayer? Many of our people have no clear ideas of the needs of the heathen in different countries; had they a fuller knowledge, they would have a fuller sympathy.

The plan I would suggest is to select a missionary land for each meeting. On one night it might be China; an address on the life and needs of the Chinese and difficulties of our missionaries should be given—a concentrated address not more than twenty minutes long; or, failing this, a reading about China. The names of our missionaries labouring in China should be read out, and any special need or feature of their work mentioned, so that the brethren may be brought very near to the meeting. One prayer might be a general one for the work in all lands; the other prayers, short and definite, should be for China. Oh! who can tell the result of this holy concentration, of this united attack upon the strongholds of misery and darkness? On the evening of another month India or one of its great provinces could be considered in the same way. At each meeting the needs of the different peoples should be brought home to all hearts by an exhibition of the things they venerate, or their skill by their manufactures, thus giving some people entirely new ideas of the craft of the heathen in certain lands. Of course the missionary box or plate will always be at hand for contributions. Of all the meetings of the month the missionary meeting ought to be the most fascinating. Let me give a specimen time-table:—

#### TIME-TABLE FOR EACH MONTHLY MEETING.

January	... India (Bengal).	July	... Ceylon.
February	... China.	August	... West Indies.
March	... Congo.	September...	Italy and Brittany.
April	... Northern India.	October	... Congo.
May ...	... Palestine.	November...	India.
June...	... India (Orissa).	December ...	China.

By adopting such a time-table, the difficulty of crowding the needs of India, China, Africa, and Ceylon into one short hour would be overcome. A meeting on these lines becomes an education of heart and mind, and entirely delightful.

BROTHER, WE ARE PRAYING FOR YOU BY NAME.

One of the volumes of Periodical Accounts of the Moravian Missions tells of a weary and discouraged missionary in India. He was resting beneath a tree, having preached that day to people either disputatious or indifferent. A letter was put into his hand; it contained this sentence: "We are praying for you by name every Wednesday evening." That message was electric; it vitalised the man. He rose from under his "juniper tree," and went and testified to an attentive audience, not without visible result.

As by name we remember, privately and publicly, our beloved missionaries at the Throne of Grace, we strengthen them in heart and hand for their conflict.

Furthermore, as the missionary prayer-meeting develops the missionary spirit, it perpetuates the church's existence. Says Mackay of Uganda: "Of one thing I feel sure; nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions."

Let us fall back in perfect faith on the broad commission of our Lord, full of simple, fervent prayer, believing that a day will dawn when the glow of harvest shall appear in the great fields of heathendom.

## THE ORISSA MISSIONARY CONFERENCE.

BY THE REV. ALEX. H. YOUNG, OF CUTTACK.



THE annual Conference of the Orissa Mission was held at Cuttack, in the middle of November. Connected with the sitting of the Conference there are always public meetings which are looked forward to with considerable interest and expectation, and are remembered with great pleasure. On Sunday, November 13th, three Conference sermons were preached—two in Oriya and one in English. There was another sermon in Oriya, on Monday evening, from the now well-known text—Isa. liv. 2, 3. On Wednesday evening there was what is called an open meeting, because others besides the appointed speakers are allowed to address the meeting. A paper was read in Oriya by Miss Barrass, one of the Zenana ladies stationed here, on "The Education of the Woman of India." Her suggestive paper was followed by short speeches made by several of the audience, who readily embraced the opportunity afforded them of expressing their ideas on this important subject. The speakers showed that they agreed with and appreciated what had been read. The annual Missionary meeting was on Thursday evening, and, as in former years, was a very interesting one. As might be expected, reference was made to the progress of missions during the past hundred years, but the principal topics of the addresses were the responsibility resting upon the churches of Orissa with regard to missions, and the best means of leading them to feel and realise the claims of the heathen around them, and their duty towards their Lord and Saviour, who has redeemed them

with His precious blood, and brought them out of darkness into His marvellous light. The annual Total Abstinence meeting was on Friday evening. It is of a more general character than the other meetings, as it is attended by Hindus, Mussulmans, and Brahmans, as well as Christians. One of the addresses was in Bengali by a Hindu, and others spoke in English and Oriya. At the close more than forty signed the pledge. On Saturday evening there was a Revival meeting, and on Sunday afternoon there was the usual United Communion service, in which hundreds of Christians, consisting of Europeans, Eurasians, Oriyas, Bengalis, and Telugus, commemorated their Lord's dying love. Addresses were given in Oriya and English, and it was a hallowed season of devout fellowship. The service was an impressive one, and well fitted to fill the heart with much gladness and with adoring gratitude to our Lord and Saviour Jesus Christ for what He has wrought. In the evening an interesting and instructive Centenary sermon was preached by Rev. G. Kerry, of Calcutta, and the service was attended by a large number of Europeans and of Oriyas from our Christian villages. On Monday evening a large number of different nationalities met together for prayer and praise, and unitedly pleaded for the blessing of God to rest on the labour of His servants who, in many lands, are telling the story of the Cross to those in heathen darkness. All the meetings were large, of an encouraging and cheering nature, and afforded abundant reason for thanking God and taking courage.

## GOOD NEWS FROM THE DELHI DISTRICT.



THE Rev. Herbert J. Thomas, recently returned to Delhi from furlough in England, sends the following cheering news. Mr. Thomas has been most warmly welcomed back to Delhi by his colleagues, and the members of the native church.

"MY DEAR MR. BAYNES,—You will, I am sure, be pleased to hear further good news from Shahdara, and so will others, too, who, as I found out during my recent deputation work in England and Scotland, read with keen interest the story of the faqir whose doings amongst the Delhi Chamars I recorded in the HERALD in 1890. As you will remember, this movement, which threatened at one time to ensnare the whole Chamar community in the district, was checked, and finally smashed, by the fidelity of our little church in Shahdara.

"SANCTIFIED TRIAL.

"It was a time of severe trial

and much suffering, but it has 'yielded the peaceable fruit of righteousness unto them that were exercised thereby.' The same visitation that stripped so many withered branches off our tree in Delhi struck the roots of that in Shahdara more deeply down, and last Sunday a manifest proof of it was afforded in the baptism of five women and six men, and the restoration of another. The composition of the twelve is interesting. During the storm, and after it, the pastor and some of the warmer-hearted members strove incessantly to make the Christian brotherhood more real; and as the Christians were compelled to withdraw more than

formerly from their social relations with their heathen neighbours, they were led to make more effort to bring the members of their families into their own faith and practice. After two and a half years' quiet effort, the pastor and his people had the joy last Sunday of admitting into the church, by baptism, the wives of four of their number, the daughter of a fifth, and the sons of three more.

#### "THE PASTOR'S BROTHERS.

"And a special gift of joy not unappropriately was allowed to the pastor, Anand Masih, himself, as he was privileged to baptize at last his brother Teja. Anand Masih, formerly known as Khushi Ram, was one of the first in Shahdara to join the Lord Jesus, being baptized in 1859; one of his brothers was baptized a year later, his wife the year after, and five out of six children and a nephew have since followed; but, all these years, his other brother held out; now, prayer has once again prevailed, and, with genuine gladness, the old man stepped down into the water to take baptism, in the name of his Lord, at his brother's hands. The other two baptized were workmen in the employ of Christian shoemakers, and it was partly through the weekly worship conducted by the pastor in the houses of some of the brethren that these were first led to attend Divine service. Lastly, the brother restored to fellow-

ship was formerly a member of the Shahdara Church, but he left the village some years ago, and, living at a distance from all Christian influences, fell quite away. He returned after several years' absence, and after a time recommenced attending the services, but was not readmitted into the church until ten months' probation had satisfied the brethren of the sincerity of his professions.

#### "A JOYFUL SEASON.

"You can surely understand the joy I felt as I broke bread and took the cup of the Lord with these dear brothers and sisters in Christ. I saw in this ingathering another of His many signs that 'the Word of God is not bound,' though we see so many painful limitations to our powers of proclaiming it. When we sadly pondered over our helplessness in the face of that storm three years ago, we did not think it was sent for such work as this. The wind blew where it listed; we were blinded then by the dust it raised; we breathe now the atmosphere it cleared. And so the work of God goes on. May He bring like blessed issues out of some other dark, disappointing circumstances connected with various parts of our work perplexing us at present, and strengthen our faith and quicken our energies while facing them.

"Yours very sincerely,

"HERBERT J. THOMAS.

"A. H. Baynes, Esq."

## THE LORD LOVETH A CHEERFUL GIVER.



WE gratefully acknowledge the receipt of the following welcome gifts:—Several silver trinkets from "One who wishes to help in some small measure, but who has no money to give"; a gold ring from Mr. Arthur Phillips, of Wrexham, per Mr. Simon Jones, of Wrexham; a small fruit knife from a School Girl; a small silver chain from a Blind Widow, for the Congo Mission; a silver locket from "One who, out of deep poverty, longs to



do something to send the Gospel to China"; and a small gold chain from "One who has lost a dear relative on the mission-field, and would go herself, but is in very ill-health"; and an old gold family watch for the Congo Mission from "G. S. A.," Westbury.

Warmest thanks are also given to the following donors for much needed help:—The late Sir Charles Wathen, of Bristol, for *New School-house for Wathen Station, Congo*, £500; Mr. S. B. Burton, Newcastle, £100; "Of His own have we given Him," for *Congo*, £100; Mr. A. F. Emeric de St. Dalmas, for *Khond Mission*, £100; A. A. R., £75; Mr. R. Pullar, £50; "Meg," for *India and Congo*, £50; Dr. and Mrs. Hack, £30; "One who owes," for *Congo*, £25; G. W. R., £20 13s. 5d.; Mrs. Ness, Darracombe, £20; C. B. M., £20; Mr. W. Wykes, New Jersey, £10.

## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of clothing from Mrs. Rickett, Hampstead, for the Rev. G. Grenfell, Stanley Pool; books from Miss M. L. Berrill (Maulden), parcel of clothing from Miss Coxeter's Bible-class (Highgate Road), and magazines and books from Mrs. Walter Johnston (Southport), for Rev. G. and Mrs. Cameron, Wathen, Congo; magazines from Milnsbridge, for the Rev. R. H. C. Graham, San Salvador; a communion service from Mr. H. Miller (Bridport), parcels of magazines from Miss Tilly (Southport) and Mrs. Braden (Bexley), and copies of the weekly issue of the "Holland Road Pulpit," from the Rev. D. Davies (Brighton), for the Congo Mission; a parcel of dolls and children's clothing from Mrs. Thos. Benham, for Mrs. Wall, of Rome; box of toys from Miss Rowell, of Torquay, for the Girls' School established by Mrs. Medhurst at Tsing Chu Fu, China; box of dolls from Mrs. Blake, Gosport, for Mrs. Medhurst, China; parcel of clothing from the Ladies' Missionary Working Meeting, Totnes, per Mrs. Windeatt, for Mrs. Couling, China; an American organ from Mr. Clifton Town, of Leeds, for the Rev. S. Couling's School, Ching Chu Fu, Shantung, China; a parcel of cards from a Friend, for China; a grant of tracts from the Baptist Tract Society for the Rev. W. Williams, Trinidad; 1,000 copies of Dr. Pierson's "Impregnable Rock of Holy Scripture," from Mr. W. Olney, of New Kent Road, for the Rev. J. G. Potter, of Agra; a parcel of books from Mrs. C. H. Spurgeon, for the Rev. Charles Jordan, Calcutta; an apothecary's set of scales from Dr. Beilby, a medicine chest from a Friend, per Mr. Pearson, of Highgate, and a parcel of magazines from the Rev. W. Dean, of Yarmouth, for the Mission; and for the Rev. W. R. James, of Madaripore, in response to his appeal in last month's HERALD, the following gifts:—From Mr. H. J. Palmer, of Liverpool, Dr. Evans, of Blaenau Festiniog, Mr. Robert Ellis, of Aberystwith, and Messrs. Burroughs & Wellcome, supplies of medicines; from Mr. R. Pardoe (Aberdare), Miss Evans (Blaenau Festiniog), Mr. G. Shippey (Cambridge), hand bells; and from Mr. Curtis, of Neath, medicines and a foghorn.

The Committee also join with their Congo brethren in the following expressions of grateful thanks. The Rev. W. Holman Bentley writes from Edgware:—"Will you please acknowledge in the next HERALD a gift in kind of three blocks with gun-metal sheaves, which had become necessary for the setting up of our Wathen school-house. They are sent by a friend who says

that I must acknowledge them as 'picked up.'" The Rev. J. Lawson Forfeitt writes:—"I desire to acknowledge with heartiest thanks further kind and valuable gifts from the following friends on my return to the Congo:—The Camden Road Chapel Ladies' Working Society; Mr. J. Howgate, Ealing; Mr. Martin Hope Sutton, Reading; Mr. J. J. Cooper, Reading; Rev. J. H. Atkinson, Liverpool." And the Rev. G. R. Pople, writing on board the *ss. Lualaba* on his voyage to the Congo, says:—"Please allow me, through the MISSIONARY HERALD, to thank the many kind friends who, by their timely gifts, have assisted me in procuring my outfit for the Congo. I feel especially grateful to the teachers and scholars of Brondesbury Sunday-school for their present of a case of surgical instruments, which I shall doubtless find very useful in my work. Will you also be kind enough to acknowledge the receipt of a parcel of clothing from the Missionary Working Party, and £1 16s. 6d. from the Sunday-school at Brondesbury for Gospels in the Congo language?"

## MISSION NOTES FROM INDIA.

AGRA, N.W.P.



**A**FTER twenty years, the North-West Conference of our Mission has again met in Agra. Including Sunday, it lasted five days. Some important business was transacted, and much happy fellowship enjoyed. The daily morning prayer-meetings were seasons of refreshing. On Sunday, October 23rd, special sermons were preached, in the morning at the native chapel, by the Rev. J. Smith, in the evening at Havelock Chapel, by Rev. G. Kerry, and in the afternoon we met with our native brethren at the Lord's Table. On Thursday the missionaries of other societies, and other friends, were invited to meet our brethren at the Mission House, and a pleasant social evening was spent. During the Conference two Centenary meetings were held in a large double tent, erected in the compound of the Mission House. Sitting accommodation was provided for from 200 to 300 people, and the attendance on both occasions was excellent. On Friday evening the speaking was in English. We had invited all the native gentlemen who are entitled to attend Durbar, and a good proportion of them came; so that, in addition to many of the English residents of the station, quite a number of Mohammedan and Hindu gentlemen were present. Among others we were glad to see the Commissioner and the Collector of Agra. The Christians present included many

friends of the Church and Methodist Missions. The chair was occupied by A. Thomson, Esq., Principal of the Agra College, a warm friend of missions, who gave a stirring and sympathetic speech, in which he testified to the good and substantial work already accomplished in India. This testimony was specially valuable, as coming from one whose experience of educational work in this country has extended over thirty years. Our worthy secretary, Mr. Kerry, followed with an interesting account of the past history and future prospects of our Mission. After this, while the native children were singing, donations to the Centenary Fund were solicited. Then followed a good missionary address from Mr. D. Jones, of Bankipore. Mr. Wright, of the C.M.S., closed with the Benediction. Donations amounted to Rs. 80, many of the native gentlemen having contributed liberally towards this amount.

The following evening the tent was well filled with native Christians of our own and other missions. The Rev. J. Smith presided. Brethren Prem Chand and Imam Masih addressed the meeting, and also Mr. Kerry, with Mr. Jones as interpreter. After the distribution of Centenary medals, the collection was taken, amounting to Rs. 20. Mr. Potter announced that the Agra contributions to the Centenary Fund amounted to Rs. 280; this, added to Rs. 150 sent previously, and Rs. 100 promised at these meetings, makes sum total of Rs. 530.

J. G. POTTER.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the February meeting of the General Committee, the Treasurer in the Chair, after prayer by Mr. W. Payne, of Clapton:—

**A Hearty Welcome** was given to the Revs. Thomas Bailey, from Cuttack, T. Rutland, from Berhampore, Ganjam, and Evan Morgan, from Tai Yuen Fu, Shansi, North China, on their return to England.

**A Resolution of Deep Sympathy** with Lady Wathen in the sudden death of Sir Charles Wathen, J.P., of Bristol, was unanimously adopted. By this sad event the Committee feel they have lost a wise and generous friend, and the missionaries a sympathetic and ever ready helper.

**The New President of Calabar College**, the Rev. Arthur James, B.A., of Thrapston, Northamptonshire, met the Committee, and was assured by the Chairman of the warm support and regard of the Committee, and of their confident conviction that the College, under his presidency, would continue to prosper, and prove in the future, as in the past, a great blessing to the churches in the West Indies.

**Special Prayer** was then offered by the Revs. Dr. Clifford, of London, and J. T. Brown, of Northampton.

**The Arrival in California** of the Rev. C. S. and Mrs. Medhurst was reported, Mr. Medhurst informing the Committee that he had left China "in consequence of imperative medical orders," and as the "only step likely to restore Mrs. Medhurst to health."

**The Secretary presented** a report relative to his recent audience with King Leopold, the King Sovereign of the Congo Free State, and of the valuable concessions that had been secured for the Congo Mission—these advantages being cordially acknowledged by the Committee.

**A Special Grant of £60** was made to maintain for one year hopeful and interesting work in the district of Avellino, at Calitri, in compliance with the earnest request of the Rev. Robert Walker, of Naples.

**Cheering Reports** were presented relative to the settlement of the Rev. R. Martin Julian as pastor of the Circular Road Church, Calcutta, the church warmly thanking the Committee for their good offices in connection with this happy settlement.

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## RECENT INTELLIGENCE.

**Bible Translation Society.**—Annual Meeting, Monday evening, April 24th, in the Mission House. Chairman: J. Marnham, Esq., J.P. Speakers: Rev. T. Bailey, of Orissa, India; Rev. W. Holman Bentley, of the Congo; Rev. J. Thomas, M.A., of Liverpool; and E. B. Underhill, Esq., LL.D., Treasurer of the Society. The friends of the Society are respectfully reminded that the financial year closes on March 31st. Subscriptions and donations are urgently needed, and will be thankfully received by the Secretary, Rev.

William Hill, at his residence, 9, St. Julian's Road, Kilburn, N.W.; or at the Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

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**Mission-Sunday Afternoon Services, April 23rd.**—All Metropolitan Sunday-schools should at once communicate with the Secretary Y.M.M.A., at the Mission House, stating:—1. If they can provide for the address, and if so, the name of the speaker. 2. If they can give the names of friends who are able and willing to serve the Society in this way in any school to which they may be sent within a reasonable distance. 3. If they wish a speaker to be appointed from the Society. 4. The number of hymn-sheets required.

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**“For of such is the Kingdom of Heaven.”**—The Rev. R. D. Darby, of the Congo Mission, writes from Bolobo Station:—“I know, dear Mr. Baynes, you will be very sorry to hear we have lost our little infant daughter—she died on the 11th of October last. She died very suddenly of remittent fever, and we feel her loss very deeply. Yet ‘He doeth all things well,’ and we can trust Him for His goodness, and praise Him for His love. The little daughter of our head-man here, James Showers, died on the 19th of October. Mr. Jefferd, who reached here (Bolobo) on October the 12th, had quite a severe attack of fever, but I am thankful to say he is now quite well. Mrs. Darby, too, had a slight attack of fever; as for myself, my health continues good. The Lord be praised!”

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**New Congo Steamer “Goodwill.”**—Mr. Darby further writes:—“All our energy at this station is now devoted to the *Goodwill* work. Mr. Jefferd is laying down the blocks on which to reconstruct her; the wood is all ready for laying the new slip and building the cradle. We are very busy, as you will be able to see at once from what I have written. I earnestly hope all will go well with the new steamer.”

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**My First Experiences**—The Rev. Gordon S. Wilkins writes to his mother the following interesting account of his first impressions of India:—“On the morning of December 15th we steamed up the dirty Hooghly River, and at 3 p.m. reached Calcutta, and you can well imagine with what feelings of awe and thankfulness I first set foot on truly Indian soil. I was most kindly received and entertained by the Rev. J. W. Thomas, preached at the Circular Road Church on the 18th, and on the Tuesday following embarked in the little steamer *Seagull*. After about sixteen hours' sailing, reached Chandbally, where I again had to change steamers, and sailed up the Brahamini River and through a long canal with ten locks, joining it to the Mahannudi River. . . . Early on December 23rd, 1892, I sighted Cuttack, my future home, I trust for some time. My excitement rose as we neared the place, and I gazed in silence upon the goal to which God had been leading me in the bygone years. *Gloria in excelsis Deo!* As we emerged out of the depths of the last lock, the scene, apart from its subtle meaning for me, was very beautiful. The sparkling waters of the Mahannudi, so much clearer than the Hooghly or Brahamini, the little landing stage of Cuttack, alive with expectant friends and servants, and

in the distance blue hills rising into a still bluer sky, formed a refreshing contrast to the flat country around Calcutta. Messrs. Pike and Young met and most cordially welcomed me. Their hearty reception set me at my ease at once. In fact, in no circle of society have I so quickly felt happily 'at home' as amongst the missionaries working here and the numerous European friends of the Mission. I am located with Mrs. Buckley, the worthy widow of Dr. Buckley, who is truly 'a mother in Israel,' so good and kind. I am using the Doctor's old study, and am writing on Dr. Sutton's desk. Besides these honoured saints of God, the Rev. John Orissa Goadby occupied these rooms, so that I am surrounded by sanctified memories. Looking outside across the green, I see the Institute for Native Preachers, the Stuart Memorial College, and the Mission Press. . . . I preached at Cuttack on Christmas morning, two days after landing, and was thankful for the second opportunity of testifying to the goodness of the Lord in bringing me to this land. We have a native congregation of about 450 regularly every Sunday, of course a larger number than those who attend the English service. On Wednesday I start with Mr. Pike, our senior missionary, on a five weeks' tour through the province. My pundit, who is a preacher, accompanies us. Pray for me and for all engaged in the great work of winning India for Christ."

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**Baptisms in Kalka and Kharrar Districts.**—The Rev. James Smith, of Simla, writes :—"The work in the Kalka and Kharrar districts is very promising and encouraging. Forty-nine were baptized last year. We occupy eight centres. My wife is now at Kharrar, working amongst the women. We sadly need help. In the Kalka district fifty small towns and villages are under regular visitation, and many appear to be moved by the Gospel. One, Sadhoo, has been recently baptized, a man looked up to as a great Guru (or teacher); and another native, who has been officiating priest in several temples, is now asking for baptism. We are on the eve, I feel sure, of a great movement in favour of Christianity. The fields here are indeed white unto harvest; but, alas! where are the reapers?"

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**Tidings from Congo Missionaries**—Mr. G. R. Pople, on his voyage to the Congo, writes from Grand Canary :—"So far we have had a beautiful passage, and are all in excellent health and spirits, looking forward with joyous expectation to life and work on the Congo. What a grand and noble work it is, and what a privilege to be allowed to take part in it!" Dr. Sidney R. Webb and Mrs. Webb are Mr. Pople's travelling companions. Dr. Webb writes :—"All is well with us; I have been free from sea-sickness, but my wife has suffered much. This now, I hope, is a thing of the past." A telegram from the Rev. Lawson Forfeitt, dated January 20th, from Las Palmas, reports :—"Rough voyage, but all well."

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**Congo Liberty.**—The Rev. Thomas Lewis, of San Salvador, writes under date of December 31st last :—"You remember, dear Mr. Baynes, that last Christmas the people at San Salvador made their collection for the Centenary Fund. This offering did the contributors themselves much good, and now, in view of Christmas again, we thought it a great pity to drop the habit of making a special effort for the Lord's work at such a season of joy. So I

reminded them of Christmas, and suggested that we should 'keep Christmas,' as we did last year, by making a special collection, to be spent on seating the chapel. At present the interior of our sanctuary is very shabby, and we have only a few old forms made of empty packing-cases. They were all delighted with the suggestion, and adopted the proposals. So we are going to have our San Salvador chapel respectably fitted with pitch-pine seats on wrought-iron standards, and I am sending the order home by this mail. The people have contributed £48 12s. for this work, an amount that will cover all expenses of goods, shipping, and transport, and they have greatly enjoyed the effort."

**Scotland and the "Missionary Herald."**—As it has been resolved during the current year to publish the *Scottish Baptist Magazine* without the MISSIONARY HERALD, we shall be glad if friends in Scotland who desire the MISSIONARY HERALD to be sent to them month by month by post will write to the Secretary, A. H. Baynes, 19, Fumival Street, Holborn, London, E.C., to this effect, who will see that all such requests are at once complied with. The Secretary will also be glad to send parcels to church officers who may desire to distribute copies amongst subscribers and friends.

## CONTRIBUTIONS.

*From January 13th to February 12th, 1893.*

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

ANNUAL SUBSCRIPTIONS.					
		Weymouth, Dr. R. F. . . . .	1	1	0
		Whitley, Mr. T. . . . .	5	0	0
		Williams, Miss M. . . . .	0	10	0
		Under 10s. . . . .	0	11	0
		<b>DONATIONS.</b>			
Aldis, Mrs., Walsall . . . . .	0 10 6	A. A. R. . . . .	50	0	0
Barry, Mr. J. T. . . . .	2 2 0	Do., for <i>W &amp; O</i> . . . . .	25	0	0
Do., for <i>Moritz</i> . . . . .	1 1 0	A. B., Cadoxton, for			
Do., for <i>Rome</i> . . . . .	2 2 0	<i>India and China</i> . . . . .	0	10	0
Braden, Mrs. . . . .	1 4 0	A Friend, per Rev. J. B.			
Butterworth, Rev. J. C.,		Myers, for <i>W &amp; O</i> . . . . .	2	0	0
M.A. . . . .	2 5 0	A Suffolk Seamstress . . . . .	0	10	0
Crowther, Mr. J. . . . .	0 10 6	Bible Translation			
Dewar, Mr. J. . . . .	0 10 0	Society, for <i>T</i> . . . . .	300	0	0
Dowson, Mr. J. . . . .	2 2 0	C. B. M. . . . .	20	0	0
Foster, Misses, Sabden	8 0 0	Chisholm, Mrs., Fenwick			
Griggs, Mr. B., Belgate	1 1 0	Steads . . . . .	5	14	8
Handford, Mr. E. . . . .	3 3 0	French, Mrs., New-			
Haynes, R. and S. . . . .	1 0 0	castle, Staffs . . . . .	1	0	0
Humphreys, Mr. W. B.	1 10 0	Friends, per Miss Leigh,			
Jarrett, Mr. A. J. . . . .	1 0 0	for <i>Cuttack Orphan-</i>			
Jones, Mr. J., Flev. . . . .	1 5 0	age . . . . .	1	12	0
Lang, Mrs., Paignton . . . . .	0 10 6	Friends at Rotherham,			
Muir, Mr. C., Rothesay	1 10 0	per Rev. J. Whitehead	3	0	0
Noel, Rev. Horace, M.A.	5 0 0	Gale, Misses, for <i>W &amp; O</i> . . . . .	1	0	0
Parry, Mrs. J. C. . . . .	3 0 0	Glover, Miss Emily			
Pierce, Mr. J. J. . . . .	5 0 0	(box, &c.) . . . . .	0	11	6
Poole, Miss . . . . .	0 16 6	G. W. R. . . . .	20	13	5
Do., for <i>China</i> . . . . .	0 10 6	Johnson, Miss May, for			
Do., for <i>Congo</i> . . . . .	0 10 6	<i>N P</i> . . . . .	0	11	6
Do., for <i>Naples</i> . . . . .	0 10 6	"Meg," for <i>Congo</i> . . . . .	25	0	0
Powell, Mr. John, the		Do., for <i>India</i> . . . . .	25	0	0
late, of Benson . . . . .	4 4 0	Ness, Mrs., Darracombe	20	0	0
Reichel, Mrs. . . . .	1 0 0	"North Bradley" . . . . .	0	10	0
Rennard, Mrs. . . . .	1 0 0	"One who owes," for			
St. Dalmas, Mr. A. F.		<i>Congo</i> . . . . .	25	0	0
Emeric de, for <i>Khond</i>		Readers of <i>The Christian</i>	3	6	6
<i>Mission</i> . . . . .	300 0 0	Do., for <i>Congo</i> . . . . .	1	1	0
Sharpe, Mrs., for <i>Congo</i>	1 0 0	Rumsey, Miss L., for			
Slack, Dr. and Mrs. . . . .	30 0 0	<i>Mrs. Wall's work,</i>			
Smith, Miss R. . . . .	1 1 0	<i>Rome</i> . . . . .	0	10	0
Stidston, Mr. W. A., Los					
Gatos, California . . . . .	2 0 0				
Tatton, Mrs. E., for					
<i>Congo</i> . . . . .	0 10 6				
		Rumsey, Miss L., for			
		<i>Mrs. Benley's work,</i>			
		<i>Congo</i> . . . . .	0	10	0
		Swinden, Mr. J. R.,			
		Texas, U.S.A., for			
		<i>Cuttack</i> . . . . .	1	7	0
		Tobacco Money . . . . .	2	0	0
		Tucker, Mr. Walter . . . . .	1	0	0
		Wathen, The late Sir			
		Charles, for <i>New</i>			
		<i>School-house</i> for			
		<i>Wathen Station,</i>			
		<i>under Mr. Bentley</i> . . . . .	590	0	0
		Wykes, Mr. W., New			
		Jersey (a Thank-			
		offering) . . . . .	10	0	0
		Young Friends . . . . .	1	1	0
		Under 10s. . . . .	0	14	0
		Do., for <i>Congo</i> . . . . .	0	5	0
		Do., for <i>N P</i> . . . . .	0	5	0
		<b>LEGACY.</b>			
		Barker, Mr. A. C., The			
		late, of Aberdeen . . . . .	306	9	0
		Do., for <i>Congo</i> . . . . .	51	1	6
		Do., for <i>Mr. Wall's</i>			
		<i>work in Rome</i> . . . . .	51	1	6
		<b>LONDON AND MIDDLESEX.</b>			
		Abbey-road, for <i>W &amp; O</i>	7	19	0
		Acton, for <i>W &amp; O</i> . . . . .	3	10	11
		Arthur-street, Camber-			
		well-gate . . . . .	2	8	6
		Do., Sunday-school . . . . .	7	13	0
		Battersea, for <i>W &amp; O</i>	2	2	0
		Belle Isle . . . . .	58	6	9
		Bermondsey, Haddon			
		Hall Sunday-school,			
		for <i>Bengali Schools</i> . . . . .	4	12	0
		Bloomsbury . . . . .	39	11	2
		Do., for <i>W &amp; O</i> . . . . .	11	16	6

Bow, High-street.....	3 17 6	Kensington, Hornton-street .....	22 18 5
Do., for W & O .....	1 12 2	Do., Sunday-school ..	6 9 6
Brixton, Kenyon Chapel	5 16 6	Kilburn Park Sunday-school, for Congo .....	4 12 7
Do., Wynne-road Sunday-school .....	11 14 6	Kingsgate-street .....	0 12 4
Do., for Bengali Schools .....	6 0 0	Do., for W & O .....	1 1 0
Brockley-road Ch. ....	63 9 2	Maze Pond, for W & O Metropolitan Tabernacle Sunday-school, for Mr Weeks' work, Congo .....	5 0 0
Camberwell, Denmark-place .....	15 1 3	New Southgate, for W & O .....	2 13 6
Do., Juvenile Missionary Society, for support of "Niumber" ..	10 0 0	Peckham, Park-road ..	14 3 7
Do., for support of Congo boy .....	5 0 0	Do., Rye-lane .....	5 5 0
Do., for support of girl under Mrs. Bentley .....	5 0 0	Peckham Rye Tabernacle Sunday-school	2 0 0
Do., Cottage-green Chapel, for W & O ..	1 1 0	Putney, Werter-road, for W & O .....	1 10 0
Do., Mansion House Chapel .....	0 12 6	Do., Sunday-school, for support of boy in Mr. Thomas's School, Delhi .....	2 10 0
Do., for N P .....	0 8 0	Regent's Park Chapel Sunday-school .....	23 6 10
Castle-street, Oxford Market .....	1 0 8	Rotherhithe New-road Sunday-school, for China Schools ..	1 1 3
Do., for N P .....	2 11 0	Shoreditch Tabernacle, for W & O .....	9 8 6
Clapham, Grafton-sq., for N P .....	2 0 0	Spencer-place Sun.-sch.	2 13 0
Commercial-road ..	4 17 11	Stockwell .....	8 10 1
Do., for W & O .....	2 2 0	Do., for W & O .....	3 18 6
Do., for Rome .....	5 15 1	Do., Sunday-school ..	20 16 6
Crouch Hill, for W & O	3 0 0	Stoke Newington, Boulevard-road Sun.-sch., for Congo .....	0 18 0
Ealing Dean .....	10 17 8	Straford, Major-road Sunday-school, per Y.M.M.A. .....	1 10 0
Edmonton, Sunday-school .....	5 0 0	Tottenham, for W & O	1 1 0
Do., for Intally Orphanage .....	6 0 0	Twickenham .....	0 14 2
Enfield Highway, for W & O .....	1 0 0	Do., Y.W.B.C. ....	1 7 6
Ferne Park .....	59 9 0	Do., Sunday-school ..	4 16 8
Forest Gate, Wood Grange .....	6 13 5	Do., for G. C. Dull's school .....	12 0 0
Do., Sunday-school, for Congo boy, "Mansenda" .....	1 3 4	Do., St. Margaret's Sunday-school .....	2 16 2
Do., for China School	1 19 10	Vauxhall, Sun.-school ..	6 1 9
Do., for Bengali Sch.	2 9 0	Victoria Park, Grove-road Sun.-school ..	5 0 0
Hackney, Mare-street ..	63 18 1	Do., for N P, India ..	20 0 0
Do., for W & O .....	2 8 3	Walthamstow, Wood-street, for W & O ..	1 6 6
Do., Sunday-school, for Bengali Schools	8 15 0	Do. Sun.-sch. (molety)	1 14 10
Do., Hampden Chapel Sunday-school .....	2 8 3	Do., for N P .....	0 13 3
Do., Y.M.B.C. ....	0 12 9	Wandsworth-road, Victoria Chapel .....	15 0 0
Do., Y.W.B.C. ....	0 14 0	Do., for W & O .....	6 6 0
Hammersmith, Y.M.C.A.	0 12 0	Wealdstone, Sun.-sch. ....	1 11 2
Hamstead, Heath-st. ....	30 0 0	West Green .....	9 0 0
Do., for W & O .....	25 3 2	Do., for W & O .....	1 14 2
Harrow .....	3 11 0	Westbourne Grove ..	9 10 1
Do., for W & O .....	1 0 0	Do., for W & O .....	2 15 11
Do., Sunday-school, for N P, "Proshonna," India .....	0 7 4	Westbourne Park, Sunday-school .....	6 3 5
Hendon .....	44 4 7	Do., for support of Lottie Tara, John and Jonathan Dass, Cuttack, Orphan School .....	18 10 0
Do., for W & O .....	4 4 0	Woodberry Down, Sunday-school, for N P	0 5 4
Highbury-hill Sunday-school .....	5 13 9	Wood Green, Sun.-sch., for Bengali School	1 14 3
Highgate-road Sunday-school, for support of James Showers, Congo .....	36 0 0	Do., for support of two Congo boys ..	2 10 0
Do., for India .....	5 0 0		
Do., for China .....	3 3 0		
Honor Oak, for W & O	2 0 0		
Do., Sunday-school, for N P .....	2 10 0		
Islington, Cross-street ..	5 10 0		
Do., for W & O .....	4 2 0		
Do., Sunday-school ..	2 3 0		
Do., do., for Barisal School .....	5 0 0		
John-street, Edgware-road .....	2 12 0		

BEDFORDSHIRE.

Riseley, for W & O .....	0 10 0
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Stotfold, for W & O .....	0 9 6
Do., for N P .....	1 5 8

BERKSHIRE.

Beech Hill, for W & O	0 10
Do., for N P .....	2 4
Maldenhead, for Congo boy under Mr. Davies .....	5 0
Do., Sunday-school ..	11 11 11
Reading, Mr. Thorpe's Bible class, for Cuttack Orphanage	4 0 0
Do., Carey Chapel ..	8 2 11
Do., do., for W & O ..	5 0 0
Do., Sunday-school ..	3 2 0
Do., King's-road .....	3 16 1
Do., do., for W & O ..	10 0 0
Do., Wycliffe Chapel, for W & O .....	5 0 0
Wokingham, for W & O	3 0 0

BUCKINGHAMSHIRE.

Blerton, for W & O .....	0 6 0
Chenies, for W & O ..	1 1 0
Chesham, Broadway Ch., for W & O .....	1 10 0
Dinton .....	5 7 9
Gold Hill, for W & O ..	1 1 0
Haddenham, for W & O	0 10 0
Quainton, for W & O ..	0 5 0
Seer Green, for W & O	0 5 0
Winslow .....	0 15 8
Wraybury .....	23 16 8
Do., for W & O .....	1 7 4

CAMBRIDGESHIRE.

Burwell .....	4 8 1
Do., for W & O .....	0 13 6
Do., for N P .....	2 13 11
Cambridge, St. Andrew's-street Sunday-school	1 14 0
Caxton, for N P .....	0 13 3
Cherryhinton, Sunday-school, for N P .....	0 12 0
Cottenham, for W & O	1 0 0
Landbeach, for W & O	0 15 0
Do., for N P .....	0 8 0
Willingham, for W & O	0 12 3
Do., Sunday-school, for N P .....	2 12 0

CESHIRE.

Audlem, for W & O ..	0 5 0
Do., for N P .....	0 10 7
Chester, Grosvenor Park	2 12 0
Hyde, for W & O .....	0 7 2
Little Lelgh, for W & O	1 0 0
Macclesfield, for W & O	0 10 0

CORNWALL.

Falmouth, for W & O ..	1 10 0
Penzance .....	12 12 2
Redruth, for N P .....	0 4 11
Truro, for W & O .....	0 10 0

CUMBERLAND.

Carlisle, Sunday-school	2 11 3
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DERBYSHIRE.

Clay Cross, for W & O ..	0 8 0
Derby, St. Mary's Gate, for W & O .....	4 8 2
Do., Pear-street .....	1 1 2
Do., Kilburn .....	1 14 8
Measham and Nether-seal, for W & O .....	1 0 0
Riddings, Sunday-sch.	2 13 10

<b>DEVONSHIRE.</b>		
Brixham, for W & O ..	0 10 6	
Comb Martin ..	3 8 6	
Do., for W & O ..	0 10 0	
Cullompton, for W & O ..	0 10 0	
Dartmouth ..	10 13 4	
Do., for W & O ..	0 10 0	
Devonport Hope Ch., for W & O ..	1 0 0	
Do., Morice square Sunday-school ..	0 17 8	
Delton for N P ..	0 18 6	
Kilmington, for W & O ..	0 5 0	
Newton Abbot ..	7 9 1	
Do., for W & O ..	1 7 1	
Do., for N P ..	1 9 7	
Plymouth, George-st., for Mr. Shorrocks' School, China ..	21 15 0	
Do., Home Mission box ..	2 10 0	
Do., Two Boxes ..	1 3 8	
Do., Mutley Chapel ..	9 6 0	
Ufculme and Prescott ..	4 0 0	
Do., for N P ..	3 7 5	
Torquay, Unton Vale ..	1 15 0	
Do., for W & O ..	5 0 0	
Do., Sunday-school, for N P, <i>Daera</i> ..	18 0 0	
Totnes, for W & O ..	2 5 3	
<b>DORSETSHIRE.</b>		
Bridport, for W & O ..	0 14 6	
Dorchester ..	6 5 6	
Do., for W & O ..	0 10 0	
Do., for Mrs. Kerry's School ..	2 2 0	
Do., Sunday-school ..	0 10 6	
Iwerne Minster ..	0 17 1	
Do., for N P ..	1 11 6	
<b>DURHAM.</b>		
Ja'row-on-Tyne, for W & O ..	1 2 0	
Middleton-in-Teesdale, for W & O ..	0 7 6	
Do., for N P ..	1 8 0	
South Shields, Westoe- road ..	0 7 3	
Do., for Congo ..	5 12 0	
Do., Sunday-school, for N P ..	1 17 11	
Stockton-on-Tees, Wel- lington-street ..	10 15 10	
Do., for Congo ..	0 12 6	
Do., Sunday-school ..	0 5 6	
Wolsingham ..	8 19 6	
Do., for N P ..	0 14 10	
<b>ESSEX.</b>		
Barking, Queen's-road, for W & O ..	0 12 6	
Do., Sunday-school ..	2 14 0	
Earl's Colne, for W & O ..	1 3 3	
Halstead, for W & O ..	0 19 6	
Hornchurch, for W & O ..	0 12 2	
Iford, Sunday-school ..	0 17 6	
Langley, for W & O ..	0 3 0	
Leytonstone, Sunday- school ..	11 19 7	
Loughton ..	8 10 0	
Do., for W & O ..	3 1 0	
Bomford, for W & O ..	1 0 0	
Theydon Bois, for N P ..	0 7 6	
<b>GLoucestershire.</b>		
Arlington, for N P ..	0 9 4	
Cheltenham, Cambray Ch., for W & O ..	2 2 2	
Chipping Sodbury ..	9 4 0	
Fairford, for W & O ..	1 0 0	

Kingstanley, for N P ..	1 0 0	
Wickwar, Sunday-sch ..	0 3 6	
<b>HAMPSHIRE.</b>		
Andover ..	22 11 8	
Beaulieu, for N P ..	1 0 0	
Blackfield, for N P ..	1 7 0	
Boscombe, for W & O ..	2 4 6	
Do., Sunday-school, for N P ..	1 13 3	
Bournemouth, West- bourne Chapel Prayer Union ..	17 5 5	
Broughton and Stock- bridge ..	0 10 6	
Do., for W & O ..	2 6 2	
Do., for N P ..	4 9 8	
Lockerley and Mottis- font ..	12 1 10	
Do., for N P ..	4 14 11	
Lymington, Sun-sch ..	1 0 0	
Milford, for W & O ..	0 15 0	
Do., for N P ..	1 17 8	
Pouiner, for N P ..	1 18 3	
Southampton, Carlton Ch., for W & O ..	1 4 6	
Do., Sunday-school, for support of <i>Congo boy under</i> <i>Mr. Scrivener</i> ..	2 0 0	
Do., Portland Ch., for W & O ..	3 0 0	
Whitchurch, for W & O ..	0 15 0	
<b>ISLE OF WIGHT.</b>		
Newport, Sunday-sch., for N P ..	0 14 11	
Niton ..	8 9 3	
<b>HERTFORDSHIRE.</b>		
Chipperfield ..	18 18 10	
Do., for W & O ..	1 11 2	
Hemel Hempsted ..	1 5 0	
Do., for W & O ..	1 10 6	
Mill End, for W & O ..	0 10 0	
New Barnet ..	8 18 2	
St. Albans, Dagnall- street, for support of <i>Congo boy</i> ..	2 10 0	
Do., Tabernacle, for W & O ..	1 2 6	
Watford, Beechen-grove ..	50 0 0	
Do., Y.P.M.A., for support of " <i>Veza</i> ," at San Salvador, <i>Congo</i> ..	5 0 0	

Do., Park-road, for W & O ..	0 10 6
Rauzgate, Cavendish Ch., for W & O ..	2 0 0
Do., Ellington Ch. ..	14 0 0
Do., for support of <i>Congoboy, Mbamba</i> ..	5 0 0
Rochester ..	10 13 7
Sandhurst, for W & O ..	2 3 4
Do., for N P ..	2 16 6
Sevenoaks ..	1 13 0
Shooters Hill-road Sun- day-school ..	19 16 6
Sittingbourne, for W & O ..	2 17 0
Tonbridge, for W & O ..	1 4 3
Do., for N P ..	0 6 0
Tunbridge Wells ..	12 0 5
West Malling, for W & O ..	1 1 0
<b>LANCASHIRE.</b>	
Accrington ..	3 3 0
Do., for W & O ..	7 11 8
Do., Young Ladies' Association ..	24 9 0
Bacup, Ebenezer, for N P ..	5 7 11
Barrow-in-Furness ..	4 8 8
Birkdale, Sun-school ..	1 16 3
Birkenhead, Cathcart- street ..	5 0 0
Do., for W & O ..	1 9 9
Do., for N P ..	1 3 0
Blackburn, for W & O ..	2 5 3
Burnley, Ebenezer, for W & O ..	1 7 4
Do., Mount-pleasant, for W & O ..	0 9 9
Do., Yorkshire-street, for W & O ..	2 0 0
Bury, Knowsley-street ..	6 2 9
Do., for W & O ..	0 15 4
Church, for W & O ..	2 6 4
Clayton-le-Moors, for W & O ..	0 15 0
Clitheroe ..	1 7 6
Cloughfold, sun-sch., for N P ..	0 13 0
Egremont ..	1 15 3
Heywood, Rochdale-rd ..	10 6 6
Horwich, Knox Ch., for W & O ..	0 17 0
Inskip, for W & O ..	0 15 0
Lancaster ..	27 1 8
Do., for W & O ..	4 1 0
Liverpool, Fabius-st. ..	5 10 0
Manchester Auxiliaries- Nursery-street, Pen- dleton ..	2 17 7
Oakfield, Sale ..	21 2 10
Stretford, Union Ch. ..	17 1 3
Broughton, for W & O ..	0 5 4
Coupland-street, for W & O ..	1 1 0
Eccles ..	11 13 11
Rusholme-road, for Mrs. Cameron, <i>Congo</i> ..	18 6 8
Do., for <i>Lubaki and</i> <i>Dipola, Congo</i> ..	10 0 0
Morecambe ..	0 13 6
New Brighton ..	2 15 0
Ogden ..	9 10 0
Oswaldtwistle, for W & O ..	1 6 3
Padham, Burnley-road ..	2 12 0
Preston, Pole-street, for W & O ..	1 6 6
Rawtenstall ..	1 5 6
Do., for W & O ..	0 18 9
St. Anne's-on-Sea, for W & O ..	0 12 0
Do., for N P ..	1 2 9



Ramsbottom	22	13	4
Do., for W & O	2	19	4
Do., for N P	1	9	4
Southport, Houghton-street	63	1	2
Ifferton	2	2	0
Warrington, for W & O	0	14	0
Do., Golborne-street Sunday-school, for support of Congo boy, Namda Ntaku	5	0	0
Wigan, Scarisbrick-street	5	15	6
Do., for W & O	1	0	0

LEICESTERSHIRE.

Arnsby, for W & O	1	0	0
Barton Fable, &c.	37	16	0
Do., for W & O	1	18	6
Blaby and Whetstone, for W & O	1	16	0
Coalville, Ebenezer, for W & O	0	15	0
Do., Station-street, for W & O	0	12	0
Do., for W & O	1	17	9
Husbands Bosworth	0	18	7
Do., for N P	2	4	8
Leicester, Belvoir-street	54	6	8
Do., for W & O	7	9	2
Do., Sunday-school	15	17	3
Do., Charles-street, for W & O	3	0	0
Do., Archdeacon-lane, Sunday-school	5	4	11
Do., Victoria-road, for W & O	10	0	0
Do., Sunday-school	21	6	1
Do., Emanuel Chapel, for W & O	1	1	0
Do., Melbourne Hall, for W & O	2	10	0
Loughborough, Baxter Gate, for W & O	1	11	3
Wolvey, for W & O	0	3	6

LINCOLNSHIRE.

Lincoln, Thomas Cooper Memorial Chapel, for N P	0	6	8
Louth, Eastgate	0	10	6

NORFOLK.

Cossey, for N P	1	1	10
East Dereham, for W & O	1	5	0
Fakenham, for W & O	0	11	5
Do., for N P	0	8	11
Foulsham, for W & O	0	10	0
Kings Lynn, for W & O	2	10	0
Upwell	0	4	2
Do., for W & O	0	11	0
Do., for N P	0	14	10
Yarmouth, Park Ch.	18	10	0
Do., for W & O	1	17	3
Do., for N P	1	14	6

NORTHAMPTONSHIRE.

Braunston, for N P	0	15	10
Brafield, for W & O	0	4	0
Clifton, for W & O	0	18	0
Do., for N P	1	3	7
Cocknoe, for W & O	0	5	0
Denton, for W & O	0	5	0
Hackleton, for W & O	0	6	0
Do., N P	1	5	9
Kingsthorpe, for W & O	0	15	0
Kingsbury, for W & O	0	10	0
Long Buckby, for W & O	1	14	0
Do., for N P	0	12	6

Moulton and Pitsford	2	8	0
Northampton, Prince-street	11	14	9
Do., for W & O	1	0	0
Do., for Congo	5	0	0
Ringsstead, for N P	0	6	4
Thrapston, for W & O	3	0	0
West Haddon, for N P	0	10	1

NORTHUMBERLAND.

Broomhaugh and Broomley	8	5	2
Newcastle - on - Tyne Aux.			
Gateshead, for W & O	2	3	5
Jesmond, for W & O	4	13	2
Westgate-road, for W & O	5	0	0

NOTTINGHAMSHIRE.

East Kirkby, for W & O	0	5	0
Nottingham, George-st.	8	18	0
Do., Daybrook	11	15	11
Do., Derby-road, for W & O	3	15	0
Do., Sunday-school	4	9	5
Do., Arkwright-st., for W & O	0	16	9
Do., Mansfield-road, for W & O	2	8	0
Radford, Prospect-place, for N P	0	7	6
West Retford, for W & O	0	8	5

OXFORDSHIRE.

Banbury	13	9	4
Henley-in-Arden	0	8	1
Do., for W & O	0	13	0
Hook Norton (weekly pence)	0	9	2
Woodstock	3	3	9
Do., for N P	1	9	3

RUTLAND.

Oakham and Langham, for W & O	1	2	6
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SHROPSHIRE.

Shrewsbury, Claremont Chapel	5	1	7
Do., for W & O	1	2	11
Do., Sunday-school	7	3	6

SOMERSETSHIRE.

Boroughbridge, for W & O	0	5	6
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	70	0	0
Do., for W & O	23	13	0
Burnham, for W & O	1	15	7
Shepton Mallet, Sunday-School, for N P	0	4	6
Tannton, Silver-street	75	10	4
Do., for W & O	2	2	0
Do., for N P	0	9	4
Do., for Congo	0	2	6
Watchet, for N P	1	8	11
Wedmore, Sunday-sch.	0	7	0
Do., for N P	1	12	8
Yarcombe	0	4	0
Do., for N P	1	2	10

STAFFORDSHIRE.

Burslem, for W & O	0	8	6
Coseley, Ebenezer	3	0	0

Stoke-on-Trent, for W & O	1	4	0
Wednesbury	2	6	0
Wolverhampton, for W & O	1	18	8

SUFFOLK.

Bradfield St. George, for W & O	0	10	5
Ipswich, Burlington Chapel	17	0	6
Lowestoft	9	11	3
Rattlesden	0	11	5
Do., for W & O	1	0	0

SURREY.

Balham, Ramsden-road, for W & O	3	5	0
Godalming	2	12	6
Lower Tooting, Summers Town Mission Sun-sch., for Congo boy, "Blackshaw"	3	8	6
Mersham, Sun-sch., for N P	0	14	0
Outwood	7	1	6
Do., for W & O	0	14	0
Do., for Congo	1	0	0
Penge, Tabernacle Sunday-school	13	14	10
Do., for support of Congo boy under Mr. Lewis	3	15	0
Richmond, Duke-street Sun-sch., for N P	0	14	7
Streatham, Lewin-road, for W & O	2	13	3
Sutton, for W & O	3	9	3
Upper Tooting, Trinity-road, for W & O	3	11	0
Wallington, for W & O	2	2	0
Do., Sunday-school	3	19	0
Wimbledon, Queen's-road Sunday-school	7	3	6

SUSSEX.

Brighton, Holland-rd. Sunday-school	4	9	3
Shoreham	5	0	0
Do., for W & O	0	15	0
Worthing, Sun-sch.	3	0	0

WARWICKSHIRE.

Alcester	15	14	6
Do., for W & O	1	0	0
Birmingham Auxiliary, per Mr. T. Adams, Treasurer	68	1	7
Do., for W & O	42	11	2
Do., for N P	4	11	6
Do., for Congo	19	6	5
Do., for Rev. D. Jones' school, Agra	4	0	0
Coventry, Queen's-road	2	5	0
Do., for W & O	7	10	0
Nuneaton, for W & O	0	10	0
Stratford - on - Avon, for W & O	2	0	0

WILTSHIRE.

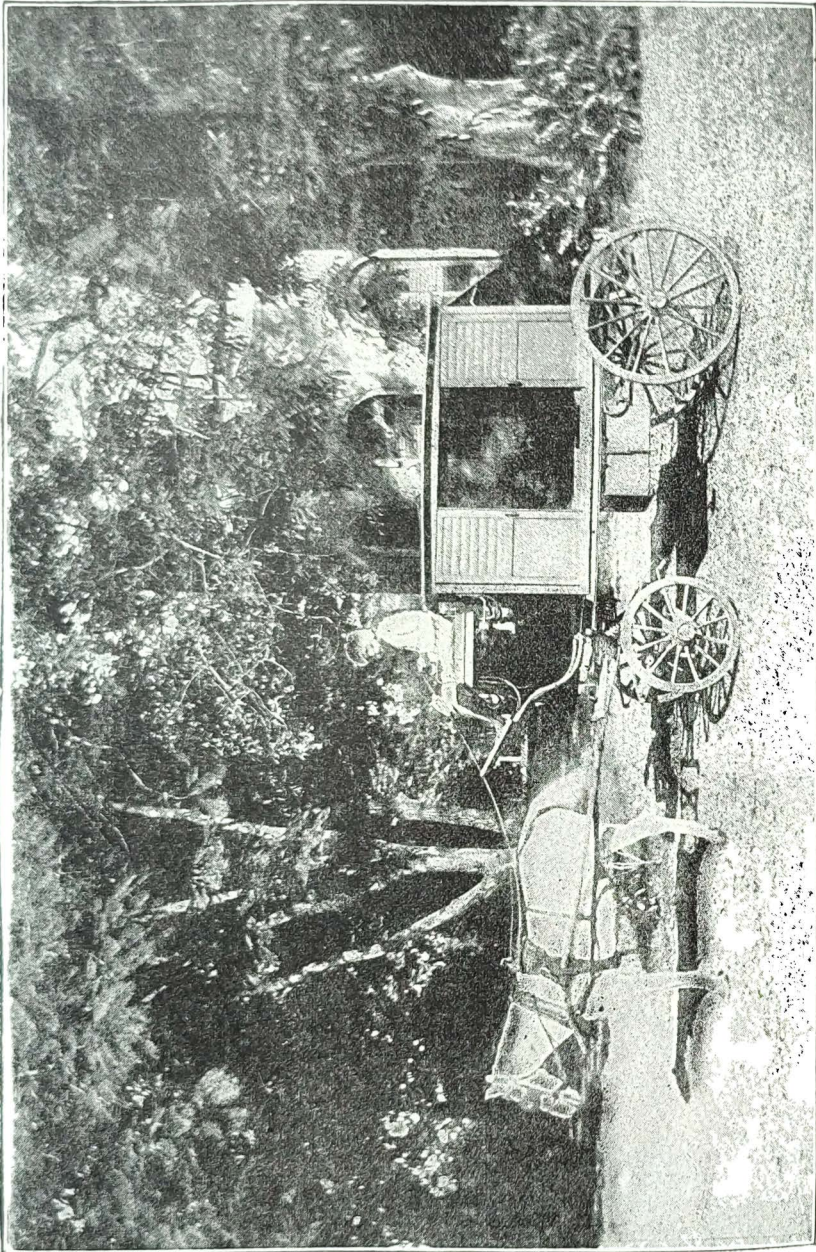
Bratton	1	0	0
Do., for W & O	1	5	0
Do., for Congo	2	12	0
Corsham, for W & O	1	0	0
Do., for N P	5	1	6
Trowbridge, Back-st.	10	0	0
Westbury, West End	11	11	2
Do., for W & O	1	9	6

<b>WORCESTERSHIRE.</b>		<b>SOUTH WALES.</b>		Dundee, Rattray-street	
Evesham.....	8 13 0	<b>CARDIGANSHIRE.</b>		Sunday-school.....	4 10 0
Do., for <i>W &amp; O</i> .....	1 3 6	Cardigan, Bethania, for		Do., for <i>N P</i> .....	4 1 5
Kidderminster, for <i>N P</i>	1 13 0	<i>W &amp; O</i> .....	0 5 0	Dunfermline, for <i>W &amp; O</i>	12 8 2
<b>YORKSHIRE.</b>		Penthycoch, Horeb,		Kidnburgh, Brito-place,	
Barnsley, Sunday-sch....	11 10 0	for <i>N P</i> .....	0 17 9	for <i>W &amp; O</i> .....	12 3 6
Bradford, Heaton.....	2 9 4	<b>CARMARTHENSHIRE.</b>		Do., Dublin-street, for	
Do., Sandy-lane.....	2 11 9	Ammanford, Ebenezer,		<i>W &amp; O</i> .....	13 0 0
Do., Westgate, for		for <i>N P</i> .....	1 9 0	Fraserburgh.....	7 8 0
<i>W &amp; O</i> .....	7 10 0	Llandeibie, Saron, for		Galashiels, Strirling-st.	
Criggileston, for <i>W &amp; O</i>	0 10 0	<i>N P</i> .....	5 0 0	Sun.-sch., for <i>N P</i>	0 15 0
Dronfield, for <i>W &amp; O</i> ..	1 0 0	Llandyfran, Soar, for		Do., Victoria-street,	
Eccleshill, Sunday-sch.	0 17 6	<i>N P</i> .....	1 5 0	for <i>W &amp; O</i> .....	5 16 4
Guisley, for <i>W &amp; O</i> ..	0 7 6	<b>GLAMORGANSHIRE.</b>		Glasgow, Auxillary....	11 8 0
Harrogate, Sunday-		Briton Ferry, Jeru-		Do., for <i>Italian Mis-</i>	
school, for <i>Congo</i> .....	3 1 8	salem.....	1 3 10	ston.....	50 0 4
Heptonstall Slack.....	3 0 8	Do., Salem.....	2 4 0	Do., Adelalde-place....	39 7 0
Do., for <i>W &amp; O</i> .....	1 1 0	Cardiff, Tredgarville,		Do., Bridgeton, cister-	
Keighley, for <i>W &amp; O</i> ..	3 3 8	for <i>W &amp; O</i> .....	4 4 0	street.....	2 15 0
Leads.....		Fochriw, for <i>N P</i> .....	2 15 10	Greenock, George-sq....	2 10 0
United Communion		Maesteg, Bethel.....	1 2 0	Do., for <i>W &amp; O</i> .....	0 10 0
Service, for <i>W &amp; O</i>	11 13 3	Merthyr Tydvil, High-		Do., for <i>N P</i> .....	1 0 0
York-road.....	9 9 11	street, for <i>W &amp; O</i> .....	1 0 0	Do., for <i>Chtna</i> .....	2 0 0
Do., for <i>W &amp; O</i> .....	0 10 6	Penarth, Stanwell-road,		Do., for <i>Congo</i> .....	2 10 0
Beeston Hill.....	7 9 5	for <i>W &amp; O</i> .....	3 7 3	Do., for <i>India</i> .....	2 10 0
South Parade.....	25 19 11	<b>MONMOUTHSHIRE.</b>		Helensburgh, for <i>W &amp; O</i>	0 15 0
Do., Juv. Society....	28 0 0	Abergavenny, Bethany		Jedburgh, for <i>Congo</i> ..	0 17 8
Kirkstall Chapel.....	0 11 2	Sunday-school.....	9 0 0	Kells.....	0 10 0
Meanwood-road, Sun-		Biaenavon, Forge Side	1 1 0	Do., for <i>W &amp; O</i> .....	0 5 0
day-school.....	8 17 7	Chepstow.....	13 7 4	Kelso, for <i>N P</i> .....	1 0 0
Blenhelm Chapel....	24 13 10	Do., for <i>W &amp; O</i> .....	0 15 9	Kirkcaldy, Whyte's-	
North-street.....	36 14 0	Griffithstown.....	1 15 8	causeway.....	8 12 5
Lydgate, for <i>W &amp; O</i> ..	0 11 0	Newport, Stow Hill, for		Do., for <i>Chtna</i> .....	1 1 0
Malton, for <i>W &amp; O</i> ..	0 10 0	<i>W &amp; O</i> .....	1 4 8	Do., for <i>Genoa</i> .....	1 1 0
Meltham, for <i>W &amp; O</i> ..	1 4 11	<b>RADNORSHIRE.</b>		Do., for <i>W &amp; O</i> .....	1 16 4
Rotherham.....	6 14 2	Cascob.....	0 6 8	Kirkintilloch, Sun.-sch.	1 5 0
Do., for <i>W &amp; O</i> .....	1 14 2	Evenjobb.....	0 9 7	Leth, Sunday-school,	
Do., Sun.-school, for		Do., for <i>W &amp; O</i> .....	0 3 8	for support of <i>Congo</i>	
support of <i>Congo</i>		Gladestry.....	1 6 9	boy under Mr. Phil-	
Boy under Mr.		New Radnor, for <i>W &amp; O</i>	0 4 7	Ups.....	1 7 0
Whitehead.....	5 0 0	<b>SCOTLAND.</b>		Lochee, Sunday-school	1 0 0
Salterforth.....	1 0 2	Aberchrider.....	5 0 0	Loessemouth, for <i>N P</i> ..	1 1 6
Scarborough, Ebenezer,		Aberdeen, Crown-ter-		Paisley, Victoria-place	0 2 6
for <i>W &amp; O</i> .....	0 18 2	race.....	18 9 0	Do., for <i>W &amp; O</i> .....	2 10 0
Sheffield, Glossop-road,		Do., for <i>W &amp; O</i> .....	5 0 0	Pitlochry, for <i>W &amp; O</i> ..	0 15 0
for <i>W &amp; O</i> .....	7 4 1	Do., for <i>N P, India</i>		Do., for <i>N P</i> .....	3 10 0
South Bank, Sunday-		and <i>China</i> .....	10 13 0	Wick, Sunday-school..	2 0 0
school, for <i>N P</i> .....	0 19 0	Do., Sunday-school,		<b>IRELAND.</b>	
Wainsgate, for <i>W &amp; O</i>	0 11 0	for <i>N P</i> .....	6 2 0	Belfast, Regent-street	6 15 0
West Vale, for <i>W &amp; O</i>	0 15 6	Do., George-street		Carrickfergus.....	1 11 6
<b>NORTH WALES.</b>		Sunday-school, for		<b>CHANNEL ISLANDS.</b>	
<b>ANGLESEA.</b>		<i>N P</i> .....	3 14 7	Jersey, St. Heller, for	
Gwalchmai, for <i>N P</i> ..	0 2 6	Do., for <i>China</i> .....	2 7 7	<i>W &amp; O</i> .....	1 1 0
<b>CARNARVONSHIRE.</b>		Broughty Ferry, for		Do., Sunday-school..	6 16 7
Llangian, for <i>N P</i> ....	0 10 0	<i>N P</i> .....	1 0 7	Do., for <i>N P</i> .....	6 12 19
Trevor, for <i>N P</i> .....	0 5 0	Bunessan, for <i>W &amp; O</i> ..	0 6 0	<b>FOREIGN.</b>	
<b>MERIONETHSHIRE.</b>				<b>TURKEY.</b>	
Bala.....	0 10 0			Constantinople.....	1 1 0
				Do., for <i>Congo</i> .....	5 12 8
				<b>U.S. AMERICA.</b>	
				Gaspar, California....	1 4 0

## TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.O., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*

[THE MISSIONARY HERALD  
APRIL 1, 1893.



AN INDIAN GARRY.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE FINAL CENTENARY MEETINGS.



THESE closing public meetings, in commemoration of the Centenary, took place at Northampton on the 20th and 21st ult. As the proceedings will be recorded in the forthcoming volume of the Centenary Celebration we simply state here that, at the devotional service, held in Mount Pleasant Chapel, the Rev. Thomas A. Wheeler, of Norwich, gave an address. A special sermon was preached in the afternoon, in College Street Chapel, by the Rev. Richard Glover, D.D., of Bristol, who founded his discourse on the same Scripture—John xvii. 18—from which Andrew Fuller, one hundred years ago exactly, addressed William Carey and John Thomas on their being set apart as the first missionaries to India. At an evening meeting, presided over by the Treasurer, Mr. W. R. Rickett, the speakers were—the Revs. Dr. Swanson, representing the Presbyterian Missions; R. Wardlaw Thompson: the London Missionary Society; Dr. Jenkins: the Wesleyan Missionary Society; and J. Bailey, B.A., of Sheffield, who has recently visited the stations in the West Indies: our own Mission.

On the following day a Young People's Meeting took place, with Mr. J. B. Mead, of London, as chairman; addresses being delivered by the Revs. T. Bailey, of Orissa; W. H. Bentley, of the Congo; and F. Harmon, of China.

The very warm thanks of the Committee are especially due to the representatives of other Missionary Societies for their welcome presence, as also

to the Rev. J. T. Brown (pastor of College Street Chapel), the Rev. F. T. Smythe, and Mr. Timms, of Northampton, who acted as Local Secretaries, and to kind friends who entertained guests.

### THE CENTENARY FUND.

We shall be greatly obliged if within the next few days those friends who may have contributions in hand to forward, or those also who may wish to subscribe before the Fund actually closes, will kindly make their remittances.

We are pleased to acknowledge the following additional sums :—

A Friend, per the Secretary	105	0	0	Ipswich, Burlington Ch.			
Regent's Park College,				(additional)—			
“Students’ Endeavour				Bayley, Mr. J. R. ....	10	0	0
Cards” .....	71	6	2	Smaller sums .....	4	2	6
“Bridgend” .....	50	0	0	Kidderminster—			
Evans, Mr. John, Brecon	25	0	0	Lucas, Mr. Saywin.....	10	0	0
J. M. ....	13	7	0	Smaller sums .....	6	6	0
In dear memory of Edward				Kirkcaldy (additional)—			
Tudor Williams, B.A.				Peebles, Mr. ....	10	0	0
(Lond.) .....	10	0	0	Smaller sums .....	6	0	0
Smaller sums .....	22	15	8	Lincoln .....	20	0	0
North Finchley (addl.)...	11	14	0	Maulden, Union Ch. ....	11	10	2
Tottenham—				Milnsbridge—			
Cloudsley, Mr. J. ....	15	0	0	Hanson, Mr. G. H. ....	10	0	0
Public Meeting (coll.)...	11	10	10	Smaller sums .....	5	0	0
Smaller sums .....	52	16	9	Montacute .....	10	14	7
Upton Chapel .....	52	1	0	Northampton (second list)—			
Addlestone (additional)—				Brice, Mrs., sen. ....	100	0	0
W. T. (fifth donation)	20	0	0	Brice, Mr. Robert .....	50	0	0
Ashton-under-Lyne, Wel-				Longland, Mr. and			
beck Street .....	14	7	6	Mrs. G. ....	10	10	0
Bath (additional).....	80	4	4	Shipman, Mrs. W. ....	10	10	0
Bournemouth, Lansdowne				Cleaver, Mr. R. ....	10	0	0
Chapel .....	21	14	3	Hawtin, Mr. A. P. ....	10	0	0
Boxmoor (additional).....	20	17	0	Mawby, Mr. ....	10	0	0
Canterbury (additional)...	30	1	4	Shrewsbury, Mr. ....	10	0	0
Dundee (additional)—				Collections (less ex-			
Lawson, Mr. and Mrs. J.	10	0	0	penses) .....	44	6	3
Smaller sums .....	4	15	6	Smaller sums .....	30	0	0
Dunstable.....	13	9	2	Oswaldtwistle (addl.)—			
Einburgh, Dublin Street				Lonsdale, Mr. E. ....	10	0	0
(additional)—				Paignton .....	21	12	6
Clarke, Mrs. ....	10	2	6	Paisley, Storie Street			
Smaller sums .....	2	0	0	(additional)—			
Glasgow, Hillhead (addi-				Coats, Mr. G. H. ....	10	10	0
tional)—				Flett, Rev. O., D.D. ...	10	0	0
Hamilton, Mr. John				Smaller sums .....	26	11	0
(second donation) ...	20	0	0	Portsmouth, &c. (less £100			
Smaller sums .....	7	4	0	on account previously			
Glasgow, Queen's Park				acknowledged)—			
(additional) .....	14	5	0	Mumby, Col. C. ....	25	0	0
Harrogate (additional) ...	14	13	3	Byerley, Mr. J. A. ....	15	15	0
				Joseph, Rev. C. and Mrs.	15	15	0

Portsmouth ( <i>continued</i> )—			Rishworth—				
Anonymous .....	10	10	0	Whiteley, Mr. John W.	10	0	0
Blake, Mr. and Mrs.				Salisbury (additional).....	10	0	0
J. H.....	10	0	0	Southport, Tabernacle ...	14	3	3
Harrison, Rev. J. ....	10	0	0	Stafford (additional)—			
Collections .....	20	10	3	Lovatt, Mr. Saml. G....	10	0	0
Smaller sums .....	62	1	0	Stockport—			
Preston, Fishergate Ch.				Adshead, Mr. Jos. ....	25	0	0
(additional) .....	10	0	0	Smaller sums .....	1	0	0
Rawdon—				Sutton (additional).....	14	13	6
Bilbrough, Miss .....	25	0	0	Warminster .....	10	11	6
Bilbrough, Miss L. H. K.	25	0	0	Smaller sums from various			
Pratt, Mr. John H.....	10	0	0	places.....	41	0	5
Smaller sums .....	12	0	0				

The Fund at the time of going to press has increased to—

**£111,480 3s. 6d.**

## THE CLOSE OF THE FINANCIAL YEAR.



THE following note has been sent to treasurers and secretaries of auxiliaries, and we ask for it the sympathetic and generous consideration of all our readers and friends.

As was reported in the HERALD for last month, there is the prospect of a very heavy deficiency on the year's ordinary balance-sheet, and we earnestly appeal for prompt and liberal gifts on this account.

“MY DEAR SIR,—Permit me to remind you that the Mission accounts for this year should close on the 31st of the current month [March], and that remittances for acknowledgment in our forthcoming annual report should be in my hands as soon as possible.

“With a view to meet the special needs of country auxiliaries in which services are shortly to be held, the books will be kept open until Thursday, the 6th of April; but *it is most desirable that all moneys should be sent in by the 31st instant* if possible.

“I am sure you will allow me also to call your special attention to the present pressing and urgent needs of the Society for a large increase in the annual receipts, and to express the earnest hope that you will be able to forward enlarged contributions to meet these exigencies and to avert the impending deficiency.—I am, dear Sir, yours faithfully,

“ALFRED HENRY BAYNES,

“General Secretary.”

## MISSIONARY ANNIVERSARY SERVICES, 1893.

THURSDAY MORNING, APRIL 20TH.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. W. MILLER, formerly of Cuttack, Orissa, will preside, and deliver an Address.

Service to commence at Half-past Ten o'clock.

FRIDAY EVENING, APRIL 21ST.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, President, will take the Chair at Seven o'clock.

*Speakers*: Miss GUINNESS, of Harley House, Bow; J. MONRO, Esq., C.B., late Chief Commissioner of the London Police, and now Medical Missionary in North India; and Rev. W. H. STAPLETON, of the Congo.

LORD'S DAY, APRIL 23RD.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For particulars see following pages.

MONDAY EVENING, APRIL 24TH.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING IN THE LIBRARY OF THE MISSION HOUSE.

J. MARNHAM, Esq., J.P., will take the Chair at Half-past Six o'clock.

*Speakers*: Rev. T. BAILEY, of Orissa; Rev. W. HOLMAN BENTLEY, of the Congo; Rev. J. THOMAS, M.A., of Liverpool; and E. B. UNDERHILL, Esq., LL.D., Treasurer of the Society.

TUESDAY MORNING, APRIL 25TH.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by R. L. EVERETT, Esq., M.P., of Rushmere, Ipswich.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.



LORD'S DAY, APRIL 23rd.

BAPTIST MISSIONARY SOCIETY.  
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Acton ... ..	Rev. W. J. Hunter...	Rev. W. A. Wicks.
Addlestone ... ..	... .. Collections	April 16th.
Alperton ... ..	... .. Collections	later.
Balham, Ramsden Road ...	Rev. J. Drew ...	Rev. W. C. Bryan.
Barnes ... ..	... .. Collections	later.
Barnet, New ... ..	Rev. W. H. Stapleton	Rev. E. C. Pike, B.A.
Battersea, York Road ...	Rev. G. Short, B.A.	Rev. H. Knee.
"  Tabernacle ... ..	Rev. J. Dann ...	Rev. J. Dann.
Beckenham, Elm Road ...	Rev. W. H. Purchase	Rev. W. H. Purchase.
Belle Isle ... ..	... .. Collections	April 30th.
Belvedere ... ..	Rev. A. C. Chambers	Rev. A. C. Chambers.
Bermondsey, Drummond Road	Rev. H. A. Burleigh	Rev. H. A. Burleigh.
"  Abbey Street ... ..	Rev. J. C. Carlile ...	Rev. J. C. Carlile.
Bethnal Green Road ... ..	... .. Collections	later.
Bexley Heath, Trinity Ch. ...	Rev. G. K. Smith ...	Rev. G. K. Smith.
Blackheath, Shooter's Hill Rd.	Rev. R. S. Latimer	Rev. R. S. Latimer.
Bloomsbury ... ..	Rev. J. T. Forbes, M.A.	Rev. R. Glover, D.D.
"  Meard Street ... ..	... .. Collections	later.
Borough Road, Southwark ...	Rev. H. W. White ...	Rev. F. C. Hughes.
Bow, East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
"  High Street ... ..	Rev. J. J. Hasler, B.A.	Rev. J. J. Hasler, B.A.
Brentford, Park Chapel ...	...	Rev. H. Hardin.
Brixton, Gresham Chapel ...	Rev. J. T. Swift ...	Rev. J. T. Swift.
"  Solon Road ... ..	... .. Collections	May 7th.
"  Wynne Road ... ..	Rev. W. R. Peacock	Rev. W. R. Peacock.
Brixton Hill, New Park Road	Rev. W. C. Bryan ...	Rev. A. W. H. Streuli.
"  Raleigh Park ... ..	Rev. F. Carter ...	Rev. F. Carter.
Brockley Road ... ..	Rev. R. Lewis ...	Rev. W. L. Forfeitt.
Bromley, Kent ... ..	Rev. J. F. Shearer ...	Rev. J. F. Shearer.
Brompton, Onslow Chapel ...	Rev. A. Mills ...	Rev. W. L. Crathern.
Brondebury ... ..	Rev. B. Bird ...	Rev. R. Lewis.
Camberwell, Charles Street ...	... .. Collections	later.
"  Cottage Green... ..	Rev. A. W. H. Streuli	Rev. J. T. Forbes, M.A.
"  Denmark Place ... ..	Rev. J. Owen ...	Rev. J. H. Atkinson.
"  Gate, Arthur St. ... ..	Rev. F. E. Blackaby	Rev. F. E. Blackaby.
"  New Road ... ..	... .. Collections	later.
Camden Road ... ..	Rev. W. Landels, D.D.	Rev. S. Vincent.
Castle Street (Welsh Ch.) ...	Rev. A. J. Parry ...	Rev. A. J. Parry.
Catford Hill ... ..	Rev. T. Hancock ...	Rev. R. F. Jeffrey.
Chelsea, Lower Sloane Street	Rev. W. H. J. Page	Rev. G. Wright.
Child's Hill ... ..	Rev. D. J. East ...	Rev. D. J. East.
Chiswick, Annandale Road ...	Rev. W. Baster ...	Rev. W. Baster.
Clapham, Grafton Square ...	Rev. W. L. Crathern	Rev. A. Mills.
Clapton, Downs Chapel ... ..	Rev. J. G. Green- hough, M.A.	Rev. F. Harmon.
Commercial Road ... ..	... .. Collections	April 16th.
Crouch Hill ... ..	Rev. T. D. Landels, M.A.	Rev. R. F. Handford.
Croydon ... ..	Rev. N. Dobson ...	Rev. N. Dobson.
Dalston Junction ... ..	Rev. R. Lloyd ...	Rev. B. Thomas.
Dartford ... ..	Rev. A. Sturge ...	Rev. H. Spendelow.

PLACES.	MORNING.	EVENING.
Deptford, Octavius Street ...	Rev. E. Morley ...	Rev. G. J. Dann.
Dulwich, Lordship Lane ...	Rev. E. T. Mateer ...	Rev. E. T. Mateer.
Ealing Dean ... ..	Rev. G. Wright ...	Rev. J. J. Fuller.
Ealing, Haven Green ...	Rev. J. Clifford, D.D.	Rev. J. L. Roger.
Edmonton ... ..	... Collections	later.
Enfield Tabernacle ...	... Collections in	December.
"  Totteridge Road ...	Rev. W. Miller ...	Rev. R. Silby.
Esher ... ..	Rev. W. Price ...	Rev. W. Price. [B.D.
Finchley, North ... ..	Rev. R. Glover, D.D.	Rev. D. P. McPherson,
Finsbury, Eldon Street (W.)	[ton	
Forest Gate, Wood Grange ...	Rev. H. E. Crudging-	Rev. G. D. Evans.
Forest Hill, Sydenham Ch. ...	Rev. H. Knee ...	Rev. J. Stubbs.
Fulham, Dawes Road ...	Rev. A. Walker ...	Rev. A. Walker.
Greenwich, Lewisham Road...	Rev. T. W. Lister ...	Rev. J. Drew.
Gunnersbury ... ..	Rev. J. L. Roger ...	Rev. W. J. Packer.
Hackney, Hampden Ch. ...	Rev. G. T. Edgley ...	Rev. G. T. Edgley.
"  Mare Street ... ..	Rev. T. M. Morris ...	Rev. J. G. Greenhough,
		M.A.
Hammersmith, West End ...	... .. Collections	May 28th.
Hampstead, Heath Street ...	Rev. R. Wright Hay	Rev. T. M. Morris.
Hanwell ... ..	... .. Collections	later.
Harlesden ... ..	Rev. W. A. Wicks ...	Rev. J. E. Roberts, M.A.
Harlington ... ..	Rev. W. Drew ...	Rev. W. Drew.
Harrow-on-the-Hill ... ..	Rev. T. G. Atkinson	Rev. T. G. Atkinson.
Hawley Road ... ..	... .. Collections	April 16th.
Hendon ... ..	Rev. W. T. Adey ...	Rev. W. T. Adey.
Highbury Hill ... ..	Rev. J. H. Shake-	Rev. W. Landels, D.D.
	speare, M.A.	
Highgate Road ... ..	Rev. W. J. Price ...	Rev. B. Bird.
"  Southwood Lane ...	Rev. G. Dunnett ...	Rev. E. Morley.
Holborn, Kingsgate Street ...	Rev. F. James ...	Rev. F. James.
"  Little Wild Street...	... .. Collections	later.
Holloway, Upper ... ..	Rev. J. R. Wood ...	Rev. R. Wright Hay.
Honor Oak ... ..	Rev. W. Ross ...	Rev. W. J. Hunter.
Hornsey, Ferme Park Road...	Rev. J. E. Roberts, M.A.	Rev. T. Phillips, B.A.
"  Sunnyside Road ...	Rev. G. Duncan, D.D.	Rev. G. Duncan, D.D.
Hounslow ... ..	Rev. D. Loinaz ...	Rev. D. Loinaz.
Ilford ... ..	... .. Collections	April 30th.
Islington, Cross Street ...	Rev. R. F. Handford	Rev. G. Dunnett.
"  Salter's Hall ... ..	Rev. F. Toone ...	Rev. S. Cheshire.
John Street, Bedford Row ...	Rev. E. C. Pike, B.A.	Rev. T. Bailey.
Kensington, Hornton Street	Rev. C. Joseph ...	Rev. T. Barrass.
Kilburn, Canterbury Road ...	Rev. S. Cheshire ...	Rev. F. Toone.
King's Cross, Arthur Street...	Rev. J. E. Cracknell	Rev. J. E. Cracknell.
"  "  Vernon Square	Rev. J. T. Mateer ...	Rev. J. T. Mateer.
Kingston-on-Thames ... ..	Rev. J. W. Genders	Rev. J. W. Genders.
Lambeth, Upton Ch. ... ..	Rev. S. Vincent ...	Rev. W. Hackney, M.A.
Lee, High Road ... ..	Rev. W. Hill ...	Rev. G. Short, B.A.
Leyton ... ..	Rev. R. Silby ...	Rev. W. Miller.
Leytonstone, Fairlop Road ...	... .. Collections	in February. [ton.
"  Cann Hall Road	Rev. G. D. Evans ...	Rev. H. E. Crudging-
Loughton ... ..	... .. Collections	April 9th.
Marylebone, John Street ...		Rev. E. B. Woods, B.A.
"  Church Street ...	Rev. C. Hobbs ...	Rev. W. H. Bentley.
Maze Pond Ch., Old Kent Rd.	Rev. R. O. Johns ...	Rev. R. O. Johns.
Metropolitan Tabernacle ...	Rev. A. T. Pierson, D.D.	Rev. A. T. Pierson, D.D.
New Malden ... ..	... .. Collections	later.
Norwood, Gipsy Road ...	Rev. J. Stubbs ...	Rev. C. Cole.

PLACES.	MORNING.	EVENING.
Norwood, South ... ..	Rev. R. F. Jeffery ...	Rev. J. Whitehead.
"    Upper, Central Hill	Rev. R. Walker ...	Rev. R. Walker.
"    West, Chatsworth Rd.	Rev. J. Whitehead...	Rev. J. L. Stanley.
Notting Hill, Ladbroke Grove	Rev. D. P. McPherson, B.D.	Rev. W. J. Price.
Nunhead, Edith Road ...	Rev. T. J. Cole ...	Rev. T. J. Cole.
Peckham Park Road ...	Rev. C. Cole ...	Rev. T. Hancocks.
"    Rye Tabernacle ...	Rev. W. Sumner ...	Rev. W. Sumner.
"    Rye Lane ...	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe.
"    South London Tab.	Rev. E. Roberts ...	Rev. E. Roberts.
Penge ... ..	... .. Collections	30th April.
Plumstead, Conduit Road ...	Rev. I. Near ...	Rev. I. Near.
"    Park Road ...	Rev. J. W. Cole ...	Rev. J. W. Cole.
"    Station Road ...	Rev. T. Henson ...	Rev. T. Henson.
Poplar & Bromley Tabernacle	Rev. W. K. Chaplin ...	Rev. W. K. Chaplin.
Poplar, Cotton Street ...	Rev. D. R. Jenkins ...	Rev. D. R. Jenkins.
Putney, Union Ch. ... ..	... .. Collections	May 14th.
"    Werter Road ...	Rev. T. Philpot ...	Rev. T. Philpot.
Regent's Park ... ..	Rev. E. G. Gange ...	Rev. E. G. Gange.
Richmond, Duke Street ...	... .. Collections	later.
Romford ... ..	... .. Collections	May 14th.
Shepherd's Bush, Avenue Rd.	Rev. W. B. Neathy ...	
"    "    Road ...	Rev. J. J. Fuller ...	Rev. C. Hobbs.
Shoreditch Tabernacle ...	Rev. W. Hackney, M.A.	Rev. C. Joseph.
Southgate, New ... ..	Rev. W. F. Edgerton ...	Rev. W. F. Edgerton.
Stockwell ... ..	Rev. W. Mursell ...	Rev. W. Mursell.
Stoke Newington, Devonshire Square Ch. ... ..	Rev. W. H. Bentley	Rev. J. Stockwell Watts.
St. Luke's, James Street ...	Rev. G. Chandler ...	Rev. G. Chandler.
St. John's Wood, Abbey Rd.	... .. Collections	April 16th.
Stratford Grove ... ..	... .. Collections	later.
"    Carpenter's Rd. ...	Rev. G. Towner ...	Rev. G. Towner.
Streatham ... ..	Rev. J. M. Hamilton ...	Rev. J. M. Hamilton.
Sutton ... ..	... .. Collections	later.
Totting, Upper, Trinity Road	Rev. E. B. Woods, B.A.	Rev. W. H. White.
Tottenham, High Road ...	Rev. H. A. Lapham ...	Rev. H. A. Lapham.
"    West Green ... ..	Rev. E. H. Howard ...	Rev. E. H. Howard.
Twickenham ... ..	... .. Collections	later.
Upton, Upton Cross Ch. ...	Rev. J. Wilkinson ...	Rev. J. Wilkinson.
Victoria Park, Grove Road ...	Rev. B. Thomas ...	Rev. R. Lloyd.
Waltham Abbey ... ..	Rev. W. Burnett. ...	Rev. W. Burnett.
Walthamstow, Boundary Road	Rev. W. Murray ...	Rev. W. Murray.
"    Wood Street ...	London Missionary	Society this year.
Walworth Road ... ..	Rev. J. H. Atkinson ...	Rev. J. Owen.
"    East Street ...	Rev. J. Field ...	Rev. J. Field.
Wandsworth, East Hill ...	Rev. E. W. Berry ...	Rev. E. W. Berry.
"    Northcote Road ...	Rev. W. Forfeitt ...	Rev. J. Felmingham.
"    Road, Victoria Ch.	Rev. J. B. Myers ...	Rev. W. Ross.
Westbourne Grove ... ..	Rev. W. J. Packer ...	Rev. W. H. Stapleton.
"    Park ... ..	Rev. F. Harmon ...	Rev. J. Clifford, D.D.
Westminster, Romney Street	... .. Collections	April 16th.
Whitechapel, Commercial St.	Rev. W. H. Stevens ...	Rev. W. H. Stevens.
Wimbledon ... ..	... .. Collections	April 16th.
Woodberry Down ... ..	Rev. T. Phillips, B.A.	Rev. T. D. Landels, M.A.
Wood Green ... ..	Rev. F. E. Cossey ...	Rev. F. E. Cossey.
Woolwich, Parson's Hill ...	Rev. J. Wilson ...	Rev. W. Hill.
"    Queen Street ...	Rev. T. Jones ...	Rev. T. W. Lister,

**YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST  
MISSIONARY SOCIETY.**

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, April 23rd, 1893 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the **HERALD** and Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary **AT ONCE**, speakers will, if possible, be sent.

Special Hymn - papers are sent gratis on written application to the Secretary, **Y.M.M.A.**

NAME OF SCHOOL.	SPEAKER.
Abbey Road ... ..	Service later.
Acton ... ..	
Ann's Place (joins with Mare Street).	
Arthur Street, Camberwell ... ..	
"    King's Cross ... ..	Mr. J. Mawdesley.
Balham ... ..	
Battersea, York Road... ..	Mr. S. W. Ennals.
"    Park Tabernacle ... ..	Mr. Jas. Everett.
Belle Isle ... ..	Service later.
Bermondsey, Drummond Road ... ..	Mr. J. Thomas.
"    Abbey Street ... ..	
Bethnal Green Road ... ..	
Blackheath, Shooter's Hill ... ..	Rev. R. S. Latimer.
Bloomsbury ... ..	Rev. T. Bailey.
Bow ... ..	Rev. J. J. Hasler, B.A.
Brixton, Wynne Road... ..	Rev. W. R. Peacock.
"    Gresham Ch... ..	Mr. R. G. Battley.
"    Hill ... ..	
"    Kenyon Ch. ... ..	
"    Raleigh Park ... ..	
Brockley ... ..	Rev. W. L. Forfeitt.
Brompton, Onslow ... ..	Rev. F. C. Hughes.
Brondesbury ... ..	
Borough Road ... ..	Rev. W. H. White.
Camberwell, Cottage Green ... ..	Mr. J. Maynard.
"    Denmark Place ... ..	Rev. J. H. Anderson.
"    Charles Street ... ..	Service later.
Camden Road ... ..	Mr. H. Williams.
Castle Street (Welsh) ... ..	
Catford Hill ... ..	Rev. T. Hancocks.
Chelsea ... ..	Mr. C. D. Barker.
Clapham, Grafton Square ... ..	Rev. A. Mills.
Clapton, Downs ... ..	Rev. A. Teichmann.
Commercial Road ... ..	(April 16).
Crouch Hill ... ..	Mr. W. W. Parkinson.
Croydon, West ... ..	Later.
Chalk Farm ... ..	
Dalston ... ..	Mr. Austin Meen.
Deptford, Octavius Street ... ..	
Devonshire Square ... ..	(March 26).
Ealing Dean ... ..	Rev. J. J. Fuller.
Ealing, Haven Green ... ..	Rev. J. L. Roger.
Edmonton ... ..	Service later.
Enfield ... ..	Service later.

NAME OF SCHOOL.	SPEAKER.
Esher ... ..	Rev. W. Price.
Finchley... ..	
Forest Gate ... ..	Service later.
Forest Hill ... ..	
Fermo Park ... ..	Dr. Silas Mead, B.A.
Greenwich, Lewisham Road ... ..	Mr. Sydney Hart.
Hackney, Mare Street... ..	Mrs. Holman Bentley.
"    Hampden Ch. ... ..	Mr. J. McDiarmid.
Haddon Hall ... ..	Mr. H. Arthur.
Hammersmith ... ..	Service later.
Hampstead ... ..	Rev. R. Wright Hay.
Harlesden ... ..	
Highbury Hill ... ..	Mr. G. G. Storteck.
Highgate ... ..	Rev. G. Dunnett.
"    Road... ..	Rev. H. B. Murray.
Holborn, Kingsgate Street ... ..	Mr. W. Luff.
Holloway ... ..	Mr. W. C. Parkinson.
"    (Young Men) ... ..	(April 9th) Mr. Holliday.
Honor Oak ... ..	Rev. W. Ross.
Iford ... ..	Service later.
Islington, Cross Street ... ..	Rev. J. McCallum, M.A.
"    Salter's Hall ... ..	Mr. C. E. Wilson.
John Street, Bedford Row ... ..	Mr. T. H. Richardson.
"    Edgware ... ..	
Kensington ... ..	
Lambeth, Regent Street ... ..	
Lee ... ..	Rev. W. Hill.
Maze Pond ... ..	Mr. Oliver Millard.
Meard Street (joins with Bloomsbury)	
Metropolitan Tabernacle ... ..	Mr. A. C. Pensam.
Norwood, Chatsworth Road ... ..	Rev. J. Whitehead.
"    Gipsy Road... ..	Mr. A. Law.
"    South ... ..	
Notting Hill ... ..	Rev. W. J. Price.
Nunhead ... ..	
Peckham Rye ... ..	Mr. F. E. Tucker.
"    Park Road ... ..	Rev. C. Cole.
Penge ... ..	Mr. A. W. Buckland.
Poplar, Cotton Street ... ..	
"    Bromley Tabernacle ... ..	Mr. S. C. Bailey.
Regent's Park ... ..	Mr. T. O. Ransford.
Rotherhithe New Road ... ..	
Shepherd's Bush Tabernacle ... ..	
Shoreditch Tabernacle... ..	Mr. J. Dyer.
South London Tabernacle ... ..	
Stockwell ... ..	Rev. W. L. Tweedie.
St. Luke's, James Street ... ..	
Stratford, Cann Hall ... ..	
"    Carpenter's Road ... ..	
"    Major Road ... ..	Mr. S. Mawer.
"    Upton Cross ... ..	Mr. W. Wintersgill.
Streatham ... ..	Rev. J. M. Hamilton.
Sutton ... ..	Service later.
Tooting, Upper ... ..	
Tottenham, High Road ... ..	Rev. H. A. Lapham.

NAME OF SCHOOL.	SPEAKER.
Tottenham, West Green ... ..	
Upton, Lambeth Road ... ..	Rev. G. J. Dann.
Vernon Square ... ..	Service later.
Victoria Park ... ..	Mr. T. S. Aldis.
Walthamstow, Wood Street ... ..	Mr. J. Blomfield.
„ Boundary Road ... ..	
Walworth Road ... ..	Mr. G. H. Judd.
„ Victory Place ... ..	Mr. W. R. Lane.
„ East Street... ..	
Wandsworth, East Hill ... ..	Rev. E. W. Berry.
„ Bennerley Hall ... ..	Mr. J. Phillips.
„ Victoria Road ... ..	Rev. J. B. Myers.
Westbourne Grove ... ..	Rev. W. H. Stapleton.
„ Park ... ..	Mr. W. Scott Durrant.
Westminster ... ..	Mr. J. B. Page.
Woodberry Down ... ..	Rev. T. Phillips, B.A.
Wood Green ... ..	Rev. F. E. Cossey.
Woolwich, Park Hill ... ..	
„ Queen's Street ... ..	Service later.

TUESDAY EVENING, APRIL 25TH.

PUBLIC MISSIONARY SOIRÉE,

IN THE CANNON STREET HOTEL.

Sir THOMAS FOWELL BUXTON, Bart., to preside.

Addresses will be delivered by Revs. G. J. DANN, of Delhi; W. L. WATKINSON, of Hinde Street Chapel, Manchester Square; and J. WHITEHEAD, of Congo.

Tea and Coffee from Half-past Five o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Furnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets is requested.

WEDNESDAY MORNING, APRIL 26TH.

THE ZENANA MISSION IN INDIA AND CHINA.

ANNUAL MISSIONARY BREAKFAST,

IN THE LARGE EXETER HALL,

At a Quarter to Nine o'clock.

*Chairman*: G. W. MACALPINE, Esq., of Accrington.

*Speakers*: Miss COMPSTON, of Calcutta, and Rev. F. HARMON, of China.

Tickets 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 26TH.

ANNUAL MISSIONARY SERMON,  
BLOOMSBURY CHAPEL.

*Preacher* : Rev. JAMES CULROSS, M.A., D.D., Principal of Bristol College.

Service at Twelve o'clock.

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WEDNESDAY EVENING, APRIL 26TH.

ANNUAL MISSIONARY SERMON TO YOUNG MEN,  
IN THE CITY TEMPLE.

*Preacher* : Rev. J. M. GIBBON, of Stamford Hill.

Service to commence at Half-past Seven o'clock.

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THURSDAY EVENING, APRIL 27TH.

ANNUAL MEETING,  
IN EXETER HALL.

Chair to be taken at Six o'clock by CHARLES TOWNSEND, Esq., J.P., M.P., of Bristol.

*Speakers* : Revs. F. HARMON, of Shantung, North China ; G. F. PENTECOST, D.D., of Marylebone Presbyterian Church ; and R. WRIGHT HAY, of Dacca, East Bengal.

The London Baptist Choir Union will assist in the singing.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

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FRIDAY MORNING, APRIL 28TH.

MISSIONARY BREAKFAST CONFERENCE,  
IN LOWER ROOM, EXETER HALL,

At Nine o'clock.

*Chairman* : W. R. RICKETT, Esq. (Treasurer).

Introductory Paper by the Rev. Professor GOULD, M.A., of Regent's Park College.

Pastors, Deacons, and all Officers of Missionary Associations, Congregational, Sunday School, and Juvenile, are invited to be present.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

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FRIDAY EVENING, APRIL 28TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING  
(For Sunday School Teachers, Senior Scholars, and Young People),  
IN EXETER HALL.

Chair to be taken at Seven o'clock by JOHN CHOWN, Esq., of Brondesbury.

*Speakers* : Revs. H. E. CRUDGINGTON, of Delhi ; EVAN MORGAN, of Shansi, North China ; and J. L. ROGER, of the Congo.

The Young People's Contingent of the London Baptist Choir Union will assist in the singing.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

## AN INDIAN GARRY.

(See *Frontispiece*.)



THIS illustration gives a good idea of the garry, or carriage, used largely in Calcutta and many parts of Bengal. It is drawn sometimes by one horse, but generally by two small ones. The body of it is built something like a palanquin, with the addition of a small well for the feet, and will hold either two or four ; the doors are often sliding, instead of closing with a hinge. But this picture possesses more than mere passing interest, as it was for many years the garry used by the ladies of the Zenana Mission at Serampore to carry them to their work, the great heat rendering this an absolute necessity. Day by day it started forth, carrying God's messengers to the dark homes of the women and the schools in which the little girls are taught. During the Juggernath Mela this conveyance was a familiar sight threading its way among the crowd to a small booth hired for the time, where we could stand and speak to the women who collected round on hearing a hymn sung.

Mrs. Ellis and other friends from Calcutta often come up on this occasion ; and the native Bible-women do good work both in speaking, distributing tracts, and selling Gospels.

I will refer to just one other interesting occasion on which it was used, and that is the annual prize-giving to the girls of the Zenana schools. We like to hold this on the lawn of the College compound, as it is a treat to the children, and gives an opportunity to friends in the station, both European and native, to have a glimpse of our work.

We have to collect the girls, and also take them back home, and it is amusing to see how many contrive to pack in at once, perhaps as many as a dozen or so.

As to the coachman, he is quite a character ; in appearance tall, thin, and shrivelled ; and, though still a Mohammedan, he seems to take an interest in the work, and is pleased when the ladies add new houses to their list.

The horse, which had long done good service, at length was past work, so we have recently been obliged to get another, but still have the same driver.

Serampore, Bengal.

CLARA EDWARDS.



# THE VALUE OF PRAYER.

## AN APPEAL FROM NORTH CHINA.



THE Rev. C. S. Medhurst, of Tsing Chu Fu, Shantung, sends the following account of a recent interview with a Chinese doctor.

We earnestly urge our readers to respond to Mr. Medhurst's appeal for special prayer on behalf of Mr. T'an.

"MY DEAR MR. BAYNES,—About eighteen months ago, when visiting one of our country stations, the leader said to me, 'There is a friend of mine near here, a leading member of the sect of the "Golden Pill," who is very fond of arguing about Christianity.' I expressed a wish to meet him, as I felt that this gentleman must at least be interested in the doctrines of Christ, or he would not talk about them. The indifference of passive outward assent to whatever is advanced is the general attitude of the average heathen in Shantung.

"The next morning I went with my Christian brother to see Mr. T'an, who is a doctor and village elder. We found him at home, very busy making up a large parcel of medicine for a patient. After the customary salutations, I apologised for calling; but having heard that he (Mr. T'an) was very fond of talking of good things, I had presumed to seek his acquaintance, &c., &c. He at once entered into conversation with me, and proved himself a very zealous 'defender of the faith' as he understood it.

"ONLY ONE SOUL IN THE WORLD.

"Mr. T'an proceeded very quickly to give me his view of life. 'There is,' he said, 'but one soul in the world, of which all men partake. You, sir, were, I believe, recently in England; when there you participated in the

soul of England. Now you are in China, and you share the essence of the soul as it is in China. Here you have the soul that is in my room, and when you are at your inn you receive the soul of the inn. But it is only one omnipresent soul after all.' We discussed this new doctrine for some time; but presently my companion astonished me by saying earnestly, 'Ten years ago, in Tientsin, I bought a copy of your Holy Book, and have since studied it carefully, and I find that Jesus Christ, too, taught His disciples that there is but one universal soul in the world.' 'Where and when?' I wonderingly inquired. 'In John xv. 4,' Mr. T'an replied, 'I read that Jesus said to His followers, "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me." Now, sir, how could Jesus live in His disciples and the disciples live in Jesus unless there were in the world a universal soul which all men share?' This led us into a long argument, which it is unnecessary for me to repeat.

"GENESIS A BUDDHIST BOOK.

"After some discussion, seeing that our conversation was leading to no profitable issue, I turned it into another channel by saying, 'Your honourable sect believes that man needs salvation, and you suffer much and make many sacrifices to attain what you conceive

to be the highest good. Now, sir, would you kindly tell me how, in your opinion, man is to be saved?' Mr. T'an's reply was somewhat as follows: 'Does not your Holy Book teach that in the beginning God created Adam and Eve, who were the progenitors of the human race; and does it not say in Genesis that, after man ate of the forbidden fruit, God said, "Behold, the man is become as one of us, to know good and evil"? Before, therefore, man can be saved, he must become like Adam before his fall, and know neither good nor evil. When he desires neither the one nor the other, he will be saved.' We discussed these subjects from 9 a.m. until 1 p.m., when I thought it was time to go, and, having declined Mr. T'an's invitation to stay to dinner, rose to depart. Mr. T'an also rose, and solemnly said, 'Teacher, I will not deceive you. Mr. Hsu (this was the church member who had introduced me to Mr. T'an), I will not deceive you. To deceive you would be to deceive God. I am not going now to become a member of your honourable church, although I may join you a few years hence'; and so we parted. Mr. Hsu remained to eat with his friend, and I went to my inn to pray.

#### " FURTHER DISCUSSIONS.

"Some weeks later I met Mr. T'an again at a small house I have rented in a county town. He came there on purpose to see me. We had a good deal of conversation together, discussing such themes as the Atonement, the Resurrection, and the Soul; but I could not help wishing that Mr. T'an would be less disputatious, and more willing to treat Christianity as a personal thing of the heart rather than a creed of the head. I called the attention of the native Christians to Mr.

T'an's complete lack of what Christianity really is, and urged them to pray for him. Subsequently Mr. T'an visited me at my home, and stayed with me as my guest for several days. I made him very welcome, but did not think it wise to further press the claims of Christianity upon him just then, although one evening I gave him a talk on the Apostle Paul, illustrating it with the magic lantern. I took pains, moreover, to let him see from the open way in which we preached and worked, with the full cognisance of the Mandarins, that there was nothing secret or bad in connection with our doctrine, foreign though he might think it was. Dr. Watson also treated his son, who had come with him into Ching Chou Fu, and Mr. T'an showed his goodwill by purchasing a number of books from the bookshop, while I lent (not gave) him one or two works dealing with the principles of the Christian religion.

#### " THE POWER OF PRAYER.

"The next time we met was at dinner in Mr. Hsu's house. Several members of the 'Golden Pill' sect and four or five Christians were also present. During the afternoon, I explained that it was customary in our church to hold a service when two or three Christians happened to meet together in the same place, and that I proposed conducting Christian worship that day. I asked our 'Golden Pill' friends if they would have any objection, and invited them to remain as spectators if they did not care to worship with us. Everyone remained. We had a short service, and I preached perhaps a somewhat long sermon on the nature and necessity of repentance—intended more for our new friends than for the church members. A threatened snowstorm made it desirable

to break up the party early, and, as I bid them farewell, I said to Mr. T'an and his companions, 'We have discussed religious subjects a good deal, but we get no nearer to agreement. Further discussion will do little good. Christianity is not a thing to be learned as you learn your classics, neither is it a doctrine to be found chiefly in books. It is a heart principle, and can only be understood by those who pray. If you do not pray to God for instruction and help, you will never understand Christianity. Now, I earnestly urge you all to pray. If Christianity is false, your prayers will do you no harm; but, if it be true, you will not pray long before you perceive that it is divine.' They made me no reply, and I well remember how anxious I felt as I rode home through the snow on my wheelbarrow, for I had determined that, for the future, I would avoid rather than court discussion with Mr. T'an.

“BEHOLD HE PRAYETH.”

“From this time I prayed more earnestly than ever for Mr. T'an's conversion. I also asked the Baptist Ministers and Missionaries' Prayer Union to pray for the same object. After this, I heard nothing about Mr. T'an for some time. But one day my native helper filled me with deep joy by telling me that the man for whom we had worked and prayed so much was now himself an inquirer, and, added the evangelist, 'He is very "hot-hearted." I have seldom seen an inquirer with such a "hot heart."' He further told me that Mr. T'an had invited him to his house, and had gone with him to all the neighbouring villages, saying to the people, 'This man preaches good words. Listen to him. I have just commenced to understand them myself, and cannot

explain them to you; but my friend here can tell you all you want to know.' 'And how has this change come about?' I inquired. 'Mr. T'an told me that he did not intend becoming an inquirer until he had given his own doctrine a few more years' trial. What changed his determination?' 'Do you not remember,' the evangelist replied, 'urging him to pray, and assuring him that this was the only way by which he could test the reality of Christianity?' 'I remember that day well,' I said. 'He became a changed man from that date,' the evangelist continued, 'and has a much "hotter heart" than the average Christian.'

“It is now some six months since I received this report, and Mr. T'an has opened his house for regular Christian worship. Some twenty or more attend service there more or less regularly every Sunday, and of these, I believe, at least eight or nine are sincere seekers after God. Mr. T'an, who has bought a complete set of commentaries on the New Testamentt is their teacher and leader.

“AN APPEAL FOR PRAYER.”

“I send you this narrative, dear Mr. Baynes, that the readers of the MISSIONARY HERALD may mention Mr. T'an's name in their prayers, when it is well with them at the throne of grace. He is an educated man, and possesses a good deal of influence, and, if only he continues to grow in grace, may become the instrument of leading many into the way of life. He is a type of very many in Shantung—noble spirits who are groping in the dark after God and peace. When converted they make our best and most satisfactory Christians, but much time, patience, and tact has often to be expended on them before they can

be won, as they are frequently unwilling to relinquish the merit they suppose they have accumulated by the years they have spent in austerities and sacrifices; and, when they first hear of Christianity, they look upon it as a foreign method of obtaining salvation less suited to Chinese minds than the methods they have been taught by their own revered teachers.

That missionaries should come from the distant West to urge this new doctrine upon them does not surprise them in the least, for is not preaching but the Christian's way of acquiring merit?

“Very truly yours,

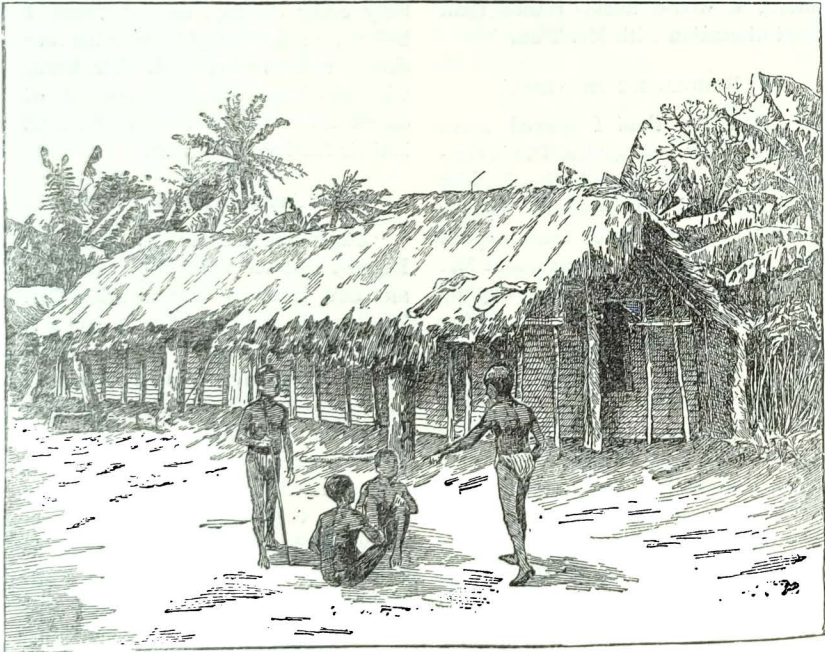
“C. SPURGEON MEDHURST.

“A. H. Baynes, Esq.”

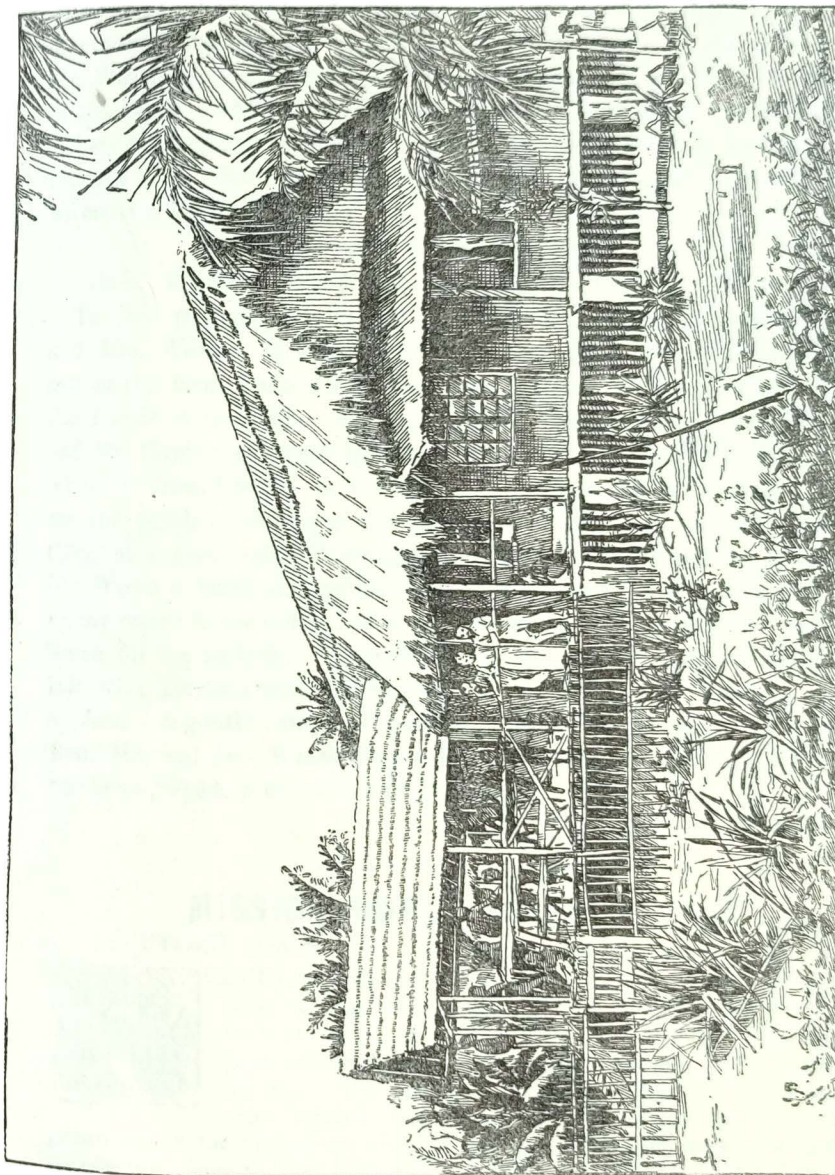
## FIRST MISSION HOUSE AT MONSEMBI STATION, UPPER CONGO.



THIS picture shows the dwelling-house occupied by Mr. Weeks and myself when we founded our mission station at Monsembi. It was bought for 200 utaku (brass rods). We found it necessary to make a few improvements. Mr. Weeks had some difficulty in getting through the doorway under the eaves, so we cut the doorway in the centre and the



FIRST MISSION HOUSE AT MONSEMBI STATION, UPPER CONGO RIVER  
(From a Photograph.)



MR. WEEKS' NEW HOUSE, AT MONSEMBI, UPPER CONGO RIVER.—(From a Photograph.)

[THE MISSIONARY HERALD,  
APRIL 1, 1893.



rough window-way in the end. Our occupancy of this palatial residence was not a particularly enjoyable time. The roof was anything but rain-proof; the walls were well ventilated, and there were a large number of previous inhabitants who stayed on and paid no rent. On one occasion, Mr. Weeks called my attention to his fingers that had been bitten by rats in the night. "Ah! well," was my comment, "you know the old song, 'There's no place like home.'" Yes, he reckoned the rats, snakes, &c., thought that. Needless to say, our first work was to build a house that we could stand upright in.

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### MR. WEEKS' HOME AT MONSEMBI, UPPER CONGO.

The first permanent building at Monsembi is the dwelling-house of Mr. and Mrs. Weeks. It is built of wood and bamboos, and placed on piles, so that the floor is about four feet off the ground. The roof is made of the fronds of the palm. On the verandah stand Mr. and Mrs. Weeks and Mr. Hughes, who went up to take my place during my stay in England. About a dozen lads will be noticed in the porch, a regular meeting-place for the people of the town. Mr. Weeks encourages the people to come there, at it gives splendid opportunities for conversation and intercourse. Mr. Weeks is busily engaged building another house, which I shall occupy on my return to the Congo. The building of these houses is a fine object-lesson for the natives; very much of the work has been done by Bangala lads, who, previous to our settling at Monsembi, had never seen a saw or a plane. A goodly number of them have learned to saw planks capitally. Both Mr. and Mrs. Weeks have enjoyed first-rate health since living in this house, which is very airy and comfortable.

WALTER H. STAPLETON.

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## MISSION NOTES FROM INDIA.

### CUTTACK, ORISSA.



**D**URING the puja holidays, I was able, with two others, to go on a short preaching tour. The first place visited has grown out of the making of a road for pilgrims going to Puri, so that it may not be necessary for them to pass through the town on their arrival here, and consists principally of shops.

While visiting the shops, I was told several times by the shopkeepers that they did not sin. To hear *biragis*, with matted hair and dirty faces, say so is quite common; but ordinary people readily confess they are sinners, and regard it as a matter of little importance that they are so. A little conversation, however, soon made it plain that the shopkeepers, after all, were sinners like other men, and they were not slow to say that if they did

not lie and cheat, they could not live. Here I met with a man who, like many others, firmly believed that Ceylon was a land of gold, and inhabited by huge demons, as related in the story of Ram and the king of that island. He was slow to believe what I said about it, and may by this time be fully persuaded that I said what could not be true. Going farther on, we came to a village where we found a number of Brahmins met in solemn deliberation, and we soon learned that they were met to consider a very important matter indeed. A man had died, and his widow and son were so poor that there was nothing with which to provide the usual feast for the Brahmins, and they were unwilling to lose the feast. I suggested a collection for the widow, but was told there were no relatives. Hearing this, I made my meaning plainer, and advised the Brahmins to let her off without asking for a feast, and to make a collection and give it to the widow; but that did not take at all. Before we left, the assembly broke up, evidently to meet again. I should like very much to know how the matter ended.

As we went from village to village, we had nearly always the same experience: ignorance among all classes of what will be the result of their many years of religious observances as regards the forgiveness of their sins, or their getting to heaven or not; an almost universal belief in pantheism—that every person and thing, gods and goddesses not excepted, are parts of God; and connected with this, though not always openly expressed, the belief that the good and evil they do are what God has caused them to do. In theory the holiness of God is admitted, but at the same time He is regarded by many as the Author of evil as well as

of good. When sin and its consequences hereafter are spoken of, the frequent reply is, "We don't know; He knows; what is His wish is our wish."

In one of the villages we asked a *Mahant* why he observed the Hindu religious rites, and he could give no answer. The same question we frequently asked in other villages, and the only answers we could get were that those we asked were born Hindus, or they did not see how they could provide for themselves or their families if they did not. Higher motives, if they had any, did not seem to suggest themselves.

In one of the last villages visited, before turning homewards, we met with a country doctor of prepossessing appearance, who had read the Bible and had received instruction from some of our old preachers, as well as from one or more of our former missionaries. He said his Shastras were the Vedas and the writings of Manu, and that the Puranas were only idle tales. Yet, in conversation with him, he frequently sought to refer to the Puranas as authoritative. The teaching he has received has entered his mind, but does not seem to have yet reached his heart. He knows the right way, but continues to go with the multitude in the wrong way. At another place, we found a young man who had studied in one of the Government schools. He knew more than those who were round about him in the village. Though outwardly a worshipper of the Hindu deities, he needed to be told that Ram, Krishna, &c., were incarnations of Vishnu. He laughed when told that the education he had received had shaken his faith in the gods and religion of his fathers.

The last village we went to was a



large one. After walking through its dirty, crooked, narrow street we came to a substantial building, which evidently was the chief place of worship and the village home of their god. After preaching Christ and Him crucified, we had to answer many questions, and while answering them, we in our turn became questioners, and found it much easier to ask the questions than to get anything like a straight reply. As the result of our meeting, we were invited to visit the village again, that we might have further conversation about the things we talked of.

The sales of tracts and Gospels were small, for the villages have been often visited, and many are afraid to read our books lest they should thereby become Christians. Often are those who buy our tracts and Gospels, or seem likely to purchase them, tauntingly told to worship Jesus Christ, or to go and be a Christian, and this we usually find to be one of the most effective ways of hindering or stopping our sales.

A. H. YOUNG.

#### BARISAL.

The Rev. Robert Spurgeon writes:—"On December 25th we had a season of great encouragement. Once more it was proved to be true that 'one soweth and another reapeth.' An old man and a young man were baptized. The former attributed his conversion to the teaching of Mr. Jewson, who met him two years ago in the town, and aroused his interest in the Gospel. He was a Mohammedan and a Moonshi; and he lives some miles to the south of Barisal. During the last two years he came occasionally to the town, met with and worshipped with us, and carried back tracts and gospels to his home. He made a bold and clear confession

before the whole church. There could not be desired a fuller statement of belief; and, I think, the occasion was a time of blessing to our people as it was to ourselves. Babu Prio Nath Nath and Mr. Jewson are evidently both dear to the old man, and he was afraid the latter would be hurt if his sanction could not be first obtained for his baptism. He has composed a hymn full of Gospel truth, and at my request he sang it to a Mohammedan tune in the chapel. Never was a church more unanimous in receiving a brother as in this case. The young man was a visitor from the church at Dhamshar; and as his pastor was present, and he had waited for months for such an opportunity, he also was immersed the same day. A few days after this Babus Kironoodoy Ghose and Nilumber Mookerjea visited the village of Poooutta, where Hosonuddee's home is, and I found he was enduring some ridicule, but no serious persecution. They showed the magic lantern there, and in many ways tried to win the neighbours. Our brother is a man of character, and has boldly taken his stand for Christ; but no other believer lives anywhere near for many miles.

"The pastor of the Ambolia Church writes that a man was baptized by him on January 1st. That day a special letter from me had been read to the church, and specially selected passages of Scripture were explained at my request, with prayer. Then a church meeting was held and Dyal Barooe accepted. He had been a candidate for some time, but troubles in the church had prevented his acceptance. 'On receiving good evidence regarding him,' writes Babu Dulai Sirkar, 'the church received him, and with prayer and song he was baptized in our tank. The day was Sunday.'"

## A LETTER FROM MONGHYR, INDIA.

Mission House, Monghyr, India,  
January 24th, 1893.



Y DEAR MR. BAYNES,—I am sending you to-day four photographs of the Ram Lila Mela, held annually at Monghyr. The mela is held in honour of the god Ram, and is really a dramatic representation of his exploits as narrated in the Ramayan. The mela lasts for ten days, and is attended by more than twenty thousand people.

No. 1 photograph gives a bird's-eye view of the mela. The two white patches indicate the position taken up by ourselves and by the Mohammedans in the mela.

No. 2 is a photograph of Rawan, the ten-headed monster or demon, who, when Ram was pursuing the chase, came and stole Sita, the wife of Ram, and carried her off to Ceylon.

No. 3 is a photograph of the platform upon which Rawan and his generals are seated, watching the progress of the battle between his own army and the army of monkeys sent by Ram to bring back his wife Sita. The tall figure just in front is an effigy of Rawan's brother; upon the last day of the battle it represents Rawan himself. It is filled with fireworks—crackers, bombs, &c.—to which they set fire at the close of each day, so indicating the defeat of Rawan and the victory of Ram. Great is the shout raised by the sympathetic followers of Ram as they see the effigy of his opponent destroyed, and great is the rush to get some portion of the effigy, which they treasure as a memento of Ram's victory.

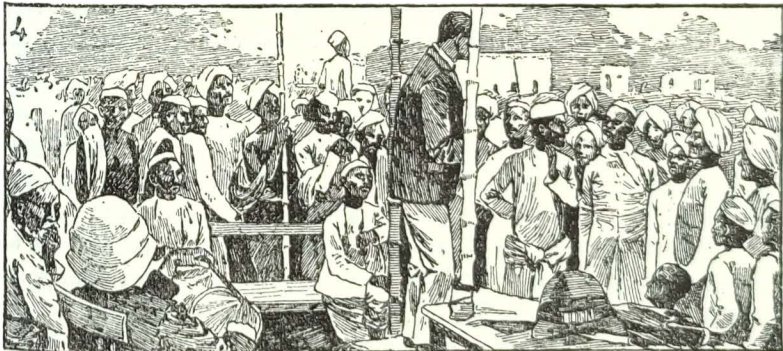
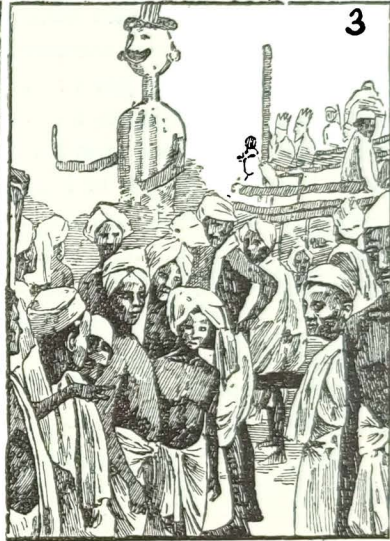
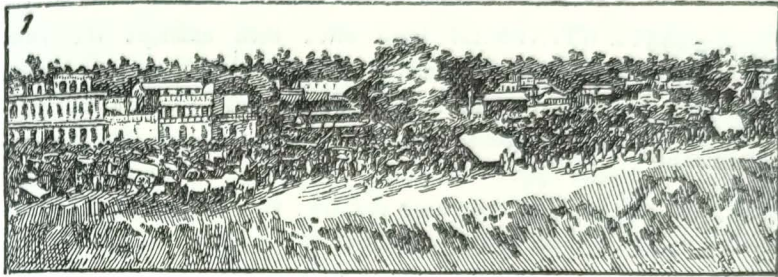
No. 4 is a photograph of our preaching stand and the crowd which, despite counter-attraction, gathers round us, and attentively listen to the message of love we bear them. For many years the missionaries at Monghyr, helped by a few of their brethren from other stations, have at these annual gatherings declared with all boldness the truth in Christ. But how few are we compared to the thousands that oppose us! Still, we thank God for the privilege of witnessing to Him and for Him. A little light, however feeble, is better than no light; and so, in faith and hope, we labour on, believing that the thousands who now gather in honour of Ram will one day gather to honour Him who is Lord and Saviour.

With kind regards, I remain,

My dear Mr. Baynes, yours sincerely,

A. H. Baynes, Esq.

B. EVANS.



RAM LILA MELA, MONGHYR.—(From Photographs.)

## THE STEWART INSTITUTE, CUTTACK, ORISSA.



YE-WITNESSES have often been amongst the most sympathetic friends and liberal supporters of foreign missions. This fact ought to "put to silence the ignorance of foolish men"—men who insinuate that missionaries spend their time in luxury and idleness; that they are largely influenced by mercenary motives; would be worse off if they were in England, and are totally unmindful of the self-denial of their poor supporters at home, if only they can get their extravagant demands supplied. Not being present when these cruel reflections are made, they are often allowed to pass uncontradicted; but if missionaries were only half as worthless as some persons would make them appear, how comes it to pass that gentlemen, who see and know their manner of life, are amongst their warmest friends and most liberal helpers?

Were it necessary, scores of instances might be cited in which Government officials and others have rendered invaluable help to the missionary cause; but here we will refer to only one—the late Dr. W. D. Stewart, the Civil Surgeon of Cuttack, of whose liberality we are reminded by the above engraving.

The Protestant Orphanage, or, as it is now called, the Stewart Institute, stands in the mission compound. To the right of the picture, in the background, there stands the Mission Press house; behind it, the press itself; to the left is the College; then still further to the left, Mrs. Buckley's house and the Female Orphanage, the chapel, day and Sunday school premises, and the schoolmaster's house. There is a public road running at the front of the Institute, beyond which is the *maidan*, or military parade ground; then the houses of Europeans, the Mohanuddy River, with mountains in the far-off distance.

The Institute building was erected by Dr. Stewart, at a cost of more than Rs.40,000, or, at the current rate of exchange, £3,000 sterling. It is an ornament to Cuttack, an honour to Orissa, and one of the finest buildings in the province, being almost palatial in its appearance. It has been legally conveyed to the Missionary Society, and is to be used as an orphan home for European and Eurasian children, and other educational and charitable purposes. The upper part of the building is let for residences, and any income accruing therefrom is to be devoted to the maintenance of the building, the support of the Orphanage and Protestant School, and such other educational and charitable objects as, in the opinion

of the missionaries, most nearly approximate to those above specified. From rents, subscriptions, and Government grants, the Orphanage and Protestant School, with European master and mistress, have all been sustained, hitherto, without any expense to the Mission.

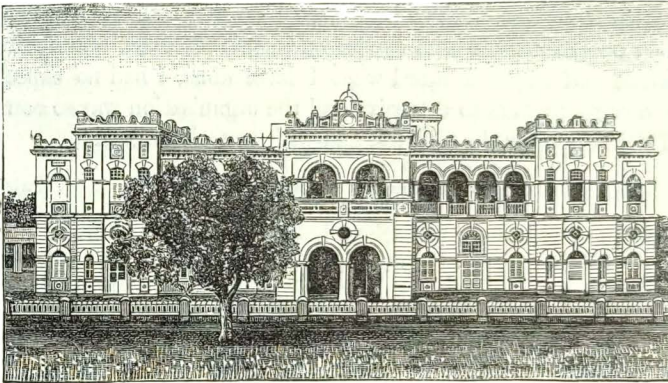
The Stewart Institute was formally

OPENED BY THE LIEUTENANT-GOVERNOR OF BENGAL,

Sir Rivers Thompson (during his visit to Orissa), on Thursday, the 19th of November, 1885. As soon as his Honour, Lady Thompson, and party had entered the upper room of the Orphanage, the children sang four verses of

“There is a friend for little children,  
Above the bright blue sky;”

after which prayer was offered by Mr. Miller. Dr. Stewart read a state-



STEWART INSTITUTE, CUTTACK, ORISSA.

ment explanatory of the objects of the Institution. An address was then delivered by Dr. Buckley, in which appreciation was expressed of Dr. Stewart's liberality. The principles on which the Institution was based were explained and defended; and its being in harmony with the spirit of Christianity—to raise the fallen, to help the helpless, and to provide for the destitute and fatherless—was dwelt upon. Reference was also made to the motto that met the eye as they entered the noble building, “He shall save the children of the needy,” a sentence that was written in the good old Book more than three thousand years ago, and which was fulfilled that day in the design of the building then to be opened. In declaring the Institution open the Lieutenant-Governor expressed the hope that the Orphanage would be a great blessing to hundreds for many years to come.



## THE VISITORS' BOOK.

His Honour subsequently wrote in the visitors' book as follows :—

“I had the pleasure of presiding at a large meeting of the residents of the station to open the new building for the Orphanage, which is excellently adapted for the purpose for which it has been built. It will afford increased accommodation, both as a house and a school. It will insure the greater comfort of the numerous parentless children who are gathered under its shelter ; and I pray that God's blessing may rest upon the devoted labours of all who are connected with this noble Institution.

“RIVERS THOMPSON,

“November, 1885.”

“Lieutenant-Governor.

## ADDRESS BY NATIVE CHRISTIANS.

In reply to an address presented by the native Christians, his Honour said : “This is my first visit to Cuttack. I knew before I came here that missionary operations had been carried on in this place for some years, but until I came and saw and heard what I have done, I had no expectation that the operations were so extensive and the organisation was so complete. Again I thank you for the address, and wish you all success.”

## DR. STEWART'S LIBERALITY.

Towards the Sunday and day school buildings, the schoolmaster's house, and other mission property, Dr. Stewart's gift amounted to Rs.15,000, besides Rs.5,000 in support of the Orphan Home, making a total of Rs.60,000. In addition to this there were his monthly subscriptions to the various objects of the Mission, besides manifold private benefactions to the poor and needy.

William Day Stewart was born May 1st, 1840 ; baptized in the Mission Chapel, Cuttack, on Lord's-day, July 16th, 1882 ; and died on Lord's-day morning, November 23rd, 1890. The funeral took place on the following evening, and was conducted by Mr. Young. Ranking as surgeon-major in the Madras Army, his remains were buried with military honours ; but far more significant than these were the great numbers of all classes, both European and native, who attended to show respect to his memory. His death was sudden and unexpected. In a letter to the writer of this notice, just a month before his decease, he remarked :—“I have a great deal of official and public work to get through, and often wish I had more leisure to do more for the Master. I try to economise the time so as to be able to get half-an-hour to visit Christian friends ; yet I feel I do but very little in this respect. The thorns of this life are a great trouble to me, and grow so readily that the good seed is often left choking for want of room. Still, I trust in Christ. I need not assure you

of my sincere love and regard for the Saviour's cause, and my hearty good wishes for the Mission in Orissa."

#### MINUTE OF CONFERENCE.

In December, 1890, the Orissa Mission Conference passed the following minute :—

"We record our sense of the great loss the Mission has sustained in the death of our brother, Dr. W. D. Stewart. He was for about twenty years associated with us in Christian fellowship, and for more than eight years a member of the Mission Church at Cuttack. He was at all times deeply interested in everything that pertained to the welfare of the Mission, and a liberal contributor to its funds. The buildings erected by him are an ornament to the town, and will be of permanent value to the important institutions established in connection with them. As a Christian worker he was diligent and devout, and in the Sunday-school, Bible-class, and various public services he was a most acceptable helper. As a skilful medical practitioner he rendered most valuable service to our Christian community, and to the poor he was always a sympathising and helpful friend. We desire to express our deep sympathy with Mrs. Stewart, and trust that she and all the members of the bereaved family may be divinely guided and sustained in their great affliction."

With the living, practical testimony before them of *eye-witnesses*, like Dr. Stewart, surely the friends at a distance ought to have their confidence in missionaries strengthened, and their liberality on behalf of missions increased.

W. HILL.

### EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the March meeting of the General Committee, the Treasurer in the Chair, after prayer by Mr. F. J. Marnham, of Addlestone :—

**A Hearty Welcome** was given by the Chairman to the Rev. J. H. Anderson, of Bengal, on his return to England.

**Cheering Tidings from the Rev. Geo. Grenfell**, of the Congo, were reported, and the following letter read, dated Franz Josef Falls, Kwango River, December 3rd, 1892 :—“We have just finished our twenty days' journey by boat, and are now encamped close to the Falls preparatory to moving forward overland. We are now just twenty-five miles north of our meeting place with the Portuguese plenipotentiaries, and we expect to meet them in a few days. Our land caravan is already at the frontier, and messengers are on their way to the Portuguese settlement, telling of our arrival. In a day or two I expect 150 carriers here to take us and the cargo

brought in the boats to the frontier station, where we meet the representatives of the King of Portugal. We number over 350 people altogether. Feeding so many has been a very serious task, especially in the desert country, which extends five days north of this place. Happily we are on the river, and so have been able to catch plenty of fish. I have killed two hippopotami, and so have been able to furnish the land party with plenty of beef. Wild pine-apples and palm-nuts have had to take the place of our usual bread stuff. We are now in the thick of the rainy season, and every day brings its downpour. We are having no end of trouble in drying our soaked belongings. These, however, are small matters. We are nearing the commencement of our real work, and so Bolobo and my own dear mission work come much more vividly into view."

In a postscript to this letter, dated December 13th, Mr. Grenfell adds:—

"We are now at last in direct communication with the Portuguese plenipotentiary. I am more sanguine than ever about my being all through the commission work about the month of May."

**New Station on the Upper Congo.**—It was resolved to approve the establishment of a new up-river station at Mojembo, on the great Mobangi River, the initial expense of which has been generously provided by Mr. and Mrs. Sargeant, of Bristol.

**The Rev. Gogon Chunder Dutt, of Khoolna, Bengal,** reported that he had been unanimously elected Honorary Chairman of the Khoolna Municipality, and states:—"This honour has been absolutely unsought on my part, and quite unexpected. Had I not accepted the post, the members of the Municipality would have been obliged to elect the magistrate, a paid official, which would have been a great blow to the self-government system in Bengal, and a bad example to other districts. I sincerely believe that our best friends in England would desire us to learn how to govern ourselves. As a mayor I shall have several advantages: the Town Hall and Public Library, the Girls' School, and the Charitable Dispensary will be absolutely under my care; and when the Town Hall is finished, I shall be able to permit Christian missionaries to deliver Christian lectures in it. A large room is set apart as a Public Library. I have already written to the Calcutta Book and Tract Society, and the Christian Knowledge Society asking for grants of books. If I have not the management of this library it may be filled with objectionable and evil books. I hold the office pending the receipt of the judgment of the Committee. I think I can serve the Mission and the best interests of my people by retaining the post." The Committee approved the acceptance of the office by Mr. Dutt, and regard his election to this post as a practical proof of appreciation of Mr. Dutt's devoted labours on behalf of his fellow-countrymen.

**Estimates of Expenditure** of the Indian and China Missions, after very careful examination and alteration by the Finance Sub-Committee, were approved.

**Orissa and Ceylon Missions Conference Minutes,** after examination and approval by Finance and Eastern Sub-Committees, were adopted, subject to certain modifications.

**Grants in Aid** were approved for new school buildings in Tsing Chu Fu,



Shantung, North China; Congo Translations; and Normal School Students' Christian Training Institution, Cuttack, Orissa.

**Special Prayer was offered** by Mr. D. Clarke, of High Wycombe, and the Rev. A. Tilly, of Cardiff.

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## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Two parcels from Miss Wood, Sabden, for Mrs. Anderson, Calcutta; a box of slides from the Rev. C. W. Vick, Loughboro', for Rev. R. M. Julian, Calcutta; a bell from Mrs. Henson, Charlton, for the Rev. W. R. James, Madaripore; a parcel of books, &c., from Mrs. Spurgeon, Norwood, for Rev. H. E. Barrell, Bombay; a parcel of clothing from Mrs. Davis, Cheddar, for the Zenana Mission, Agra; a box of Christmas cards for Mrs. Ellison, Rungpore, India, and a roll of pictures for the Rev. S. Couling, Shantung, China, from Mrs. Fyfe, Shipley; a bicycle from Mr. F. W. Franklin, Coventry, for the Rev. S. Couling, China; a tricycle from Mr. W. A. Phillips, Camberwell, for the Rev. F. Harmon, China; a parcel of cards from Miss Davies, Clapton, for China Mission; a parcel of magazines, pictures, &c., from Miss Wadlow, Clapham, for Mrs. Durbin, Ceylon; a parcel of clothing from a friend at Porth, for the Rev. G. D. Brown, Congo Mission; a parcel of shirts from Mrs. T. Wellden's Bible-class, Deal, for the late Mr. Percy Comber's boys in connection with the Congo Mission; eleven pieces (440 yards) of cloth from "T. L." for the Congo Mission; a bale of articles of clothing from Zion Chapel, Bacup, per Mr. S. J. Baker, for the Rev. Lawson Forfeitt, Congo; and a parcel from Stockwell Baptist Chapel, per Rev. A. Mursell.

In sending these esteemed gifts it would be a great convenience if friends would kindly indicate on the packages containing them from whom they come and for whom they are intended, and when advising would be so good as to furnish a brief statement of their nature and value.

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## RECENT INTELLIGENCE.

### CLOSING OF THE ACCOUNTS.

With a view to meet the convenience of Treasurers of Auxiliaries the books of the Mission will be kept open until

**THURSDAY, the 6th INSTANT.**

**Missionary Soiree.**—In connection with our approaching anniversary services, we think it well to advise our friends to make EARLY APPLICATION FOR TICKETS for the Tuesday Evening Missionary Soirée, April 23th, as a large

gathering is expected, and ONLY A CERTAIN NUMBER OF TICKETS CAN BE ISSUED.

**Mission Sermon to the Young.**—We also desire to call special attention to the Missionary Sermon to YOUNG MEN, by the Rev. J. M. Gibbon, M.A., of Stamford Hill, in the City Temple, on Wednesday evening, April 26th, and to urge young men to be present in large numbers.

**Rev. Lawson Forfeitt, of the Congo.**—Under date of Saturday evening, February 25th, on board the s.s. *Akassa*, Sierra Leone, Mr. Lawson Forfeitt writes:—"MY DEAR MR. BAYNES,—We have just arrived at this port. All well. The ship has made a good passage from Las Palmas. We leave here on Tuesday, and should arrive at Banana ten days later, and two days after that I hope to be once more at my loved Congo home—Underhill Station."

**Scotland and the "Missionary Herald."**—As it has been resolved during the current year to publish the *Scottish Baptist Magazine* without the MISSIONARY HERALD, we shall be glad if friends in Scotland who desire the MISSIONARY HERALD to be sent to them month by month by post will write to the Secretary, A. H. Baynes, 19, Furnival Street, Holborn, London, E.C., to this effect, who will see that all such requests are at once complied with. The Secretary will also be glad to send parcels to church officers who may desire to distribute copies amongst subscribers and friends.

## THE LORD LOVETH A CHEERFUL GIVER.



WE are deeply grateful for the following welcome gifts:—"I. M.," for £13 7s., proceeds of sale of jewellery; "A.," for a small gold ring; "A Pensioner of the Aged Pilgrims' Society," for four shillings; "A Friend," for £50, who writes: "I have concluded to give this sum now instead of leaving it until after my death. May the gracious Lord shower down more and more of His richest blessings upon all missionary societies." Mr. J. Clifton Town, of Leeds, for £10. We desire to call special attention to the following deeply interesting letter from Mr. Town, and we hope others may be induced to serve the Mission in like manner:—"I have now much pleasure in reporting the work I have been enabled to do for the missionary cause during the past few months. On receipt of the curios (kindly collected for me by Rev. R. C. Forsyth, of China), I resolved to prepare a lecture on 'China and the Chinese,' in order to endeavour to arouse a more intelligent interest in mission work in China. To give a greater interest to the meetings, I adopted the native costume, and during the lecture I exhibited many of the curios which had been sent me. Thus; I trust the main facts of China, her people, and her crying needs have been brought home more forcibly to the minds of many, and my hope and prayer is that our sympathies may be enlarged and our hearts warmed to the work in the 'Celestial Empire.' I must confess

it has been hard work. I have been out on thirteen separate occasions visiting chapels and schools in Leeds and the vicinity (of course, on week nights always), and on one or two occasions when I have been to some benighted regions it has reached midnight before I got home. However, the work is accomplished, and I am deeply thankful I ever entered upon it; much blessing has come to me through my visits, and it is good to be in touch with the members of the outlying churches. Herewith I have the greatest pleasure in handing you a cheque for £10, the sum I have raised specially for *China*, and ask your acceptance of the same. I know the amount is small; I would it were much larger; but, at any rate, I have the satisfaction of having done a little work for the Master, and believe that He in His kindness will bless the effort, however feeble it may appear.—J. CLIFTON TOWN.” “A Watercress Seller,” for an old silver coin for the *Congo Mission*, and “An Old Soldier,” for a silver spoon for the *Indian Mission*.

We are also most thankful for the following very timely and welcome contributions:—Mr. Edward Rawlings, £372; Mr. Joseph Russell, £200; Mr. John Barran, M.P., £150; Matt. vi. 1-4, for *Congo*, £60; R. E. B., £50; N. B., £25; Mr. D. Rees, Llandeloy, £25; Two Friends, for *School at Wathen Station*, £15; Mr. and Mrs. Alfred H. Baynes, £12 12s.; Mr. G. Kingerlee, £10 10s.; In Memoriam, £10; Rev. T. and Mrs. Lewis, *Congo*, £10; Mr. C. Anderson, Edinburgh, £10; Mr. Sydney Smith, Sheffield, £10; H. G., for *China and Congo*, £10.

## CONTRIBUTIONS.

From February 13th to March 12th, 1893.

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

ANNUAL SUBSCRIPTIONS.					
A Friend, Croydon	1 1 0	Kingerlee, Mr. Geo.	10 10 0	Walduck, Mr T. H., for	
Anonymous	8 0 0	Klickmann, Mr. R.	1 1 0	<i>India</i>	2 10 0
A Working Man	0 10 6	Lewis, Miss Clara	1 1 0	Do., for <i>Congo</i>	2 10 0
Bentall, Miss Clara	0 10 0	Lewis, Rev. T. and		Walter, Mrs., for <i>Bengal</i>	8 0 0
Blackwell, Mr. Jas.	1 1 0	Mrs., San Salvador	10 0 0	<i>schools</i>	0 10 0
Barrows, Mr. F., LL.D.	5 5 0	Matt. vi. 1-4 (half-		Walters, Mrs.	0 10 0
Butterworth, Miss	3 0 0	yearly subscription),		Ward, Mr., per Mrs.	0 10 0
Do., for <i>W &amp; O</i>	0 10 0	for support of <i>Congo</i>		Johnston	0 10 0
Do., for <i>Congo</i>	2 0 0	<i>missionary</i>	60 0 0	Wilkinson, Mrs., Sabden	3 0 0
Do., for <i>Italy</i>	0 10 0	Menhinick, Mrs. M. A.	0 10 0	Williams, Mr. J. K.,	
Butterworth, Mr. R. H.,		Mitchell, Mrs. D., for		Bromley (2 years)	2 2 0
Scarborough, for		<i>Congo</i>	1 0 0	Under 10s.	1 10 6
<i>India</i>	1 1 0	Pedder, Miss, for <i>Congo</i>	1 0 0		
Do., for <i>Congo</i>	1 1 0	Pontifex, Mr. John	1 1 0		
C., for <i>Congo</i>	0 10 0	Powell, Mr. John, The			
Cox, Mr. T., Luton	0 10 6	late, for <i>W &amp; O</i>	1 0 0	DONATIONS.	
Cowdy, Rev. S., LL.D.	1 0 0	Pratten, Mrs.	3 0 0	A Friend, per Rev.	
Davies, Mrs., Bromyard	2 2 0	Price, Rev. E.	0 10 0	A. G. Brown	1 1 0
Eastman, Mr. W. E.	0 10 6	Rawlings, Mr. Edward	272 0 0	A Friend, per Rev.	
Grayson, Mr. E. J.	1 1 0	Rosser, Mrs., Treherbert	1 1 0	J. B. Myers	5 0 0
Hammond, Mr. N.	1 0 0	R. P.	25 0 0	Anon., Durham	0 13 0
Hancock, Mr. W.	1 0 0	Russell, Mr. Joseph	200 0 0	Barbour, Mr. John	1 1 0
Handy, Mr. Geo.	1 1 0	Sayce, Mr. George	5 0 0	H. H. K. (mantleself	
Haynes, Mrs. Thirza	2 0 0	Sharpe, Mr. W.	1 1 0	box)	0 13 0
H. E. K.	1 0 0	Small, Rev. Geo., M.A.	1 0 0	In Memoriam	10 0 0
Hoy, Mr. and Mrs. F.,		Smylinton, Mr. Jas.,		Newman, Mr. J.	0 10 0
and Family	1 12 2	Belfast	2 12 0	"Of His own do we	25 0 0
Irlsh, Mr. F.	1 1 0	Tarring, Mr. and Mrs.		give Him," for <i>Congo</i>	00 0 0
Johnson, Mr. G. W.,		C. J., Constantinople	5 0 0	Pratten, Mrs. (box)	0 17 6
M.A.	3 0 0	Thornton, Miss	1 0 0	R. E. B.	50 0 0
		Tyson, Mrs., Barton-on-		nees, Mr. David, Llan-	
		Humber	2 0 0	deley	25 0 0

Scott, Mr. Jas., Burton	4	0	0
Nettleton	2	2	0
Sale of Fossils, &c.	6	18	3
Sale of Jewellery	1	9	2
Do., for Congo	50	0	0
Taylor, William, the Trust Fund, for <i>Cadabar College</i>	139	10	6
Various Friends, per Rev. N. H. Shaw, for <i>Roman Mission</i>	0	18	0
Under Lus.	0	7	0
Do., for Congo			

**LEGACIES.**

Powell, The late Mr. John, of Benson, by Mr. C. A. Powell	20	0	0
Ryman, The late Mr. Robert, by Messrs. Wilkins & Toy	238	13	0
Smith, The late Miss E. of Newcastle-on-Tyne, by Mr. W. Goode	4	0	0
Davies			

**LONDON AND VICINITY.**

Acton, Sunday-school, for support of Congo boy, "Mpongt," <i>Wathen</i>	5	0	0
Battersea Park Tabernacle, for W & O	1	1	0
Bermondsey, Drummond-road	11	3	5
Brixton, for support of <i>Raveigh Musolo, Congo</i>	5	6	4
Brixton, Gresham Sunday-school, for support of <i>Nlemvo, Congo</i>	7	3	3
Do., Kenyon Ch., for N P	0	15	10
Camden-road, Sunday-school, for <i>Bemy li Schools</i>	8	0	0
Do., for N P	5	0	0
Chalk Farm, Berkeley rd. Chapel, for W & O	0	13	6
Chelsea, Farnley Mission hall	1	0	0
Chiswick, for N P	19	5	
Dalston Junction Sunday-school	7	0	0
Ealing Dean	2	2	0
Do., for W & O	1	1	0
Do., Sunday-school, for Congo	5	0	0
Do., for China	5	0	0
Enfield	10	8	0
Hammersmith, West-end	3	2	0
Do., for W & O	5	0	0
Hampstead, Heath-st.	6	0	0
Do., Juvenile Missionary Association, for support of boys at <i>Wathen Station</i>	13	0	0
Highgate, southwood-lane, for W & O	1	10	0
Do., for N P	2	3	3
Hounslow, for W & O	1	10	0
Do., for N P	1	12	0
Islington, Cross-street Sunday-school, for <i>Bengali Schools</i>	5	0	0
John-street, Bedford-row, Sunday-school (girls), for Congo	16	12	2

Do., Boys' School, for <i>Trinidad</i>	12	17	4
Do., Y.M.B.C.	4	18	2
Paddington, Praed-st.	4	13	1
Do., Sunday-school	10	18	11
Peckham, Nye-lane	5	0	0
Do., for Mr Hay's <i>Work, Dacca</i>	2	12	6
Putney, Union Chapel Sunday-school	4	17	0
Do., for support of <i>Shudam ne, i. Mrs. Kerry's School</i>	4	0	0
Regent's Park Chapel	20	0	0
Do., for W & O	10	4	5
Rotherhithe New Road, for W & O	0	10	0
Shepherd's Bush Tabernacle	2	5	0
Stockwell	0	10	6
Upper Holloway Y.M.B.C.	0	5	0
Do., for Congo	5	0	4
Vauxhall	5	5	6
Victoria Docks, Union Ch., for W & O	0	10	6
Walworth, Ebenezer Sunday-school, for <i>Bengali School</i>	1	1	0
Do., for <i>China School</i>	3	13	6
Walworth-road	12	5	1
Wandsworth-road, Victoria Ch., for support of child at <i>Cuttack</i>	2	10	0
West Green	9	0	0
Do., Y.M.B.C., for Congo	2	14	6
Wood Green, Sunday-school, for N P	1	5	7

**BEDFORDSHIRE.**

Amphill, Union Ch.	1	11	0
Do., for W & O	1	1	0
Rimham, for N P	0	1	0
Keysoe, for W & O	0	7	9
Do., for N P	0	10	9
Luton, Wellington-st.	8	0	0
Do., for N P	2	15	8
Ravensden, Zion	0	7	6
Bigdmount	6	19	9
Do., for W & O	1	0	0
Do., for N P	4	3	6
Toddington	1	6	4
Do., for W & O	0	10	0
Do., for N P	0	18	2

**BERKSHIRE.**

Maidenhead	4	18	9
Marcham, for N P	0	10	0
Newbury, for N P	3	3	6
Reading, King's-road	37	3	3
Do., for N P	1	4	9
Do., for Africa	1	18	0
Do., Sherfield Green	2	12	0
Do., do., for N P	2	1	3
Do., Ashamstead	0	11	7
Do., do., for N P	0	9	8
Do., Hurst	1	0	0
Do., do., for N P	1	16	6
Do., Compton	0	8	3
Do., East Ilsley	1	6	0
Do., West Ilsley	0	5	3
Do., Wycliffe Sunday-school	4	5	8
Do., do., for N P	2	14	0
Do., do., for Congo boy, "Mampuya"	5	0	0
Sunningdale, for W & O	0	10	0

**BUCKINGHAMSHIRE.**

Great Missenden	4	7	2
Do., for W & O	0	10	0
Do., for N P	3	19	10
Haddenham and Ford Stantonbury	0	1	0
Do., for W & O	0	9	6
Do., for N P	0	17	3
Weston Turville, Union Ch.	2	2	10

**CAMBRIDGESHIRE.**

Chesterton, for W & O	1	0	0
Hareton, for W & O	0	10	0
March, Centenary Ch., for W & O	1	10	0
Prickwillow, for W & O	0	5	0
Do., for N P	0	16	6
Waterbeach, Y.M.B.C.	1	1	0
Whittlesea, Sun.-sch.	2	10	0

**CHESHIRE.**

Chester, by Miss Pye	3	15	0
Do., Grosvenor-park	4	5	7
Do., do., for N P	2	14	5
Egremont, for W & O	2	10	5
Frodsham, Union Ch.	3	16	0
Ouston	17	9	6
Do., for N P	0	13	0
Poynton	9	3	5

**CORNWALL.**

Helston	7	11	4
Penzance	1	1	0

**DERBYSHIRE.**

Derby, Trinity Ch., for W & O	2	0	0
Ilkeston, Queen-street, for W & O	0	4	6
Long Eaton, Station-st.	4	2	9
Melbourne	30	0	0

**DEVONSHIRE.**

Appledora	10	18	8
Brayford	0	10	0
Chudleigh	1	2	6
Do., for W & O	0	13	0
Cullompton	1	11	9
Do., for N P	1	8	3
Bovey Tracey, for W & O	0	15	0
Devonport, Morice-sq.	0	15	0
Hatherleigh	4	19	6
Do., for W & O	0	10	0
Do., for N P	0	17	8
Inwardleigh	0	10	0
Paignton, for W & O	1	6	0
Do., for N P	3	15	0
Thorverton, for W & O	1	0	0

**DORSETSHIRE.**

Buckland Newton, for N P	1	7	6
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**DURHAM.**

Hamsterley, for W & O	0	5	0
South Shields, Westoe-road, for Congo	4	14	0

**ESSEX.**

Chadwell Heath, for W & O	0	5	5
Colchester	12	7	7

Maris Colne .....	0 18 0
Do., for <i>N P</i> .....	2 10 1
Rayleigh .....	0 19 4
Thorp-to-Soken .....	1 17 6
Woodford, George-lane Sunday-school .....	3 3 0
Do., Union Ch. ....	2 12 6

**GLOUCESTERSHIRE.**

Cheltenham, Salem Ch.	23 8 3
Do., for <i>W &amp; O</i> .....	6 2 0
Chipping Campden, for <i>W &amp; O</i> .....	0 5 0
Do., for <i>N P</i> .....	0 13 6
Do., for support of <i>Congo boy, Nezumbi</i>	1 18 0
Cirencester, for <i>N P</i> ..	4 17 7
Naunton and Guiting, for <i>W &amp; O</i> .....	1 0 0

**HAMPSHIRE.**

Ashley, Sunday-school	1 8 2
Do., for <i>N P</i> .....	3 6 0
Lymington .....	10 13 8
Do., for <i>W &amp; O</i> .....	1 10 6
Do., for <i>N P</i> .....	1 8 1
Ower Wallop .....	7 2 6
Do., for <i>W &amp; O</i> .....	0 11 1
Do., for <i>N P</i> .....	1 7 0
Shirley, Union Ch. ....	19 13 1
Sway, for <i>N P</i> .....	1 6 8
Whitchurch .....	1 1 0
Winchester .....	23 8 6

**ISLE OF WIGHT.**

Newport, Castlehold, for <i>W &amp; O</i> .....	1 1 0
Ryde, Park-road Sun- school .....	1 9 0
Wellow .....	3 13 6

**HEREFORDSHIRE.**

Fownhope .....	4 6 0
Do., for <i>W &amp; O</i> .....	0 11 0
Peterchurch .....	6 11 6
Ross .....	19 13 8
Do., for <i>W &amp; O</i> .....	1 13 0
Stansbatch, for <i>W &amp; O</i>	0 3 0

**HERTFORDSHIRE.**

Boxmoor, Sun.-sch. ....	2 2 0
Hemel Hempstead, for <i>N P</i> .....	2 7 10
Hitchin, Walsworth-rd.	1 2 3
Ware .....	2 2 0

**HUNTINGDONSHIRE.**

Huntingdonshire .....	85 0 0
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**KENT.**

Ashford, for <i>W &amp; O</i> ..	2 0 0
Do., for <i>N P</i> .....	2 8 3
Bromley, sun.-sch., for <i>N P</i> .....	0 9 10
Canterbury .....	16 19 7
Do., for <i>W &amp; O</i> .....	3 3 6
Deal .....	43 13 3
Do., for <i>W &amp; O</i> .....	3 0 0
Edenbridge .....	8 2 5
Do., for <i>W &amp; O</i> .....	1 1 0
Do., for <i>Congo boy</i> <i>under Mr. Grenfell</i>	5 0 0
Margate, Ebenezer, for <i>W &amp; O</i> .....	4 0 0
Sevenoaks, Girls' Mis- sion School .....	3 0 0

Tunbridge Wells .....	2 2 0
Do., for <i>W &amp; O</i> .....	2 2 0
West Malling, for <i>N P</i>	2 18 0
Woolwich, Parson's Hill Sunday-school ..	1 10 0

**LANCASHIRE.**

Ashton-under-Lyne ..	9 17 5
Astley Bridge .....	19 11 5
Bacup, Irwell-terrace, for <i>W &amp; O</i> .....	1 0 0
Do., for <i>N P</i> .....	2 16 9
Birkenhead, Welsh Ch. Sunday-school, for <i>N P</i> .....	5 13 6
Bootle, Derby-road ..	12 10 4
Do., for <i>W &amp; O</i> .....	0 19 7
Do., for <i>N P</i> .....	0 6 7
Hawtinden, Trinity Ch., for <i>W &amp; O</i> .....	2 2 0
Horwich .....	0 15 0
Hyde, Sunday-school, for <i>N P</i> .....	0 4 7
Leigh .....	6 4 0
Liverpool, Everton, Welsh Ch. ....	10 15 7
Do., Fabius Ch., for <i>W &amp; O</i> .....	1 1 6
Do., Myrtle-street ..	107 10 10
Do., for <i>W &amp; O</i> .....	20 0 0
Do., Richmond Ch. ....	8 0 8
Manchester, Union Chapel, for <i>W &amp; O</i> ..	22 17 7
Do., do., Bible class, for <i>N P, Shri Nath</i>	18 0 0
Do., do., <i>Extra</i> .....	5 0 0
Do., do., for <i>Boatman</i> for <i>ditto</i> .....	6 0 0
Do., Brighton-grove ..	7 17 0
Do., Rusholme-road Sunday-school, for <i>Congo</i> .....	6 13 4
Do., Moss Side, for <i>W &amp; O</i> .....	5 0 0
Do., Gorton, Welling- ton-st., for <i>W &amp; O</i>	0 17 9
Do., Oakfield, sale ..	8 8 11
Do., Stalybridge, Wakefield-road ..	9 4 5
Do., do., for <i>W &amp; O</i> ..	1 0 0
Nelson .....	15 11 0
Do., for <i>W &amp; O</i> .....	1 18 9
St. Helen's, Jubilee Sun- day school, for <i>N P</i> ..	0 13 4
Warrington .....	1 3 1

**LEICESTERSHIRE.**

Cropstone, for <i>N P</i> .....	0 5 0
Leicester, Charles-st., for <i>N P</i> .....	1 4 2
Do., Friar-lane, for <i>W &amp; O</i> .....	2 0 0
Do., Harvey-lane, Sunday-school .....	34 4 4
Melton Mowbray, Sun- day-school, for <i>N P</i>	1 13 0
Quorn, for <i>W &amp; O</i> .....	1 0 0
Do., for <i>N P</i> .....	0 8 6

**LINCOLNSHIRE.**

Grimsby, Freeman-st.	20 3 0
Do., Tabernacle .....	44 8 9
Maltby-le-Marsh .....	8 3 0
Spalding, for <i>W &amp; O</i> ..	1 17 0

**NORFOLK.**

Diss .....	24 17 0
Do., for <i>N P</i> .....	1 1 6

East Dereham, Sunday- school .....	10 0 0
Norwich, St. Clement's, for <i>W &amp; O</i> .....	1 0 0

**NORTHAMPTONSHIRE.**

Blisworth, for <i>W &amp; O</i> ..	1 0 0
Do., for <i>N P</i> .....	1 14 4
Northampton, College- street .....	7 0 0
Rushden, for <i>W &amp; O</i> ..	2 0 0
Woodford .....	0 5 0
Do., for <i>N P</i> .....	0 8 3

**NORTHUMBERLAND.**

Newcastle - on - Tyne, Jesmond .....	100 0 0
Do., for <i>N P</i> .....	3 8 0
Do., Rye-hill .....	1 5 10
Do., do., for <i>W &amp; O</i> ..	1 1 2
Do., do., Sunday-sch. ..	1 7 2
Do., do., for <i>N P</i> .....	2 3 0
North Shields .....	2 0 0

**NOTTINGHAMSHIRE.**

Arnold .....	1 3 6
East Kirkby .....	18 5 0
Eastwood, Hill Top, for <i>W &amp; O</i> .....	0 6 9
New Basford, Chelsea- street .....	13 15 0
Do., for <i>W &amp; O</i> .....	0 10 0
Nottingham, Derby-rd.	0 15 0
Do., George-street, for <i>W &amp; O</i> .....	2 2 0
Do., Woodborough- road Juvenile Aux. ..	25 15 6
Sutton-in-Ashfield, for <i>Mrs. Shorrocks's</i> <i>Girls' School, China</i>	1 5 0
Do., Sunday-school ..	11 0 0

**OXFORDSHIRE.**

Woodstock, for <i>W &amp; O</i>	0 5 0
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**RUTLAND.**

Langham, Sun.-sch. ..	0 10 0
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**SHROPSHIRE.**

Bridgnorth .....	15 6 8
Do., for <i>W &amp; O</i> .....	0 10 0
Do., for <i>N P</i> .....	2 6 0
Lords Hill, Sun.-sch., for <i>N P</i> .....	0 9 0
Market Drayton .....	8 6 9
Whitchurch, Green-end	9 10 0

**SOMERSETSHIRE.**

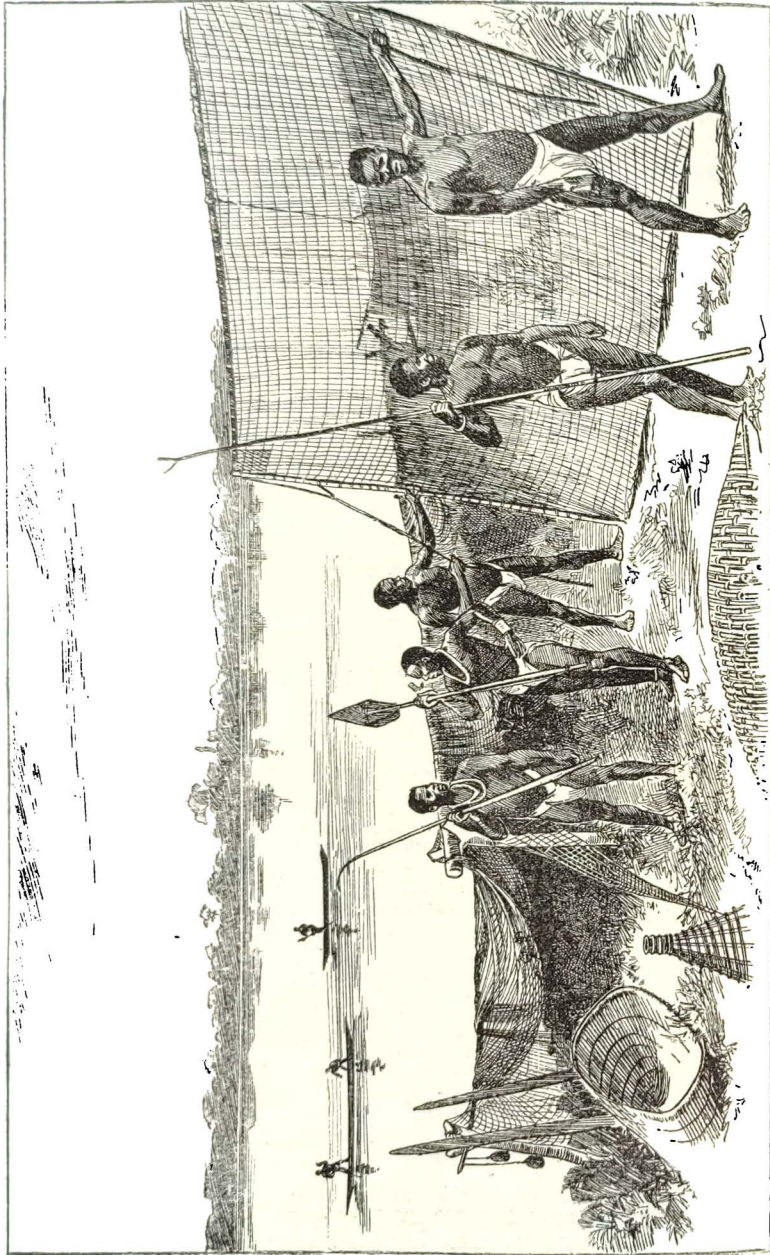
Bath, Hay-hill, for <i>W &amp; O</i> .....	1 5 6
Crewkerne Park .....	1 3 8
Wootton Albemarle Ch.	2 0 0
Weston - super - Mare, Wadham-street Sun- sch., for <i>N P</i> .....	2 7 6

**STAFFORDSHIRE.**

Bliton, Wood-street ..	5 15 9
Burton-on-Trent, New- street .....	54 18 6
Do., do., for <i>W &amp; O</i> ..	2 15 6
Do., Tabernacle .....	7 10 0
Stafford .....	3 1 0
Do., for <i>W &amp; O</i> .....	1 2 0
Do., for <i>N P</i> .....	3 1 0
Walsall, Stafford-street	35 18 3



[THE MISSIONARY HERALD,  
MAY 1, 1892.



**BOFOTO FISHERMEN. UPPER CONGO RIVER.—(From a Photograph).**



[MAY 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### ONE HUNDRED AND FIRST REPORT.

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### THE YEAR OF THE CENTENARY.

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THE last Report commenced with the following extract from a letter, written in November, 1792, by William Carey to Andrew Fuller :—

“How long will it be, I wonder, before the Christian Church shall adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature ?”

And the Report for the YEAR OF THE CENTENARY may also fittingly commence with a further extract from the same deeply interesting letter :—

“I often wonder also,” wrote Carey, “what the state of the world will be a hundred years hence ; think you, will the disciples of the Lord Jesus have carried the blessed Gospel to the ends of the earth ?”

We are permitted this vision, and surely it should humble as well as stimulate us.

True, something has been done to carry the blessed Gospel to the ends of the earth. But, alas ! how sadly little.

Looking out upon the new Missionary century, just dawning upon the Christian Church, what do we resolve to do ?

The prompt, hearty, and generous response to the appeal on behalf of the Centenary Thanksgiving Fund shows what can be done when the heart is aglow with sympathy and sacrifice.

Surely the first year of the new century should be memorable for *advance* all along the missionary line. We need a finer enthusiasm, a closer fellowship with the Saviour in His world-wide scheme of redemption, a more adequate realisation of our individual responsibility in relation to this great enterprise.

The stream does not rise higher than the fountain-head. Missionaries should have no monopoly of devotion. We at home, also, must be prepared to place our all upon the altar of sacrifice, be ready and willing not only to give our silver and gold (and in far larger measure than ever before), but our sons and daughters—our choicest and our best.

If we would win back the world for Christ, and if we would expect success in the Church commensurate with the boundless work to be accomplished, we must surely exhibit a loftier devotion than anything the world is witnessing to-day; realise for ourselves in fuller measure that this sublime work is the heritage of every Christian, and that Christ-like devotion is not for the few only, but is the privilege and duty of all.

## THE CENTENARY APPEAL.

In the last Report the Committee made their Centenary appeal of a two-fold character. They asked for a special Thanksgiving Fund of *One Hundred Thousand Pounds*; and, further, for promises of new and increased annual subscriptions, with the view of ultimately securing an income of *One Hundred Thousand Pounds*. With regard to the disposition of the Thanksgiving Fund, they reported that they proposed to devote it to the following objects:—

*First.*—To the extinction of any debt upon the current account.

*Second.*—To the outfit, passage, and probation expenses of one hundred new missionaries, mainly for India, China, and the Congo Missions.

*Third.*—To the establishment of a working fund to obviate the contraction of large loans at the bankers, and heavy payments for interest.

*Fourth.*—To the erection of buildings for Christian schools, chapels, and mission-houses.

*Fifth.*—To the training and equipment of native evangelists, pastors, and school teachers.

*Sixth.*—To the translation, revision, and printing of the Scriptures.

*Seventh.*—To meeting the cost of the construction of the new up-river steamer for the Congo Mission, the *Goodwill*.

With much thankfulness the Committee record the fact that the response to the Thanksgiving Fund appeal, in cash and promises, with interest upon contributions obtained, amounted on the 31st of March to

**£113,500.**

From all parts of the world contributions have been received to this Fund—from native Christians in India, China, and Africa; from Ceylon, the West Indies, and the Australian Colonies; from the well circumstanced and the very poor; from children in east and west, north and south; in lands far distant, and from our own land. And never, surely, were contributions given more gladly or thankfully; indeed, in the words of a poor blind donor, “the very giving has been a means of grace, making life brighter and happier.”

It is gratifying also to report that, although a term of three years was given to donors over which to spread their contributions, should they so desire, that of the total sum promised,

**£103,280**

has been already actually received in cash, leaving only **£10,220** to be yet paid in. In view of this response, we devoutly “thank God and take courage.”

The Rev. W. R. James, of Madaripore, writes:—“Many of the native churches of Bengal, out of their exceeding poverty, have nobly contributed to the Centenary Fund, and if God be pleased to bless the example set by the Baptist denomination at this time as abundantly as He did the nobler example set by the heroic founders of our Society a hundred years ago, we shall see during the coming decade a wonderful advance in the cause of missions throughout the world. ‘Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.’”

It is difficult at this date to say with anything like accuracy how far the further appeal for new and increased annual subscriptions may have been responded to, as so many of our supporters and friends have intimated they will defer making any definite promise until the close of the Centenary year.

It cannot, however, be too clearly stated that this question of increased income is a *vital and pressing one*, for, whilst the special expenses of outfit, passage, and probationary term for the one hundred new Mission-

aries, have been secured by the Thanksgiving Fund, yet the Committee would scarcely be justified in sending forth these urgently needed reinforcements unless they felt assured that the churches were prepared to undertake the cost of their permanent maintenance. The gravity of this aspect of the question of immediate reinforcements, in view of the inadequacy of PRESENT annual receipts to meet *present* normal expenditure, is more fully set forth at the end of this Report, under section headed "FINANCE."

Well will it be if we abidingly bear in mind that the *path of progress* is for the Christian Church, as well as for the individual Christian, the only path of safety: "forgetting the things behind," and "reaching forth" to larger and nobler efforts in the future. If only the Christian Church during this new century be faithful to her sublime trust the whole world shall rejoice in emancipation, light, and love.

Our old Crusading fathers took the Red Cross to rescue a sepulchre. Shall we be recreants from the far nobler crusade of this the new century of missions to rescue not one material sepulchre of Christ, but hundreds of millions of His living temples for our risen Lord? The Cross is not the symbol of defeat and shame, but of conquest and glory.

By the cross of the Nazarene, the Church is to conquer. Missions represent, not a human device, but a Divine enterprise; the work is co-labour with God; the field is a Divine sphere; the spirit of missions is a Divine inspiration; and the fruit of missions is a Divine seal, an everlasting sign that shall not be cut off.

## THE MISSIONARIES.

We place on record, with feelings of special thankfulness, the fact, that during the past year no missionary has been removed by death. Mrs. Isaac Allen, of Mussoorie, and Mrs. J. E. Henderson, and Mrs. Ellis Fray, of Jamaica, have entered into rest; and Mr. A. M. Ferguson, C.M.G., of Colombo, Ceylon, after a long life of noble and unique Christian service, has been called to his reward.

At home we have lost many generous and sympathetic friends, who for years past have taken a deep personal interest in the work carried on by the Mission. Specially would we record the names of Mr. William Thomas, J.P., of Wellfield, Llanelly; Mr. Thomas Cook, of Leicester, an honorary member of the Mission Committee; Mrs. Hartland, of Falkland Road, Kentish Town, and Sir Charles Wathen, J.P., of Bristol. "The memory of the just is blessed."

### REINFORCEMENTS.

During the past year the staff of the Society has been increased by the addition of TEN NEW BRETHREN, viz, Messrs. G. D. Brown, G. R. Pople, Dr. Sidney R. Webb, and Mr. R. H. Kirkland for the Congo Mission; Messrs. Gordon Wilkins, E. P. Davy, and J. J. Hasler, B.A., for India, Dr. T. C. Paterson, and Mr. E. W. Burt, B.A., for China; and Mr. W. D. Hankinson for Ceylon; and the Committee have now before them offers from several Brethren, many of whom have been specially preparing for their life work for some years past.

The Rev. R. Martin Julian, of Baxter Gate Church, Loughboro', has accepted the pastorate of the Circular Road Church in Calcutta, and has commenced his ministry in that important sphere amid circumstances of great promise and encouragement.

The Rev. H. A. Lapham has rejoined the service of the Mission, and contemplates resuming work in the Kandy district of Ceylon in the course of the next few months.

The Rev. Arthur James, B.A., of Thrapstone, has accepted the presidency of the Calabar College in Kingston, Jamaica, and is now on his voyage to the West Indies; and the Rev. C. A. Dann, of Blockley, has undertaken the pastorate of Zion Church, Nassau, and the superintendence of the Bahamas out-island churches.

### FURLOUGH HOME.

The following brethren are at home on furlough, seeking strength and refreshment by residence for a while in England:—

From India: The Revs. Thos. Bailey and J. F. Hill, of Cuttack; T. Rutland, from Berhampore; G. J. Dann and H. E. Crudgington, from Delhi; R. Wright Hay, from Dacca; and W. J. Price, from Calcutta. Miss Leigh, of the Girls' Orphanage, Cuttack, Orissa, after a long term of active service, is also now taking a season of rest at home.

From China: The Revs. F. Harmon, from Shantung, and Evan Morgan, from Shansi; the Rev. J. J. Turner, of Tai Yuen Fu, has also been compelled by ill-health and pressing family circumstances to return home for a season, and his resumption of work in China is at present uncertain; in the meanwhile, Mr. Turner is meeting all his own expenses, and is no charge to the funds of the Society.

In consequence of the serious failure of the health of his wife, the Rev. C. S. Medhurst, of Tsing Chu Fu, has also been compelled to leave China

for California, and as a consensus of medical opinion is entirely opposed to the return of Mrs. Medhurst to China, her husband feels it right to seek a pastorate in California, and terminate his connection with the Society.

From the Congo : The Revs. W. H. Bentley, from Wathen Station ; W. L. Forfeitt, from Bopoto ; W. H. Stapleton, from Monsembi ; R. Glennie, from Bolobo ; John Whitehead, from Lukolela, and H. White, from Bopoto.

### MISSIONARIES RETURNED.

Of brethren who have gone back to the field after a season of furlough at home should be mentioned—To India : the Revs. G. H. Rouse, LL.B., and Charles Jordan, to Calcutta, T. R. Edwards, to Serampore, and Herbert Thomas, to Delhi. To China : The Revs. A. G. Jones, J. S. Whitewright, and Saml. Couling, to Shantung, and Arthur Sowerby, to Shansi. To the Congo : The Revs. J. A. Clark, to Lukolela, and J. Lawson Forfeitt, to Underhill.

The most recent advices from Africa report that the Rev. George Grenfell has actually commenced, in association with the representatives of His Majesty, the King of Portugal, the delimitation of the southern frontier of the Congo Free State ; and he confidently anticipates being back at Bolobo, having completed his special commission, not later than May or June next.

Dr. Carey, formerly of Dinapore, has ceased to be a missionary of the Society. The health of the Rev. J. A. De Cruz, of Chittagong, having thoroughly broken down, he has been compelled to leave his station, the Rev. A. McLean, of Dacca, taking his place.

### THE WEST INDIAN DEPUTATION.

Soon after the publication of the last annual Report, the two brethren constituting the members of the West Indian Deputation, arrived in England, and at the Quarterly Meeting of the General Committee, held in July, the following minute was unanimously adopted :—

“ Resolved : That the Committee of the Baptist Missionary Society welcome home from the West Indies, with feelings of deepest thankfulness and pleasure, their esteemed brethren, the Rev. J. G. Greenhough, M.A., and the Rev. John Bailey, B.A., and record their warmest thanks to these friends for the sympathetic, zealous, and efficient manner in which they have discharged the responsible duties devolving upon them. The Committee are confident that the happiest results will accrue from the visit of their brethren to the West Indies. To Mrs. Greenhough and Mrs. Bailey the Committee tender their respectful thanks for their so kindly consenting to a separation, fraught with so much anxiety and peril. The Committee are also most grateful to the members and office-bearers of Victoria Road and Glossop Road churches, in Leicester and Sheffield, for the generous way in which they have assisted the

Society, by undertaking so willingly and efficiently the duties and responsibilities of the supply of their pulpits during the absence of the Deputation."

In the last Report the Committee stated that "they confidently anticipated that one very important result arising out of the visit of the Deputation to the West India Islands, would be the adoption of some wise plan for the *gradual* withdrawal of financial aid from the Society, so that in a few years these churches, for long years past entirely supplied by the Mission, might become independent and self-supporting, the funds of the Society being thus set free for work in 'the regions beyond.'"

This anticipation is now in a fair way of being realised, the Committee in conference with the Deputation having, during the year now closing, adopted plans for the accomplishment of this most desirable "forward movement;" and in from two to four years from the present date the Committee hope that the Bahamas, the Turks Islands, the Caicos, San Domingo, and Trinidad Missions will be in a position to maintain their own pastors, and carry on their own Christian work,

## THE YOUNG MEN'S MISSIONARY ASSOCIATION,

The Committee have much pleasure in recording their sense of the value of the efforts put forth on behalf of the Mission by the Committee and members of the Young Men's Missionary Association.

This Association, of which Mr. Bompas, Q.C., is president, Mr. F. J. Marnham, treasurer, and Mr. C. Holliday, secretary, was formed in the year 1848, and has been of great assistance to the parent Society by bringing the young men and the schools connected especially with our metropolitan churches into close touch with the work of the Society; by holding monthly meetings at the Mission House for delegates from the various schools to discuss the best methods of maintaining and increasing the interest in and support to the Society; by occasional conferences at the Mission House for young men and women; by arranging for missionary or other deputations to special meetings, and assisting in the formation of young men's and of juvenile auxiliaries; by interviews and correspondence with young men desiring to become missionaries; by visitation and addresses to young men's classes, and to Sunday Schools; by illustrated lectures, specially arranged to give information concerning the work of the Society in the various parts of the world, and by conducting the monthly *Missionary Journal*, and disseminating missionary literature amongst young people generally.

## COLONIAL MISSIONARY ORGANISATIONS.

With reference to missionary organisations in the Australian colonies, we have special pleasure in printing the following extract from the Memorial Centenary Volume of the South Australian and Tasmanian Missionary Societies, edited by the Rev. John Price and the Rev. S. Mead, M.A., LL.B.

"The year 1892, which is the Centenary of the Baptist Missionary Society, is the fifty-sixth year of the age of South Australia, and the twenty-eighth of the South Australian Baptist Missionary Society. But it is not to be supposed that the Baptist churches and members in this colony had been doing nothing during the previous twenty-eight years for the extension of the Redeemer's Kingdom in heathen lands. If that had been the case, those who had come out would have been unworthy of the training they had received, and the British parentage to which in most cases they belonged. Baptists coming from the old home in 1836, and the years immediately succeeding, could not fail to have warm hearts toward the cause of foreign missions. The older ones among us to-day remember well the fervour that existed among the churches of Britain toward that enterprise some fifty or sixty years ago. Anniversaries of the type that prevails at the present time were not much known then, but in many places the great religious event of the year was the missionary meeting. Sometimes the silver-tongued Eustace Carey came, a man unequalled for his continuity of sweetly-flowing speech. As he told the tale of the methods, the spirit, and the labours of his distinguished relative, whom he constantly spoke of as "My Uncle Carey," the narrative seemed almost an equivalent for a visit from the great pioneer missionary himself. That privilege, however, was never enjoyed, for when Carey sailed for India, he made that country his final home until he was translated into the home above. Quite as memorable, however, as the visits of Eustace Carey were those of the lion-hearted William Knibb. He came first to plead for, and afterwards to celebrate, the emancipation of the slaves in the West Indies. Physically and morally Knibb was a grand man. As he stood upon the platform or in the pulpit the figure in nature that seemed to answer to him was that of the oak. Young men who looked upon his form and listened to his utterances knew something of the feeling of hero-worship.

"In addition to these general influences there were persons who came out in the years following who had been inspired by the celebration of the Jubilee of Missions, held during the year of 1842. There were some here who even possessed the Jubilee medal. That medal is at present a scarce article among us, but the interest that attaches to it might suggest to our young friends that they should prize the Centenary medals now being distributed in the churches and Sunday-schools. The time will come when these medals will be more valued than their weight in gold by some who love the cause and who set store by the relics of the past. Well, it would not be at all likely that those who had been cradled and nurtured in the midst of the inspiration that belonged in early days to the cause of missions would cease to be interested though they had removed far from the centre of operations. Those who were wealthy sent their subscriptions to the committee in London, or to individual missionaries in different parts of the world. In one or two churches auxiliaries to the Baptist Missionary Society existed, and in connection with them contributions from subscribers were collected and forwarded. So the fact of our missionary society in South Australia having a history of only twenty-eight years, while the colony has existed for fifty-six, simply means that the period mentioned states the age of our own distinct and separate society. The origination of this society was an entirely new departure—it was the formation of an organisation altogether distinct from the parent society in England. The Baptists of South Australia thereby committed themselves to an enterprise on their own account, choosing their own sphere, and disbursing their own funds. Among all the denominations they were the first in these southern lands to establish such a society, entirely free both from English support and control. As Baptists had the honour of precedence in the great revival of modern missions a



hundred years ago, so the few Baptist churches in this colony have led the way as to independent action, and have thereby initiated a policy which has already borne much fruit in intensifying the interest and multiplying the agencies of the Australasian churches in connection with this common enterprise of the church of God."

There are at present the six following societies in the Australian colonies having missionaries at work in India :—

THE SOUTH AUSTRALIAN MISSIONARY SOCIETY working in the Furreedpore and Pubna district of East Bengal.

THE VICTORIA MISSIONARY SOCIETY working in Mymensing, East Bengal.

THE NEW SOUTH WALES MISSIONARY SOCIETY working in the Commillah district, East Bengal.

THE NEW ZEALAND MISSIONARY SOCIETY working at Brahmanbaria, North Tipperah, East Bengal.

THE QUEENSLAND MISSIONARY SOCIETY working in the Noakhali district, East Bengal; and

THE TASMANIAN MISSIONARY SOCIETY working in the Furreedpore district in alliance with the South Australian Mission.

All these organisations, while working in association with the parent Society, are yet independent, and managed entirely by their own separate committees.

It is very gratifying to know that all these societies have been making special Centenary appeals to their colonial supporters, and that they have received hearty and generous responses, which will enable them not only to maintain with increasing efficiency their present operations, but permit also of a large increase of missionary agency.

In the progress and growth of these colonial societies the Committee greatly rejoice.

In the words of the South Australian Centenary Memorial volume :—

"May we not regard the century now closing upon us as a prelude and prophecy of greater things to come. We are in the land of the rising sun, the day is before us, and we are justified in striking out bold outlines which our successors shall fill in; there is a future for the land in which we live: a future for its people, for its enterprises, for its legislation, and, above all, for its Christianity, and which Christianity must be characterised, not by its self-centred desire for safety, or even edification, but by its God-like compassion towards a lost and ruined world."

# Eastern Missions.

## INDIA.

### PRINCIPAL STATIONS:—

**BENGAL.**—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra Maldah, Purneah, Barisal, Madaripore, Perizpore, Chittagong, Soory, and Jamtara.

**ORISSA.**—Cuttack, Pipli, Puri, Sambalpole, and Berhampore.

**NORTH-WEST.**—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwall, Simla, Karrar, Kalka.

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With regard to the position of the peoples of India to-day in relation to Christianity, the following from one who has spent a long life in the country, may well demand thoughtful consideration:—

“For the last fifty years we have been steadily transplanting British institutions to Indian soil; and by the extension of our university system of education, our courts of justice, our ideas of local self-government, not to mention our commerce, railways, and other material changes, we have been bringing about a noiseless but marvellous mental and social revolution. Western literature, philosophy and science, and all the subtle influences of modern life, have been imbibed with surprising readiness; and we have confronting us to-day—what a book recently published styles—a ‘New India.’ The age of unrest, of intellectual revolt, of new departures, has touched the immobile East; Western thought has broken the continuity of thirty centuries of Hinduism; and two civilisations, at very unequal stages of development, are brought face to face with each other.

“A large number of well-to-do educated natives pass continually from Government and other secular colleges, with no knowledge of Christianity, but with faith in the religion of their fathers severely shaken and often utterly destroyed. To help to fill this void, to guide those thus cut off from the old moorings from drifting away into ‘sunless gulfs of doubt,’ is a work eminently worthy of the enterprise of the Christian Church.

“The *destructive* influence of Western civilisation is at present far more manifest than the renewing power of Christianity. A critical and scientific education, which trains the intelligence and not the will, has succeeded in upsetting altogether the religious faith of multitudes, and with it many moral and social restraints; a condition of things which, if uncared for, must bring blight and death upon the nation. Losing a superstitious faith in Hindu marvels, they reject, as a deception, the supernatural altogether. Religious indifference and moral callousness characterise this class—a far more serious obstacle to overcome than any speculative opinions.

“Many, however, are more positive in their opposition, and have adopted the theological or non-theological policy of the *National Reformer*—‘War against all religions.’ They search eagerly after whatever is sceptical and anti-Christian in current English magazines; and

boast that they need no other Gospel than the 'Fruits of Philosophy'—no other Bible than Secularism, Positivism, and Materialism. Madras has its Freethought journal, Calcutta its *Anti-Christian*, exposing 'the absurdities of the Christian faith'; while London, America, and Australia are active competitors in the infidel trade. The outlook would be dark and sad indeed, did it not throw us back more entirely upon the Divine Spirit in our endeavours to meet the evil."

Mr. Monro, C.B., late Chief Commissioner of Police in London, and now a missionary in India, recently said: "Hinduism undoubtedly was losing ground in India. At the present moment there was a great movement; Hindus were altogether *dissatisfied*, and although he did not say there was a general crying out for Christianity, there certainly was a *crying out for something*, and that something he believed to be Christianity," and he added, "On all hands the condition of India to-day is rich in promise, and radiant with hope. Not the hilltops only, but the valleys and plains, are bright already with the dawn."

## THE WORK OF THE PAST YEAR.

The Rev. George Kerry, of Calcutta, the Indian secretary, reporting on the past year's work in India, writes:—

"A great variety of work is being patiently and faithfully carried on, with many signs of the Divine blessing: itinerations in the villages and outlying towns; station work, with preaching in bazaars and markets; house visitation; preaching in the vernaculars, and to the educated in the English language, which many of them prefer to hear. A promising attempt is being made to reach the educated classes; apart from the carrying on of schools and colleges, the work done in this direct on by Mr. Hay at Dacca and by Mr. Carey at Barisal is full of interest. It has been found possible to reach the students, and press the claims of the Gospel powerfully on their attention. And now a beginning is made in Calcutta: Messrs. Jordan and Jewson will give special attention to this class, as well as engage in vernacular preaching.

"During the past ten years the missionary workers in India of all denominations have been more than doubled; and God has rewarded the devotion of His servants by giving them abundant tokens of His power and grace, by working with them and bringing multitudes into the kingdom of heaven. It has not only been by numbered additions to the churches that proof has been given of God's gracious work, but by the awakening among masses of the people a spirit of inquiry and expectancy regarding the Lord Jesus Christ. The Name has been widely made known, and men and women are curious to know more of that Name in all directions. In many places there is the springing of the 'blade,' and the hope is strong that the ear will, in due season, show itself, to be followed in God's time by 'the full corn in the ear.' What our Mission needs is the labourers, and we, on the field, can only pray that the Lord of the harvest would thrust out the labourers into His harvest."

## THE NATIVE CHRISTIAN CHURCHES.

Christians at home owe a great and solemn duty to their fellow Christians in the East. Oftentimes very insufficient allowance is made for the strong hereditary instincts of Indian Christians and their meagre moral perceptions. It has been well said:—

"No man can be better than he knows. What are the ideals of these peoples? Sordid and material to the last degree, it seems almost impossible, in many instances, to raise their thoughts. Crushed down by their own misfortunes on the one hand, and surrounded by a crafty and jealous priesthood and caste-bound natives on the other, who, in their pride and bigotry are the bitter and unrelenting opponents of Christianity, little wonder if it be strange and difficult for them to assert their freedom and their resolute determination to build and maintain churches of their own."

Yet beyond question encouraging progress is being made in this direction. Already it may be said: "The dawn has come and the day is at hand."

Let it never be forgotten that the terrible evils by which many are hampered "have gathered momentum with the lapse of ages." The people are weighted with strong hereditary tendencies towards licentiousness and deceit, and therefore it would surely be unreasonable to measure them by our standard.

In this connection the report of the Rev. W. R. James, of Madaripore, Eastern Bengal, is of special interest. Mr. James writes:—

"Growth in order to be seen must be watched. If we compare the present condition of an organism with what it was yesterday, or a few days ago, one may think there has been no change. 'Cast thy bread,' says Scripture, 'upon the waters, and after many days thou shalt find it.' It is the same in the kingdom of grace. When we remember the rack out of which the material of which our churches are made was hewn, or—which is a far more appropriate figure for Bengal—the pit out of which they were dug, even amidst many difficulties, we have reason to thank God and take courage. And we see a great difference, not only between the Christians and the Hindus and Mohammedans around them, and who constitute their immediate environment, but also between the present state of the churches and what it was in the not far distant past. For instance: not many years ago, every church was entirely dependent upon the Society. Now they are all independent, and the larger of them maintain a pastor. The smaller ones get on by appointing one or two of the deacons to conduct the public services of the church. Occasionally the schoolmaster also helps, although this is not allowed except in cases of emergency, lest it should interfere with the independence of the church, and hinder the other members from using their own gifts. Again: not long ago the Society used to build all the chapels in the district. Now, all that burden devolves, and very rightly and wisely so, upon the people themselves. I well remember the time when it was almost impossible to get a proper schoolmaster from among the Christians. Now they are all Christians, and we have a goodly number of them in both Madaripore and Bankergunge. Self-support must always appear better in theory than the dwarfing method of doing everything for the people; and so far as I can see experience all over India confirms the wisdom of the theory. In no instance should pecuniary help be given, except as a supplement to indigenous effort. Throughout India Roman Catholics are attacking Protestant Missions; but self-support, if steadily and persistently developed, will constitute one of the strongest bulwarks of defence against them. Dependence on others in spiritual matters and servility of spirit is one of the chief elements in the soil where priestcraft lives and thrives. One great reason why more Anglicans than Nonconformists become Roman Catholics is that the latter have been taught to rely more upon themselves. Let any people be taught to judge and act for themselves—to rely upon the gifts which God has given them—and I am sure that Romanists will find it an exceedingly difficult task to effect a break in their ranks.

"The faith of these Bengal native Christians is very simple. There is not a man among them that has anything like a theory of inspiration, but all of them accept the Bible, the whole

Bible, and nothing but the Bible, as the Word of God, and they never dispute its authority as such. If we can prove that 'it is written,' it is a sufficient confirmation to them, and an end of all strife. They believe that Jesus Christ is the Son of God, and that he is an infinite Saviour, and that there is salvation in no other, and no other name given under heaven among men whereby we must be saved. Is that not enough? They also believe that God, the Father of our Lord Jesus Christ, hears prayer, and that no one else can. They knock because they believe that it *shall be opened unto them*; ask because they believe they *shall receive*; and seek because they *expect to find*. Although their faith may not be strong, yet there is a childlike simplicity about it that has often delighted me. They have never had a formulated creed, and I, for one, am not at all anxious that they should. I have not much faith in creeds, except in the one that a man makes for himself, but I have great faith in faith."

Moreover, in connection with *Baptist* native Christian churches it is well to bear in mind that only those are admitted into the Church who make a public personal profession of their individual faith in Jesus Christ.

Mr. James writes:—

"A number of people come over from Hinduism every year, and so fall into the Christian community—and I advisedly use the words *fall into the Christian community*, as more appropriately describing the change than the word *conversion*. I note that the religious Press and some missionaries in India advocate and practice what may be called 'wholesale and immediate baptism.' Baptism and the reception into the Christian Church amongst us, however, is as opposite to that as anything can be. If a man openly eats with Christians he thereby publicly renounces Hinduism and severs himself from it. Always afterwards he will be looked upon by Hindus as a Christian, although he may never be baptized. Hence there is an *ecclesia* within an *ecclesia*; and the Church exercises some amount of authority over the persons, habits, and customs of the whole community, but not so much, of course, as it does over those who are regular Church members."

Many cheering reports are given exhibiting marked growth of the native churches during the past year in spiritual life, aggressive effort, and self-support.

The Rev. Robert Spurgeon, of Barisal, states that the native church at Askor during the past year raised half the cost of a large school building, that a new iron chapel is being erected at Indoorkanee at the cost of the members, that the entire cost of the repairs of twenty-one chapels in the Backergunge district is met by the free-will offerings of the people, and that during the past year eighty persons were baptized, and he adds:—

"Certainly our native brothers and sisters are learning to give, and self-support and independence are proving vastly beneficial in developing liberality and gratitude."

A further proof of the wisdom of the policy of the Mission now being carried out in connection with the native Christian church is the formation during the past year of a Union for the churches of the district of Barisal, Madaripore, and Perizpore.

In the words of Mr. Spurgeon—

"Perhaps the most tangible evidence of progress among the churches of this district is the creation and working of the Union of Baptist Churches of the Barisal, Madaripore, and

Perizpore Districts.' Superintendence of so large a number of native churches has been rendered much easier and more satisfactory. Grave and serious difficulties that cannot be settled by the individual churches are now dealt with through the Committee of the Union. Churches already recognise, value, and use this authority; and hence much that distracted and worried the missionary, and hindered more direct spiritual effort, is being averted. During the past year a number of matters were dealt with in this way. Then, too, we issue a manual that contains lists of officers, rules regarding membership, &c., names and statistics of churches, annual accounts, and a brief summary of the annual meetings. This is printed in Bengali and placed in the hands of every pastor, deacon, teacher, and principal member. This seems to me a great stride forward. It secures accurate returns as to numbers, weans the people from the Society, gives them an idea of self-government, encourages them to give, unites them in a strong bond of sympathy, and prepares them to look abroad on their own countrymen, and begin work among them in real earnest. For eleven years our annual gatherings were held, but little of tangible result followed. Now we feel more confident as we observe the greater union, zeal, and liberality that have been the outcome of the last two years. With us there is but 'one body, and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all.'

The Rev. W. Bowen James also sends interesting tidings as to the growth of the native Christian churches in the Dinagepore district. He writes :—

"On Christmas morning I baptized in the river Purnabhaha one of our young men, of whom I have great expectations. His father, Mr. L. Peters, and his grandfather, the late Mr. C. Peters, have been the pillars of the Church in the town of Dinagepore. I trust that he is being raised up by God's grace to carry on and perfect their work.

"Recently, I set out on a tour to the south and south-east of the district, extending between forty and fifty miles from the civil station. On this tour the Christian villages of Kalkapore, Noyapara, Mukrampore, Lukma, and Pagoldewan were visited. Just before the commencement of the service held at Noyapara, on New Year's day, the Christian women came into the chapel, heavily laden with baskets full of rice, which they presented as free-will offerings to the Lord. The rice was afterwards sold, and the proceeds added to the funds of the church. Others came with small contributions in money. Many of these people are very poor, but out of their deep poverty they have contributed liberally to the cause of Christ. Only a few months ago, through their efforts, a new chapel was built and paid for."

"Another chapel has been recently erected at Kalkapore. A marked progress in their spiritual career has been made by the people of these villages. They certainly are not perfect—there are still to be seen here and there traces of the sad condition from which they have been delivered—but their deep piety, their love for one another, and their strong faith in the efficacy of prayer prominently mark them out as those who have been with Jesus. Many a time, having retired for the night, have I heard the voice of prayer ascending up from many a family altar in the village; and as I have listened to these people pouring forth their gratitude to their Redeemer, my heart has been deeply touched, and my soul has praised Him who brought them out from utter darkness into the marvellous light and liberty of his glorious Gospel.

"When any among them fall ill, it is not the first thought with them to call in the *kobiraj* or the doctor, but to go to their Lord in prayer, and to ask for the prayers of their brethren, and pray they will until their Lord will hear. Some of their heathen neighbours have been so greatly influenced by their faith and conduct that in times of sickness and trouble they have asked the Christians to pray for them. They have not been able to go themselves to the God of the Christians, but they have asked for the prayers of His people; yea, His people, for such they are, notwithstanding their humble circumstances, and He has work for them to do, and I verily believe that through them, and through men of similar characteristics, the high-

caste people of India will be led to the cross of Christ. It is a part of the old, old story Divine that to the poor the Gospel is preached."

From Cuttack, Orissa, the Rev Thos. Bailey reports :—

"The affairs of our large native mission church have continued to claim a share of our attention. The native pastorate has continued effective; we have also a suitable staff of deacons, and a further average number of members who are capable and experienced men of business, and are warmly interested in the welfare of the church, so that the burden of the pastorate is greatly reduced, and such of its duties as have fallen to my own share have been discharged purely as a labour of love. The greatest harmony has characterised our proceedings, substantial members of the Christian community who were formerly separated from us have sought and obtained reinstatement; our congregations, especially on the Sunday afternoon have been unusually large, so that every seat in our spacious chapel has been occupied, and numbers have been obliged to find accommodation in the aisles. An excellent spirit pervades the community, and we have great reasons for devout gratitude to God."

Cheering accounts of progress have been received from the native churches in Berhampore and Sambalpore, and the various out-stations of the Orissa Mission.

From the North-West Provinces also the reports are encouraging. At Bankipore a new native chapel is almost completed. Several baptisms are reported from Agra, Delhi, and Simla.

It is certainly noteworthy that in a recent issue of the official organ of the late Keshub Chunder Sen's branch of the Brahma Somaj, entitled *Unity and the Minister*, in a review of a vernacular Bengali volume just issued from the pen of our native brother Babu Mathura Nath Nath of Calcutta, called "The Church of Jesus Christ in Bengal," the editor should write :—

"The following are the subjects embodied in this interesting work :—Introduction; The Foundation of the Christian Church in Bengal; The Workings of the Different Societies and Their Results; The New Community and the Present Christian Church; The Subsequent Progress of the Church of Christ; The Conclusion. In these chapters the author has beautifully traced the rise and progress of Christianity in Bengal. The work is a very valuable addition not only to Bengali Christian literature, but also literature at large of India. Some of the critics of the book, we understand, have remarked that the book is rather partial to the work of the Baptist Society, of which the author is a member, and has failed to do justice to the work of other Christian bodies. We do not think that the charge is at all true or just. A major portion of the book is devoted, no doubt, to the work of the Baptists; but, considering the leading position which the Baptists occupy among the evangelising agents of Bengal, we think the author is quite justified in having naturally made the distinction. It is Baptist Missionaries who were the earliest settlers in Bengal. It is they who, to some extent, trod a thorny path and made it easy for others. It is the Baptist Missionaries who not only gave the country a vernacular translation of the Bible, but also laid the foundation of Bengali literature; they taught us the most necessary art of printing, and gave us paper and literature; in short, it is the Baptist Missionaries who like a good father, gave us early all that can make us civilized and good. Bengal's gratitude to the Baptist Missionary Society is, therefore, endless, and the author has done no wrong in giving a prominent place to the Baptist Missionary Society."

The Rev. James Smith, of Simla, reporting on the native Indian Christian church, writes :—

“The growth of the Indian native church is, indeed, altogether wonderful. I note this especially in comparing the three great Decennial Missionary Conferences which I have been privileged to attend—viz., Allahabad in 1872, Calcutta in 1882, and Bombay in 1892. Work amongst the *lower classes or castes* was in great favour at the Bombay Conference, and found many advocates.

“In some districts these people are coming over by thousands annually, and the ratio is increasing so rapidly that there is every probability that before another decade has gone, they will all have become nominal Christians.

“In 1872, at Allahabad, the subject found little or no favour amongst missionaries; now it is attracting universal attention.

“*In my deliberate judgment the higher castes will be reached and converted through the lower and not through higher education.* Sons of low-caste parents are already competing with rich Brahmans, and holding their own, too, in positions of trust and responsibility both in Government and the mercantile services, and if only the large sums of money now spent by Christian missionary organisations in educating Hindus and Mohammedans for secular work were spent in training and instructing the children of native Christians, the end of caste would be in sight.”

## VERNACULAR PREACHING.

The chief work of our missionaries during the past year has been the plain, earnest, warm-hearted preaching of the Gospel. By the roadside, at melas and fairs, by river ghaut, in bazaar and street, in the train, and in villages and hamlets has the good seed been cast.

The Rev. Romanath Ray Chowdry reports :—

“The attention with which the people of this country now listen to the preaching of the Gospel, both in cities and villages, naturally convinces every preacher that the time for India's evangelisation is not far away, but fast approaching. Though the persons who, in these days, deny the divinity of the Hindu gods, deny also the divinity of Christ; yet they must candidly admit and acknowledge Christ's superiority over the Hindu gods. Their acknowledgment of His superiority will ultimately lead them to the belief of His divinity. Even in these days of scepticism, such men as believe in the divinity of Christ may be found in the country, here and there. Most of these secret disciples of Christ are either rich, or high, or learned. What a wonder the preaching of the Gospel has wrought among the people of this country, one can easily imagine if he make himself acquainted with these unbaptized disciples and hear them speak of Christ and Him crucified. The disposition which they manifest in bearing testimony of Christ is, indeed, worthy of His name. I am thankful to God to say that I am acquainted with some of these disciples who reside at Calcutta and elsewhere. What a pity it is that while the learned and prudent heathen believe in the final success of Christianity in this land, Christians doubt it. But the glorious Gospel of Christ with its irresistible power is conquering, though slowly yet perceptibly, and will never cease till it conquers the whole country.

“Christian preachers to-day are no more opposed in preaching the Gospel from house to house. To whatever house they go they are received and treated with kindness and respect, and listened to with interest. It may be that in some house a copy of the Bible will be produced to the preacher, for explanation of some portion of it. Even the old men of the house who are orthodox Hindus speak highly of Christ, and express their desire to worship Him along with the Hindu gods. I was asked by an old Brahman to build a



temple and consecrate it to Christ by placing an image of His in the midst of it. The old Brahman believes that if a Christian were to do this, the Hindus would, if not at once, but gradually, worship the image by offerings and other gifts. It is not an uncommon thing in these days for pictures of Christ to be seen in Hindu houses. All these most plainly show that the people of this country are gradually coming to Him. There is no doubt that some sort of an extraordinary event will bring the whole country to Christ in a short time."

The Rev. R. H. Tregillus, of Jessore, writes :—

"It is said of the floating iceberg that for every foot which appears above the surface some eight or ten feet are hidden below. Surely something similar must be said of mission success, not in Jessore only, but in the other fields. Of what has appeared above the surface here, we have to report with gratitude that eighteen have confessed Christ by baptism and have been added to the church. Of these sixteen came from among the Mohammedans. There are still two or three candidates for baptism, the consideration of whose cases has been deferred for the immediate present. With reference to our Christian community, there has been an addition from the Mohammedans during the year of more than thirty."

The Rev. W. Bowen James, of Dinagepore, reports :—

"Much of my time has been given as usual to bazaar preaching. The attentive hearing given to the proclamation of the Gospel has been very encouraging. I have frequently noticed the same people appearing in the crowd day after day. One of these, some months ago, began to attend the Sunday morning services in my house, and has since expressed his faith in Christ. He belongs to the military caste, and seems sincere.

"On Sunday afternoons I have had a Bible-class for students from the Government school.

"The neighbouring markets and villages have been visited, and many of the people have manifested a deep interest in the message delivered to them.

"Two months ago, when on a visit to a village in the north-western part of Jalpaiguri, I met a number of people who had previously heard from us of Christ and His love. I rested for a while in the house of one of them, and whilst we were speaking of Christ and their attitude towards Him, a man from a distant village came in that he might rest on his journey during the heat of the day; it was noon, and the heat was intense. The conversation, which for a minute or two had been interrupted, was again resumed; the man who had just come in asked of whom we were speaking. My host replied: 'We were speaking of Him whose praises fill the land, and to whom by-and-by all the people will bow.' This statement was made by a Hindu to a Hindu, and it shows what influence Christianity has over the people. Many, like this man, feel that Christianity is a growing power in their land, a power that is coming, and to which other powers must give way. There are many who, like this man, witness the growing influence of Christianity with joy, and who look forward to the time when they may come forth in communities to confess the name of Christ, without being exposed to the persecution individuals have now to endure. May the Lord give them the courage of their convictions, and thus enable them to hasten the coming of His Kingdom."

The following is an extract from a diary of one of the native evangelists working in association with the Rev. A. MacKenna, of Soory :—

"Itinerating in the interior has been regularly engaged in. In these journeys we had ample opportunity of proclaiming the Gospel, selling books, and distributing tracts. One day, when out, we went to a well-to-do zemindar's house, who gave us a warm welcome. When preaching was over, he said, 'Sir, what you say is good and instructive, but I have difficulty in admitting the deity of Jesus Christ. But I confess that He was a person of divine power. Yet, not the only Saviour of mankind.' On another journey, we had much talk with a sweetmeat maker. 'What you say, what this tract says, about Jagannath,' he said, 'is perfectly true, he is only a block of wood.' In a preaching tour, only just concluded, in which I was

accompanied by Babu Nepal Pattro, I was under the impression that Mohammedans in the district would be more averse to Christianity than Hindus. But it certainly was not so on this occasion. Through the kind offices of a Government official, who travelled most of the way with us, a Mohammedan zemindar at Palsa furnished us with a very suitable abode, lodging us in a large upper room of his house, which he especially reserved for his zemindar friends. He was also one of our most regular hearers. 'You Hindus,' he said, one day, to our audience, 'had better accept Christianity, for it is far better than Hinduism.' And to us, he said, 'Go forth into the villages near, and teach the people, they are very debased and superstitious. If you can convert them, I shall only be too glad. Get a hold especially of an old boiragi [duly specified], for if you get him, you will have his followers, who are numerous, out of whom he is only making money.' On this advice, we were careful to act, and repeatedly visited the boiragi's village, and had long and earnest conversations with him and his followers. The conduct of our Mahommedan zemindar friend was kind and generous, for which we are grateful to him, and we hope before long to accept his invitation to pay him and the villages in his vicinity another visit."

The record of the past year from the brethren engaged in the Orissa district is also encouraging.

With regard to vernacular evangelistic preaching, the Rev. T. Bailey, of Cuttack, writes:—

"The brethren visited hundreds of villages, over twenty markets, and some festivals where the people gather in great numbers from all the country round. As a rule, the brethren were well received, and attentively listened to. Three of them report with great pleasure the increase of female hearers as they preached the everlasting Gospel. The women came from the houses, and from their work in the threshing-floor, when the singing began, and remained standing in the street, or at the doors and windows, listening attentively to what was said; while the men in many cases, after hearing for a short time, returned to their work or went away, their places being filled by others who had come near during the preaching. One party visited a village and was received with angry looks. The people were much displeased with some of the Government officials in the neighbourhood, and thinking that our brethren belonged to that class, and were engaged in the same work, they became very angry. As the preaching went on, the crowd perceived that they were mistaken, and confessed that they were very angry when the preachers arrived, and were ready to beat them. The villagers then became very kind and pressed the brethren to stay and eat with them, and, when they did not consent to this, the people urged them to take some rice away with them. In that district the people had often heard the Gospel, and some of them were found to have a good knowledge of the contents of some of our tracts. They said that they had left off observing several of their Hindu rites. One brother writes of preaching before two rajahs and their attendants, and of being attentively listened to. Another writes of their being kindly treated by a young man who was formerly a pupil in our Mission High School. He was a manager in the district visited, and asked the brethren to preach to the people assembled at his office. He bought an Oriya Bible though he had an English copy, and advised those around him to purchase tracts and gospels. He had lost faith in Hinduism, and spoke very favourably of Christ and Christianity. There are many who are in the same state of mind."

The Rev. R. L. Lacey, of Berhampore, writes:—

"The cold season itinerancy for the year under review commenced in December, 1891, when a small party of two preachers and a colporteur set out from Berhampore for the Gomsoor tract. Babu Poornanand Miahanty has sent me a brief narrative of their experiences. In the course of a little more than a fortnight, in which these friends worked together, some thirty-three villages were visited, and the opportunity embraced of lifting up Christ before large numbers of people assembled at the general market. This narrative is chiefly interesting, however, by reason of its witness to three earnest

souls seeking Jesus Christ. Two of their number were friends, who sought out our preachers and talked with them long and seriously. Nicodemus came to their tent under cover of night also, and gladly carried back to his house a copy each of the Old and New Testament, for which he had previously paid. Who shall number the increasing army of Christ's secret disciples in India? Missionaries and native preachers stumble across one here and there, but I fancy vast numbers seldom intrude on our notice. Silent and penetrating as the light, their influence is going to create a new India, of which Jesus shall be Chief Guru. The third case of which mention is made in this report is a brave man who has since come right out of Hinduism and put on Christ by baptism. This public confession of our Saviour has nearly cost him his reason, and stripes and kicks and insults innumerable. From a cruel experience he must have learnt already something of the meaning of that mysterious word the Master spake—"Think not that I am come to send peace on earth; I came not to send peace, but a sword." Should he ever die to Christianity again, he must die hard. Instead may the Lord hear and graciously answer the prayer of His Son—"Holy Father, keep through thine own name those whom Thou hast given me."

From the city of Patna, one of the great strongholds of heathenism, the Rev. Daniel Jones, formerly of Agra, recently settled in this densely-peopled centre, writes:—

"I have been simply overwhelmed, as I have driven through these streets, with their teeming population, with a sense of the awful need of these people. The dense crowds covered by a denser darkness. The apparent wretchedness, misery, filth, and poverty of the people—coupled with their apathy and indifference to things spiritual, and, to crown all, their flagrant wickedness and unmentionable abominations—I can well understand a righteous soul being vexed in such a Sodom. And yet it is in such a place that we have large crowds of most attentive listeners to the preaching of the grand old Gospel. The basis of our preaching and teaching is 'He who knew no sin, was made sin for us, that we might be made the righteousness of God, through Him.' I did not expect to find Hinduism so strong in Patna, but it has a mighty hold upon a large majority of the population. Some 75 per cent. of the people here are Hindus. The Ganges is at their door, and very dear to them; we, as English people, have but a feeble idea of the amount of veneration paid, especially by the women among the Hindus, to the Mother Ganges. At the new moons and full moons, and at an eclipse of the sun or moon, the multitudes congregate to dip beneath the cleansing waters. With joined hands, confessing themselves sinners—in work, in spirit, in disposition—they dip again and again in the stream. Surely there is in this a remnant of purer teaching. Soon may the day come when multitudes shall be baptized in the Ganges, confessing their sins. Swarms of Hindu ascetics, and many temples, together with immense multitudes of pilgrims to Gya, tell us, that where Buddhism once ruled, there Hinduism is now supreme. But Buddhist missionaries are now being sent to Gya, to seek to rebuild their fallen pagodas.

"Mohammedanism, also, has a big grip of many of Patna's people; and an iron grip it is, and as binding and killing as Sinai. A typical, fanatical Mohammedan was he, who the other morning protested his readiness to chop me up and cast me into a well, because I had taught that those born of the Spirit of God were the children of God; but all are by no means like this. There are very earnest enquirers among the people, by whom we are all of us encouraged. We have been encouraged and considerably discouraged, too, by enquirers during the year. Reading the Word of God is a sign of the times over which we rejoice. Coming from the city the other day I was much pleased when passing a conveyance, at seeing a young man with a Hindi New Testament which he was reading. Students of the college, I know, read the Bible in English; with what motives I cannot say, but in this I will rejoice, that they read God's Word.

"Three districts, with 6,000,000 of people, and only three European missionaries, with a very meagre staff of native workers!"

From Agra, the Rev. R. M. McIntosh writes :—

“ During the past year we have been seeking to carry out the Divine command to preach the Gospel to every creature. In large melas, in the crowded bazaars, and in small village gatherings this has been our earnest endeavour. We realise more than ever the great importance of this, and feel that the wisest course is to obey this direct command, leaving the results to God, whatever those results may be. It is impossible for any human power to accomplish the regeneration of this vast heathen Empire. Omnipotence can alone surmount the difficulties which lie in the way. When, therefore, people tell us that the conversion of India to Christianity is a hopeless task we are not surprised. Viewing the matter from a purely human standpoint, we ourselves would be driven to the same conclusion. But we labour in hope, simply because our faith in God and in the promise of His Word sustains us, and God being what He is, ours can never be a vain and fruitless toil, for ‘in due season we shall reap if we faint not.’

“ Throughout the year we have endeavoured to maintain regular preaching in the city. In the evenings there is always a great concourse of people about the locality of the Masjid. Here a kind of daily market is held, which is well patronised, not merely by the residents of the city, but also by numerous villages from the district. A splendid opportunity is thus presented to us of reaching ‘all sorts and conditions of men.’ A triangular piece of unoccupied land, lying between the railway station and the Masjid, affords us an admirable preaching place, capable of accommodating a large number of people. Here we have experienced no difficulty in securing very large gatherings. We are struck with the marked change in the attitude of both Hindus and Mohammedans towards the Gospel. They are decidedly less antagonistic than they used to be; so far as the Hindus are concerned, this fact is not without its significance. There is no such thing as the orthodox Hinduism of twenty years ago existing to-day. As to religious faith and practice, the community is divided into numerous sects, some believing one thing and others another. The soul seems to be soaring towards something more real and satisfying than that to which it has already attained, and as long as this is so we may reasonably expect the multiplication of sects.”

The Rev. Imam Masih, of Delhi, gives the following incident :—

“ In August last two young Mohammedans were sent by some Delhi Moulvies to enquire of me as to why I inserted the passage about Usma being divorced by Mohammed in my pamphlet, “Maqal,” or the “Mohammedan Controversy,” when there was no mention in their Holy Book, “Mashareful Anvar,” referred to in my pamphlet, of such a person and of such a name who could be his (Mohammed’s) wife, and demanded of me to point out but a single verse of the nature to redress my mistake. As I had no copy of the above-mentioned Mohammedan book I wished them to get one for me. Of course they reappeared with the book again after a couple of days, and left it with me that I may search for the passage, or at least find out one like it.

“ When they had gone I began a search, but to my astonishment I found it nowhere in the book. At last, when I was quite hopeless and making preparation for another search, my eyes accidentally fell on the page mark, and I found to my greatest astonishment that four pages were missing. To know the real mystery I had another copy brought, and I found the very passage I quoted in the pamphlet in one of the pages taken out from the book I got from the young Moulvies.

“ Indeed this is more than wonderful that these are men trying to defend their cause even by tearing out pages from their so-called Holy Book! Again after a few days they came to me and asked whether I had found the passage in the book they had given me. I very courteously replied that the passage was not to be found in the book. Here they abused me in a very rude manner, and also threatened me, saying that they would bring me before the Court. Upon this I quietly took up the book which I had brought, and placed the passage before them opened, and told them in my turn to do the same as they wanted to do to me. So they were afraid, and asked my pardon for Christ’s sake, and I could not do otherwise than grant it.

"It is a happy thing indeed to notice that many of the Hindus have commenced studying the Bible in its true sense. This fact I witnessed one day when I unexpectedly went to pay a visit to a Hindu gentleman. I was thankful to see him studying the Bible eagerly with the help of a commentary. I was much more pleased to explain to him some of the difficult passages."

The following incident gives an account of the persecutions and difficulties of native converts.

The Rev. William Carey, writing on board the mission boat *Zillah*, under date of March, 1898, says:—

"A week ago we received a telegram from Noakhali asking Mr. Spurgeon to go over and help, some trouble having arisen in connection with the baptism of a convert. I went in his place. The convert is a young Hindu lad of full legal age, who, after six months of secret discipleship, made a bold confession of his faith at one of Rajen Fakir's meetings, and was immediately baptized. The baptism took place on Sunday morning, February 26th. Crowds of people stood around the tank watching the ceremony. When it was over, the baptized candidate returned to the Mission House unmolested; but very soon a mob of Mussulmans and Hindus combined gathered on the premises and began, with much hooting and violence, to pull down the preacher's house. The two policemen were helpless. Miss Plested had a little dog, with whose help she managed for a time to keep the people at bay, while Miss Allancy ran to the judge's house for advice and aid. The judge, who was the only civil officer in the station at that time, came immediately, and by a vigorous use of his hunting crop diverted the attention of the mob. There was good ground for fear, however, that at night the mission premises might be set on fire. Hence the telegram to Barisal.

"The baptized candidate, Prasanna Kumarhath, went home with his relatives the same day to a village about a mile and a half from Noakhali. His father was away at the time and being a man of strong temper, it was expected that he would be very angry on hearing what had taken place. I went to visit Prasanna on the Wednesday following, taking with me the preacher who had baptized him. The father was there, raving with rage. He peremptorily ordered us off the homestead as soon as we appeared, and was only restrained by the women folk of the house clinging to him from indulging in acts of violence. He would on no account permit Prasanna to step outside the door of the house, and tried to prevent him speaking to us, but without avail. The dear fellow was very troubled, but very brave. When I asked him if he believed in the Lord Jesus Christ, he spoke up nobly, without flinching, in the presence of all his family, and said: "*Yes, I believe, and my faith will last for ever.*" The words were hardly out of his mouth when his father, shaking off the women, sprang up and attempted to strike him. He will have a hard time of it in that heathen home. Before leaving Noakhali, I wrote to the judge, requesting him to arrange for the lad's protection, and to warn the father against any kind of ill-treatment or unlawful compulsion. The spirit of the martyrs yet lives, and, thank God, the grace of the Lord Jesus is still 'sufficient' in the hour of trial."

## NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

### SERAMPORE.

The work carried on at Serampore College during the past year has been signalised by the establishment of a Normal School Training Class for the preparation and equipment of native Christian elementary school teachers.

### The recent Deputation to India reported :—

“ There is, surely, no more urgent need in our Mission to-day than the immediate establishment of some wisely-matured plan having in view the training and adequate equipment of native Christian school teachers. We are bound, I think, by the solemn responsibilities of our position to provide an *elementary* Christian education for the children of our native converts.

“ If higher and more advanced education is desired, then one of the numerous Government or other colleges may be made use of.

“ In Eastern Bengal nearly all our Christians are agriculturists. The training we give their children should not lead them to scorn the plough, or unfit them for their daily work, or lead them to desire to dress and live as babus, and grow discontented with their rural homes.”

### The Rev. E. S. Summers, M.A., reports :—

“ Our work at Serampore may be arranged under the following heads :—

- (i.) The Theological Class.
- (ii.) The Normal Class for School Teachers.
- (iii.) The Christian Boarding School.
- (iv.) The English Chapel Services.
- (v.) Evangelistic work and preaching in the Vernacular.

“ The past year at Serampore began somewhat unfortunately with the retirement of Mr. Edwards to England, necessitated by the severe illness of his child and the ill-health of Mrs. Edwards. Mr. Denham Robinson kindly came from Howrah to supply his place, and has rendered efficient service in the teaching of the theological classes and in English preaching. Later on in the year Bhaboti Babu, the head master of the boarding school, had an attack of influenza, followed by a severe attack of pneumonia, through which he nearly lost his life. By dint of skilful doctoring and careful nursing, he managed to pull through; but he was necessarily absent from the school for a good while.

#### “ I.—THEOLOGICAL CLASS.

“ From the Theological Class three students, Jibon K. Moity, Bosanta K. Shaha, and Dwarika Nath Biswas pass out this year. The two first are young men of more than average ability, and are still developing in intellectual power and spiritual character. Jibon has been appointed to Maldah, Dwarika to Barisal, and Bosanta to the Australian Mission at Mymensing (on the understanding that the Mission repays the allowances given for his support while at the College).

“ The students learned thoroughly by heart during the session, and passed an examination at the close in the following portions of Scripture :—Psalms lvii., lxiii., lxx., lxxii., lxxvi., lxxxiv., xc., and xci., Acts xx. 17—38, Romans viii., the whole of the Epistle of James, and Revelation, chapters ii. and iii. Examinations have been taken in Old and New Testament History. The following gentlemen have very kindly assisted us in the examinations, for which we return hearty thanks :—

“ Messrs. Bevan, Biswas, Chuckrabutty, Davies, Ghose (twice), James (twice), J. G. Kerry, Norledge, and Spurgeon (twice).

“ There are at present twelve students in the vernacular theological class.

#### “ II.—NORMAL SCHOOL—CHRISTIAN TEACHERS' TRAINING CLASS.

“ This class was established at the beginning of the year. We received all applicants for admission who came with a recommendation from the missionary of the district. Altogether there were thirty students entered, of whom twenty came from Backergunge, three from the south villages, three from Jessore, one from Dacca, one from Furreedpore, and two were transferred from the school. They were of all grades of acquirement and previous education. As we feel it our duty to determine the course of teaching, in some measure, by the needs of the mission, and as it turned out that so many were backward and ill-prepared for a more

advanced course, the training has been of a more elementary kind than was originally contemplated, or than we hope afterwards to be able to give. The students have been divided into two divisions, the lower one of which is instructed in elementary subjects. The higher class has been instructed in arithmetic and geometry, literature, history, and geography. They have also attended for an hour every afternoon one of the lectures of the theological class, and in this way they have received special religious instruction from Mr. Robinson and myself. They have been under the care and instruction of Babu Durga Kanta Chuckerabutty, who has performed the difficult and responsible duties of his position to my satisfaction.

"After the Midsummer Examination there was considerable weeding of the class. We ourselves dismissed five, and some others withdrew of their own accord and with our full approbation.

"There were thirty-two entries in this class during the year, but after the first examination in May several were dismissed, and several retired from a field of labour for which nature had not qualified them. Nineteen remained on the lists till the close of the term, of whom sixteen presented themselves for examination.

#### "III.—THE BOYS' CHRISTIAN BOARDING SCHOOL.

"The Christian Boarding School has been carried on with vigour during the past year. We began the year with fifty-three pupils on the roll who returned after the Christmas holidays. During the year thirty-three have been enrolled, and at the present time the number on the roll is sixty-four. This year we have received for the first time a large number of boys from Backergunge. There was at first a little sense of strangeness in being so far away from home, and some parents have acted very foolishly in showing a readiness to believe any story, especially of an alarming character, about their children; but on the whole they seem now settled down and at their ease, and we hope that in future years the contingent from Backergunge will prove a very useful element in our Boarding School life.

#### "IV.—THE ENGLISH SERVICES.

"The English services have been carried on as usual during the year by Mr. Robinson and myself. The congregations have been of the ordinary fluctuating character. We have, however, a number of students who understand English sufficiently to profit by the service, and we believe that Christian Bengalees are greatly benefited by attendance on religious services conducted in English when they are able to follow preaching in that language, so that what with the European and the Bengali attendants we have had a fair attendance through the year.

#### "V.—ITINERATING WORK.

"We had the great joy of baptizing another old man at Singhur at the beginning of the year. His name is Chandra Malik. He is a small farmer with a sufficient competence, and might have lived till his death in comfort. Unfortunately, his nephew, the heir to his farm, who at the time of his uncle's baptism was favourably affected towards Christianity, was persuaded by some adversaries of the faith that the object of the missionaries in coming to Singhur was to get his uncle's land. In order to dispel this suspicion, the good old man handed over all his property by a deed to his nephew, and these enemies got him to get the deed formally registered, before he could take any advice about what he was doing. As soon as this transaction was completed, the caste leaders held a meeting, and told the nephew that if he did not build a little hut for his uncle in the rice fields, and compel him to live there all alone, they would formally excommunicate him from the caste. Chandra Malik's wife and the nephew agreed to this, and the old man has been forced to take up his abode in this little hut, and to become the object of general scorn in this way. As it is thus seen that the supposed protection of the missionaries counts for nothing (as we could do nothing to help Chandra Malik after he had thus signed away his property), the people say that shame, and perhaps death, are the results of becoming Christians. Hence we have not had any coming forward for baptism since. But the love and patience shown by Chandra Malik are producing their effects, and I am in good hopes that, perhaps soon, these adversaries may find that their flank movement against Chandra Malik will result in loss to their own cause."

## CUTTACK, ORISSA, TRAINING INSTITUTION.

This institution was established in the year 1846. The tutor is the Rev. Thos. Bailey, and the assistant-tutor the Rev. Shem Sahu.

Mr. Bailey reports :—

“The work of the session has proceeded with scarcely an interruption, except in the case of individual students who have occasionally been laid aside by sickness. The subjects studied under my own supervision have been from parts of Butler's Analogy, Edward's Handbook of Baptism, and the Cambridge Bible on Matthew and on the First Epistle to the Corinthians. Our object has been, as heretofore, to do thoroughly what we professed to do, rather than to go over a great amount of ground; and unremitting care has been exercised in connection with these lessons. The subjects studied under the assistant-tutor have been the books of Genesis and Daniel, the first two centuries of Church History, and Dr. Buckley's lectures on the Christology of the Old Testament. Brother Niladri Naik has continued to render effective service in superintending the studies of the young men in all the above subjects, and we have all met together in the weekly sermon class. The examinations this year have been mainly by question papers and written answers, and the reports of the examiners will be presented with this report to the conference.

“The students have taken their full share of preaching in the bazaar, and in other evangelistic labours as far as has been expedient. The two seniors have preached occasionally on the Sunday in the large Mission Chapel, and all have shared in conducting the week-day evening services in the different Christian villages and in supplying the pulpit at Macmillan-patna. Their general spirit and diligence in attending to the duties of the College have left nothing to be desired. A case has arisen in relation to one of them, not connected with the work of the College, which has given us trouble, but measures are being taken which we hope will result in an early adjustment.

“There are several promising applications for admission to be submitted to Conference, and there are welcome indications of a deepening interest in the welfare of the institution on the part of the native churches.”

## THE NORTH-WEST PROVINCES NATIVE CHRISTIAN TRAINING INSTITUTION.

DELHI.

The Rev. Stephen S. Thomas reports :—

“This year the class has been very small. In the case of one student, Lal Ji, it was thought better that he should enter on some more active work; accordingly, he has been employed as a colporteur. H. Ali has missed a great many classes through illness. Isa Charan's character did not give satisfaction, and he was therefore expelled. Otherwise the conduct of the students has been very good. The class work has been regularly proceeded with, and the following books read :—

“Urdu :—Joshua to II. Kings.

Miftah ul asrar (The Divinity of Christ) and The Trinity.

Tariq ul hayat, (Way of Life.)

‘Dini aur Dunyavi Tarikh.’

“Hindi :—Sat Mat Nirupan.

“Preaching.—The students have regularly accompanied Mr. Inam Masih and myself in bazaar preaching, and most of them have more or less engaged in other evangelistic work. During the vacation they went into the villages in our district. They all have now completed their term of study, and go out for permanent work. May the Lord richly bless them and make them a blessing to others.



"I believe the real hope of evangelising India lies in an almost indefinite multiplication of native preachers. We are saddened by the fact that no new European workers are arriving, and well we may be. But in the dearth of native helpers there is equal cause for sadness and apprehension. Let us *pray* for them; there is no other proper way of getting them. Only men God-given are worth having.

"Let me here briefly refer to the death of Chela, the young student who was set apart for the work in March last. A harder-working, more conscientious student I have not known. With little knowledge to start with, and with only very ordinary ability, he improved his position steadily year by year. He was rarely without his book—nursing a sick child, cooking food, walking the streets, however his other occupations might vary, the book was his constant care. He was extremely good and gentle, rarely gave me any trouble, and I was hopeful that he would render solid, useful service.

"But in a short time after settling in his station he was carried off by cholera. It was a grief and a disappointment, but the Lord knoweth what is best.

#### "BOARDING SCHOOL.

"I have not yet been able to secure a qualified head-master for the boarding school. Many of the boys in this school are very promising. Some of the senior boys have been attending the Cambridge Mission High School, and I am hoping that some good and devoted future teachers and preachers will be drawn from these lads."

## CHRISTIAN ELEMENTARY DAY SCHOOLS AND SUNDAY SCHOOLS.

In attendance in our Christian Elementary Schools there are 4,709 children, taught by a staff of 183 native Christian masters. Engaged in Sunday-school work there are 203 teachers and 2576 scholars. At the Bishtopore Boarding School there are 25 boys, 16 being supported by funds supplied by the Birmingham Young Men's Missionary Society. Five boys during the past year, having exhibited an aptitude for study, were sent on to Serampore College.

The Rev. R. A. Tregillus reports from Jessore :—

"The work in our village schools has been steadily maintained. These schools, in addition to receiving the regular teaching of our Inspectors, have been visited and examined by both Mr. Norledge and myself. In more than twenty villages, the children have, with secular instruction, received sound Christian teaching. One of our recently baptized members first learnt of Jesus and His love in the Dowlatpore school, and a class-mate of his is now waiting an opportunity to come out and confess Christ."

The Rev. A. H. Young, the head-master of the Cuttack Mission High School, writes :—

"The work of this institution goes steadily forward. The attendance still continues to increase, and the number on the roll is 179. Several times during the past year the register showed a total of over 190, and much the larger part of the pupils is from the Christian community. At the last Matriculation Examination of the Calcutta University, one of those presented from this school passed in the second division. The general behaviour of the scholars throughout the past year was so good that the teachers had considerable difficulty in selecting two from among the most deserving pupils to receive prizes for good conduct at the annual distribution of prizes."

From nearly all our stations the reports of school work indicate progress, larger and more regular attendance, and better teaching power. As a distinctly Christian evangelistic agency, these schools, taught as they are by native Christian masters, are invaluable.

From Delhi the Rev. H. E. Crudgington reports :—

*“ Schools.—*From a numerical point of view both in attendance and in passes at the Government examination, these may be said to be very successful. Sixty-three boys or more were brought forward for examination and only two failed, and those two not completely. This is the more encouraging if we realise that mostly, neither they, nor their parents, have ever received any educational advantages. I hope, too, that it is successful in other respects. All get Biblical teaching with hymns and questions on the Life of Christ.”

## GIRLS' AND BOYS' ORPHANAGES.

### CUTTACK, ORISSA.

The important work carried on by Mrs. Buckley and Miss Leigh (at present in England on furlough) in connection with the Cuttack Female Orphanage still grows and prospers.

The Rev. Thomas Bailey, reporting on this excellent institution, writes :—

“ Though several events have occurred which appeared threatening to the interests of this institution, we are thankful to be able to present, on the whole, a favourable report. Our venerable sister, Mrs. Buckley, on whom the burden of the domestic arrangements continues to fall, has enjoyed better health than for several years past, and has continued active and self-denying in caring for the health and general well-being of the inmates, though the infirmities of age have rendered it difficult at times for her to meet the multitudinous demands made upon her. We hope that an arrangement will speedily be made which will admit of her taking the rest and change she so urgently needs. Miss Leigh, whose health had been fluctuating for some time, left us on March 30th for furlough in England. As superintendent of the educational department, in addition to her other duties, she rendered effective service, and had the satisfaction of seeing many of her girls pass out of the Orphanage to occupy respectable and responsible positions, which would have been unattainable but for the training they had received under her care. We are gratified by the appointment of Miss Gleazar, a well qualified teacher, to succeed to the position Miss Leigh has temporarily vacated. In the meantime the work of the school has been carried on with the existing staff, and as a temporary arrangement it has worked satisfactorily. The head teacher, Nabakumari (Labanyabatti) Samal, is a daughter of the late Kartick Samal, who was for many years head assistant in the Mission Press, and was the writer also of some of our most popular hymns. Nabakumari appears to have inherited a good share of her father's gifts. She is efficient as a teacher, and has celebrated several events connected with the Orphanage in acceptable verse. She is also a consistent member of the church. Her training is entirely due to the Orphanage. The head pundit, Babu Chintamani Mahanty, is a member of the local Brahmo Samaj. He is a man of good character, and is diligent in attending to his duties. One of our respectable middle-aged Christian widows exercises a general supervision.

“ Five of the girls have been married, and are followed by our best wishes to their new homes. Four others have left the orphanage, three of them to the care of their friends, and one expelled for misconduct. One has died. Five have been received. One of these (Alico) was sent by the magistrate. She had been picked up in the district by the police almost

immediately after her mother's death, but no further traces of her family or people could be discovered. Another (Sradhamoni) was found by one of our Christian people. She is from a village near Piplee, but was entirely friendless and forsaken.

"Five have been baptized, and thirty of the girls are now members of the Church. At the last Government examinations, three of our pupils passed in the Upper Primary, and three in the Lower Primary Scholarship Standards. Nine are to present themselves at the corresponding examinations this year; three in the Upper Primary, three in the Lower Primary, and three in the Vernacular Standards.

"Present number of inmates in the Orphanage, 88; number on the day-school attendance roll, 83; thirteen village children are included in the latter."

### BOYS' ORPHANAGE.

Reporting on the Boys' Orphanage at Cuttack, the Rev. J. G. Pike writes:—

"We have to acknowledge the goodness of God to us during the past year. The boys for the most part have enjoyed excellent health. There are thirty-eight on the roll, including a few who are non-resident. Of the latter, one is a confirmed invalid, and the rest are very little boys, who are living with their widowed mothers until old enough to be taken into the school. Eight boys are earning their own living fully or in part by various kinds of manual labour. With one exception only the conduct of all the boys has been very good."

### SUNDAY SCHOOLS.

It is matter for thankfulness that more attention is being given to Sunday-school work in India. The appointment of Dr. Phillips to this special work, as Secretary of the Indian Sunday School Union, has given a great impetus to it. At the Sunday School Conference held in Calcutta in 1888, two of our brethren were specially appointed to this branch of Christian effort—Mr. Potter for the North-West and Mr. W. Carey for Bengal.

Mr. Carey reporting on Sunday-school work in Bengal for last year, writes:—

"According to the *Summary of Sunday Schools* printed at the end of the "*Statistical Tables*" for 1890, Baptist Missions in India compare very unfavourably with other bodies of Christians in the matter of Sunday-school organisation. The following is the list of tables for 1890:—

Name of Church.	Sunday Schools.	Pupils.
Baptist (English and American) .. .. .	416	13,882
Congregational .. .. .	552	27,934
Episcopalian .. .. .	850	24,068
Presbyterian .. .. .	461	20,867
Lutheran .. .. .	18	535
Methodist .. .. .	1,169	46,351
Various Missions .. .. .	18	750
Women's Societies .. .. .	19	1,178

"From this it appears that we Baptists occupy the fifth place in a class of eight. Nor is a very honourable fifth; for the Presbyterians, who stand next above, with only forty-seven

additional schools, have a body of pupils which includes half as many again as our own; the Congregationalists, who come third, have 146 more schools and over double our total of scholars: the Episcopalians, ranking second, are ahead of us by twice as many schools and a third more pupils; while the Methodists make a prominent first, with nearly three times our number of schools and more than three times our total of scholars.

"This disparity may be partly accounted for by the fact that each of the above-mentioned Churches has, at least, double the number that we have of day scholars. On the other hand, the Baptists stand second for the size of their Native Christian community, and absolutely first in their total of communicants. The Methodists, with only 15,000 church members count up to the magnificent proportionate total of 46,000 in their Sunday schools; while the Baptists, reversing this order, with a church 53,000 strong, show merely a fifth of their memberships, and above ninth of their whole Christian community as Sunday-scholars.

"In so far as these Tables really gauge that 'relative speed' they assuredly afford matter for anxious thought, and call loudly for enhanced exertion if the *Pioneer Society* (in Sunday-schools as in all other Mission methods) is to take its fitting share of this invaluable work. In point of promise for the future, there can be no doubt that work amongst children comes next after work amongst women, and let it never be forgotten that, in no cases out of ten, you have won the mother when you have won the child."

Referring to some of the special difficulties of the Bengal field of work in relation to Sunday-school enterprise, Mr. Carey adds:—

"These arise from the nature of the country where the bulk of our Christians are found; the poverty and illiteracy of the people; the gradual withdrawal of the Mission from the position of paymaster; and the smallness of the staff.

"The bulk of our Christians live in Eastern Bengal, inhabiting swamps on the borders of Backergunge and Madani-pore, or the Sunderband tracts of Khulnah. For eight months of the year the country is a sheet of waving crops, dotted with little homesteads, each standing apart in its own clump of trees. The land all round the swamps is a network of rivers and water courses, rendering communication with more civilised districts uncertain and difficult. Cholera and malarial fevers make heavy ravages among the people every year.

"The Christians belong to a class the most ignorant and the most despised in all Bengal. They have risen above their class in intelligence and almost every other respect by the uplifting power of the Gospel; but they still lie far behind the classes above their own in the matter of primary education."

It is, however, gratifying to find that, "all along the line" of our work, more attention is being given to this most important agency.

The Rev. A. Jewson, of Calcutta, reports:—

"Before my arrival here I had been chosen Secretary of the Bengal Sunday School Union. This Union had been established three years previously. Mr. Carey was its first Secretary. During these three years 222 schools had been affiliated, but as many of them had ceased to exist we began a new roll, which now records the statistics of 394 schools. When I became Secretary, a Bengali gentleman was paid a small sum to write Bengali notes on the International Lessons, but as his notes were not considered satisfactory I began to write them, and from that time up to the end of the year continued to do so. I am glad to say the Rev. Panchannan Biswas, of the Australian Baptist Mission, has kindly consented to write them for the first quarter of 1893. The first batch of lessons written by him shows that the Lord has directed me to the right man.

"The Bengal Sunday School Union has also undertaken to issue fifty-two standard lessons on the life of our Lord. I have already written the first thirteen, and am superintending their passage through the press.

"A small Bengali Sunday school journal has also been started in connection with our old-established paper, the *Christia-Bandhab*. The Union has also arranged for very enjoyable hearty social meetings of teachers and elder scholars every quarter.

"When I arrived in Calcutta our two preachers were carrying on three Sunday-schools for Hindu and Mohammedan boys. The superintendence of these schools was handed over to me, and I am glad to say that, with the additional help of our Christian day-school teacher, and seven other young men who are unconnected with the Baptist Missionary Society, we have six Sunday schools for Hindu and Musulman boys, besides one on our verandah, which is principally attended by Christian boys."

From Cuttack the tidings are encouraging. The superintendent writes:—

"We send with thankfulness the nineteenth annual report of the Oriya Sunday School. The results of the year have been encouraging. Several pupils of the senior classes, both boys and girls, have been baptized. Most of the pupils have been diligent in their classes and appear to appreciate the present mode of study. The average attendance has been greater than in any former year. The number on the roll is 367, of whom 241 are boys and 126 girls. There are twenty-four classes, fourteen for boys and ten for girls, and they are managed by twenty-three teachers whose valuable services we gratefully acknowledge. The school has been recently affiliated with the Bengal Sunday School Union, and several changes have been made in consequence, which, we hope, will be for its benefit.

"At Piplee two have been baptized from the Sunday-school, and increasing numbers are reported from Berhampore and Sambulpore. In the North-West, nearly all the Elementary Christian Day Schools become Sunday-schools, and many of the old scholars who have left the Day Schools regularly attend Sunday-schools."

## SPECIAL WORK AMONGST ENGLISH SPEAKING NATIVE STUDENTS.

The special work carried on by our missionary amongst the large body of native Bengali students in the great city of Dacca, the Athens of Eastern Bengal, is already well known.

Mr. Hay, who most reluctantly has been compelled by medical orders to visit England, writes:—

"The encouragement graciously given to us in our work during 1892 was such that withdrawal from it at the close of the year on account of broken health was a greater trial than had the necessity come earlier it could have been. Among the six thousand lads and young men studying in the city there were clear evidences not only that our evangelistic work was covering a wider area than in any previous year, but also that students were being brought in growing numbers individually under the power of the Gospel by the Holy Spirit. By means of the Bible-class, meeting twice a week, the Gospel-meeting, held on five evenings of the week, the Sabbath evening chapel-service, the weekly meeting of the Students' Welfare Association, and daily personal intercourse with enquirers and others, 'the truth as it is in Jesus' had been presented in its manifold aspects and bearings, and many had been the cases in which Mahomedan, Hindu, and Brahmao young men of intelligence and culture acknowledged themselves persuaded of their need of the Saviour and of the power and readiness of Jesus to meet their need. That these had not given that evidence of heart-renewal and surrender to God which obedience to, and confession of Christ in baptism presents, had indeed grieved and humbled us, but, east upon the Lord in prayer on their behalf, our assurance was deepened that He who had begun 'a good work' in them would 'perfect it,' and in this confidence we thank God and take courage. We had the joy of baptizing one young man, a convert from Hinduism, whose devotion to Christ and realisation of 'the preciousness' of Christ were attested by his exchanging, as a penalty of his profession of faith, the dignity and privileges of student life under the guardianship of a well-to-do father, for the menial position and scanty earnings of a tally-clerk at a railway station in a jute-growing district some sixty

mile-distant from his friends. Surely grace is magnified where aspiring ambitious youth counts 'all things but loss for the excellency of the knowledge of Christ Jesus' a- Lord.

"Our little monthly paper, the *Evangelist*, designed to convey the Gospel into the homes of students and educated men, found an enlarged sphere during the year, and by the spontaneous interest and effort of missionary brethren (two of them connected with another society than our own) hundreds of copies were circulated in Calcutta, Moorsshedabad, and Midnapore, in addition to those distributed in and from Dacca, and gratifying testimony has been forthcoming to its usefulness among those for whose benefit it was issued.

"A pamphlet entitled, 'My Sin and My Saviour,' consisting of the personal testimony to the Lord Jesus Christ of the convert Bimalananda, mentioned in last year's report, was gladly welcomed by missionaries in different parts of India, and working in connection with various societies, and is circulating with very distinct signs of the Spirit's favour and power accompanying it among educated men in all sections of India's complex community. The writer of the pamphlet has also been greatly used of God as a preacher of the Gospel, and his influence is, through grace, being widely felt in Eastern Bengal. The same manifestations of the Divine presence above alluded to have accompanied the faithful labours of Brother Morris in the vernacular and far beyond the city of Dacca itself, and we doubt not that he and Brother Kerry with the Bengali brethren similarly engaged in the Master's service are having increasing tokens of the solemn and infinitely far-reaching fact that 'the Lord' is 'working with them.' There is no lack of opportunity, the field is wide; there is no uncertainty as to the issue of our work, the *harvest* is plenteous. But India needs 'more labourers,' God-'sent,' Spirit-'filled,' Scripture-'furnished' men."

#### The Rev. W. Carey, of Barisal, reports:—

"The best place should be given to work among students and babus. These lads are the hope of Bengal, and we have not less than 2,000 of them reading in Barisal. All the clerks in the Government offices, all the lawyers and pleaders in our hundreds of courts, all the higher native officials, all the medical and scholastic staff of the province, will, for a generation to come, be drawn from this student class. It is difficult to over-estimate their importance in view of the influence—for good or evil—they are destined to wield. They spend from eight to fifteen years, in school and college, learning the English tongue, and on all the while by the prospect of a Government post, with its salary and social position—no, the highest motive, assuredly, but a very powerful one, and next to be lightly regarded, since it leads to well-to-do every approach made by the missionary through the medium of English, and to read and study that 'well of English undefiled,' the missionary's Bible.

"I conducted two *Bible-classes* on Saturday afternoons for a period of four months—one class for entrance or matriculation students, and one for undergraduates. The average, on the whole, was encouraging. In the first class there was an average muster of thirteen, and in the second of fifteen, boys. If, on certain occasions, the number fell below this mark, it was not uncommon to find twenty, or even thirty, present at other times. The few formal classes held in the preaching hall, with stated examinations and prizes. There were others less formal. Groups of three and four would come daily, for longer or shorter periods, and read with me at home. For example, three babus, temporarily out of employment, came regularly thus for over a month, until one died of cholera, and the other two, finding situations, dropped out of my list.

"My Bible school was held for three sessions of three months each during the year, and has increased in size, the average attendance for the last session being forty-four, and the number of auditions ninety-five. Many of the boys have attended the school for more than one session, and the senior student has carried off the first prize in my class at five successive examinations.

"*English lectures* have been given in the Preaching Hall every Sunday evening, with only two breaks, due to bad weather, and three more when the character of the service was changed. Three of these lectures were delivered by a native Christian postmaster, educated under Dr. Duff, and all too soon transferred to another district—one by the late Mr. Arthur Briggs, of Rawdon, who set a worthy example to future travelling critics—and the rest by our own

Mission staff. The average attendance may be roughly stated at forty, of whom, however, only one-half should be reckoned as able to intelligently follow all that was said. On most occasions the student class predominated, albeit, other gentlemen have from time to time been present in considerable strength. *Visitation* of these, and of the students in their homes, has been regularly kept up on Sunday mornings, and occasionally during the week. Early in the year Mrs. C. H. Spurgeon sent me a bountiful supply of the great preacher's sermons, and these have been circulated widely in my tramps through the town. The same kind friend, at the time of her own unspeakable loss, and in a manner which I can never cease to wonder at (at once so self-forgotful and God-sustained), forwarded from the Continent, through her publishers in London, eighty-four volumes of the pastor's priceless books. I loaned them out to several readers in turn, and finally distributed them as gifts. The 'Word of Life,' which dwells so richly in them all, has been blessed to the good of many.

"*Personal Influence.*—I have tried in a variety of ways to get into close touch with the people and to win their love. The effort has been amply rewarded. I am welcomed at their public meetings, and enjoy many confidences of their private life. During the holidays, the correspondence maintained with the students in their distant homes has been a source of pleasure and profit to myself as I trust also to them. Were it expedient, I could quote from their letters passages containing open-hearted confessions of love to the Saviour, and of determination to become His disciple. But such expressions are liable to be misconstrued by readers in England. They mean a good deal, but they are taken to mean more than they do mean. It signifies much in India for these boys at the outset, or in the course of their educational career to announce themselves, in howsoever timid a way, as disciples of Christ."

## MEDICAL MISSION WORK.

Medical Mission work, reaching the souls of men through their bodies, is evidently receiving special blessing in many districts. Beyond question it secures a ready introduction for the Gospel, and opens many doors that without it would, so far as we can see, remain closed.

Brother Gogon Chunder Dutt writes from Khoodna :—

"In my preaching tours in and about Begumpore Mission, I distributed medicine and tracts and preached in different places connected with this Mission. During my stay at Begumpore, I gave medicine to a blind man, and we were praying earnestly for his recovery, and this man to our greatest delight got partial sight. He gave out that he would become a Christian, but I am sorry to say that his sons and relatives are deadly opposed to his Christian views.

"While I was preaching in the Sunderbuns with my helpers, a cholera patient was brought to me in his third stage by the fishermen. I cured the patient, and they were so grateful to me that they attended all our important meetings held by the Christian Band of *Shillaboonia*. I could multiply instances like this if the space of this report would have allowed.

"I gave medicine to nearly 4,000 men and women both at Khoodna and in the District, suffering from various diseases, and 90 per cent. have been cured—all glory to God!"

The Rev. W. R. James, of Madaripore, also reports as to this special form of mission work :—

"The sick and the poor we have always with us, and although 'we have no silver and gold' whereby we might lighten the burden of poverty, yet I trust that much physical pain was alleviated and removed. Scarcely a day passes, when I am at home, without some one of our neighbours coming here for medicine. Now and then as many as half a dozen will come in the course of the day. This imposes a pretty heavy tax sometimes on one's patience: for now and then, after they have had all that they wanted and have gone away, persons com-

back with questions, and they have to be told again and again, else they will forget, how the medicines are to be taken. Mr. Hughes, when he was here, helped me much in this work, but of late I have had to do it all myself. But my supply is nearly exhausted, and unless my empty chest is speedily replenished, I shall have nothing more to give away. This kind of service was not of my seeking, but has grown somehow out of the reputation which my immediate predecessors left behind them. The work, however, is congenial to me, and I hope that friends at home will respond as heartily to the appeal which I expect shortly to send to the *Herald* as they did to a former one. 'Where there is no vision the people perish,' and that, too, in more senses than one. In India—as must be the case, I expect, in all heathen countries—sickness and disease are far more common than in countries where greater regard is paid to the rules of hygiene and sanitation, and when an epidemic breaks out, sometimes the country for miles looks like an extended hospital, without, however, any doctor to attend to the patients; and to a missionary 'with the gift of healing' there cannot be any place with greater opportunities for doing good than India. And this kind of work is so much like what the Master himself did, 'who went about doing good, healing all manner of sickness and all manner of disease among the people.'

From Delhi the Rev. H. E. Crudgington reports:—

"Although we may not have the gift of working miracles, surely where we have the gift of healing we should use it! We are justified, I take it, in following out our Lord's command as closely as possible, and this is to scatter temporal as well as spiritual blessings, and in medical work we may do, and do, both.

Number of patients attending dispensary from October 1st, 1891, to	
September 21st, 1892.. .. .	16,031
Cases treated in their own homes .. .. .	892
Written prescriptions given to those able to buy medicine .. .. .	314

## TRANSLATION AND LITERARY WORK.

### THE CALCUTTA AND CUTTACK MISSION PRESSES.

The two Mission presses in Calcutta and Cuttack have both executed a far larger amount of work than usual.

Both Mr. Thomas and Mr. Pike have had specially arduous work.

Mr. Herbert Anderson, of Calcutta, sends the following report of literary work:—

"A Bengali Pastor's Companion, which has been out of print for some time, was revised by Mr. Spurgeon, and an edition of 1,000 has been printed. It is a useful little work for our pastors and evangelists, containing a form of marriage, burial, and communion services.

"A life of Andrew Fuller, written by a Bengali Christian of our denomination, was offered to us for publication. It was favourably criticised by two or three reviewers, and on obtaining the necessary funds from the Home Committee we commenced publication. As giving an account of the origin of our Society, and many other interesting historical facts in connection with the founders of our Mission, it is fitting that it should be published in this Centenary year. The same writer has sent to us a short life of Dr. William Carey, which, if we think desirable, may be published before the close of this year.

"There is a hopeful sign of more literary work being attempted by European and native members of our Mission. We have heard of two or three works in progress, but the ordinary labours of our brethren are so manifold that it is hard for them to find time to push on their efforts to completion.



"Before December the new edition of our Bengali Bible, which has been somewhat delayed, will, we hope, be published. It will have a very useful introduction, together with paragraph headings, notes, and references prepared by Mr. Rouse, and, without doubt, will meet with the hearty approval of the Bengali Christian Community. It should have a wide and rapid circulation.

"Printed at the Baptist Mission Press during last year:—

<i>For Bible Society.</i>		<i>For Bible Translation Society.</i>	
Beng. Matt. (revised) .. ..	20,000	Beng. Matthew .. ..	10,000
" Luke (revised) .. ..	10,000	" Mark .. ..	5,000
" Job .. ..	2,000	" Luke .. ..	7,500
" Proverbs .. ..	10,000	" John .. ..	5,000
" Psalms .. ..	10,000	" History of Elijah and Elisha .. ..	5,000
Mus. Beng. Luke .. ..	2,000	" Genesis i.—ix. .. ..	5,000
Kaithi Mark .. ..	3,000	Mus. Beng. Matthew .. ..	5,000
Mondari Acts .. ..	2,000	Hindi Matthew .. ..	10,000
		" Luke .. ..	7,500
		" Genesis (Royal 8vo) .. ..	2,000
<i>For Press.</i>			
Beng. Wenger's Catechism .. ..	2,000		
" Pastor's Companion .. ..	1,000		
" Rotnomala .. ..	3,000		
" Supplement to Beng. Hymn Book .. ..	100		

Since Mr. Anderson wrote his report the new edition of the Bengali Bible has been published. Referring to this the Rev. G. H. Rouse, M A., LL.B., writes:—

"The first characteristic of the edition is that, though the chapters and verses are marked, yet the sections are divided according to the subject matter, and not simply by the chapter divisions. Each section has a heading, which I made as brief as possible, and which simply states the subject matter, without entering into details. Thus, the first few sections are as follow:—

The Creation of the World .. ..	Gen. i. 1—ii. 3.
The First Man and Woman .. ..	Gen. ii. 4—24.
The Fall of Man into Sin .. ..	Gen. iii.
History of Cain and Abel .. ..	Gen. iv.
History of Adam's Race .. ..	Gen. v.
Noah and the Flood .. ..	Gen. vi. 1—viii. 24.

"I think this an important matter, because heretofore a man who got a Bible would simply see books called "Beginning Book," "Journey Book," &c., but would have no idea as to the contents, or where the different narratives were divided. I am informed that the Calcutta Bible Society, at a recent meeting, decided to adopt these sections and headings hereafter in their Bibles.

"Next, I have given here and there very brief explanatory notes, and a very few alternative renderings and marginal references. These latter are almost all illustrative of the text, and not mere parallel passages. Thus, Gen. i. 3 has as reference 2 Cor. iv. 4-6. I have been as brief as possible in order to increase the bulk of the book as little as possible.

"Next, at the beginning there are a few pages of introduction, giving a brief account of the books of the Bible, the main geography of Palestine, weights and measures, and an index to some of the matters explained in the notes."

The Rev. J. G. Pike, of Cuttack, reports :—

“ Brother Shem Sahu and I have now completed the revision of the first four books of the Bible, and on to the end of the 6th chapter of Deuteronomy. We have also seen through the press up to the 168th page, or to the 1st verse of the 27th chapter of Numbers. Editions of the separate books have also been printed in 32mo, more especially for the use of Sunday-schools and our young people. The numbers printed have been—

Genesis .. .. .	5,000
Exodus .. .. .	4,000
Leviticus.. .. .	1,000

“ The past ten months have been crowded with work for the press. We have worked *overtime* all through the year, even during the hottest weather, and sometimes all night. The reason for this extraordinary rush of work is the demand from the Survey and Settlement Departments of Government for large numbers of forms necessary for carrying on their work in the province. I have printed for these Departments nearly five million forms. But, whilst so busy for outsiders, I have not permitted the Mission work to suffer. I do not think we have ever done more work for the Mission in one year. We have printed 30,000 tracts, 49,000 gospels, and a considerable number of larger works, the total number of pages printed for the Mission being more than eight millions.”

The following is a digest of work done at the press during last year :—

*For British and Foreign Bible Society.*—The new and revised edition of the Bible has been printed to Numbers xxix; editions of the separate books of Genesis, Exodus, and Leviticus, 32mo, have also been printed. The following are the respective numbers of the editions :—Genesis, 32mo, 5,000; Exodus, 32mo, 4,000; Leviticus, 32mo, 1,000.

*For Bible Translation Society.*—The following have been printed during the year : (a) Gospel of Matthew, large type, prose, 4,000; (b) Gospel of Mark, large type, prose, 5,000; (c) Gospel of Luke, large type, prose, 4,000; (d) Gospel of John, large type, prose, 4,000; (e) Gospel of Matthew, large type, verse, 4,000; (f) Gospel of Mark, large type, verse, 4,000; (g) Gospel of Luke, large type, verse, 4,000; (h) Gospel of John, large type, verse, 4,000; (i) Gospel of Matthew, 32mo, small type, 4,000; (j) Gospel of Mark, 32mo, small type, 4,000; (k) Gospel of Luke, 32mo, small type, 4,000; (l) Gospel of John, 32mo, small type, 4,000. An edition of 1,500 copies of “The Lamp of Righteousness” has also been printed. This work is a selection of the most suitable portions of the Bible for general distribution amongst the heathen.

*For Orissa Tract Society.*—The following tracts have been printed : “Mahommedanism,” 2,000; “Help in Prayer,” 3,000; Second Commandment, 1,000; “Essence of the Bible,” 4,000; “Epitome of the True Religion,” 1,000; “Parables,” 4,000; Hymns, Selection I., 5,000; “True Christian Described,” 2,000; The Ten Commandments, 3,000; “Who is Jesus Christ?” 1,500.

The Rev. Thomas Bailey, of Cuttack, writes, in relation to the revised edition of the Oriya Old Testament :—

“The printing of the revised edition of the Oriya Old Testament has now proceeded to the end of the Book of Numbers. After the death of the late Dr. Buckley, the work of revision was proceeded with from Psalm lxxxiv., where he left it and was carried forward nearly to the end, but on examining the manuscript left by Dr. Buckley, a more thorough revision was found to be needful, and this has caused delay. The Revs J. G. Pike and Shem Sahu are now in charge of the work, assisted by Rev. J. Vaughan, and the printing will proceed more rapidly when the Book of Psalms has been reached and the revised copy becomes available.”

Mr. Bailey also desires to acknowledge the following generous help :

“The British and Foreign Bible Society, through their Auxiliary in Calcutta, have made us a grant for the year 1897 of Rs. 500, in aid of the Oriya Old Testament Revision.

“Eleven Bible Women are supported by the same Society; five at Cuttack, two at Berhampore, two at Piplee, and two at Sambalpur, at a total cost for the year ending 30th September, 1892, of £65 12s. 6d. Our warmest thanks are due to this great Society for the liberality they have always manifested in their dealings with us.

“Our Oriya New Testament and colportage work are carried on at the expense of the Bible Translation Society.

“The Religious Tract Society has made us a grant-in-aid of our tract work for the year of one hundred reams of white demy, and twenty reams of coloured paper for covers.

“The American Tract Society has made us a grant on the same account for the year of one hundred dollars. Our hearty thanks have been tendered to both these Societies for their long-continued, urgently-needed, and most-welcome co-operation. A larger number of tracts also than usual have been printed during the year.”

## ANGLO-INDIAN CHURCHES.

### CIRCULAR ROAD, CALCUTTA.

The Committee greatly rejoice in the settlement of the Rev. R. Martin Julian in Calcutta.

Mr. and Mrs. Julian have received a most hearty welcome, not only from the friends at Circular Road, but from Christians of all sections of the Evangelical Church in the city, and already the congregations have considerably increased.

The Committee confidently anticipate that the happy experiences of cheering success which Mr. Julian enjoyed for so many years in Loughborough will be repeated in Calcutta, and they earnestly join in the request made by Mr. Julian to the members of the Circular Road Church in his opening address :—

“We plead for your confidence, your co-operation, and your prayers. All our human organisations and effort need the Divine inspiration and guidance if they are to culminate in the blessing of souls and the growth of His kingdom.

“These three requests we make at the very commencement of our pastorate. Only let them be granted and a year of joyful service is before us.”

## LALL BAZAAR CHURCH, CALCUTTA.

Reporting on the work of the past year, the pastor of this church, the Rev. G. H. Hook, writes :—

“God has been very gracious to us this year, for which we rejoice with exceeding joy. Early in the summer months we held revival services, and by these services forty-six members have been added to the church, and thirty-seven have been baptised. Then there was a cessation of these services through the rains, but as soon as the rains were over we began again, and now are in the midst of a three months’ campaign, from which we hope to reap a rich harvest of souls. We began our revival services, on the first Sunday in October, with a baptism of several people. The church was crowded with people, and there was no sitting nor standing room to be had, and then we were able to preach the Gospel faithfully to the crowds that thronged about us. Ah, how we yearn for those that wander and are as dark as the night, and lost in the mazes of sin and folly! And when will Thy light come, O Lord, that shall break in upon a world of woe, as the sun rising, and chase the gloom away? Surely it must come to us soon, for we watch as those that watch for the morning, and weary not of our watching even in Thy delay!

“But how soon God can surprise us by sending what we hoped for, and yet did not really expect so soon. A young Brahman came to me to give himself to Christ. He had suffered much tribulation in his home, but his faith never wavered, and he was baptised and became a true Christian. One day he went home, and his father gave him a cup of sherbet to drink, because he was hot and thirsty. So he drank it from his father’s hand. A little while after, his little sister came in crying, and she said to him, ‘Did you drink the sherbet?’ And he said, ‘Yes, I drank it all.’ ‘Oh, then,’ she replied, bursting out again into tears, ‘you will die for that cup is poisoned. They say they will not let you live now you are a Christian.’ Upon hearing this he went at once to the hospital, and the poison was removed, and he recovered. But the authorities, after his recovery, refused to allow him to leave. They said, ‘You have either taken this poison yourself with the intention of committing suicide, or else it was administered to you, and we must know.’ So he was obliged to tell the truth that he had not wittingly taken it, but his father had administered it. His father was sentenced to three years’ imprisonment, and is in prison now, for that attempt upon the life of his son for becoming a Christian.

“We seem to have had a great blessing this Centenary year, and this year we have been blessed more than all the years we have been in India. Nearly seventy enquirers have come to us, and we have baptised nearly forty of them. And these have been of all classes and conditions of men—Hindus, Bengalees, Madrassies, Panjabies, Mohammedans, Assamese, Eurasians, Europeans, Scotchmen, and Englishmen, so that our church is, like Joseph’s coat, of many colours. I have never seen the church so crowded all the twelve years I have been in India as it has been at some of these services; the aisles and galleries have been filled with people, standing when they could find no seats, and remaining to the very close of the service.”

## AGRA.

The Rev. A. Day, the pastor of the Havelock Baptist Church in Agra, reports :—

“The year just past has been one of mingled encouragement and discouragement. The congregations have continued to be good. We have been cheered by a few finding the way of peace, one of these being an old attendant of the chapel, whom with another it was our privilege to baptize in September. We could wish that their number was larger.

“For the Sunday-school we have had a staff of earnest godly teachers, whose labours have been rewarded with the joy of seeing some of their scholars brought to the Saviour. Many of the children are members of the Young People’s Scripture Union, and this year, as last,

the first prize in one of the classes in the scripture competition for India falls to one of their number. In the earlier part of the year the school with many friends of the congregation, to the number of about 200, assembled at the Taj Gardens for their annual treat.

“At Tundla Railway Junction the services amongst the railway employees stationed there have been continued; during the present week we expect to form a church at that station in affiliation with the Havlock Baptist Church.”

The Rev. Samuel J. Jones, at DINAPORE, has carried on earnest work with much of the Divine blessing.

The church at ALLAHABAD has recently invited Mr. Hewetson to accept the pastorate, and special recognition services have just been held in connection with his settlement. Mr. Hewetson has been for some time past working as an agent of the Anglo-Indian Union, and now enters upon a new and important sphere.

In BOMBAY the Rev. H. E. Barrell labours with increasing tokens of the Divine blessing.

The reports received during the past year from the various Anglo-Indian Baptist churches abundantly testify to the fact that, thrown upon their own resources, they develop self-support and aggressive evangelistic activity in a way unknown when dependent upon outside organisations for the help and support which they now rejoice to supply themselves.

## OUR OPPORTUNITY AND DUTY.

In India to-day Hinduism is setting itself to the task of endeavouring to present a new and revised creed more in accordance with the spirit of the age. A small but growing class, who cannot see their way to the acceptance of Christ as their Saviour, are trying the hopeless task of putting the new wine into old bottles. They estimate aright the moral fruits which Christianity produces in Christians, but they have not as yet learnt that a living Christianity is the only tree on which such fruit can grow. At present, therefore, they are struggling hard to believe that Hinduism, in some amended form, will produce all the fruits they have learned to value, and are trying to read as much as possible of the truth and the spirit of Christianity into Hinduism. The attempt is, of course, foredoomed to disappointment. But it is an attempt which it is natural for Hindus to make at the commencement of their religious awakening.

In the words of one of India's most experienced missionaries :—

“Young India, and a portion of old India, too, are on the alert; the mind is waking up after the sleep of centuries. There is a great upheaval of the nation with its 284,000,000 of people, and its present condition is profoundly interesting and critical. She has to be Christian or become the prey of Agnosticism, and even atheism, and the answer depends almost entirely on the Christian Church.

“In the main the plea of the Jew of Mount Ephraim is being echoed now either in unexpressed feeling or in outspoken utterance by thousands of religious-minded Hindus, ‘Ye have taken away my gods, and what have I more?’ India is thus entering on a new era of mental and moral awakening and transformation, and there is no phenomenon of our time more fascinating than this transformation of the various types of the Asiatic mind under stimulus of a living Christianity. Hinduism has still a powerful hold on millions of souls, but it is the reverse with a small but growing number of enlightened men, who will soon become the leaders of the people. Among this class social, political, and religious movements are now the order of the day. It is a gigantic task to destroy the social abuses of centuries in a land like India, but a beginning has been made; the axe has been laid at the root of many an evil and mischievous institution, such as caste, child-marriage, and widow enforcement. New ideas, such as the rights of men and human brotherhood, have been silently spreading through the country creating a social conscience and leavening the people. What does this revival, this religious reform, signify? It means that the mind of the people is awake and inquiring, and that they have not studied the Bible for nought. They have read the Bible with their own sacred books, and finding principles which they had never found before, it is a distinct triumph for the old Book. For Christianity to have brought the Hindus thus to admit that their great religion, in which they have trusted for ages, is defective and radically unsound and needs reconsideration; for it to have given them new and higher ideals, creating a sense of shame as to its impure and degrading worship, and a longing for something higher and better; and, above all, that there has penetrated the idea of a holy, personal God, the starting-point of all religion—this surely is a distinct and glorious triumph for Christianity. It might not be apparent, perhaps, to those who look only for visible crops, but there is a fairer and deeper way of estimating results than merely counting heads. In a country like India many most valuable results are hidden under the surface and incapable of being tabulated and formulated in missionary returns. Surely the truest criterion of success is that which appertains not so much to the success of Missions as to the success of Christianity. One question might be, How many converts were missions making? But another question was, How far was Christianity setting an example to the system of Hinduism?”

In view of the needs, the changes, the longings of India to-day, no wonder that the missionaries on the field appeal passionately and urgently for immediate reinforcements.

Mr. Lacy, of Berhampore, writes :—

“After four years of work in the district I have no hesitation in saying I am sure hundreds of baptisms would reward a strong and careful advance on all sides. But to wisely inaugurate this policy of advance we should have at least ten strong, clear-headed Europeans in Ganjam alone. Seriously undertaken there is no doubt of the issue, but neglected, we have no right to expect great things from the Lord. ‘How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?’ In short, we sadly need more men—men with clear heads and stout hearts and strong faith, already assured of victory by reason of the Captain of their salvation at the head of the army.

And no wonder either that the missionary brethren of India, assembled in council, should earnestly unite in saying to the churches in Great Britain and America :—

“In the name of Christ and of the unevangelised masses of India, for whom He died, we appeal to you to send more labourers at once. May every church hear the voice of the Spirit, saying, ‘Separate me Barnabas and Saul for the work whereunto I have called them!’ In every church may there be a Barnabas and Saul ready to obey the Spirit’s promptings!

“Face to face with 284,000,000 in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the present number of labourers?”

“Will you not also lend your choicest pastors to labour for a term of years among the millions who can be reached through the English tongue?”

“Is this too great a demand to make upon the resources of those saved by Omnipotent love? At the beginning of another century of missions in India let us all ‘Expect great things from God—attempt great things for God.’”

“For the reflex blessings to yourselves, as well as for India’s sake, we beseech you to ‘hear what the Spirit saith unto the Churches.’ The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment—

“‘Go ye into all the world and preach the Gospel to every creature.’”

## CEYLON.

### COLOMBO DISTRICT.

#### PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

<b>STATIONS</b> ... ..	<b>104</b>
<b>Missionaries (2 in England)</b>	<b>3</b>
<b>Native Evangelists</b> ... ..	<b>23</b>

THE Committee rejoice in being able to report reinforcements for the Ceylon field.

Mr. W. D. Hankinson, of Rawdon College, is now on his way, and Mr. Lapham anticipates returning to his work in the Kandy district in three months’ time, accompanied by a second new missionary.

During the long time of waiting for suitable reinforcements, the Rev. F. D. Waldock, of Colombo, has had the entire burden of the management of the Mission resting upon him, and the Committee feel that his devoted labours demand special and grateful record and recognition.

In the last Report, it was stated that, during the recent visit to Ceylon of the General Secretary, Mr. Baynes, a plan had been initiated for the eventual withdrawal by the Society of all payments by way of stipends or allowances to native pastors, with the view of throwing the native Christian churches entirely upon their own resources. In connection with this important movement, it is matter for congratulation that Mr. Waldock can report:—

“The preparation of the native churches for independence and self-support has been systematically proceeded with, and the results in some cases have exceeded even our hopes.”

There is now every prospect of these churches meeting their own expenses during the present year, and so setting free the pecuniary resources of the Society for extended evangelistic work in the regions

beyond. Already arrangements have been made for opening up new work in districts hitherto unvisited by the missionary.

Reporting on the work in the Colombo District for the past year, Mr. Waldoek says :—

“There is a net increase of sixteen in the membership, while we have a number of candidates for church membership who will be shortly admitted.

“The number of scholars in our day-schools is 2,357, and in our Sunday-schools 833, and we have eleven more Sunday-school teachers than we had the year before.”

## COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldoek, who superintends this very valuable institution, writes :—

“We are thankful to be able to report continued and cheering progress in our boarding-school. The health of the girls has been good throughout the year, no serious case of sickness having occurred. The numbers have increased, thirty-five being on the list at the end of the year, showing an increase of seven. The Government examination, which was held in eight standards, was fairly satisfactory. The general tone of the school is greatly improved, much more love and consideration for each other prevailing than formerly, and in one or two cases, in which girls had given a good deal of trouble, we see a marked change of disposition. The Rev. H. de Silva has continued regularly to hold a weekly Bible class, and we believe his teaching and pulpit ministrations have been much blessed to the girls.

“Of eleven girls who were earnest inquirers after salvation, three have been baptized and joined the Church, there being every reason to believe, from their testimony and conduct, that they had become true followers of the Saviour.

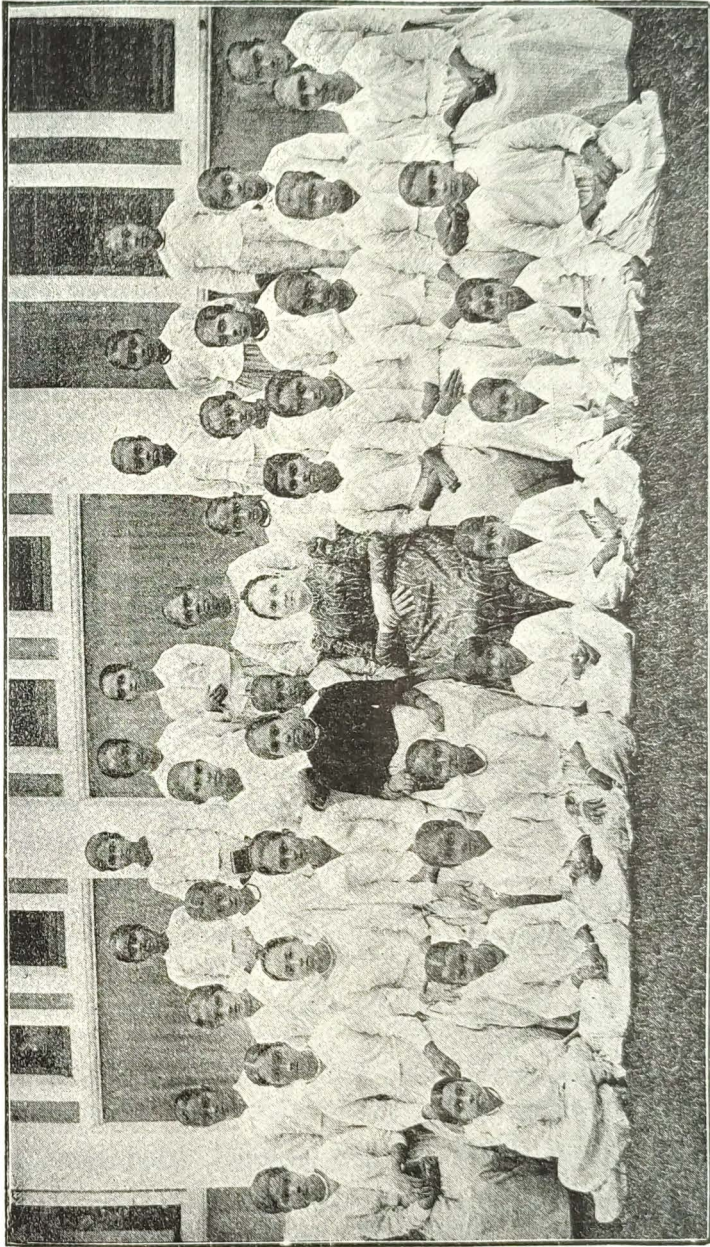
“About one-third of the girls are children of Buddhist parents and some the daughters of Roman Catholics; several from both these classes are desirous of receiving baptism, some of whom have opposition to encounter at home, and for them we would ask your prayers.”

## CINNAMON GARDENS ENGLISH BAPTIST CHURCH, COLOMBO.

The Rev. Frank Durbin, the pastor of the Cinnamon Gardens Church, gives the following encouraging record of the past year's work :—

“Again, we have to record with gratitude a year of blessing. There have been sixteen added to the church, but we have lost exactly the same number by deaths and removals, chiefly in places where there is no Baptist community. But in a Church like ours we cannot estimate the amount of good done by additions to the Church, for many are converted, and others receive blessing and help in the work, who do not join us. In the past year some of our most interesting and encouraging work has been amongst the soldiers. The Gordon Highlanders left Ceylon for India in January, and by their removal we lost quite a number of consistent members and consecrated workers; but from them have come most cheering accounts of a good work begun through their earnest efforts amongst other regiments stationed near them in India. There the Gordon Christians, for the most part, have been like so many missionaries, labouring amongst their own countrymen, holding prayer meetings, Bible readings, Gospel services, &c., which have been blessed to many. The Warwickshire regiment relieved the Gordons, and in it there were only two or three professing Christians, but so wonderfully has God blessed our labours (and those of other denominations) that there are now more than seventy who have come out boldly on the Lord's side.





MRS. WALDOCK'S NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL, COLOMBO.—(From a recent Photograph.)

THE MISSIONARY HERALD,  
MAY 1, 1893.

"Sometimes on Sunday evenings as many as eighty have been reckoned in our congregation, and at all the services some are present, though the church is two miles from the barracks. There have been some remarkable conversions of men who once were gamblers and drunkards, sons of Christian parents (some Baptists) have decided for Christ, and are now earnestly seeking the salvations of others. Nothing has more gladdened our hearts than to see, week after week, those convicted of sin seeking forgiveness, and yielding themselves to the Saviour, and then watching their growth in grace. In other work, too, we have not been without blessing for one Singhalese, one Tamil, and other young people from our Sunday-school have been baptized. Some of the most useful and devoted young men in the Church are Singhalese and Tamil, for whom we praise God. It is our earnest desire and aim to reach and influence many more of these, by visiting them in their homes, and conversing with them, which we are constantly doing.

"Mr. Addenbrooko, with the aid of a few of our most earnest lady teachers, has very ably conducted a Sunday-school at the Police headquarters, where children of many nationalities, including Europeans, Burghers, Singhalese, Tamils, and Moors, have been instructed in the simple truths of the Gospel. The Christian and Mission Bands commenced last year have been well sustained, and the week evening prayer-meeting has always been a source of inspiration and help to pastor and people. In many ways the Church continues to be a power for good in this heathen and sinful city, and the need for its existence and work was never greater than it is to-day. We begin this new year under a cloud, for not only are several leaving us permanently returning to England, but Mrs. Durbin, who has done such splendid work amongst the young, has been ordered home, to the great sorrow of all. In addition to these great and many losses, as the year was fast closing, our dear friend, Mr. A. M. Ferguson, was called to his eternal home. For more than fifty-two years he was a consistent and honoured member of the Church, and for thirty-two years he held the office of deacon. The Church has never had a truer friend, a greater helper, a wiser counsellor, or a more generous giver. Our loss is great indeed. We had hoped he would have been spared awhile longer to help forward the Lord's work, but our Father has ordered it otherwise, so we submissively say, 'Not our will, but Thine be done,' remembering though earthly friends be taken, He whose work it is has said, 'I am with you always,' and with Him we 'go forward' to the work of another year, praying, working, and believing for more power and blessing."

To this report Mr. Waldock adds:—"The loss to which Mr. Durbin alludes very deeply affects the Ceylon Mission, as shown by the following resolution unanimously adopted by our Mission Conference in January last":—

"The Ceylon Conference of the Baptist Missionary Society being apprised of the recent death of Mr. A. M. Ferguson, C.M.G., cannot separate without adding their heartfelt tribute to the many already offered to the memory of their beloved and venerated friend, who, through a long course of years, endeared himself to our native Christians by a life that commended the Gospel, by his kindly interest in their affairs, and by his readiness to assist by tongue, pen, and purse every Christian and philanthropic effort for the good of the people of the island, and in particular in connection with our own Society, one of his last public acts being to preside at the Colombo united meeting in commemoration of its Centenary. Rejoicing in the assurance of his present blessedness, we tender our warm and respectful sympathy to those who have been bereaved by his removal to a higher service for the Lord he loved and served."

With regard to the Centenary Fund, Mr. Waldock reports:—

"The Centenary celebration was taken up most heartily; besides quickened interest in the work of the Society, the result has been a total contribution of £515 10s 0d.; of this total £206 16s. 0d. was collected by Mr. Durbin and the friends at the Cinnamon Gardens, and the balance of £308 14s. 0s. has been contributed by friends at the native churches.

"The amount has additional value if we remember that the native churches were at the same time giving largely increased subscriptions towards the support of their own pastors, in preparation for the assumption of their entire support in the future."

At Dijagama, a new station, a Girls' School Home has been built, and the occasion of its opening excited great interest. There are fifty girls in it taught by Mrs. Hendrick, the wife of our evangelist. Mrs. Hendrick was herself educated in the Colombo Girls' Boarding School, under Mrs. Waldock. At this station there is also a Sunday-school of fifty. Mr. Hendrick reports "that the violent opposition encountered at first has died down, and the people appear more ready to listen to the Gospel message."

## SABARAGAMUWA DISTRICT.

### RATNAPURA.

This district has been occupied by our evangelist, Mr. Aponso, under the general oversight of Mr. Waldock, in the absence of any resident European missionary. It is a specially dark and degraded district, the people in many cases being given to drink, vice, and gambling.

At Ittekanda a school has been established at the expense of Mr. F. Laurie, who resides on a neighbouring estate. He secured a site, and put up a good schoolroom with teacher's residence adjoining, and has handed over the property to the Mission.

Mr. Waldock writes :—"I deeply regret to say we have just lost the teacher of this school by death, originally a Buddhist. He became a scholar in one of our schools, and afterwards joined the Church. Mr. Laurie speaks in high terms of him; he was a most earnest, zealous worker."

A girls' school has just been established in Ratnapura. A resident missionary is greatly needed in this very difficult but important centre.

## THE KANDY DISTRICT.

At Kandy, in the absence of Mr. Lapham, at home on furlough, Mr. Abayaratna, under the general superintendence of Mr. Waldock, has been engaged in earnest and encouraging work.

Mr. Waldock reports :—

"By the blessing of God the aspect of the work in Kandy is much more promising; a band of helpers has been raised up, the Sunday-school revived, the teachers showing real earnestness in their work; cottage meetings are well attended, and the Sunday congregations are increasing.

"At Matale the principal incident has been the completion of the new chapel, which was opened for worship in December last.

"At Koriganmana also the church is engaged in an earnest effort to build a new school chapel, which is very urgently needed, and they have already raised a considerable portion of the estimated outlay.

"Many of the churches are exhibiting cheering proofs of deepened spiritual life and aggressive effort."

## THE CHINA MISSION.

### PRINCIPAL STATIONS:—

**SHANTUNG**—Tsing Chou Fu, Pei Su Chou Fu, Tsi Nan Fu, Chan Shan and Chouping.

**SHENSI**—Hsi-an-Fu, San Yuan Hsien.

**SHANSI**—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

<b>STATIONS ...</b>	... 154
<b>Missionaries (Three in England and One in Shanghai)</b>	21
<b>Native Evangelists</b>	23

The work of our Mission in China is carried on in three provinces—viz, Shantung, Shensi, and Shansi.

During the past year two new brethren have been sent out to Shantung, Mr. Burt and Dr. Paterson—taking the places vacated by the resignation of Messrs. James and Medhurst.

The Rev. J. J. Turner, who has laboured so faithfully in Shansi, has been compelled to return home by broken health, and since his arrival in England urgent family affairs compel him to remain for some time in England, and seem at present to render his resumption of mission-work in China a doubtful matter.

Mr. Sowerby has returned to Shansi, and Mr. Evan Morgan has left it on furlough.

At present there are only *three brethren* in the vast province of Shansi, and one of them, Mr. Herbert Dixon, must in the course of a few months take a season of rest and change in England, his poor condition of health and length of active service rendering such a furlough absolutely needful.

At the earliest moment practicable the Committee intend to reinforce Shansi, and are pledged to do so as soon as suitable brethren offer themselves for the work.

Taking the three provinces in which our missionaries are at work in the order mentioned the first is

## THE SHANTUNG PROVINCE.

The central station in the Shantung Province is

### TSING CHU FU.

During the past year the Revs. A. G. Jones, J. S. Whitewright, and S. Couling, after furlough in England, have returned to Tsing Chu Fu, and the work of the Native Christian Training Institution and the Christian High School for boys, under the superintendence of Mr. Whitewright and Mr. Couling respectively, will be carried on with renewed vigour. The Committee have sanctioned the erection of special buildings for both these important organisations, and initial operations have been already commenced.

The entire cost of the new native Christian Training Institution buildings has been undertaken by a generous friend of the Society, who is deeply interested in the progress of the Saviour's kingdom in China.

Referring to the work of the past year in Tsing Chu Fu, the Rev. J. Percy Bruce, B.A., writes :—

“ The year 1892 has been one of peaceful activity for the Church. There has practically been no persecution. The attitude of the heathen in this district now is, for the most part, one of passive approval. They have come to understand that the Church is doing a good work, and they no longer revile us. They understand, too, that there is little material advantage to be gained by entering the Church (except that which comes from living an honest life), and they hold aloof unless impelled by the power of the truth. It is not uncommon to be met with such words as, ‘ Yes, your Church is good and right, but I have no time for such things.’ To have advanced thus far is surely cause for gratitude. But there are numbers of encouraging instances where the change of feeling has taken more active form. Former persecutors are now leading Christians in the little communities. Several times in my visits to the stations a brother has pointed to a fellow-Christian sitting near, with the remark, ‘ He used to persecute the Church.’ One instance of this kind is worth mentioning. Years ago one of our stewards was cruelly persecuted by his fellow-villagers. Of the two ringleaders, one is now dead, the other is an earnest Christian. A month or two ago, Pastor Wang, visiting the church for Communion service, went, as usual, to Cheu hau ch'ing's house, where worship is held. When he arrived the former persecutor came in and said, ‘ Brother Cheu's wife is ill; you must come to my house—we have service there to-day.’ And he set to work to do all the duties of host and leader in the place of the man whose bitterest enemy he had once been. Christianity has not lost its power.

### THE NATIVE CHURCH.

“ In looking back over the year, the most prominent feeling in my mind is the sense of added strength derived from the work of the native pastors. They have now completed the second year of their ministry, and have perceptibly warmed to their work in a way that has filled us with glad thankfulness.

“ They have been a great deal cheered by the revival of several old and apparently dead churches, and by the springing up of altogether new work in the different districts. Some churches for a long time, though holding their own, have not gone ahead. This year they have added converts. Indeed, the Church shows signs all round of sure and steady growth.

The total number baptized in this district alone is ninety-eight, and, in addition to these, sixty-seven candidates have been postponed till next year.

"Our main strength during the year has been put into the instruction of the Christians, believing that the more richly the Word of Christ dwells in them, the more rich will they be in good works, and the more earnest in winning men. Texts are issued week by week to be explained by the leader and memorised by the Christians. This has been taken up well, specially by the women. In addition to this, the stations have been divided into groups of four, and from each group the most suitable man has been invited by the pastor of the circuit to a day's preparation classes held once a month. This man, a kind of superintendent leader, then goes round visiting each station in his group one Sunday in each month, and giving a Scripture lesson to the assembled Christians. This lesson is gone over by the local leader on the other Sundays until the superintendent comes round again, when he examines them and gives them a lesson for the next month.

"Altogether, I have never felt so encouraged by the outlook. In this district there never was such a readiness to listen to the Gospel for the truth's sake. What we specially aim at is to commit the truth 'to faithful men who shall teach others also,' that those to whom the heathen most readily turn for the Gospel—pastors, stewards, leaders, and evangelists—may all be so taught that in their lips and lives the Word of God may have free course."

#### Reporting on CHRISTIAN SCHOOLS, Mr. R. C. Forsyth writes:—

"Our village schools have increased during the year to forty-four; but owing to various causes five had to be given up, leaving at the end of the year thirty-nine schools in actual operation, with 415 scholars, nineteen of whom are girls and 396 boys. The superintendence and starting of these schools has been in my charge during the absence of Mr. Couling, and I have examined most of the schools with the assistance of Mr. Bruce.

"When Mr. James left the Mission the superintendence of the city boarding school was placed in my hands. During the year twenty-four boys have been boarded and taught in this school. The teaching has been mainly done by natives. I have taken the boys through the first nine chapters of Mark's Gospel. In July last the school was examined by competent natives, and the scholars passed a fair examination in Christian books, native classics, including writing of essays, &c., physical geography, arithmetic, physical drill, music by note, &c. The school has, of course, been carried on under great disadvantages, owing to the absence of Mr. Couling; but on the whole, I think the result has been satisfactory.

The Sunday-school work has been carried on with the assistance of natives throughout the year on Sunday mornings before the service, and has been attended by about twenty boys and girls on the average, most of whom are children of heathen parents from our immediate vicinity.

The work of the book-shop has also been carried on with great advantage.

It has been largely used by the natives as a reading-room and a place for personal conversation with strangers on religious subjects.

No less than 33,105 Chinese books and 44,892 tracts have been issued from our own Mission press during the past year.

### MEDICAL MISSION WORK.

Dr. J. Russell Watson sends the following report:—

"We have had an unbroken spell of work through the whole year, and our numbers are greater than any previous year's record.

"Through the response of the Home Committee, we have been able to add considerably to our accommodation. We are now in a position to house and treat well-to-do patients. There

are also rooms for cases requiring isolation. The necessary class and sleeping rooms for the medical students are also completed.

"In the month of May wolves appeared in this district in force. We had a large number of people come in from the hill districts suffering from the bites of these animals. They were treated, and the magistrate of the county sent a deputy to convey his thanks for our treatment of his 'poor people.'

"In the North City (Manchu Garrison) the work of evangelisation is being carried on quietly, but with much encouragement. The hospital evangelist, Mr. Yen, spends every Saturday over there. Our oldest Christian, a convert of Mr. Richards's, has rented an old house adjoining his own, nominally as a gymnasium for military practice for his two sons, but in addition it affords an opportunity for the Christians and inquirers to meet on Saturdays for worship and instruction. The Manchus are also attending our City chapel on Sundays in increasing numbers.

"Last spring we opened a fresh centre for dispensary work in Chi Tai, a market town on the borders of Shou Kuang country, twenty miles to the north-east of this city. We went regularly for several months, saw a number of patients, and did a good deal of evangelistic work. As one result of these visits, a station has been opened in a village near by, Wang Fu Chuang. Ten or twelve have been meeting for worship regularly there since, and the native pastor speaks hopefully of their stability.

"Among those who have been in-patients in the hospital we have the names of over twenty who continue to show an interest in divine truth.

"An important branch of work has been carried on throughout the past year—viz., the training of native medical students. The mission has felt its need of such to heal the sick, especially in the new districts added on to our mission area since the famine of 1889.

"Twelve men were selected to receive a course of study extending over three years. These with my assistants make a class of fifteen students. They are young men of good Christian character, and of ability likely to succeed in their studies. Four were students in Mr. Couling's High School. Five of them support themselves entirely, the others are helped in varying degrees.

"Throughout the past year classes have been held daily for nine months in the year in anatomy, physiology, physics, chemistry, materia medica, and therapeutics. Anatomy is taught by aid of a mannikin, materia medica by means of a cabinet of specimen drugs, and the other subjects have been illustrated by practical demonstrations. Practical pharmacy and minor surgery have been taught daily in the dispensary.

"Mr. Forsyth and Mr. Medhurst have conducted classes once a week each on theological subjects.

"We have good hope that in time we shall see earnest medical evangelists go out from this class.

The cases recorded as being treated by us during the past year are as follow:—

Hospital in-patients—

Men .. .. .	.. .. .	193
Women .. .. .	.. .. .	57
		250

Dispensary out-patients—

Men .. .. .	.. .. .	10,613
Women .. .. .	.. .. .	4,350
		14,963
Poisoning cases treated (of these 58 recovered)	.. .. .	60
Special visits made to patients at a distance .. .. .	.. .. .	97

Total 15,370

Reporting on medical mission work during the year in the Chouping district, the Rev. E. C. Smythe writes:—



"Steady progress has been made in the work of the dispensary and hospital. The patients have been more numerous, and have shown greater interest in listening to the Word of God and attending the services on Sunday in the native chapel. We have several regular attendants and a few members as the result of medical work. I have also very much pleasure in reporting the establishment of regular worship in a village opened up by medical work some four years ago.

"This year the poisoning cases are fewer but equally sad, as the cause is ever the same—violent fits of temper provoked by intemperate mothers-in-law, jealousy, bad debts, &c. The majority of patients are women from eighteen to forty years of age. Matches being cheap (twelve boxes for 4d.) are a favourite poison, then opium, lead, arsenic, and kerosene oil, the latter being generally fatal.

"Eye diseases are very prevalent amongst the working classes, the result of dirty habits, small pox, measles, or inflammation. In many cases we have been able to cure and relieve, but, alas, how often we have to say incurable! It is exceedingly difficult to make some of the patients believe we cannot heal them, as they seem to credit us with some of the indifference and callousness of the native doctors, who only attend and prescribe according to amount of fee. I have even had a patient requesting medicine for a man already dead.

"Ague is and always will be prevalent in this district between the months of May and November. For several years we have given away cinchonine, but this year we have charged just sufficient to cover expenses, in order to prevent imposition. I have sold over 100 oz. of cinchonine at the dispensary, and Messrs. Wills and Nickalls have sold some quantity in their districts.

"The hospital has been open all the year to any cases requiring immediate and serious attention. In-patients have been treated for paralysis, gun-shot wounds, fractures, burns, and scalds, cataract and other eye diseases. The details of one or two cases might prove interesting.

"Mr. Feng, of Po Shan, merchant, came to the dispensary, complaining of great difficulty in swallowing, owing to a foreign body having lodged in the back of his throat. On enquiry I found the patient was sitting in his court smoking when he was suddenly seized with an epileptic fit and thrown forward to the ground, forcing the mouth-piece of the pipe to the back of his throat. On examination nothing could be seen or felt in the mouth or throat, but at the back of his neck some hard substance could be distinctly felt.

"The patient being subject to fits, I made an incision without an anæsthetic, and carefully dissected the parts until, coming to a foreign body, a pair of forceps enabled me to seize and extract in one piece a glass mouth-piece, two inches long and five-eighths of an inch in diameter. The patient received instant relief and recovered rapidly.

"A boy, aged eight years, was brought to the dispensary, complaining of difficulty in breathing and swallowing, owing to a brass ring having lodged in his throat. The patient was greatly distressed and frightened, having been in this condition two days, and suffered many things at the hands of native doctors. I gave a strong emetic, and in a short time the ring was produced, and is now treasured by the little patient's parents as a curio.

"This, although a simple case, did a great amount of good in gaining the confidence of those who saw and heard about it.

"We are not always so successful in effecting a cure, but it is simply wonderful how God has used and blessed such instances in opening up villages for evangelistic work and overcoming prejudice, superstition, and gross ignorance.

"In conclusion, I can assure you that our one aim and greatest concern is that the medical work may be blessed by God as a means of bringing every patient to a knowledge of the Gospel of Jesus Christ. Suitable books and tracts are freely distributed and explained by the native evangelists, and every morning a short service is held in the waiting-room for patients, servants, and others who may like to attend.

## "ANNUAL REPORT OF THE CHOUHING DISPENSARY AND HOSPITAL FOR 1892.

	Males.	Females.
November, 1891, dispensed to .. .. .	229	152
December, ,, ,, .. .. .	245	120
January, 1892, ,, .. .. .	236	95
February, ,, ,, .. .. .	246	134
March, ,, ,, .. .. .	284	179
April, ,, ,, .. .. .	269	157
May, ,, ,, .. .. .	371	209
June, ,, ,, .. .. .	264	111
July, ,, ,, .. .. .	340	164
August ,, ,, .. .. .	307	133
September ,, ,, .. .. .	201	101
October ,, ,, .. .. .	259	175
Poisoning cases .. .. .	18	38
In-patients .. .. .	40	3
	3,309	1,771

Males, 3,309; females, 1,771; total for year, 5,080."

The Rev. W. A. Wills also gives the following interesting details of medical work in Chou-ts'un :—

"During the year I have seen 3,493 patients—1,976 men, 983 women, 346 boys, and 193 girls. Besides these, a large number of ague cases, not requiring personal consultation, have been relieved. Many of our patients are of the very poorest class and often more in need of food and clothing than medicine. In this work much seed is being sown by the Word preached, the tracts and books distributed, and acts of kindness shown them; all must have good effect and provide a harvest for others to reap by-and-by. God has given me the joy of baptizing this year six of my patients, who date their conversion to the word spoken while being treated for bodily sicknesses.

"*Suicides.*—Of the forty-eight cases I attended ten were already dead; of the remaining thirty-eight, twenty being males and eighteen being females, twenty were saved. The poisons used were opium, tops of matches, and kerosene oil.

"*Opium Smokers.*—117 cases have been helped by means of medicines which we have sold them to break off this habit. It is hard to follow their future career, but some have kept faithful and are now amongst our hopeful enquirers. The reasons for breaking off the opium-smoking habit has been want of money, want of work, inability to work, fear of death, forced by relations, wretchedness of life, having heard the Gospel, and desire to repent and lead a new life."

## CHOUHING.

Reporting on the year's work in Chouping and the district, the Rev. E. C. Nickalls writes :—

"During the year just passed I have been working in the counties mentioned in last report—viz., Chi-tung, half Chouping, half Chingch'eng, and Poshan. The year has, generally speaking, been one of peace, blessing, and progress. There have been a few cases of minor persecution, but the Christians are mostly allowed to worship God in peace. The one great calamity has been the outbreak of the Yellow River. Self-support and education are much retarded by the liability of the Chouping district to be flooded by the river.

"I have made frequent visits to all my stations, to teach and give medicines for a few common diseases. The evangelists have been constantly passing to and fro through the above-mentioned counties, preaching at fairs and markets; they are generally well received. Repeated itineration over a limited area seems to be the most fruitful manner of seed-sowing.

Nearly everywhere there are persons with devout and prepared hearts, who gladly listen to the truth. These people like to be frequently visited and taught by the man whose words first impressed them. Each evangelist, therefore, has a district assigned to him for regular work. His duty is to preach on markets, and to visit worthy men whose confidence he has gained.

"A class was held last autumn for the leaders of stations. Mr. Harmon kindly gave a few sermons on difficult texts in the New Testament, and lectures were also given on the first seven chapters of I. Corinthians, three of the Epistles to the seven churches, and elementary science. These classes are often referred to by the people and are greatly appreciated.

"Below are appended a few statistics:—

"In Chi-tung and the north-western half of Chouping there are —

"Branch stations, 21.

"Scholars in school, 120.

"Baptized during the year, 12; 65 other candidates for church membership were accepted; but, in consequence of the Yellow River flood, their baptism has been postponed to the spring of 1893.

"Total membership, 139."

#### The Rev. W. A. Wills reports:—

"The past year calls for special gratitude to God because of the many blessings and the prosperity which He has given. It has not been made eventful by any great enterprise undertaken, but in all the stations there has been prayerful, persistent, progressive work; and our labour has not been in vain in the Lord. Two new churches have been formed. Twenty-two (twenty men and two women) have been brought out of heathen darkness, and have joined us by baptism; over fifty other candidates have been examined and are now before the church on probation. I hope during the early part of the coming year (1893) to baptize them. One member has fallen asleep in Jesus.

"*Chou-ts'un*.—During the year the first Christian church was formed in this great city. The members at present meet for worship in the waiting-room connected with my dispensary, but it is far too small for the congregations that come. During the summer we have met in the court under mats for protection from the heat. The Christians have started a building fund, and have already a small sum in hand. This is but a small beginning, but it shows a willingness which I am anxious to foster, and although the day seems far distant, I believe it will come when this little struggling band will meet in a place of worship erected chiefly by the self-denying efforts of the members themselves.

"*Chih Chuan*.—The medical work in this city is done at an inn; large numbers come, and we have been much helped and encouraged by the presence of many of our members coming from the country to assist in preaching and distribution of tracts, books, &c.

"*Shen-ma-Chuang*.—The accommodation for the Sunday services being too small, the Christians enlarged their place of worship and built a baptistry, the entire expense of which was subscribed by the members with commendable liberality. The provision has, however, proved inadequate, for every available space has been occupied, and many have been unable to gain admission. But while it is encouraging thus to witness anxiety to listen to the Gospel, yet comparatively little is effected if the Gospel be not received into the heart in all its saving power. Large congregations are good; numerous conversions are infinitely better. We have been privileged to rejoice over sinners saved by sovereign grace, and now there are a large number whom we expect in due season to receive into our church fellowship.

"*Chang Chia Chuang*.—This little church has sustained a heavy loss by the death of its leader. He was a bright earnest Christian, and an active worker for Christ. The work in this his native village owes its existence to his unceasing interest and devotion during the short space of two years he lived; his beautiful life and triumphant death were, indeed, an irrefragable proof of Christ's power to save even in China. God has wonderfully helped us in our sorrow, and filled his place by another of like earnest spirit. His death called forth a marvellous expression of regard from the natives both Christian and heathen. The brothers

at his earnest request have set apart some of the rooms for our chapel Sunday services, and a room for me to use when dispensing on my monthly visits.

"*Hsieh Chuang*.—This is a new station opened this past year; a church has been formed, and the commencement made of what we earnestly hope and pray will prove a good and lasting work."

The Rev. S. B. Drake reports :—

"The places where Divine worship is regularly conducted have increased by six. Forty-six persons have been added to the Church. There would have been more than thirty other persons baptized this year had not the Yellow River burst its banks. The whole district was flooded three days before the baptism should have taken place. The people were compelled to gather in their unripened corn, protect their homes and families, &c. The baptism was, therefore, postponed. Inquiries have also increased. In the county of Hsin Cheng, the inhabitants of which are very anti-foreign in feeling, there are now *forty* inquiries against *two* last year, while in the county of Kao Yuan there are *five hundred* inquirers against *two* hundred a year ago. These 'signs of the times' are very encouraging, and make our hearts glad."

The Rev. Frank Harmon, at present in England on furlough, writes :—

"While we have much to encourage us in the work, we are not without some disquieting elements also. Chief among these I place our inability to exercise that thorough and constant oversight of the native church, which is so essential to its healthy development on right lines at any rate during the earlier years, the formative period of its existence. This can only be done by taking up your residence in the midst of the district in your charge, and this at present is very much dependent on the number of men at disposal for forward work. I need hardly say that we are at present most inadequately manned. Messrs. Burt and Patterson have gone to China, but we have lost Messrs. James and Medhurst, and we are practically (by reason of the inexperience of the new men) in a worse position than we were three years ago, although numerically we stand where we then did. May the great Head of the Church honour us by increasing our strength in this respect also.

I have to report that we have been able to occupy the city of Ching Cheng during the past year. Mr. Nickalls already had some stations in this county, and we are hopeful that the efficient occupancy of the city will not only introduce the Gospel to its inhabitants, but also materially help and strengthen the work in the surrounding country. We have met with a very friendly and almost cordial reception at the hands of our new neighbours, and the very large markets held in this city afford grand opportunities for spreading the truth.

"In the country of Pu T'ai also we are encouraged by the accession of a considerable number of inquirers of the better sort. Time alone can prove whether these men, occupying a somewhat higher position in the social scale than the majority of our church members, are to be relied on, and whether they are genuine seekers after God; but we have good hope of some of them, especially in two out of the five villages where they worship, and trust they will furnish the beginnings of a solid enduring work.

"Just before I left China I was able, in view of Mr. Whitewright's return, to make up a list of seventeen names of men, most of whom are well educated and have been leading useful members of the church for the past two years, who are applicants for admission to the native Christian Training Institute. Of these seventeen, ten profess themselves able and willing to help in the matter of their support while in training, and I have great hopes that from amongst them may issue some who shall prove themselves eminently useful in God's hand in the work of furthering the Gospel.

"The boys' schools in my district have increased from seven to eleven, and the majority of these are doing very satisfactory work. There are several elder boys amongst these day-schools who promise well, and from their number I have received three into the Church during the past year.

"We also commenced two girls' schools, one of which proved unsatisfactory, and was therefore discontinued; the other is still at work, but I much fear that nothing really efficient in

the way of schools for girls can be expected without closer supervision than is possible with so much ground for one man to cover, and residing so far from the actual field of operations.

"During the year 1892 the additions to the Church in the counties of Po Hsing, Pu Tai, and Pin Chou reached the total of 114.

"Taking a rough and rapid survey of the field as a whole, I should say that the outlook is very encouraging. In some places the work is full of promise, in others it appears to be stationary, and in yet others there is coldness and apparent falling away, though I am glad to be able to say these last cases are few and far between. This is the first year in which we have had to exercise discipline in the Church. I have to record—

Exclusions from the Church	..	..	..	..	..	3
Under discipline	..	..	..	..	..	15
Died during the year	..	..	..	..	..	2
Received into the Church by baptism	..	..	..	..	..	114

The total membership of the Church in Po Hsing, Pu Tai, and Pin Chou is now 383."

## WOMEN'S WORK.

In the last Report reference was made to the judgment of the recent China Deputation as to women's work in China. Dr. Glover and the Rev. T. M. Morris reported that :—

"A few years ago, all our missionaries were averse to the employment of women. They still hold that *then* the presence of ladies at their stations would have prejudiced their work in the eyes of the Chinese, and perhaps led to their being driven out of the places where with great difficulty they had secured a location.

"They think that now the time has come when the presence of ladies would not lead to misunderstanding, or would lead only to a minimum amount of it, and when they could render great service to the growing number of women and girls that come within our influence. Several of the wives of the missionaries have done most earnest work in connection with the Mission, both in Tsing Chow Foo and Chouping, and a considerable number of women are in the fellowship of the Church. The number of women, however, does not bear any comparison with the number of men; while in missions which employ ladies there will usually be found as many women in the membership of the church as men. The brethren, therefore, urge that two ladies be sent to work in the Tsing Chow Foo district, and two ladies to work in the Chouping district. They suggest that some knowledge of nursing and of medicine would distinctly increase the value of their services. Whether such ladies are to be sent by our Society or by the Zenana Mission we feel strongly the urgent need of such an addition to our forces in Shantung, and we can imagine few positions in which a Christian lady of strong affections and devout character could effect so large a usefulness."

It is matter for devout thanksgiving that during the past year, the Ladies' Committee of the Zenana Mission have resolved to undertake Mission work in China, in addition to the noble work that is being carried on by this Society in India.

The Rev. F. Harmon thus refers to the great value and importance of women's work in China :—

"The native Christian Chinese teachers met, as in former years, for training, and many of them did excellent work. Some women also, of whose increased usefulness we have ample testimony, spent some days with us, and did as well as could be expected. This teaching of

the quick, bright women amongst our Church members is a comparatively new thing, but I feel sure it is destined to assume larger proportions, and ultimately to have far-reaching results. The native church suffers from a comparative lack of woman's work for women and girls. We have not yet recovered from the ill-effects of delaying the education of pastors and evangelists: but that want is now being met, and we rejoice in the not very distant prospect of having thoroughly equipped men for these all-important posts. My earnest hope and prayer is that the work of training women for somewhat similar work will not be delayed very long. There are many earnest and promising women in the Church who would well repay the cost and trouble of education, and ultimately make splendid workers, either as Bible-women or girls' school teachers.

"'China for Christ,' *by the Chinese*. We are doing much for the men and boys, and everything is in train for producing a healthy, manly race of educated, spiritually-minded men. But what of the women and girls? That problem already looms large and dark in our path, and I pray that before it assumes the proportions of a positive reproach to our Mission it may be happily and wisely solved. Our eyes are turned appealingly to the faithful, godly women in the home churches. May God inspire many of them with great compassion for those who are yet practically uncared for!"

Mrs. Drake also writes:—

"I am glad to be able to report that the work amongst the women is steadily progressing. Recently I had the pleasure of baptizing several women. Seventeen were received into church membership in 1891, and seventeen more last September (1892). As it seemed desirable that this service should be conducted by a lady, instead of gentleman, missionary, I baptized the women myself, Mrs. Nickalls, Mrs. Smyth, and Mrs. Harmon being present. On both occasions we had a solemn and impressive service. Mrs. Nickalls and myself had previously examined the candidates and were much pleased with many of the answers we received. We trust that these women have really received the truth into their hearts, and are indeed trusting in Jesus for salvation. The oldest of these women were over seventy, and the youngest just twenty years of age. Most of those baptized were from the various village stations, some five or six belonging to this city. All last winter I was busy with a new departure of work, that is, having the Christians and inquirers coming to stay with us for a few days at a time to receive instruction. Altogether, I was able to receive over forty women, who stayed about ten days each, coming in numbers of eight or twelve at a time. We hope in this way to strengthen our Christian women and fit them for working in their own homes and villages. This winter I intend to continue this work, as it was, I think, appreciated last year; also combining Dorcas work. I also have a bible-class for the women on Sunday, and have an attendance of from twenty to thirty and sometimes even more.

"On Christmas Day some of the cards which friends have kindly sent me were distributed among the women; one and all were very well pleased with them, and desired me to thank the kind givers on their behalf. On my return from Chefoo I found a large box of cards and toys awaiting me, and I would like to take this opportunity of very heartily thanking the many friends who have so generously and quickly responded to the appeal made in the *HERALD* last year. I am looking forward to the Chinese New Year, when we intend to distribute the toys, some in the city, and some in the villages, as I know how much pleasure they will give to those who have so little to make life bright and joyous. Their homes, as a rule, are dark, dirty, and cold; they have scarcely anything to play with, have no birthday or Christmas parties, and no places of amusement to go to, such as our children in England enjoy. Theatrical performances are about the only entertainments they have."

During the new year—the first year of the new century—we hope several lady missionaries will be sent forth to China by the Zenana Mission. The urgency of the need is beyond question, and the promise of the work most inspiring; while the opening up of this new and deeply interesting field to the Zenana Society will surely result in quickened

zeal and sympathy throughout our churches, and in greatly enlarged sacrifice and support.

## SHENSI.

Mission work in the province of Shensi was undertaken largely in consequence of the earnest recommendation of the recent China Deputation.

The peculiar and interesting circumstances of this new departure were fully presented in the Report for 1891-2, and the final resolution of the Committee was that—

“In view of the special features of the appeal from Shensi, and of the unanimous judgment, not only of the Deputation, but of all the missionaries in Shantung, the Committee feel they ought to take up work in Shensi, and they accordingly direct brethren Shorrocks and Duncan to remove to the Shensi province.”

As will be seen from the following report from the Rev. A. G. Shorrocks, B.A., work is being carried on in a wide district, Hsi-an-fu and San Yuan Hsien being the centres :—

“It is now more than a year since work was commenced in this province, and the conviction grows upon us that our coming here was wisely ordered. The Shantung Christian immigrants need to be organised and instructed. Schools were badly needed, and systematic evangelistic work needed to be begun and carried on in the outlying districts.

“For over two years many of the Christians had been deprived of the foreign missionary’s teaching and guidance. In some cases the lamp of spiritual life burned low, and there was manifest need for closer fellowship with Him who is at once the life and light of men.

“After several months of waiting, during which time there was much exhortation and prayer, the Church was formed. It was a stirring time. Far from their old Shantung homes, and surrounded by unsympathetic and jealous people, the forty-five Christians who have emigrated to this district reaffirmed their faith in the Lord Jesus Christ, and pledged themselves to unite in proclaiming the message of life to all around.

“It has been our persistent aim since coming here to impress upon the Christians the duty of themselves undertaking the work of spreading the truth rather than depending upon paid agencies. There has been a cheerful willingness on their part to do this. Not a little voluntary work has been done during the year. Frequent visits have been paid to adjoining villages, and though desperately poor, our Christians have often gone further afield.

“With the idea of helping our more intelligent Christians and learners not only to understand, but to proclaim the truth to others, we have just given a fortnight’s special instruction, embracing Introduction to the New Testament, Analysis and the Exposition of First Chapters of the Gospel of St. John, Outlines of the Life of Christ, Exposition of the Sermon on the Mount, and enough of astronomy and geography to dispel the most common superstitions and ignorance. These special classes seem to have been helpful to not a few, not only in stimulating the intellect, but in quickening the spiritual life.

“What the Chinese need is not simply moral teaching; that they can get, in part at least, from Confucius. What they want is *life*—life by the Spirit of God, life consisting in knowing the only true God and Jesus Christ whom He has sent.

“During the year we have had a large increase in attendance at Sunday services, and now there are some seven places in all where regular worship is conducted. Among the inquirers added to our number during the past year are some very promising men—men who have already passed out of death into life.

“‘The more we know of Christian truth, the greater is our joy,’ said two of these learners

to me one day as we were speaking together of their new-found hope. 'What is it that makes you glad?' I asked. They answered by pointing to the words, 'I am come a light into the world that whosoever believeth on Me may not abide in darkness. . . . I came not to judge the world, but to save the world.'

'The additions to our numbers of worshippers and learners are chiefly Shantung men. There are, however, among our most promising men two Hupeh immigrants, who have been most earnest seekers after truth for many years. From the natives of the province we have as yet no satisfactory additions. A year is hardly sufficient time, however, to make marked headway against the prejudices and fears cherished by the natives.

'There has been little or no active persecution of the Christians as yet. Nearly a year ago two of our young men were distributing a few books in the market town close by when they were suddenly and violently seized by a number of soldiers, hauled into the barracks and severely beaten. I immediately made representations to the official of the district, who released the young men, and promised protection for the future. There has been no open opposition to our work since then. During the year an Evangelists' Association has been formed, the idea being to divide up the district round about into sections, to be regularly visited and evangelised by the members. According to the rules each member of this association is to spend at least one day a month in evangelistic work. The members meet once a month for conference and prayer, and for giving in reports of work done. Rather than engage men to act as regular evangelists we have preferred to provide the occasional travelling expenses of several men who are able to go afield.

'The work has so increased, however, during the past year that we have felt obliged to set apart two of our best men to act as teachers and evangelists. They will have the oversight of various places where worship is conducted, being charged with the careful and systematic training of inquirers; they will also go afield either alone or in company with Mr. Duncan and myself to places where stations have not been established. The Christians are exceedingly poor, some not having enough for the absolute necessities of life; but they have promised to unite in the cultivation of land almost sufficient, if the harvest is good, for the entire support of one man. We feel, therefore, in setting apart these men, that the principle of self-support remains intact. We are thankful to have such helpers. The training they received in the Institute in Shantung is invaluable, enabling them to be steady and clear in their views of Divine truth, wise in their plans of work, and well-furnished to meet the attacks made upon Christianity. They are more than a match for the ardent Confucianist: I have seen them silence, if not convince, the sneering critic, and, on the other hand, lead with patient sympathy the earnest inquirer into the very heart of Christian truth.

## SCHOOLS.

'During the year we have established two schools for boys and one boarding-school for girls. When it is remembered that Confucianism relies almost exclusively for the propagation of its doctrine upon the schools in which the youth are educated, it is at once seen that the importance of school work in China cannot be overlooked. The children are, of course, taught that the great sage was all knowing and all perfect. It is never suspected that his teaching may contain error, hence the astounding ignorance and pride of the thorough-going Confucian. It is extremely desirable that at least the sons of all parents connected with us should have the Confucian classics expounded to them from a Christian standpoint. Thus, while still esteeming the sagacious and often high moral teaching contained in the classics, they will be able to separate the true from the false, and form an accurate judgment of the whole. A knowledge of geography dispels pride by showing that there are other and more important countries in the world than China. A knowledge of astronomy is invaluable in doing away with superstitious notions concerning eclipses, &c., and in giving an idea of the extent of God's universe. But, of course, in all our school work we attach by far the greatest importance to exposition of Christian truth. Our aim is to make our schools evangelistic agencies; we, therefore, only employ Christian teachers. The two teachers in charge of the boys' schools are both Mr. Couling's former pupils. They received under Mr. Couling a



capital training, which stands them in good stead now. The contributions to the boys' schools have amounted to about a quarter of the teacher's salary. The boys number about thirty in all.

"The girls boarding school which we were enabled to start some months ago has been a success. The sum of £50 sent by Mrs. Hawkes, of Plymouth, for girls' work in China, in memory of her niece, Mary Stovenson, enabled us to begin this work thus early.

"The lamentable ignorance of women in China, their hard and comfortless lot, and the eager desire on the part of our Christians to have their girls educated and trained for God furnished a sufficient plea for the school.

"We hope that the mental discipline the girls receive, and the Christian truth systematically imparted may open to them a wide door of hope and usefulness.

"In all our schools regular instruction has been given not only in Chinese subjects but also in Old Testament history, Christian evidences, Gospel of Mark, catechism, geography, astronomy, arithmetic, and singing. Mr. and Mrs. Duncan and myself have helped in the various classes. The girls number about thirty-two in all, and vary in age from seven to twenty-two. Mrs. Duncan supervises the school arrangements, and sees that everything goes on all right. The girls are very grateful for this unexpected benefit. In a letter sent by the senior girls to Mrs. Hawkes, they say 'It has been our happiness to be recipients of God's great grace. The truth of the Gospel has extended to our unworthy country, causing the people of this land to possess a heavenly hope. We have had the happiness to meet with benefits which did not exist in days of old in that a school has been opened in which we may study and understand truth.'"

The Rev. Moir Duncan, M.A., the colleague of Mr. Shorrock, sends the following graphic account of his first year's work.

#### HSI-AN-FU (SI-NGAN-FU).

"Our station is about the centre of a plain of 4,000 square miles. Crowded upon this area are the provincial capital, Hsi-An-Fu, four chow or independent prefectures; thirty hsien or county-walled towns with resident magistrates; market towns on an average one to every square mile, and any number of villages of every kind, from the highly respectable walled seats of wealthy natives to the subterranean 'dug-outs' of the Hu Pei settlers. Roughly speaking, we have been working on the basin of the famous Wei River, going to its southern watershed, and as far north as the mountains.

"It is a fact of no small significance that our Mission now occupies the two most celebrated provinces in this great empire: Shantung, as the birthplace of Confucius and Mencius, and Shen-Hsi as the scene of some of the most remarkable, and, from a European standpoint, most interesting, events in Chinese annals. Hsi-An-Fu was the starting point for all those religious movements which have influenced in any considerable degree the immobility of this vast nation. Here Mohammedanism found its entrance, first successes, and permanent hold. Here a colony of the Sons of Israel came to their perpetual banishment among the Sons of Han. Here Buddhism, under royal patronage, first established its real sway. Here six hundred years later, when the Greek Emperor Theodosius, the Princes of Central Asia, and the Rulers of India and Persia were sending their envoys with presents to the Imperial Court in Hsi-An-Fu, came the Apostle of Nestorianism to propagate the Christian Creed.

"Hsi An Fu is the focus of Asiatic as London is of European life. Suppose you enter London a solitary and unknown stranger, with the avowed purpose of converting its teeming thousands to a new faith. Your problem is how to move the hearts and stir the consciences of the busy multitudes of every class. You take your stand on Trafalgar Square, at a prison gate, or a magistrate's office in the Strand. A motley crowd quickly gathers, you preach in imperfect English, scatter books regarded as seditious, you are jostled and jeered at, some are suspicious, others sympathise, yet others anathematise you for desecrating the place with your presence, or obstructing the traffic of the street. A few hours suffice to exhaust your physical energy. You return to your lodging. With what feelings? That

London will soon be won by your paltry efforts, and swayed by the faith you own? Rather you would realise this is a great place, and something great ought to be attempted for it, something on a scale proportionate to your opportunity and the needs of such a centre. Such has been my experience in Hsi-An-Fu, 'than which no other city in the Empiro has played a greater part in Chinese history.' Do you wonder at my conviction that Carey's great motto ought to be the watchword for mission operations in this city? To occupy such a centre would only be to place ourselves abreast of our opportunity. That can be done, not by the addition of foreign missionaries, but by the extension of means—evangelisation, literature, medicine, for a doctor is an indispensable and imperative need.

#### THE PEOPLE.

"The population is practically representative of the big half of China, for there are immigrants from Shan-Hsi, Shantung, Ho Nan, Hu-Pei, San-Ch'nan, and Yu Nan. We have the man of business in the Shan-Hsi merchant, whose care for gain absorbs his whole energies and time; the opium sot, sodden, demoralised, in the aboriginal type; the Honanese—real sons of Han—neither good nor bad, who seem to live in an Epicurean Paradise, indifferent to everything save daily food; the Shantung man—stalwart, fearless, unceremonious, resolute, proud of his province, even of his poverty; the Hupei immigrant—vicious, mean, superstitious, cowardly: a worshipper of everything in the heaven above and earth beneath; a dweller in caves, his heart, like his hamlet, is low. All are comparatively poor—even the natives, because of their opium—and dependent upon the produce of the soil. Any failure in the crops means destitution. This spring the wheat harvest was exceptionally late and exceedingly poor; in some places there was none. In consequence famine prevailed in several districts. It was not extensive or severe, but enough to prove how utterly dreadful such a calamity is.

#### EVANGELISTIC WORK.

"In a new and unevangelised field we first determined to prosecute systematic and extensive evangelistic work. We divided the field—Mr. Shorrock going to the north and east, I to the south and west. The following is a report for the district to the south and west, where I went as far and as often as possible. During these tours I visited six county towns, presented suitable books to, and, in some cases, had personal intercourse with, the officials; attended the chief fairs at the principal market towns, selling books, dispensing medicine, and preaching on the streets; visited surrounding villages. Thus an attempt was made to reach the largest number by the quickest methods, to accomplish a maximum of work in a minimum of time. It has compelled attention, awakened in some interest, in others enmity, advertised our place and purpose, and, above all, disseminated the Gospel of Divine Truth. All this, however, is quantitative, not qualitative work; it is the scattering of the seed, not reaping a harvest. Alas, alas! that there should be so much wayside and stony heart-soil; so many tares and thorns, and so little of the good ground bearing fruit unto eternal life.

#### LIMITATIONS AND DIFFICULTIES.

"In possibly every other mission and every other place paid evangelists are employed, and it is beyond all question true that, for effective work, natives and not the foreigner must be the active agents. But having resolutely refused to countenance any but self-aggressive methods here, we have been unable to obtain, and the Church unable to support, that indispensable help—native evangelists.

"Then our voluntary helpers have been Shantung men, who are Samaritans to the native Jew, a kind of irreconcilable estrangement uncongenial to preaching.

"Again, differences in dialect have proved a decided hindrance. One might suppose the Tower of Babel had been built in this region. Truly another Pentecost is needed to let every man hear in his own tongue the wonderful things of God. A further hindrance is the painful distrust manifested on account of the enmity to Roman Catholics, who have several elegant chapels on the plain. Rightly or wrongly hostility exists, and we share it. I have been refused both food and shelter, until by dispensing medicine and other means I was able to

convince the people I had no connect'on with the Roman Catholics. One day, unable to cross a flooded river, I sought refuge for the night at a roadside inn. The inn-keeper found me a comfortable room in the home of a Roman Catholic neighbour. When I had crossed the river on the following morning the son of the Roman Catholic came to me with a bruised and bleeding head, praying for my protection. He said he had been mercilessly beaten, simply for having offered me hospitality.

"Besides, there are the hindrances common to all—contempt of the literati, whose great dictum is: 'Whatever is not Confucian is corrupt.' Opposition of the officials, personal inexperience, imperfect knowledge of the language, all have imposed restrictions on usefulness. With such limitations and difficulties, it may not occasion surprise if I am unable thus early to record any direct results. The field has been reconnoitred and the strength of the opposing forces estimated. As yet we have had but skirmishing engagements in entering the field of the coming campaign.

#### MEDICAL WORK.

"It is with extreme diffidence we venture any report on this branch of labour, because many rightly believe medical work can only be economically and efficiently conducted by a medical man. Others, though with less reason, affirm that the time of any non-qualified missionary ought to be otherwise employed. Under ordinary circumstances it were impossible to refute their opinions or justify any attempt at medical work. It was only under the compulsion of unfavourable and exceptional circumstances that we commenced it. Everyone must admit that to commence in a hostile field, a month from the nearest port, with disease following with swift feet in the wake of famine and poverty, to continue with the thermometer at 101 deg. F. during the heat of summer, it were no less wise than humane to have a reasonable supply of drugs. That is the premise of an unanswerable argument. Then to witness unmoved suffering unrelieved, and to see without sympathy hundreds smitten with notoriously common and easily diagnosed diseases for which we had specific and certain remedies, would be unpitiably to act the part of the Levite, instead of Samaritan-like ministering mercy in accord with the example of Christ, the dictates of your own heart, and the needs of the afflicted poor. That is the view-point which raises the question at once from one of policy to one of principle, and leaves the missionary without alternative until the Home Society are able to send a doctor to the field. What, then, have we accomplished? We have seen regularly, on the 1st, 6th, 11th, 16th, 21st, and 26th of every month, an average of fifty-one patients, or a total for the eight months of 2,448. Fortunately for us and the work, the vast majority have been easily diagnosed, treated, and cured; for the Chinese constitution quickly responds to the effect of English drugs. Fever, asthma, ague, bronchitis, influenza, dysentery, rheumatics, dropsy, epilepsy, eye diseases, abscesses, bruises, burns, erysipelas, and wounds—these have been the oft-recurring troubles. To say we have seen and helped over 2,000 persons does not merely mean that we have empirically dispensed drugs to so many people. It means that that number of individuals voluntarily placed themselves under obligation to us, and within the sound of the Gospel, which has been earnestly preached to them; so that medical work has afforded a vantage ground worth far more morally than the monetary value of the medicines.

#### WORK AMONGST THE WOMEN.

"It has been our aim to set in operation if possible, every agency to reach all classes, and above all to influence the home life of the Christians. We felt ashamed that women who are members of the church or learners of the doctrine should be unable to read or intelligently follow in the services on Sundays. As soon as my wife arrived measures were taken to start for the women classes of special instruction in the truths of the Gospel. Every home was visited, the object of the classes explained, and every woman invited to attend. All admitted the desirability, but not the feasibility of such a step. Many said, 'We are so stupid,' or, 'We did not learn books when young, it is no use beginning now.' With the hearty help of our good deacon, 'Sun Han Ch'ing,' all indifference was overcome and objection answered, and classes were begun. These have been continued without interruption at two centres for five months. About thirty-five have learned to read, repeat, and explain a short metrical

catechism containing the essentials of the Christian Faith and Duty. They are now reading the Life of Christ. All know a few characters, ten of them know a number sufficient to learn the hymns and follow in the reading of the New Testament. They meet regularly every Sabbath afternoon, and once or twice during the week, when they are regularly and systematically taught. In addition, a monthly united meeting is held, the forenoon for prayer and the discussion of some subject chosen and prepared by themselves, the afternoon for talks on subjects selected by my wife; such as items of religious news culled from monthly periodicals, common ailments and how to treat them, &c. We hope this work will be the means of ennobling in some small degree the lives of the women, and above all enlightening and strengthening their hearts in the fear and faith of God.

“It were wrong to close without recording with devout thankfulness the signal mercy and protection of God. This is a hostile province, and during the year many things occurred to unsettle the peace of the people. First, long drought causing famine in several districts. That led to epidemics and robberies; next to rebellion, destruction of the telegraph lines, and threatened extermination of foreigners. Wolves prowled around our doors, and carried off men, women, and children, one time as many as fourteen in ten days.

“To-day these are memories not of danger but of deliverance. I enter upon another stage of service humbly determining to attempt great things for God, that many now benighted, being enriched by the unsearchable riches of Christ, may become heirs of the Kingdom of Heaven.”

## SHANSI.

The central station of the Mission in the Shansi province is—

### TAI-YUEN-FU.

The Rev. G. B. Farthing, who, during the past year, in consequence of the absence of Messrs. Sowerby and Turner, has been without a colleague, reports that there is much to encourage in the present aspect of the work. He writes :—

“Difficulties abound, and duties often press hard upon one, but these are as nothing when things are progressing. And surely things are progressing when prayer is now offered to the true God in many homes where, only a few months ago, dumb idols were worshipped. Is it not success to see those who a short time back were lost in sin, the slaves of depraved habits and worshippers of idols, stand forth ‘light in the Lord,’ given to praise, and delighting in the service of God as dear children? Thank God! we have witnessed such changes.”

Referring to the work of street preaching, Mr. Farthing writes :—

“Experience has shown that it is, metaphorically speaking, the button-holing of the individual and direct talk to him, rather than the harangue to the multitude, which tells. Several regular members of our congregation owe their first introduction to us to the street chapel, which affords a sufficient indication that the less frequent presence of the foreigner has not deprived this agency of its usefulness. We have had daily services all through the year. The Sabbaths alone differ from the generality of days—the difference being that on the Sunday we have a public service with open doors at noon, and a children’s service later in the day, in addition to the evening service which is held all days alike. Our Sunday congregations have grown beyond all our expectations. The chapel is now filled every Lord’s Day, and this state of things having obtained for several months seems to indicate permanency. Happily our chapel will admit of enlargement at a slight cost, as the outer verandah can easily be thrown into it. Still I shall be slow to make even this alteration, as I should much prefer a self-supporting station to be commenced at a village some four miles from the city, from

which about fifteen men tramp in every Sunday to service. These men were influenced by one who is now baptized, named Chang. Chang himself came to us at the beginning, not to hear the truth, but because the promises we rent were formerly in the possession of his family; and when he found that the service was a public one, and he was at liberty to enter, he did so in order to get a look at the old place where as a boy he had lived. It is strange how God has led the people who come about us to Himself. In very many cases it has been sheer stumbling—without premeditation or expectation—upon the Gospel.”

As in India, so in China, and, indeed, throughout the East generally, *singing* has been found to be a great means of grace.

Mr. Farthing reports :—

“The week-evening meetings have been well attended. Two or three of our members have exerted themselves very strenuously to gain the attendance of their fellow-workmen and friends, and the accessions to the ranks of our inquirers and adherents show that their efforts have told. John’s Gospel and the Acts of the Apostles have been the books which have occupied us at these week-night gatherings, with the exception of Thursday evenings which, as hitherto, have been wholly devoted to singing. Again I would like to say what a distinct means of evangelisation singing has proved. It attracts and holds until truth seizes the man. Some of our number who now come from love of the Scriptures and the Saviour therein presented, were wont once to come only on the Thursday for the singing. The Chinese have nothing to compare with it, and are taken captive by it. A man who cannot read will get some friend to teach him a hymn until he can repeat it and sing away at it, which he is content to do from morning to night. Opium patients who stay with us a few weeks upon returning to their native place undertake to teach their fellow-villagers. Of course, as a missionary brother well put it, we find that ‘our tunes go through quite unexpected transformations,’ but that matters little. The hymn is learned in order to sing it, but that hymn contains solemn truths which ‘prepare the way of the Lord.’

Probably Shansi is the province in which the people suffer more terribly from the fearful consequences of opium smoking than any other in all China.

Reporting on this, Mr. Farthing adds :—

“*Opium Work.*—During the past year I have been led to undertake the treatment of opium patients on a larger scale than formerly. The thing grew naturally. There is a sort of family connection between the majority of those treated by me here. An inquirer was helped because of his interest in the truth, and he would go home to his friends and surprise them with the glad news that he was free. Then followed pleading on behalf of his brother and that cousin, and his uncle and that friend. Acceding to one or two such requests, these again were made a plea by others for similar kindness, and so you can understand how the door was gradually forced. The difficulty of getting open the door has enhanced the value of the privilege. In Tai-Yuen-Fu I have had fifty-four patients, some of them from Chiao Cheng, who had other complaints which needed treatment, and who could not safely have been allowed to give up the habit at that station, where I could only assure them occasional oversight. Since Mr. Morgan left I have assisted seventeen men and one woman at Shih Tieh through Evangelist Hu, who cared for them and treated them under my directions. At Chiao Cheng—the opium-producing district—Pai Hsion Sheng, under my superintendence, has treated altogether one hundred and fifty-three persons, of whom all but a few who broke from restraint, were discharged free from craving. Thus, *more than two hundred opium slaves* have been helped to freedom. The negro, with his emotional nature, must have nearly broken his heart with joy when freed from slavery, or so I should judge when I see the rapturous joy of the stolid Chinese when freed from opium. It seems to be the one favour that reaches his heart. What this work means, viewed merely from a philanthropic standpoint, is considerable. I know some working men who had to spend as much as two-thirds of their poor wages upon

this habit. How the family of such a one would fare can only be imagined. It was no use reproving such a victim. He was in the whirlpool, and could not free himself however much he might wish to be free. But I view this work from the standpoint of the Gospel. Opium out and Christ in is my motto. 'Jesus alone can free you' is the constant theme alike of my helpers and myself. The vision of hundreds turning to Christ and seeking baptism together was one I had not faith enough in the past to indulge as likely to come to pass in Shansi, but I thank God that my heart has so enlarged that I dare cherish well this vision now.

"In the spring I baptized five men. Of these, two are natives of Shensi who fled before the troubles which arose from the Mohammedan rebellion years ago. They were friends, and he one having found Christ straightway sought the other. Of those baptized, three were formerly addicted to opium."

Mr. Farthing is able to report favourably of the progress of the native Christian church. He writes:—

"I am glad to say the native church is putting forth effort in many ways. The native fund has this year grown sufficiently to permit of the church sending forth an evangelist of its own. They have chosen one of themselves to go forth under my direction to work for Christ until the funds be exhausted. This brother is consequently itinerating in the surrounding district, visiting in their homes such as have had any connection with us, and preaching in the villages. It is my hope that soon our Mission will have self-supporting stations planted in the surrounding neighbourhood. This is a thing at which I am constantly aiming and urging upon the natives to effect.

"During the year I have had the pleasure of marrying a couple according to Christian forms. This is not a small thing. The tenacity of custom is most discouraging. In native marriage ceremonies the worship of heaven and earth and other idolatrous things are necessary. To witness the leaven of Christianity at work is cheering. This is the first native marriage which has been celebrated by Christian rites by our Mission here since I joined it."

### SHIH TIEH AND HSIA S TIEN ZU.

The Rev. Evan Morgan, at present in England, writes, with regard to these stations:—

"In spite of much discouragement, we are very thankful to say that some amount of progress has been made in the work of these stations.

"We have held our usual services on Sunday, had class meetings at both stations, preached at fairs and theatres, and in the street shop. We have done, besides, at Shih Tieh, a considerable amount of dispensing, and for some months had an opium refuge. I tried to start one at Hsias Tien on the 'self-reliance' and no payment plan, and it ended disastrously. At Ehih Tieh we kept more control over the patients, and followed Mr. Farthing's plan to a certain extent, to make the institute a self-supporting one, with the result that many, we trust, have been permanently cured. From one small village in the mountains we had about thirty men and women, and the boast and pride of this village was, when we left, that it was free from the curse of opium. Partly as a result of this work, we had the joy of receiving into the church last summer nine men and one woman. These fellow-Christians will especially need our prayers and sympathy. Five of them were opium smokers. They will be sorely tempted in many ways. Their wish is to be true and loyal; but they are weak, and often it happens that not even the love of Christ is strong enough to keep those who have once been opium smokers from falling. We had hoped to baptize two at Hsias Tien Zu; but one died, and the other fell ill. The church lost two members by death. Another heavy trial befell not only the church, but the whole district. The summer floods devastated several counties, and destroyed at least eight-tenths of what promised to be an abundant harvest. They will be exceedingly glad to see Mr. Sowerby again, and look forward to his return with much delight."

## HSIN CHEO.

At this station encouraging work has been carried on during the past year by the Rev. Herbert Dixon. A large number of out-stations have been regularly visited, and medical work has resulted in Mr. Dixon being warmly welcomed into many towns where otherwise he would have been opposed and persecuted.

Chi Tsun, Ting Hsiang, and Tso Mo, have proved important spheres of work.

Mr. Dixon writes from Hsin Cheo :—

“Our work here has made real progress. Many listen most willingly to our message, and are quite ready to confess it is true and good, but own they dare not face the persecution that open profession entails. One advantage is, however, gained to us; whereas before these men were opponents, they now become friendly, and in not a few cases they have spoken up for the TRUTH when it has been assailed in their hearing. As to the persecution they fear, it varies according to the position held by them. A shop assistant fears dismissal; a principal fears his manager or partners; a manager fears both his principals and assistants; while all fear the torrents of ridicule and abuse that are poured on them all along the street from the open shop fronts.

“In the midst of so much shrinking it is pleasant to be able to report faithfulness on the part of some from whom less was expected.

“Li Tien K'uei had been a good-for-nothing. Gambling and rascality generally had been his delight; no respectable man would have anything to say to him. But God had kept him from the curse of opium, so that when he heard the truth it was more easy for him to turn from his idleness and find honest employment. His first attempt was at inn-keeping, in the city of Hsin Chou; but it did not pay, for, instead of exciting men to go to law, he took to playing peacemaker, and, as suitors became reconciled, guests became scarce. He then took to food selling—a sort of open-air *cafés*—and made so good a thing of it that the owner of a food shop in his native town (C'hi Ts'un) invited him to undertake the management of his place. I was sorry he accepted the post, as it cut him off from attending services.

“This year he has become part owner of the shop, and is also manager, so that he has abolished idolatry in connection with the place, and repudiated all liability to contribute to idolatrous festivals.

“But he was not let off so lightly. The heads of the temple bided their time, and during one of the annual theatres in honour of the idols they went with a crowd at their heels and demanded the usual contribution. This he firmly declined. So they seized him by the neck and queue and dragged him into the midst of the assembled spectators, who were gathered from miles around, and there again demanded at least twenty cash in ‘honour of the holy gods.’ He replied that they were not true gods, and not one cash could he give. They then knocked him about, threw him down, and treated him shamefully.

“During the afternoon the collector of customs (who is an outsider appointed by the district official) officiously interfered, and calling at the shop demanded why he failed to honour the gods.’ He replied that they were false gods, and immediately received a box on the ear.

“The persecutors now took courage and ordered him to close his shop, saying that they would have no heretics in that town. And finally the man came into the city and reported the matter to me.

“I asked an evangelist to go across and see the heads of the place, and urge them to bring about an understanding, promising that I would go over the day following and see them myself. But it was of no avail. The collector of customs had taken the matter up, and ridiculed my being able to interfere. He himself was away in the city on business. I had to return and lay the matter before the district official, but was delayed a day awaiting a

this habit. How the family of such a one would fare can only be imagined. It was no use reproving such a victim. He was in the whirlpool, and could not free himself however much he might wish to be free. But I view this work from the standpoint of the Gospel. Opium out and Christ in is my motto. 'Jesus alone can free you' is the constant theme alike of my helpers and myself. The vision of hundreds turning to Christ and seeking baptism together was one I had not faith enough in the past to indulge as likely to come to pass in Shansi, but I thank God that my heart has so enlarged that I dare cherish well this vision now.

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Mr. Farthing is able to report favourably of the progress of the native Christian church. He writes:—

"I am glad to say the native church is putting forth effort in many ways. The native fund has this year grown sufficiently to permit of the church sending forth an evangelist of its own. They have chosen one of themselves to go forth under my direction to work for Christ until the funds be exhausted. This brother is consequently itinerating in the surrounding district, visiting in their homes such as have had any connection with us, and preaching in the villages. It is my hope that soon our Mission will have self-supporting stations planted in the surrounding neighbourhood. This is a thing at which I am constantly aiming and urging upon the natives to effect.

"During the year I have had the pleasure of marrying a couple according to Christian forms. This is not a small thing. The tenacity of custom is most discouraging. In native marriage ceremonies the worship of heaven and earth and other idolatrous things are necessary. To witness the leaven of Christianity at work is cheering. This is the first native marriage which has been celebrated by Christian rites by our Mission here since I joined it."

### SHIH TIEH AND HSIA S TIEN ZU.

The Rev. Evan Morgan, at present in England, writes, with regard to these stations:—

"In spite of much discouragement, we are very thankful to say that some amount of progress has been made in the work of these stations.

"We have held our usual services on Sunday, had class meetings at both stations, preached at fairs and theatres, and in the street shop. We have done, besides, at Shih Tieh, a considerable amount of dispensing, and for some months had an opium refuge. I tried to start one at Hsias Tien on the 'self-reliance' and no payment plan, and it ended disastrously. At Shih Tieh we kept more control over the patients, and followed Mr. Farthing's plan to a certain extent, to make the institute a self-supporting one, with the result that many, we trust, have been permanently cured. From one small village in the mountains we had about thirty men and women, and the boast and pride of this village was, when we left, that it was free from the curse of opium. Partly as a result of this work, we had the joy of receiving into the church last summer nine men and one woman. These fellow-Christians will especially need our prayers and sympathy. Five of them were opium smokers. They will be sorely tempted in many ways. Their wish is to be true and loyal; but they are weak, and often it happens that not even the love of Christ is strong enough to keep those who have once been opium smokers from falling. We had hoped to baptize two at Hsias Tien Zu; but one died, and the other fell ill. The church lost two members by death. Another heavy trial befell not only the church, but the whole district. The summer floods devastated several counties, and destroyed at least eight-tenths of what promised to be an abundant harvest. They will be exceedingly glad to see Mr. Sowerby again, and look forward to his return with much delight."



## HSIN CHEO.

At this station encouraging work has been carried on during the past year by the Rev. Herbert Dixon. A large number of out-stations have been regularly visited, and medical work has resulted in Mr. Dixon being warmly welcomed into many towns where otherwise he would have been opposed and persecuted.

Chi Tsun, Ting Hsiang, and Tso Mo, have proved important spheres of work.

Mr. Dixon writes from Hsin Cheo :—

“Our work here has made real progress. Many listen most willingly to our message, and are quite ready to confess it is true and good, but own they dare not face the persecution that open profession entails. One advantage is, however, gained to us; whereas before these men were opponents, they now become friendly, and in not a few cases they have spoken up for the TRUTH when it has been assailed in their hearing. As to the persecution they fear, it varies according to the position held by them. A shop assistant fears dismissal; a principal fears his manager or partners; a manager fears both his principals and assistants; while all fear the torrents of ridicule and abuse that are poured on them all along the street from the open shop fronts.

“In the midst of so much shrinking it is pleasant to be able to report faithfulness on the part of some from whom less was expected.

“Li Tien K'uei had been a good-for-nothing. Gambling and rascality generally had been his delight; no respectable man would have anything to say to him. But God had kept him from the curse of opium, so that when he heard the truth it was more easy for him to turn from his idleness and find honest employment. His first attempt was at inn-keeping, in the city of Hsin Chou; but it did not pay, for, instead of exciting men to go to law, he took to playing peacemaker, and, as suitors became reconciled, guests became scarce. He then took to food selling—a sort of open-air *café*—and made so good a thing of it that the owner of a food shop in his native town (C'hi Ts'un) invited him to undertake the management of his place. I was sorry he accepted the post, as it cut him off from attending services.

“This year he has become part owner of the shop, and is also manager, so that he has abolished idolatry in connection with the place, and repudiated all liability to contribute to idolatrous festivals.

“But he was not let off so lightly. The heads of the temple bided their time, and during one of the annual theatres in honour of the idols they went with a crowd at their heels and demanded the usual contribution. This he firmly declined. So they seized him by the neck and queue and dragged him into the midst of the assembled spectators, who were gathered from miles around, and there again demanded at least twenty cash in ‘honour of the holy gods.’ He replied that they were not true gods, and not one cash could he give. They then knocked him about, threw him down, and treated him shamefully.

“During the afternoon the collector of customs (who is an outsider appointed by the district official) officially interfered, and calling at the shop demanded why he failed to honour the gods.’ He replied that they were false gods, and immediately received a box on the ear.

“The persecutors now took courage and ordered him to close his shop, saying that they would have no heretics in that town. And finally the man came into the city and reported the matter to me.

“I asked an evangelist to go across and see the heads of the place, and urge them to bring about an understanding, promising that I would go over the day following and see them myself. But it was of no avail. The collector of customs had taken the matter up, and ridiculed my being able to interfere. He himself was away in the city on business. I had to return and lay the matter before the district official, but was delayed a day awaiting a

teacher to write out the necessary formal information. Meanwhile, the customs collector had seen the district official, or one of his subordinates, and had mentioned the matter to him, asking if there was any likelihood of my being able to call them to account for their doings. He was startled almost as much as if he had put a lighted match into gunpowder. 'Any harm done? Why it means the ruin of the district official should this affair get known in the capital. Any harm done? Why it means degradation and thrashing for you and all concerned if it comes to the official's ears through the missionary. Get the matter hushed up at any cost.'

"Scared out of his wits he hastened back to his post, and calling for the heads of the town, bade them go at once to me and beg for a settlement on my own terms, and with his own hand writing out a large card full of compliments to be conveyed to me (I suppose as a set-off to the curses he had previously bestowed on me).

"In ignorance of this change in their attitude, I was busy putting down the items for the affair had assumed a very threatening aspect. Just five li south of the town lies the village of Ming Wang Ts'un, where we have several converts, who had likewise given notice of withdrawal from paying temple dues. Hearing of the events at C'hi Ts'un, and the defiant attitude assumed there, the heads of the temple stirred up the people, and they vowed that if the dues were not paid they would 'knife' the lot of our inquirers. And their theatre was to come off within two days. But while in the act of instructing the teacher what to write I was interrupted by two evangelists running in, brimming over with laughter, to inform me that our enemies were begging for terms of peace. Our mouths were indeed filled with laughter.

"Terms were soon arranged. As the insult had been public, so must the apology be. As all around had seen a man beaten for not honouring the idols, so must all around know that those who had beaten him were acting contrary to the law of the land, and had apologised for their action. The collector of customs and the head of the temple must go publicly at mid-day on a market day to the man's shop and 'apologise and knock head' in accordance with native custom. An old evangelist went over to see it duly done. Ming Wang Ts'un people went, too, and immediately afterwards our inquirers were duly informed that, in the light of this event, they might do as they pleased about temple dues without fear of interference. And they did do as they pleased, for out of 25,000 cash due to them the heads of temple only received 18,000, the idolators saying they would not contribute to support gods that were said to be false gods, and 'If Lu and Chao don't give, neither shall I,' said many a one.

"Since then we have had much more attention paid to our teaching in that district, and several have inquired more fully about the true God."

## SHANGHAI.

### CHRISTIAN LITERATURE FOR CHINA.

THE REV. TIMOTHY RICHARD.

In the last Report the Committee announced that they had consented to the acceptance by the Rev. Timothy Richard of the important post of Secretary to the "Society for the Diffusion of Christian and General Knowledge among the Chinese," rendered vacant by the lamented death of Dr. Williamson.

Probably, in all China, no more capable man for this particular work could be found. In the judgment of the most prominent missionaries, such as Bishop Moule, Rev. Wm. Muirhead, Dr. Faber, and Dr. Edkins, no other man is so well suited for the secretariat. His noble conduct during the terrible famine of 1876-78 has given him a great name, and

he has been mentioned in the British Government Blue Books in terms such as no missionary, probably, has ever been referred to before.

The following is a passage from the official report, by Consul Hillier, to Lord Salisbury: "It would be invidious to make any distinction in recording the services of missionaries; but Mr. Richard, whose Chinese name—Li Timotai—is known far and wide among all classes of natives, stands out so conspicuously that he must be regarded as the chief of the distributors. . . . He had experience in 1877 of similar work in Shantung, and by his great tact and power of organisation, has been a powerful agent in bringing relief to a successful termination. . . . Lives which bear every mark of transparent simplicity and truthfulness, that will stand the test of the severest scrutiny, must in the end have their due effect. It seems presumptuous to offer a tribute of praise to men whose literal interpretations of the calls of duty have placed them almost beyond the reach of popular commendation; but perhaps I may be allowed to say that any one who has seen the lives that these men are leading, cannot fail to feel proud of being able to claim them as countrymen of his own."

Mr. Richard reports that during the past year 12,163 copies of Christian publications have been sold and 11,685 given away.

At the great triennial examinations of M.A.s throughout the Chinese Empire, held last spring in Peking for the highest literary honours in the land, amongst the selected men of the 300,000,000, 5,000 copies of a treatise on "The Great Problems of the Times," and a book on "The Historical Benefits of Christianity," were presented to ten of the highest authorities of the eighteen provinces.

In appealing for sympathy and support, Mr. Richard thus writes:—

"Next year (1893) the Empress Dowager will be sixty years of age, and, according to Chinese custom, it will be a year of grace. Although it is not the regular year for examinations for the higher degrees, it will be made an examination year or grace-examination, as they call it, thereby giving an extra chance for promotion to office. By enlightening these students gathered at the chief centres of the empire, we shall touch the spring of untold happiness of our fellow-men. One provincial examination centre will reach the leaders of one hundred counties, a prefectural centre will reach those of ten counties. All good Chinamen would gladly help their fellow-countrymen if they knew how. *But light must precede reform.* We possess the much needed light, shall we not give it to them?" They need above all else the Gospel, are we prepared to give it to them?

This recent movement on behalf of suitable Christian literature for the Chinese people owes its existence mainly to the unwearied devotion and marvellous energy of the veteran agent of the Indian Christian Literature Society, Dr. John Murdoch, of Madras. It is a source of the greatest satisfaction to know that this work lies so deeply at the heart of one who, from the experience of half a century, and perhaps with greater authority than any other living man, can testify to the value of Christian literature as a means of spreading Christianity among the nations of the East.

The recent deplorable riots have shown only too plainly how pressing is the need for further enlightenment as to the true nature of Christianity. The foul and slanderous anti-foreign literature which led to those riots can only be met by Christian literature. The riots will cease for ever when the light that is so much needed has been spread among the people; but, in the meantime, the multitude of those whose knowledge is extremely limited is so enormous, that the importance of well-prepared literature, specially suited to the country's needs, cannot be over-stated.

## PALESTINE.

**PRINCIPAL STATION:**—Nablous.

<b>SUB-STATIONS</b> ...	4
<b>Missionary</b> ...	1

During the past year Mr. El Karey has continued his work in Nablous and the district of Samaria with cheering indications of success. He reports:—

“Our congregations are growingly good—on Sundays especially—and there is a great tendency on the part of the people to listen to the Gospel message.”

The girls' school is in a prosperous condition. In this school the Scriptures are the text-book, and systematic religious teaching is carried on daily.

Since school work was started nearly five thousand young people have received Christian training by this agency.

Mr. El Karey has conducted also a large amount of itinerant evangelistic work in the regions afield. He reports:—

“I have been much encouraged in my itinerant work. I feel confident the good seed of the Kingdom has taken root in many hearts.”

# Western Missions.

## AFRICA.

### THE CONGO FREE STATE.

#### UPPER AND LOWER CONGO RIVER STATIONS.

##### PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

##### PRINCIPAL STATIONS ON THE UPPER CONGO:—

Arthington (Stanley Pool), Bolobo (Liverpool), Lukolela, Munsebi, Bopoto, and Mojembo.

Missionaries (8 in England) ... .. 30

With feelings of devout gratitude to Almighty God we record the fact that no worker in connection with our Congo Mission, during the past year, has been taken away by death.

As the result of larger experience, our brethren understand far better than they have ever done before how to guard themselves from the trying effects of the climate, how to treat and overcome the frequent attacks of fever that beset them, and how best to construct their dwelling-houses with a view to secure freedom from chill and miasma.

The general health of our missionaries during the year just closed has been far better than in any previous year.

The Rev. George Grenfell, as was stated in the last Report, accepted, with the full sanction of the Committee, an important commission from King Leopold, the King-Sovereign of the Congo Free State, to visit the southern boundary of the Congo country, and, in company with representatives of the King of Portugal, settle the frontier line of the Congo State.

The latest tidings represent that by the time this Report is published Mr. Grenfell's work will be accomplished, and that by May, if all goes well, he will be on his return journey to Bolobo.

During the year four new missionaries have been accepted for Congo Mission work — Messrs. Brown, Pople, Webb, M.D., and Kirkland. The first three have already reached Africa, and Mr. Kirkland contemplates leaving in June.

Mr. Lawson Forfeitt has resumed work at Underhill, relieving Mr. Graham, who will soon need a season of rest in England.

The stations at present occupied are as follow :—

ON THE LOWER CONGO :

*San Salvador*.—Mr. and Mrs. Lewis, Mr. and Mrs. Graham, and Mr. and Mrs. Phillips.

*Underhill*.—Mr. J. Lawson Forfeitt, F.R.G.S., Mr. and Mrs. John Pinnock, Mr. J. A. Fuller, and Mr. Pople.

*Wathen*.—Mr. and Mrs. Bentley (in England), Mr. Philip Davies, B.A., Mr. and Mrs. George Cameron, and Dr. and Mrs. Webb.

*Arthington*.—Mr. and Mrs. J. L. Roger (in England), and Mr. S. A. Gordon.

ON THE UPPER CONGO :

*Balobo*.—Mr. and Mrs. Grenfell, Mr. and Mrs. R. V. Glennie (in England), and Mr. Jefford.

*Lokolela*.—Mr. A. E. Scrivener, Mr. James Clark, and Mr. J. Whitehead (in England).

*Munsempi*.—Mr. and Mrs. J. H. Weeks, Mr. E. Hughes, and Mr. and Mrs. Stapleton (in England).

*Bopoto*.—Mr. F. R. Oram, Mr. W. L. Forfeitt (in England), and Mr. W. P. Balfern.

*Mojembo*.—Mr. and Mrs. Darby, and Mr. and Mrs. White (in England).

*Ss. Peace*.—Mr. and Mrs. Harrison and Mr. G. D. Brown.

Designated and leaving shortly.—Mr. Kirkland.

The establishment of a new station at Mojembo, on the great Mobangi River, has just been sanctioned. There appears to be a favourable opportunity for the opening up of a very important field for promising mission work on the Mobangi.

As the result of a voyage of exploration, Mr. Darby recently reported upon Mojembo in the following terms :—

“ There are six or seven towns within touch by canoe on either side of the place; there is an inland population not far away. The people there are the most industrious I have yet seen in the whole of Africa; every art practised on the Congo we found carried on in this place in the most business-like fashion—iron smelting, smith's work of all kinds, brass necklaces, anklets, bracelet making, copper manufacture, cloth making, oil-extracting from the kernels; plenty of food, good houses, friendly people, clean, and plenty of them—surely such a site could not be excelled. . . . During the remainder of our exploration we saw many eligible sites, but none that seemed so suitable as Mojembo. I wish I had space to write you all we saw at Mojembo that instinctively drew us to it as a fitting spot. The language is strange, it is true; I got about 150 words of it. They are very peculiar in form; some, I think, induce me to

suppose that it belongs to the Bantu family—in fact, so far as the list I have secured goes, I may say I am certain it belongs to that family; its nearest relation is, I think, in the Bopoto language. For this and many other most cogent reasons we think that this spot is singularly suitable and hopeful for the new station.”

An eligible plot of land has been already secured, and as soon as Mr. Grenfell returns to Bolobo, Mr. Darby will take immediate steps to establish the new station.

## LOWER CONGO RIVER.

### UNDERHILL STATION.

During the absence in England of Mr. Lawson Forfeitt, Mr. Carson Graham undertook the heavy and responsible duties of superintending the work at Underhill. Referring to his work, Mr. Graham writes:—

“Our work here is mainly of a business nature, and, as the great majority of those amongst whom we attempt spiritual work are carriers from distant towns, it is impossible to know much less to tabulate, the results. Our head-boy, Luzemba, and his wife are the only *permanently resident* native Christians we have at Underhill. The number of our communicants is constantly fluctuating, as we are visited by church members from many other stations.

“Our evening service on Sundays is in English, as we have generally visitors who do not understand Congo; but if we have carriers on the station, Luzemba or other Christian lad who may be here, holds a service with them in Congo at the same time.

“Our Sunday morning services, however, are in Congo, sometimes in Coast English for the sake of native carriers and workmen and coast labourers.

“When we have many carriers on the station we sometimes have a singing service in the afternoon as well.

“Since my wife came out, she has been holding an afternoon Sunday-school, which is always well attended and cannot fail to do good.

“Morning and also late evening meetings have at various times been attempted on week days, but we have been unable to make either a success, so we have held an afternoon service just before the men return to work, and thus every day the workmen and carriers on the station have an opportunity of hearing the Gospel.

“As I have said, it is next to impossible to have the results of such work, but still we now and then have evidence that our labour is not in vain.

“For instance, we have lately heard from Mr. Harvey of the A.B.M.U., and others, of men whom they have met when visiting distant towns who said that they had first heard the Gospel here or at one of the trading houses where native Christians from Underhill go to preach. It is encouraging to us to know that our work, in what seems to be the only way open to us for reaching the natives, has been thus productive of some fruit.”

### SAN SALVADOR.

The following report is from the Rev. Thomas Lewis:—

“At *San Salvador* our Sunday and weekday services are well attended, and our congregations show a decided increase. Eleven were baptized in the course of last year, but *four* only belong to the town; the other seven are from Mbauza Mputu, and they form a nucleus for an independent church in that town. At present they are in communion with the church here. We have been compelled to discipline two young men, and we close the year with a membership of forty-seven—a nett increase of nine.

"The church members have continued their weekly offerings, out of which they pay the entire salary of a native teacher as well as the general expenses of our sub-station at Mawunze. There is a good balance in hand, and we are anxiously waiting for another young man who will be suitable for a teacher, and who will start work in another district.

"We closed the year by making a special effort to seat our chapel. We have a spacious native building, but it has never been seated, and the few forms that we had are next to no good. We suggested that the church and congregation should join in defraying the expenses of good pitch-pine seats on iron standards, ordered from England. They took it up enthusiastically, and last week we made a collection for this object. The meeting was the largest we ever had in Congo, and goods to the value of £50 were taken. *This is more than we really needed*, but we can use it in some other good way.

"*Visitation of the towns* has been continued with very little interruption. This plan of Sunday visiting by the church members has proved to be a great good. Many of these workers know very little of Bible doctrines; but they can tell the "old, old story" to their fellow-men, and this simple preaching of the Gospel must be a great power in this land. The more we see of this work the more sure we are that this is one of the best, if not the best, plan of doing mission work in Africa. There are many towns in the district where very good work is being done, and many have already given their hearts to the Saviour.

*Mawunze* is our second out-station, and the expenses are entirely defrayed by the native church at San Salvador.

"*School work* has been carried on as usual. We have fewer boys as boarders, but more attend as day scholars. So the character of our Boys' School here is undergoing a change.

"The girls' school has had no interruption through the past year, and the girls have made satisfactory progress. There are sixty-two scholars, four only of whom are boarders.

"School work is also being regularly attended to at each of our sub-stations. At these places we have no boarders, but purely day schools.

"Thus the Lord has been gracious to us, and given us proof of His ever-abiding presence. We commence the labours of another year full of hope. He Who has sustained us so far will not fail us."

## WATHEN OR NCOMBE.

The following report is from the Rev. W. Holman Bentley (at present in England on furlough):—

"Early in February of last year my wife and I started down country on our way home, so the station was left short-handed.

"The medical work of the station has been carried on as usual, and now that Dr. Webb has joined us at Wathen we are expecting yet further developments of that branch of the work.

### SCHOOL WORK.

"The school work is the most encouraging part of our work at present; for the blessing upon that we are devoutly thankful. Mr. Cameron has had charge of this department during 1892, helped to some extent by his wife during the latter part of the year. The year opened with a school of seventy-four, and the numbers have been maintained in spite of the difficulty of the food supply. The natives have been very active in trade and transport work, and as they get rich their women get more and more lazy; this and a bad season have made food for our station a very serious and expensive matter, and some boys brought to us have had to be declined. The railway is making progress now, and we hope that two or three years will bring about great changes, and render enlarged operations possible.

"It is not the progress of our school children in reading and arithmetic that gives us so much encouragement—that is all very well in its way—but the work of grace in the hearts of many of the children calls for much gratitude. Quite a large proportion of our boys and girls are showing more than a usual interest in spiritual things; many are earnestly seeking the Saviour; while others, we have reason to believe, have given their hearts to Him, and are



rejoicing in His salvation. It has been a great joy to us here in England to read our Congo mail month by month, and to learn now of this boy, now of two or three others, who are seeking to follow the Saviour, and to receive letters from the boys themselves. Talks with those who are seeking the Saviour, and those who need special spiritual help have occupied the best of the evenings of Messrs. Cameron and Davies. Some of them are young, and need gentle leading, and time, and care; but a very real and blessed work is going on, and our young folk are full of promise. It is to them that we must look for our future pastors and evangelists, when the blessing so much longed for comes. At present, though much seed of the Kingdom has been sown in the hearts of the people, there has come no spiritual awakening in the towns; we wonder and grieve over this, but it is no new experience in Mission work that a season of anxious waiting must first come.

"Our little native church of fourteen has lost one member by transfer, but gained four by profession; three from our school folk, and one, a workman, who has been long in the employ of the Mission; all, therefore, well instructed. This nett gain of three brings our number up to seventeen. We have heard of two of our school-boys who left us to enter the service of the American Mission, who have been baptized; one is now serving as an evangelist.

#### THE NATIVE CHURCH.

"The work of the native church has been carried on as usual; the members have conducted a Sunday-school on the station, and have maintained and worked two outpost evangelistic and school stations. One is at Kinsuka, fifty miles to the south. Lotutala, who is in charge, has had an up-hill fight, owing to the indifference of the people; but has gathered a school about him, and has been preaching about in the neighbouring towns, as well as in his own; he is very hopeful about the conversion of a woman in the town, and is working on bravely and earnestly. Lotutala was married during the year to a young woman who is a member of our church at San Salvador, who has been trained under Mrs. Lewis. It is hoped that his wife will be able to help him in the work of Kinsuka. The other outpost has been started during the year at Tungwa, four hours to the east of the station; it is in charge of a young man named Nkaku. He is working on the same lines as Lotutala at Kinsuka. These outpost stations are the work of the native church, and in no way chargeable to the Society.

"In spite of the short-handedness on the station opportunities have been found for visits to the near towns, and longer itinerations in the district, as well as visits to the outposts, and a daily service is held on the station.

"The schoolhouse and dormitory which has been presented to the station by the late Sir Charles Wathen has been shipped, and will soon be in process of construction. We have lost a very deeply-interested friend in Sir Charles, whose kind help will add much to the efficiency of our school for many long years.

"The transport of the Mission goods between Underhill and Stanley Pool is managed by Wathen station, chiefly at our transport outpost at Lukunga, in charge of Mantu Parkinson, our native assistant.

"The station press has turned out this year a transliteration of all the Bible names, a hymn-book, and other work. New type is badly needed, and I am hoping to find means for this while I am in this country.

#### SCRIPTURE TRANSLATION.

"The translation of the Scriptures into Congo has been continued by me in this country by the aid of Nlemvo, who has been my assistant ever since 1880. As I write (March 16th) I have only two or three chapters of Revelation to finish, so hope to send to press in a few days. I look forward to taking back with me to the Congo a complete New Testament. The British and Foreign Bible Society are printing this for us. The Religious Tract Society are also printing for us three books—2,000 copies each of 'More about Jesus,' translated by my wife, and the 'Peep of Day,' translated by Nlemvo; also 1,000 copies of Foster's 'Story of the Bible' (as far as the death of Solomon), translated by my wife. An arithmetic, translated and prepared by my wife, is also waiting to go to press in a week or two; also an

appendix to the 'Congo Dictionary,' adding more than 3,000 new words, is nearly ready for the press. The Gospel of John and 2,000 copies of a reading primer have been printed in this country, and sent out to the Congo."

The Rev. George Cameron also sends a record of the year's work. He reports :—

"During the year four candidates have been baptized and joined the church, and we are hopeful that more will soon follow, as several of our young people and one or two workmen are promising inquirers.

"All the church members are expected to take part in Christian work, and do so both on the station and in the neighbouring villages.

"In February a Sunday-school, conducted after the English fashion, was begun with native Christian teachers, and their interest and perseverance in the work has pleased us greatly. A preparation class is held for the teachers every Saturday night, and it is only very rarely that anyone is absent, either then or on Sunday.

"In the middle of March a sub-station was formed at Tungwa (a village about twelve miles away), a house built by a friendly native for the use of Mr. Comber being utilised as schoolroom, meeting place, and evangelist's house. Nkaku, one of the church members, was appointed teacher-evangelist. He has a school five afternoons in the week, and in the mornings of these days he visits five different villages. Sunday he devotes to Tungwa itself, and on Saturday he rests.

"The work at Kinsuka is still carried on by Lotutala, who went there in July, 1891. On a recent visit he told us of the awakening and conversion of a wife of the chief, brought about by the testimony of his own wife. The salaries of both these evangelists are paid out of the funds of the native church here, subscribed by the missionaries and church members.

"The principal work done by the printing press during the year is as follows:—Translations of Bible Names, Congo Hymn Books, Arithmetic—all nearly finished.

"The Gospel of John, translated by Mr. Bentley, has been received from England, and about fifty copies sold, besides a number of Matthew and Mark previously in stock.

"In reviewing the work of the past year, we feel that we have good cause for gratitude to God for His help and blessing, and we hope that in the coming year the power of the Holy Ghost may rest in greater measure upon both missionaries and native Christians, and that many of the heathen may be brought to a saving knowledge of the Lord Jesus Christ."

## THE UPPER CONGO.

### STANLEY POOL.

At this station Mr. J. L. Roger and Mr. S. C. Gordon were associated in work until Mr. Roger, in consequence of severe fever attacks, had to seek health by a furlough in England.

He has now fully recovered, and, with Mrs. Roger, contemplates returning to Stanley Pool in June next.

The up-river transport having to be arranged at this station the time of the brethren is largely occupied by this work.

A permanent house has just been completed for Mr. and Mrs. Roger, and a second dwelling has been commenced.

The school is prospering: it contains thirty-four boys, and many of them are giving promise of future usefulness.

Medical mission work has been found of great value ; help to the sick and suffering has often won the confidence and affection of the people, and secured for the missionary and his message an eager and attentive hearing.

During the past year troubles have arisen between the peoples of Stanley Pool district and the Congo Free State officials, which resulted in considerable numbers migrating to the French Congo. Mr. Gordon, however, writes recently, saying, "Many of the people have now come back, and I expect they all will return in course of time," and he closes his report by adding :—

"Notwithstanding many difficulties, we have been enabled to carry on the work here—preaching, school teaching, medical work and transit duties—and rejoice in it all to have the hand of God, and realise His grace and strength."

For some months past the Rev. G. D. Brown has been labouring in association with Mr. Gordon ; in future, however, Mr. Brown will be a colleague of Mr. Harrison, these brethren to have joint charge of the Mission steamers *Peace* and *Goodwill*, at Bolobo—it being very desirable that this important work should *not* be dependent on the health and strength of one brother only.

### BOLOBO STATION.

From Bolobo Station, the dockyard of the Mission—the home of the Mission steamers *Peace* and *Goodwill*—good tidings have been received.

Writing very recently, Mr. R. D. Darby reports :—

"Just now all our energy at this station is devoted to the *Goodwill*. Mr. Jeffers is laying down the blocks on which to reconstruct her ; the wood is all ready for laying the slip and building the cradle. We are very busy. I earnestly hope all will go well with the new steamer."

On the return of Mr. Grenfell from the south, the work of reconstruction will doubtless proceed much more quickly ; in any case, the work must take time, especially under the difficult conditions under which it is being carried out, and must involve much patience and care.

Reporting on the year's work, the Rev. Robert Glennie writes :—

"Early in the year we had the joy of receiving on a profession of faith in Christ twenty-seven young people, three of them being the sons of a chief living near us. From the enthusiasm manifested by these converts, we have formed a happy augury for the future of the work.

"The principal operations in building were the erection of a store—mainly for the *material* of the *Goodwill*—measuring fifty feet by eighteen feet. The store is placed upon 'ironwood' piles, to protect the woodwork from the ravages of the white ant, is walled with bamboo, and has a roof of corrugated iron. The thatching of the Mission-house (Mr. Grenfell's) was renewed, and a considerable quantity of the wood necessary for the construction of the new slips and cradles for the *Goodwill* had been handled, as well as material for the construction of a shed in which the *Goodwill* will be built.

"I joined Mr. Darby in the preparation of his dictionary of Lobobangi, and when I left for England brought with me over 400 pages of that work. I had the Epistle of John, translated by Mrs. Grenfell, put into my hands as I left. This makes the third section of the New Testament translated by the staff of Bolobo. At present 'The Lives of the Apostles' is being translated by one of our converts, and the literature has been enriched by the translation of several hymns by the young men on the station.

"We are exceedingly grateful that thus early in the work at Bolobo we have received tokens of the Divine blessing, and we hopefully anticipate a greater movement towards Divine things in the near future."

## LUKOLELA STATION.

At this station Mr. Scrivener and Mr. Whitehead have been working for nearly the whole of the past year. Towards the close Mr. Whitehead was attacked, first by small-pox, which broke out in the station with great virulence, then by blood-poisoning, and finally by a very severe form of sciatica, accompanied with excruciating pain.

For weeks his life was despaired of. By the blessing of God, however he was enabled to reach the coast and voyage to England, and is now rapidly recovering health and tone.

Referring to the work of the past year, Mr. Whitehead writes :—

"In the beginning of last year we rejoiced over the formation of a little native Christian church at Lukolela, and also because we observed signs of better living among the boys and young men residing on the station premises.

"With some of the six young Christians who had joined us in fellowship, my dear colleague, Mr. A. E. Scrivener, projected a short itineration at the beginning of last year. He was then towed up to Hebru by the ss *Pioneer*, and there both he and the young men witnessed for Christ with success—a new enthusiasm among the young men on that station, and several confessing faith in Christ, being the result. As he descended the river, it was his intention to visit some inland towns by means of a creek known to us, but an accident to one of the young men prevented this.

"In May last he was away again visiting the people speaking the language of the Bobangi, who resided on the banks of the Mobangi River. Many large and attentive audiences welcomed him, and heard for the first time the grand truth of God's love from his lips, and from Lusala and other young men who then accompanied him.

"Soon after his return, in June, small-pox broke out on our station. Although the people in the villages near us were not affected, fifteen of us were ill with it, and, I am sorry to say, one little fellow died, yet we take refuge in the hope of seeing him by-and-by, for in his own way he was serving his Master, to whom he had devoted himself by public confession in our school, December 6th, 1891. The dim will be clear with the little fellow now.

"This outbreak interfered very considerably with our work, but before I left, in the beginning of September last, matters were being righted, and my last news, under date of January 24th, this year, is that things are brightening considerably.

"In August last, Lusala, who was once Mr. Scrivener's servant, visited (for the first time by any white man or their assistants) Bolebe, an inland town, larger than the three districts of Lukolela put together. He had a good reception. The time is gradually drawing near when this large tribe of people, speaking a different dialect or language from the Bobangi, will hear of Jesus and His love. The chief sent Mr. Scrivener a present of an elephant's ear, and made urgent request for him to visit their town very soon.

"Mr. Clark arrived at Lukolela in September last, and is giving, in addition to the usual school work in the native language, some attention to the teaching of French to the elder boys.

"The printing office is doing well. Four young men (natives) are constantly working the 'plant,' so generously given us by Josiah Wade, Esq., of Halifax, and called the 'Hannah Wade' Printing Press. Our thanks are due to him for an additional gift of 'plant,' which will enable us to do all the work which our and other missions on the Upper River may require.

"A hymn-book of 64 pp., a first reading-book of 52 pp., a series of spelling-sheets, the Gospel by Matthew (translated by Mr. A. E. Scrivener), a book of Bible stories (also by Mr. Scrivener), have been printed in the language of the Bobangi, and the workers are now busy setting up a translation of 'More About Jesus,' by Lusala Kavundi. Several other books, some of them bulky, have been printed for Munsembe, Bopoto, the stations of the American Baptist Missionary Union, and the Congo-Balolo Mission. Other books and gospels are in course of translation, including an adaptation of the 'Pilgrim's Progress.'"

### MONSEMBI STATION.

A very promising commencement of mission work has been made at this new station amongst the warlike Bangalas.

Mr. Weeks thus describes this fine people :—

"They are, by unanimous consent, the finest people on the river—athletic, intelligent, manly, energetic, and fearless to a degree. They rather delight in exhibiting their super-abundant energy. By many they are regarded as equal to the much-lauded Zanzibaris as personal servants. They are employed at every station of the State from Boma to Stanley Falls; they man the stations on the Lankura in the south, and the Loika on the north; they form an important part of all the expeditions in State territory, whether to the Welle or the Lomami; they comprise the crew on all the State steamers, and of many of the trading steamers also. Working amongst such a people may one not cherish a vision of the future, in which this tribe, transformed by the grace of God, becomes a tribe of evangelists carrying the Gospel to all the tribes of the Congo region? It is notorious that the Congo native learns the differing dialects much more readily than the white man. May not a number of Bangalas entering the service of the State devote themselves to the work of Christ wherever they go?"

The Rev. W. H. Stapleton, the colleague of Mr. Weeks, reports :—

"Work at Monsembe is progressing slowly, but very satisfactorily. It is, of course, only yet in the very preparatory stages. Building has occupied much of our time this year, but we trust soon to chronicle its completion. One large permanent dwelling-house is finished, and occupied by Mr. and Mrs. Weeks; one for myself rapidly nears completion, and a school-chapel is in constant use. We have been enabled to get all necessary material in the immediate neighbourhood of the station. Some attention has also been given to gardening. We have succeeded in growing a fair supply of vegetables. This partly accounts, doubtless, for the very good health we have all enjoyed at this station.

"School work amongst the boys has been eminently successful. The chiefs and freemen of the Bangala are quite willing that their boys should come to us for daily training. This is a very gratifying feature, as the boys going back to their homes day by day take with them the lessons of the day, thus spreading our Gospel message in places not always accessible to us. Many of the boys are making first rate progress, and are readily imbibing Christian ideas and truth. Mrs. Weeks has been equally successful in gathering a large school of girls. Thus we are rapidly laying the foundation of a Christian manhood and womanhood for the next generation.

"The medical department has been regularly maintained. This is a very necessary part of our mission work amongst the fighting, cannibal Bangala, and is in many ways a direct aid to more spiritual work.

"We are getting a good grasp of the language, and are working vigorously at it, trusting to add another to the now long list in which the Word of Life is translated. We have put nothing through the press but a few hymns and a school primer, but shall soon have some simple Gospel stories in the hands of the boys and girls.

"As yet we claim no Bangala converts, but regard our work as being in a very hopeful condition. We count it a joy to work amongst a tribe savage to a degree, but largely open to the influence of new ideas, and of a native independence of character which, transformed by grace, shall develop into a noble, sturdy African manhood in Christ Jesus. Monsempi is the only Protestant Mission station amongst this growing tribe. The greatness of the work at times appals us; but the Almighty Father is with us, and by the help of the Divine Spirit we will work on until Christ shall bless this tribe with peace, and reign King over all."

## BOPOTO STATION.

During the past year Mr. Oram and Mr. Balfern have been engaged in mission work at this far distant station, more than one thousand miles from the mouth of the great Congo River, which here is more than eight miles in width, and beautifully studded with forested islands.

The new mission-house has been completed, and the labour difficulty overcome. The house is raised from the ground about four feet, to avoid the damp which always rises from the soil. It stands some 200 yards from the great river, about 80 feet above water level, and commands a magnificent view of river and forest.

Mr. William L. Forfeitt writes :—

"From letters received from my colleagues, I am very thankful to learn that the work at this distant station continues to maintain its early hopefulness, and in some branches distinct progress has been made. The people continue to be well disposed and friendly toward us, and there is an increasing desire on the part of the natives to concentrate around us, and greater willingness to listen to our protests against cruelty and the prevalent custom of sacrificing human life.

"The temporary difficulty of securing workmen has quite disappeared, and considerable progress has been made in the erection of more permanent buildings.

"Our day-school continues to flourish and is becoming quite popular, for Mr. Oram writes by a recent mail saying there are eighty names on the school register, and a splendid daily average attendance of more than sixty.

"Several thousand words have been collected and our vocabulary is rapidly increasing, and for use in the school a primer has been printed at the Lukolela Press.

"We, indeed, have great cause for devout thankfulness, and are now anxiously looking for the 'first-fruits.' 'The harvest truly is plenteous, but the labourers are few.'"

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# The West Indies Mission.

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## BAHAMAS DISTRICT AND OUT-ISLANDS.

### PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands ...	19
Missionary ...	1
Native Evangelists	94

## SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

### PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

STATIONS ... ..	14
Missionaries	2
Evangelists	40

## TRINIDAD.

### PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

STATIONS ... ..	20
Missionaries ... ..	2
Native Evangelists ...	13

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

Missionaries	3
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## THE BAHAMAS MISSION.

The Committee are glad to announce that arrangements have been completed for the withdrawal of all pecuniary assistance from the Nassau and Bahamas Churches at the end of two years, and the Rev. C. A. Dann has accepted the pastorate of Zion Church, Nassau, and the superintendence of the out-island Bahamas churches, subject to this arrangement.

For more than sixty years past the Baptist Missionary Society has provided help and oversight. In the truest interests of these churches it now

appears wisest and best to cast them upon their own resources, so that they may become self-supporting, and independent of foreign money.

Mr. Dann, since his arrival in Nassau, has been visiting some of the more important of these churches, and placing before them the decisions of the Home Committee in relation to their future.

## THE TURKS AND CAICOS ISLANDS AND SAN DOMINGO.

An arrangement has also been adopted with regard to the churches of the Turks, Caicos Islands and San Domingo, by which a gradually decreasing grant will be made for four years, at the close of which term all financial help from the Baptist Missionary Society will cease.

The Rev. J. H. Pusey has already communicated these arrangements to the churches concerned, and they are now considering plans having in view entire self-support at the close of the specified term.

Mr. Pusey writes:—"The churches here are certainly progressing steadily in power and spiritual force; thirty-two have been baptized in the Caicos Islands during the past year."

## TRINIDAD.

In Trinidad, also, the Committee have resolved to apply similar arrangements, with such modifications as the special circumstances of the case may seem to require, so that in four years the churches in Trinidad also may undertake their own support, and maintain their own religious ordinances.

The final details are now under consideration, and are the subject of correspondence.

## PORT OF SPAIN.

Reporting on the work of the past year, the Rev. R. E. Gammon, of Port of Spain, writes:—

"We returned to Port of Spain early in February, 1892, to our work. During our absence the Rev. Thomas Martin had kindly undertaken the oversight of Port of Spain and Chaguanas to the great satisfaction of our members, to whom he had endeared himself when, in 1887, he occupied the post for my predecessor, the late Rev. W. H. Gamble, so that our people were well looked after and kept together; and I feel under personal obligation to Mr. Martin for his generous aid.

"With regard to the work of the year there is little to report beyond the usual round of hard work. Our church-roll shows a net increase of nine only, five of these were by baptism.



Open-air services have been regularly conducted on Sunday afternoons in two of the suburbs of Port of Spain (viz., Belmont and St. Joseph's Road) by Messrs. W. H. Gamble, W. E. Sealy, and J. Guntop, these brethren being assisted in the singing by several members of the church; and two of those baptized by me were the fruits of the Belmont meetings. We believe these meetings have also stirred our members to take a deeper interest in aggressive work for Christ."

## SAN FERNANDO.

The Rev. W. Williams reports from San Fernando :—

"During the past year seventy-one have been added by baptism, and two new stations have been established. In two churches there has been a decrease of four, and in the others an increase of seventy-five. The work throughout the year has been arduous and difficult. The most encouraging feature has been in connection with the preachers' meeting, established about the beginning of the year, and held once a week. There has been a marked improvement in some of the young preachers, and all have benefited to a more or less extent. The more intelligent our preachers the better it will be for the work. We have sixteen young preachers, and some of these are likely to turn out useful men."

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

The past year has been unusually eventful, consequent upon the retirement of the Rev. D. J. East. Mr. East has held the position of president for over forty years, and, having entered on the seventy-seventh year of his age, felt himself no longer equal to its heavy and growing responsibilities. During Mr. East's presidency the Institution has become increasingly important. A normal school department has been added to it; and the total number of students has increased from four to thirty-seven. A day-school has also been established with upwards of two hundred scholars. On Mr. East's return to England it became the first duty of the Committee to provide a successor. In January last, the Rev. Arthur James, B.A., of Thrapstone, accepted the appointment, and on the 15th of last month, accompanied by his wife, he embarked for Jamaica. Mr. James appears to be eminently qualified for this important sphere of labour. He and Mrs. James leave with the earnest prayers of the Committee, that under their superintendence the college may be yet more largely blessed and prospered in the education and training of Christian ministers, missionaries, and teachers.

During the months of the session, prior to Mr. East's retirement, he conducted the studies of the theological students that formed his special class through the prescribed course in Wayland's "Moral Science," Dr. Angus's "Bible Handbook," conversational lectures in pastoral work,

and his own MS. lectures on "Systematic Theology and Church History."

On Mr. East's departure Mr. Balfour, by appointment of the Home Committee, became Acting President, and, in association with Mr. Leonard Tucker, generously undertook to follow up the President's work, carefully revising the studies which, in the former part of the year, had been prosecuted. At the same time they carried all the special subjects which they had usually undertaken. Mr. Tucker, as normal school tutor, is chiefly responsible for the studies prescribed by Government for normal school students, numbering twenty-six; Mr. Balfour's subjects being Greek and Latin, the Greek New Testament, the English language, logic, and mathematics. The responsibilities of the presidency, added to the college class work, have made Mr. Balfour's duties particularly onerous. Since Mrs. East's departure the domestic superintendence of the college and the hospitalities of the President's home have devolved on Mrs. Balfour.

Notwithstanding the extra pressure upon the tutors, the work has gone on greatly to the satisfaction of the Committee. The reports of the Christmas examinations of the students are highly commendatory, and the results of the Government examinations of the normal schools students are equally gratifying.

Towards the close of last year there were twenty-seven applications for admission to the normal school in the session of 1893. Of these, nine young men were accepted to fill up vacancies which had occurred. For admission to the theological department there were four applicants to fill up vacancies. Of the four who left at the end of the year, two have been ordained as ministers. All give promise of proving themselves able ministers of the Gospel of our Lord Jesus Christ, not of the letter only, but also of the spirit.

The current year, 1893, is the jubilee year of the opening of the college at Rio Bueno, on the north side of the island. We are glad to know that it is to be celebrated by public meetings and collections during the month of August, if practicable, in all the churches throughout the island, the amount raised to be applied to the repairs and improvement of the college premises.

## THE JAMAICA CHURCHES.

The 1892 Report of the Jamaica Baptist Union has not yet reached England, but the Rev. P. Williams, of Bethel Town, Secretary of the Union, has forwarded the following figures in advance :—

Churches in the Jamaica Baptist Union .. .. .	173
Chapel accommodation .. .. .	81,330
Baptized in 1892 .. .. .	2,220
Restored .. .. .	1,213
Received .. .. .	443
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	3,876
Died .. .. .	662
Excluded .. .. .	1,570
Dismissed .. .. .	355
Withdrawn .. .. .	95
Erased .. .. .	836
	<hr/>
	3,568
Clear increase .. .. .	208
Add the number of members dismissed from one church to form a new one, which was received into the Union during the session .. .. .	114
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The real increase is .. .. .	422
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### SUMMARY OF STATISTICS.

Number of members .. .. .	35,269
Number of inquirers .. .. .	5,574
Deacons and leaders .. .. .	1,645
Local preachers .. .. .	443
Sunday-school teachers .. .. .	2,595
Sunday-school scholars .. .. .	28,304
Number of day-schools .. .. .	243
Number of day scholars .. .. .	21,709
Number of out-stations .. .. .	55
Number of class-houses .. .. .	507
Amount raised for buildings .. .. .	£2,282
Amount raised (approximate) for missions .. .. .	£2,400

## THE JAMAICA BAPTIST MISSIONARY SOCIETY.

The existence of this Society is the outcome of the mission of the English Missionary Society in that island. The churches that were organised from their earliest date were moved by an aggressive spirit, ever looking to fields beyond their own immediate location. Every convert was taught to seek the conversion of others; and when the church of one locality became too large for the hive, to use the words of the noble

hearted Knibb, "*it swarmed and filled another.*" This spirit has continued from generation to generation. The churches are inspired with the missionary life ; and hence, no sooner were the people emancipated from slavery than they began to pray for the conversion and salvation of their fatherland, and eventually assumed the obligation to support their own pastors and institutions, so that the funds of the English Society might be set free for the commencement of the African Mission.

To aid this object, to send the Gospel to some parts of the island still dark and destitute, to aid in building operations, and to provide for the board and residence of candidates for the Christian ministry in Calabar College, the Jamaica Baptist Missionary Society was formed. In accordance with these objects, it has annually forwarded a contribution from its funds to the Society in England for work in Africa. It has appropriated from £200 to £400 to Calabar College, while its home missionary operations have been extending from year to year.

In the course of years, however, these home missions could not limit the aggressive aspirations of the Jamaica churches. There were regions far beyond, and yet near at hand, in the West, which claimed their regard, and to these successive deputations were sent to spy out the land. Foremost among these was the revolutionary Hayti ; then the slave-cursed island of Cuba ; then the Cayman Islands ; and last, though not least, British Honduras and Costa Rica, in Central America. In these foreign spheres there are at present seven missionaries entirely supported by the Jamaica Society—one in Cuba, the Rev. W. J. Mornan ; two in Hayti, the Rev. George Angus and the Rev. Ton Evans (a third there was, the Rev. Daniel Kitchen, recently removed by death) ; one in Cayman Brac, the Rev. W. H. Ruddy ; one in Honduras, the Rev. Chas. Brown ; and one in Costa Rica, the Rev. J. H. Sobey. These spheres of missionary labours are occasionally visited, to their great spiritual benefit, by deputations from the committee of the Jamaica Society. And it may be hoped that at no distant day the whole of the West Indian Baptist Missions may be confederated for their mutual strength and yet more auspicious aggressive movement.

The income of the Jamaica Baptist Missionary Society has happily increased with the extension of its work. In 1852 it hardly exceeded £300 a year. It is now nearly £2,500 ; and what makes this the more interesting is that, with the exception of about £240, the whole is contributed by the churches, either in public collections, missionary cards and envelopes, or (mostly) in personal subscriptions, few of which exceed 5s. in amount.

# European Missions.

## BRITTANY AND ITALY.

### BRITTANY.

PRINCIPAL STATION :—Morlaix.

STATIONS ... ..	6
Missionary ... ..	1
Native Evangelists ... ..	3

The Rev. Alfred L. Jenkins has been much encouraged, during the past year, by the steady growth of the church.

He writes :—

“ At Morlaix we have had the pleasure of receiving seven members through baptism. These were a mother and her son, already members of Christian churches, but whose views on baptism had undergone a change, the other five were Breton friends, former Roman Catholics, who had been brought to the knowledge of the Gospel in Morlaix and in Cartraix. Two of these brethren, both young men, have since been called to their rest. Their end was peace, yet we mourn their departure, as, in the case of one of them specially, we lost a most earnest worker, on whom we reckoned for further usefulness in the mission.

“ At the Madeleine, the Breton services in our mission-hall have continued regularly, and they have been encouraging in point of numbers, and with regard to spiritual progress. The persecution which, three years ago, disturbed our work, has spent its force, and the number of attendants has again increased. Here, also, death has removed a familiar face from our midst, that of our venerable brother Yves Omens, who died in his eighty-fifth year. This good man deserves more than a passing notice. He was one of the firstfruits of the Breton Mission, having been converted in 1848. For more than a quarter of a century he was my father's colporteur and companion in his work of evangelisation. He not only shared in the work, but he was himself a beautiful example of the transforming power of God's Word and Spirit, a Christian whose zeal never flagged, and whose genial disposition endeared him to all. He was my constant helper in the first years of my ministry. The success of the work at the Madeleine was largely due to him. It was in his own room that we began our Breton meetings; he spent his Sunday in calling on the people and urging them to come, and thus it was that the work prospered so that we had to look for larger quarters, and at last built our present mission hall. His end was full of hope and bright anticipation; he longed, as he said, to reach his Father's home and meet the brethren who had gone before him; but the remarkable feature of his last moments was the unwavering, almost prophetic, confidence with which he spoke of the Lord's coming and of the approaching triumph of His word over the powers of darkness, and his exhortation to all the friends to work and press on.

“ *Troudoustin* is a new name in connection with the work in Morlaix; it is that of a suburb of our town where, thanks to the generosity of a lady friend, we have rented a house and fitted a room with a harmonium and all that is required to hold meetings in. These began last September, and have continued weekly with encouraging success, the room being each time well-filled with an attentive audience.

"*Diben*.—I am happy to be able to give a favourable report of the work that is going on in this little village on our sea coast. Our evangelist, Lohou, has been able to maintain himself and his large family by his own labour, and yet give a good portion of his time to the work of evangelisation. He holds the service alternately with myself on the Sabbath, and has a week-night service in a neighbouring village called Cerrones. My two sisters, the Misses Jenkins, who have lately fixed their residence at the Diben, have materially strengthened the cause by their presence, as they are well acquainted with the people and the language. They give their attention to the Sunday-school, and have formed singing and sewing classes, which are all prospering.

"*Roscoff*.—The Sailor's Rest at this port has rendered continued and efficient service through the year. The reading-room has been kept open and well lighted whenever English ships have been in the harbour, and the sailors have freely availed themselves of its advantages. The meetings, in summer, when the number of visitors is larger, have been held by me on the Wednesday evenings, and English services have also been held on the Sabbath by such ministers as happened to be in Roscoff at the time.

"*Plouñcour*—I was invited here by a man who had a New Testament, and through reading it had had his eyes opened to the errors of the Church of Rome. I was very much encouraged by the way I was received by the people, the more so that Plouñcour had formerly the reputation of being a very bigoted place. A change has come here, as almost everywhere, in the dispositions of the people. In places where, ten or fifteen years ago, one might have been hooted, people are now inquisitive, and sometimes quite friendly.

"*Lannéanon*.—At this place our evangelist, Collobert, has been unremitting in his efforts. The services have been held in the village on the Sabbath, whilst every opportunity has been laid hold of to preach in the cottages and farmhouses on a radius of several miles. Cartraix, Poulouen, Scrignac, Le Cloître, Kerger, and several other places, have thus had and more than once, an opportunity of listening to the preaching of the Word."

## ITALY.

### PRINCIPAL STATIONS:—

**NORTH ITALY**—Turin and Genoa.

**CENTRAL ITALY.**

#### TUSCAN DISTRICT.

Florence and Leghorn, and to the south as far as Arezzo, and to the west as far as Cecina.

#### ROMAN DISTRICT.

City of Rome, Tivoli, Civita Vecchia, Orbitello, and Grosseto, with Viterbo and Cornato, to the west, and Subiaco, Benedetto, and Salmona, to the east.

**SOUTH ITALY**—Naples, Avellino, and Galitri.

<b>STATIONS</b> ...	21
<b>Missionaries</b> ...	5
<b>Female Missionary</b> ...	1
<b>Native Evangelists</b> ...	12

## THE NORTHERN DISTRICT.

## TURIN.

The Rev. W. K. Landels gives the following report on the past year's work in Turin :—

*Our Locales.*—Our work during the past year has been carried on in two locales. The larger in Via Maria Vittoria, opened in May last, is a capital hall, well-shaped, well-lighted, clean, cheerful, and capable of holding over two hundred people, but unfortunately it is so badly placed, so hidden, indeed, that even those who seek it often fail to find it. The other hall, in Via Saluzzo, is admirably placed, being in a quiet street, and not too much exposed to the public, hut at the same time only a stone's throw from a crowded main thoroughfare. But this hall also, unfortunately, has its serious drawbacks; in the first place it has proved too small for the numbers of people who come to our Sunday evening services; in the second place it is so low in the ceiling as to be unbearably hot in the summer months.

"I plead that instead of paying rent for halls, which are never properly adapted to our needs, we may have a chapel of our own, a home for our mission, an institute which will become the centre of Christian effort. Given that, I think I can promise that in a few years' time a strong aggressive Christian Church shall be built up, and that there will be ample return for the money spent in bricks and mortar. How far I am justified in giving expression to such a hope let this report bear witness.

*Our Meetings* during the first four months of the year were better attended than in any periods of the history of the work. Then there was a considerable falling off in the attendance at the Sunday evening service, which has continued until the present time, and which may, I think, be accounted for in the following way :—At the end of March we left the hall in Via Cernaia, where we had laboured for nine years, and moved into Via Maria Vittoria. The Sunday evening service, for reasons above stated, was then transferred from Via Saluzzo into the new and larger hall. For a month or so this had no perceptible effect on the attendance, but later on, as the weather became warmer, distance began to tell, a number of regular frequenters gave up coming to that particular service; and, so far, we have not been able to make sufficient impression on the new neighbourhood to make up for losses. During Lent we intend making a special effort to this end, and have arranged to send addressed invitations to all the shops and houses in the neighbourhood. We shall try every plan to get the new hall filled, and doubt not that with the help of God we shall succeed.

"While the Sunday evening service has of late been somewhat smaller than last year, several of the week-night services have increased in numbers. In the month of December, for instance, the attendance at the Thursday evening meeting reached the average of seventy-four, being fourteen in excess of last year.

*Our Church Membership.*—The additions to our church during the year were not so numerous as we had hoped. Ten persons confessed Christ in baptism; our losses were four in number, and we therefore close the year with a nett increase of six, our numbers standing at forty-seven. Since the end of the year we have received other two new members; and I now have a class of nine inquirers, most of whom will probably be received about Easter time.

*Our Tract Work* has been carried on vigorously during the whole year; about 100,000 tracts have been distributed, and thirty-five towns have been visited.

*The Printing Office*, as in former years, has been actively at work, and has proved of great service to the mission here and elsewhere. The output of handbills, notices, invitations to services, &c., has been 93,605, and these have been produced at a cost to the Society of £5 16s. 5½d.

"The English Service at Martinetto has been carried on through the whole of the year, summer included, and has, I think, proved a great boon to the little English colony there established. During the year twenty-six services have been held. The friends originally met in a room in the factory of Thos. Adams & Co., but it has since been thought advisable and more convenient, to gather in the houses of the people themselves."

## GENOA.

In consequence of the lamented death of Signor Cuomo early in the past year, it was thought advisable to request Signor Nardi Greco to take up the work in Genoa. In May of last year he left Avellino and settled in Genoa. The following is his report :—

"In many respects the church of Genoa is unlike other Evangelical churches in Italy, where most of the members are natives of the place. In Genoa the membership is largely made up of strangers from other parts, who have come to this city either to work or to trade. We have here members from Sicily, Naples, and from the provinces of Romagna, Calabria, Venice, Lombardy, Tuscany, and Piemonte. The Genoese are, therefore, in the minority, and it will readily be understood how difficult it is to manage a congregation composed of such mixed elements, having such divers manners and customs.

"By the help of God I have been able so far to cope with these difficulties. All the brethren have accorded to me the same affection, the same sympathy, the same confidence that they gave to my predecessors, and I am happy to say that the results of my labour have far exceeded my expectations. The ingathering has been more abundant than could have been expected from the seed-sowing. During the few months I have been here I have had the joy of baptizing eleven believers, and during the last two months we have received fourteen new converts who will shortly confess their faith in Christ in baptism.

"My wife has been of great help in the Sunday-school, a work of the greatest importance in connection with a church like ours. We have at present thirty scholars, all of whom, fortunately, know how to read. These are under the care of three teachers.

"I am now attempting to establish a work among the soldiers, and although this is both a difficult and a delicate work, still I hope, by the help of God, to see some fruit before long.

"The moral state of the church is satisfactory, as also its material condition. We close the year with ninety members, and have no doubt that before long we shall get into three figures.

"*Summary of Statistics (North Italy).*—Missionary, 1; evangelists, 2; stations and s. b. stations, 5; baptized, 21; received otherwise, 4; decrease, 7; total number of church members, 137. Sunday-school scholars: girls, 41; boys, 49; teachers, 9. Number of tracts distributed, about 140,000; number of services held, about 750; handbills, &c., printed and distributed, 93,605. Money raised: in Turin, £32 3s.; for Genoa, no returns have been received."

## THE TUSCAN DISTRICT.

Early in the year the Committee, as the result of careful consideration, resolved to divide the Central Italian Mission into two Divisions, to be denominated for the future the Tuscan District and the Roman District.



The former, the TUSCAN, to include Florence and Leghorn, and to the South as far as Arezzo, and to the West as far as Cecina; and the latter, the ROMAN, the City of Rome, Tivoli, Civita Vecchia, Orbitello, and Grosseto, with Viterbo and Cornato to the west, and Subiaco, Benedetto, and Sulmona to the east.

The Committee, at the same time, invited the Rev. Norman H. Shaw, of Rome, to accept the charge of the Tuscan district, feeling the great importance of having a resident missionary in Florence who might devote all his time and energy to the development of evangelistic work in Tuscany.

Although greatly attached to the work in Via Urbana, in Rome, endeared to him by many cheering proofs of the Divine blessing, Mr. Shaw, in deference to the desire of the Committee cheerfully complied with their request, and at the close of last year, with Mrs. Shaw and their family, removed from Rome to Florence. Since his arrival there Mr. Shaw has devoted himself with much earnestness to the demands of the new work, and there is every indication that the re-arrangement of the work in Central Italy will greatly add to the strength and efficiency of the entire Mission.

## THE ROMAN DISTRICT.

### CITY OF ROME.

Reporting on the work in the Imperial City during the past year, the Rev. James Wall writes:—

“In Rome the year 1892 can hardly be said to have been one of steady, unbroken labour. The unsettled state of things in the city, the crisis which has now become a catastrophe with the smash of the Roman Bank, and the stress of misery on the working classes, have caused great fluctuations in that part of the population among whom our work is principally carried on. Among ourselves, too, there have been the bazaar in aid of the Centenary Fund, and the transfer of evangelists, with delays in starting and in settling down. These and other incidents have contributed to make the year 1892 less favourable than the preceding ones in spiritual results. The plants of the Kingdom seldom flourish in an atmosphere of change and uncertainty.

“The Vatican during the year has continued its concentration of resistance in Rome, and has opened fire more than once in full power. The Roman Bank disaster, with a deficit of more than fifty million francs, is possibly a Jesuit achievement, and will bring ruin to many in the lower business level with those they employ—that is, to the class most open to receive the Gospel.

“Persecution in its modern form is far more complex and perhaps more efficacious than in the unscientific times of torture and death, but now, as then, it over-reaches itself and produces contrary results. The persistent opposition of the Vatican to everything national seems to be bearing fruit. Some of the leading political men of Italy, *e.g.*, Crispi and Bonghi, have confessed themselves believers in the deity of our Lord, in the hopelessness of reconciliation with the Vatican, and the possibility of religious reform. The Pope

who sees the Reformation knocking at the doors of the Italian Government, has sent one encyclical letter after another screaming through the land.

"For some years the Mission in Rome has been falling into two distinct branches—city and the county. This is the result of experience, as will appear more clearly further on. One very encouraging fact is the very good attendance obtained during the hot season. This is accounted for by the attendance of many—especially persons left in charge—who being more free from the press of duties, embraced the opportunity of hearing the Gospel. All through the year people have not only listened, but many have given their names in sign of adhesion and of desire to be instructed.

"Between three and four hundred names have thus come in; only a small proportion, however, of those persons have received instruction, and out of these only thirty-two have been baptized. The Italian mind seems to accept the Gospel in its most rudimentary form, and to rest there. We cannot get many of them to persevere in study until they have obtained a clear and a firm grasp of truth in its first principles. They were never expected to do this as Catholics, and they are reluctant to do it now. Hence, even after baptism, many continue to live a baby-life, or, like dead ones quickened into life, they cling to the grave-clothes and continue to sleep and dream in the sepulchre.

#### OUR LOCALS.

"The locals in which our work is carried on in Rome were five, but have lately become seven on account of the union of the two societies. Three of these are in first-rate situations. Lucina, when the new hall is completed, will be much improved, and so will also Trastevere. Consolazione is most unsuitable; but we cannot find a better in the neighbourhood. Piazza Vittorio is always full when the evangelist does his duty and is able to interest his people. We are now leaving the hall in Borgo, having obtained another in a more favourable situation. If anything, it is nearer to the Pope's palace, but is generally full of attentive hearers. The people in that quarter of Rome have become exceedingly liberal. Two years since, our present landlord broke a contract with us because the tenants threatened to leave the house in case he let the shop to the Protestants. Now all these difficulties have disappeared, and some of the tenants themselves will occasionally attend our services. The people are so far removed from Catholicism that at the last elections they chose as the representative of that quarter of Rome, in which St. Peter's stands as parish church, a real circumcised Israelite, so that the whole crew of the bark of St. Peter, every mother's son in the Vatican, are represented, in so far as they are represented, in the Italian Parliament by a Jew.

#### THE CHURCH.

"Our church members during the past year have, for the most part, had to struggle for existence. Many of them have been for months without work, and with their children on the verge of famine. This has nothing to do with Mrs. Wall's work among the poor. I am speaking of members who are capable working men. Such a state of things has affected us in various ways. Some have emigrated, others been obliged to return to their native places, some have been ashamed to come to the meetings, some have been less able to give, others have been prevented from helping personally in the work, while others have, I fear, a weaker faith than formerly. Still there have been reasons for encouragement. Although the Catholics tempt them in forms that are exceedingly plausible, I am not aware that there has been a single case of apostasy in our midst throughout the year. Several, however, have yielded in so far as silence, and have received money not to confess themselves Evangelical. I met one of these the other day. He had almost lost his sight when his business failed, and his wife and children began to suffer want. He struggled hard and long before he ceased to attend our meeting. He was then visited, exhorted, and dealt with tenderly, but did not return. When I last met him he took my hand as usual, but I felt it my duty to be firm with him. He assured me of his faith in the Saviour; then I replied, 'No, you are an apostate!' He trembled from head to foot at these words, and, raising his face to heaven, his almost blind eyes filled with

tears as he exclaimed, 'If I come but once to the meeting, my family will be ruined Every Lord's-day morning at the time of worship, I privately prepare a table in my bedroom where I break bread and drink wine in remembrance of my Saviour, and I do not forget my brethren.' Without waiting for another word from me he hurried away. It is possible that we have thus lost two or three during the year, but none by public apostasy. Several deaths have occurred; but they all died, as Italian believers generally do, in perfect peace.

#### VARIOUS AGENCIES.

"Our publication work has been limited by our practically losing the use of our printing press. Believing at the commencement of the year that the contemplated alteration of the premises would take place immediately, I suspended the issue of our journal, the *Cristiano Romano*. We printed, however, another edition of our 'Hundred Hymns,' about 2,000 copies, for use at all our services.

"The 'Monthly Bible Text' was placarded during the first half of the year.

"Tracts and notices have been distributed largely at the doors of our locali, in our tract districts, and throughout the province, both by means of colporteurs and through the post.

"New Testaments have been sent to all who belong to some of the professions throughout the province, and acknowledgments have been received, some of which showed the bitter hatred of the priests to the Scriptures, others the desire of many to possess them and read them.

"The visitation of members and candidates, together with the sick both in private houses and in public hospitals, has continued and proved a blessing.

"Sunday-school work and work among the children have been carried on in the midst of greatest difficulties. The want of suitable teachers is greatly felt; but so also is the lack of school materials and of means to meet the necessary expenditure of this work. We have now nearly five hundred children in Rome and in this district.

"While we expect the immediate conversion of souls to follow the faithful preaching of the Gospel, we must not be surprised if the young churches function but feebly, or if the principles of self-government and support develop slowly. The plants are good and will be better.

"There is nothing in Italian Popery that can resist the Gospel. No priest ever expects now that anything in Catholicism will be able to crush our church, which has resisted for twenty years all their attacks, whether from without or from within. They hope in the restoration of the temporal power of the Pope."

### WORK IN THE ROMAN PROVINCES.

"A provincial mission in the Roman State must grow out of any extensive work carried on in the City of Rome. If we have to face this question before any of the other bodies of Christians working in this city, it is because our Mission is much more developed than theirs, and has reached that point at which this becomes evident. The geographical conformation of the province is such that when the city is most healthy the mountains round are covered with snow, and when these most need the attention of the agriculturist the streets of the city are burning in the heat of summer, and the atmosphere is laden with fever. These two poles have created and maintained annual currents in the population. The city is like a great lake fed by streams of people, who arrive in the autumn and depart in the early summer. When in Rome, the people of several districts, rather than coalescing with the Romans, exist as separate clans. In the morning of a feast day, wearing their own costume and speaking their own dialect, these labourers and those who hire them meet in their special piazza or forum to-day just as their forefathers did thirty centuries ago. At least a dozen meeting places of this kind exist in the Eternal City. Now, it is evident that work done in the city among these classes must influence the country, and *vice versa*.' We have found by experience how much this is the case. By

continuous work some of these people have been reached, and returning to their native villages have taken the Gospel with them. I will now draw attention to one of these great arteries in the Roman Province. A railway, running eastward through Tivoli and thence among the Apennines, establishes a communication with Marsica. That plain is about three thousand feet above the sea-level. The snow there last winter was so deep as to stop the trains. Now there are several thousand Marsi in or near Rome. Their piazza, in the city, is that of Montanara, a name describing their mountain origin. Near to this, their meeting place, we have a small, unsuitable room for preaching the Gospel, but find it impossible to rent a room on the piazza. Notwithstanding this, several of the Marsi have been converted here, and also others in our hall at Tivoli. Their province has been visited both by myself and others, with the result that we have Marsican members in our church at Rome, and at Tivoli and up among their native mountains at San Benedetto, where there is now a church of seventeen baptized members. These brethren hold their own services, and even when, during the winter, the better taught among them are absent. What we taught our first converts in this village was this: it is the duty of the Christian on every Lord's-day to publicly meet the Lord and celebrate His Supper, remembering His poor and gathering the little ones into His fold. This is what these people are now doing. Their service is not so much one of learning or of teaching as of doing; and it is surprising how in doing the works they soon came to understand the underlying doctrine."

During the past year, in connection with this work outside the city of Rome, twenty towns have been regularly visited by Mr. Wall or by some of the evangelists. Mr. Wall writes:—

"The Mission outside Rome is entirely evangelistic in character. It seeks to send the Word of God to all places throughout this province, and with the Word, or after it, the preaching and living testimony of the evangelist. The only expense beyond the support of the itinerating evangelist is the rent of a room, where such is absolutely necessary, and this only till the local church are in a position to bear the burden themselves.

"Converts are encouraged to form themselves into churches, but no assistance beyond the use of our hall, and an occasional visit from one of the evangelists, is accorded. They must themselves assume the entire responsibility of maintaining church testimony in their own locality. The principle which informs this Mission is that scriptural knowledge is the raw material from which both the individual Christian and the local church are derived, and that it is our duty to disseminate this by all means, knowing that the more scriptural our methods of working are they must also be more efficacious."

The earnest, self-denying work carried on by Mrs. Wall has been marked by special blessing during the past year, and her mothers' meetings, medical mission, and meetings for the poor have been, as usual, largely attended. It may be well here to state that the special work conducted by Mrs. Wall is not at the cost of the Baptist Missionary Society, but funds are provided by the gifts from friends personally interested in this form of Christian effort.

Mr. Campbell Wall, in association with his father, the Rev. Jas. Wall, is maintaining the work in the Via Urbana, so long under the conduct of Mr. Shaw.

## SOUTHERN DISTRICT.

## NAPLES, AVELLINO, AND CALITRI.

During almost the whole of the past year the Rev. Robert Walker has suffered greatly in health, and been unable to do as much work as usual.

Referring to the work in the Via Foria, he reports: "I am much encouraged; the congregations are much larger than formerly, and the work is looking much more promising."

During the past year a very interesting work has been opened up at Calitri, in the province of Avellino, there. A *colporteur*-evangelist, Signor Barone, has been able to initiate a most hopeful movement. In October, nine men were publicly baptized in the River Ofanto, confessing their faith in the Saviour.

Mr. Walker writes:—

"The people have been left to themselves to provide for the needs of the work, and so it is my desire and intention to leave them. They have not money to spend, but they do not need to spend much. They have paid the rent of the room in which they meet, and they have provided a good lamp for it. They need benches, for at present the sitting accommodation is very meagre. Deal boards laid across chairs, of which there is great scarcity, are all the pews they can boast of. We shall make a collection for them in the Naples Church so that they may get some plain benches, and I have sent them some large texts to break the naked monotony of the whitewashed walls. I was greatly pleased with the order and solemnity of the services. The people came in, and, after a 'good evening' to their neighbours, open the Bible and quietly set themselves to read till the service commences.

"Then there was not a sign of inattention. The whole congregation repeated the prayers aloud after the preacher, sentence by sentence—a custom that at first rather discomposed me, but afterwards I enjoyed it. There was no chatting and whispering to disturb the mind; and to see these people intent on reading the Word of God, and to remember that but a few months ago they never thought of it, was very comforting.

"Calitri is not the most important of a number of towns in that part of the province, and without special indication would not have been chosen as the centre of a work for the district. But as we had the call to go there, and as God has so evidently blessed the work, it is clear that we must for some time at least look on it as the headquarters of the work we hope to do among these towns and villages. I wish it to be distinctly understood that Sig. Barone is a *colporteur*-evangelist—the kind of evangelist that is really best suited for work of that sort, if not also for city work. He will visit a number of places of more or less importance, among which I may mention Lacedonia, Aquilonia, Bisaccia, S. Andrea, Pescopagana, Rapone, Ruvo, as well as the groups of workmen labouring on the new railway which in a few years will connect Avellino with Potenza, and render Calitri more easy of access."

During the past year Signor Narde Greco has removed from Avellino to Genoa in consequence of the lamented death of Signor Cuomo, and Signor Tummolo has exchanged work in the Via Urbana, in Rome, for Naples.

Signor Libonati is at present at Avellino, but his engagement is only of a temporary character.

## FINANCE.

The accounts for the year just closed commenced with a debt of

**£15,873 11s. 1d.,**

and as the deficiency of the past twelve months amounts to **£14,640 19s. 9d.**, the total debt at present due to the treasurer stands at

**£30,514 10s. 10d.**

This sum includes also a small deficiency upon the Widows' and Orphans' Account of £296 5s. The ordinary receipts for general purposes, as compared with those of the previous year, exhibit a decrease of **£1,747 14s. 5d.**, this decrease being mainly due to a considerable falling off in "*Donations*," the special Centenary Thanksgiving Fund appeal having very probably contributed to this result. During the past year, owing to the death of subscribers, the Society has lost more than Two Thousand pounds of annual income. There is also a decrease of **£300** in the grants received from the "Bible Translation Society." By far the largest decrease, however, is under the head of LEGACIES; for, while in 1891-2 the receipts from legacies were **£8,363 4s. 11d.**, the receipts for the year just closed, 1892-3, were only **£3,165 18s. 8d.**, a DECREASE of **£5,197 6s. 3d.**

In explanation of the large sum from legacies carried into the account of 1891-2, it should be stated that, in this matter, the Committee had no option, these sums having been left subject to the provision "*to be spent in the year in which they were received.*"

It should also be stated that the total gross receipts for the past year, on ordinary account, appear less by **£6,548 8s.** this sum being profit on Indian exchange. This year this item has not been carried to the *Receipts*, as formerly, but *deducted from the Indian expenditure*, on the other side of the Balance Sheet, this being, in the judgment of the Committee, the more equitable course. Our missionaries in India being paid in the currency of the country, it seems to us but right that the equivalent only of such payments, in sterling, should be entered in the Balance Sheet.

Turning to the EXPENDITURE side, and making allowance for the **£6,548 8s.** deducted from the Indian expenditure as explained

above, the payments for the past year, as compared with those of the previous year, exhibit an increase of

**£3,467 18s. 7d.**

This increase has been mainly in connection with the Indian Mission. For the first time since the fusion the full yearly expenditure of the Orissa Mission comes into charge. The amount expended on building and repairs has also been much larger than usual, and Scripture Translation and Revision work, and Serampore College have also involved increased outlay.

With regard to the debt of

**£30,514 10s. 10d.**

the Committee, in pursuance of their intimation in the special Centenary appeal, propose to write off the whole of this amount from the Thanksgiving Fund; but no further sum from this Fund will be available for debt in the future.

From these figures it is clear that, to secure an equilibrium between *present* income and outgoings, **leaving altogether aside the cost of extension, an increase is needed in our annual receipts of**

**£15,000;**

and our aim must be, as set forth in the Centenary Celebration Appeal, an annual income of

**£100,000.**

Could the Society but secure the practical support of every church member by even ever so small an *annual contribution*, this would be obtained.

**Every church in the denomination associated with the Mission, and every individual church member a personal subscriber, let this be our aim.**

In the words of a generous but anonymous contributor, who wrote a few days ago doubling his annual subscription,

“If the Society could only secure a regular annual subscription *from every individual church member*, the present deficiency in annual receipts would at once disappear, and enough

of surplus be left over to meet the annual cost of the maintenance of the one hundred additional missionaries contemplated by the Centenary Thanksgiving Fund. I have worked this out, and if only such extended help and sympathy could be secured throughout all the churches of our denomination, we should have a new era of blessing at home, for we should ever remember that the extension of the Saviour's Kingdom in 'the regions beyond' cannot but mean larger and richer blessing at home. The message is 'Go,' and in the keeping of His commandments there is great reward."

Our Divine Master bids His redeemed children "disciple all nations." This command is not a matter of choice, or a balancing of advantages, or a comparison of rival claims, but a supreme question of OBEEDIENCE to the Lord Jesus Christ Himself.

The Lord Himself has said "GO"—the command is absolute, peremptory. We are not to wait until *distant nations come to us*; not to wait until indirect Christian influences slowly permeate through the world; not to rest satisfied with secondary agencies; but we are to go to the heathen themselves, to evangelise, disciple, Christianise them; and the Church is utterly inconsistent and unfaithful so long as she neglects this solemn commission. It has been well said:—

"The Christian Church never can be strong, never shine forth in her true glory, never rise to her true dignity before the nations, never move forward in the pathway of victory marked out for her, while closing her ears to the marching orders of the Captain of her salvation, and neglecting the very purpose for which she has been organised upon earth."

Surely God is calling upon us in this new century to enter on His work with the sanctified spirit of Christian enthusiasm. Alas! for the feeble, half-hearted way in which the Church is prosecuting her foreign missionary enterprise. Men of the world rush round the earth and into the heart of unexplored continents, making discoveries, and enduring every kind of hardship, for ambition, scientific research, or material gain, and yet the Christian Church has been nineteen centuries in taking the Gospel of the grace of God to less than one-third of the population of the globe. The power that is stored for the evangelisation of the world has hardly yet been claimed. How paralysed has been the Church which might have been clothed with might. Given a church alert, believing baptized with spiritual power—that is the agency that God will honour and use. A church that is settled on its lees cannot possibly evangelise the world. But when the Church is clothed with power from on high, the young men brought up within her borders will be ready and eager to offer themselves for this sublimest of service. We want men of talent, men of education, men of natural gifts. But these things are not *indispensable*. The one absolutely indispensable thing is faith, men who absolutely believe that Christ died for all men,



and that the Gospel is the power of God unto salvation to every one that believeth. One such man does more to kindle faith than all the logic of the schools and all the eloquence of the pulpit.

Never let us forget that God counts silence, inaction, indifference as mortal sins. Nearly two thousand years have passed since our Divine Lord said "Go," and yet Christendom still stands idly facing a lost world, and grudgingly sends a few solitary workers into the world-wide mission-field. There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fulness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation, and facilities, a thousandfold multiplied, match a thousandfold opportunities.

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## A PICTURE FROM THE UPPER CONGO.

### BOPOTO FISHERMEN.

(See *Frontispiece*).



THE accompanying picture may afford some interest, as it illustrates one of the leading occupations of our Bopoto people, for which they are noted far and wide.

At certain seasons of the year almost everyone seems to be engaged in fishing, particularly after the rains, when the river begins to fall. At these times, the villages seem to be almost deserted for weeks together, when the people take up their abode on the numerous islands, where they erect temporary dwellings for the season. At high water all the creeks are fenced across to prevent the fish that congregate therein from getting out into the main river as the water falls, and in this way the natives secure large quantities. The fish are then skewered together, and smoke-dried over wood fires, and thus provision is made for future wants when fishing becomes a more difficult business.

At other times huge sandbanks are surrounded with nets, and, as the water subsides, all escape of the fish is prevented.

They have many ingenious methods of catching this much-prized article of food. Hook, spear, bow and arrow, trap, and huge net fishing are all familiar to them, and in the accompanying picture some of their fishing tackle is shown. On the right is a huge cane net, slightly concave, which is used in the following manner. The bottom of the net rests upon the side of and extends almost the whole length of the canoe, at each end of which stands a man with a cord attached to the top corner of the net, by means of which it is lowered horizontally into the water, and submerged about a foot below the surface. The canoe and net are then allowed to float steadily down with the current, and every few minutes the net is lifted perpendicularly by means of the ropes, when all the "small fry" caught fall into the canoe, and the net again lowered into the stream.

The man in the foreground holds in his hand a long punting rod. Two other men are holding hippopotamus harpoons, and attached to one of them is a large float connected by a long cord, which serves to indicate the whereabouts of the animal after it has managed to get away wounded into deep water. Behind them will be noticed some large trawling nets hung

out to dry, also a few baskets very similar to those used in the country for eel fishing.

It is not an uncommon thing for a band of Bopotos to visit other riverine tribes long distances from Bopoto (less practised in the art of fishing, or with no inclination for the work involved), and there following their favourite occupation. The fish is disposed of in the local markets of the district visited, and, after several weeks, the fishermen return to their own homes comparatively rich. A grand welcome awaits them, when the results and adventures of the expedition are freely discussed.

Will not our friends pray for our work continually, and confidently expect that the time is not far distant when some of these, our brethren, shall hear and obey the call of the Saviour, like to that given to "Simon and Andrew, his brother," as He walked by the Sea of Galilee: "Come ye after Me, and I will make you to become fishers of men."

Bopoto Station.

WILLIAM L. FORFEIT.

## WANTED—CHRIST-BEARERS.

"Go ye into all the world, and preach the Gospel to every creature; and lo, I AM WITH YOU."



ACCRED assurance, solemn command,  
Duty and privilege hand in hand;  
Duty clear-voiced in Christ's sovereign "Go,"  
Privilege high in His grace-royal "Lo!"  
Go forth for Me where'er lost sinners stray;  
Recompense this—"I am with you alway."

He must go with us; 'tis CHRIST that men need.  
Did He withhold Himself we should be freed  
From the high duty that summons us now,  
Placing its aureole crown on our brow.  
Message of mystery lies in that "Lo!"—  
Go forth, believer, *that Jesus may go.*

Strangely in Bethlehem's—sacredst—day  
Linked He His glory to earth's common clay;  
God gave Himself, but—chief wonder of heaven!—  
Earthen the vessel in which He was given!  
Gospel were none for us sinners forlorn,  
Had *Jesus* not sought us, God humanly born.

Wondrously still doth He cleave to our earth ;  
 We, who are Christ's now by heavenly birth,  
 Stand, Christ-appointed, His Gospel to bear,  
 Born from above His blest birthright to share.  
 Bethlehem's mystery still we may scan,  
 God condescending to reach men through man.

"Go," saith the Saviour "I come" who first said,  
 Leaving heaven's glory for shades of the dead ;  
 "Go"—and the course of true service is given—  
 Leaving death's shades seek the glory of heaven ;  
 Quit the poor comforts that please and ensnare,  
 Where others need Him most, take Jesus there.

Great is the need, brothers, where, in the gloom,  
 Thousands are gathered, this day, to the tomb,  
 Knowing not Jesus, not even His name,  
 Hearing not how as their Saviour He came ;  
 Great is the need, too, of those who by birth  
 Enter the unillumed darkness of earth.

Go, then, to such ; 'tis His will they should know  
 How He hath died for them, loving them so ;  
 How from His heart life's great gulf-current flows,  
 Pardon and blessing and balm for all woes.  
 To "every creature" His Gospel is sent,  
 For each of these, then, most surely 'tis meant.

Dare we from such, such great treasure withhold ?  
 Men count it crime to rob rich ones of gold.  
 Shall we, to baser self-seeking enticed,  
 Keep from earth's poorest "the riches of Christ" ?  
 Answers thy heart with a swift-spoken No ?  
 Hear, then, thy Saviour ; rise, brother, and go.

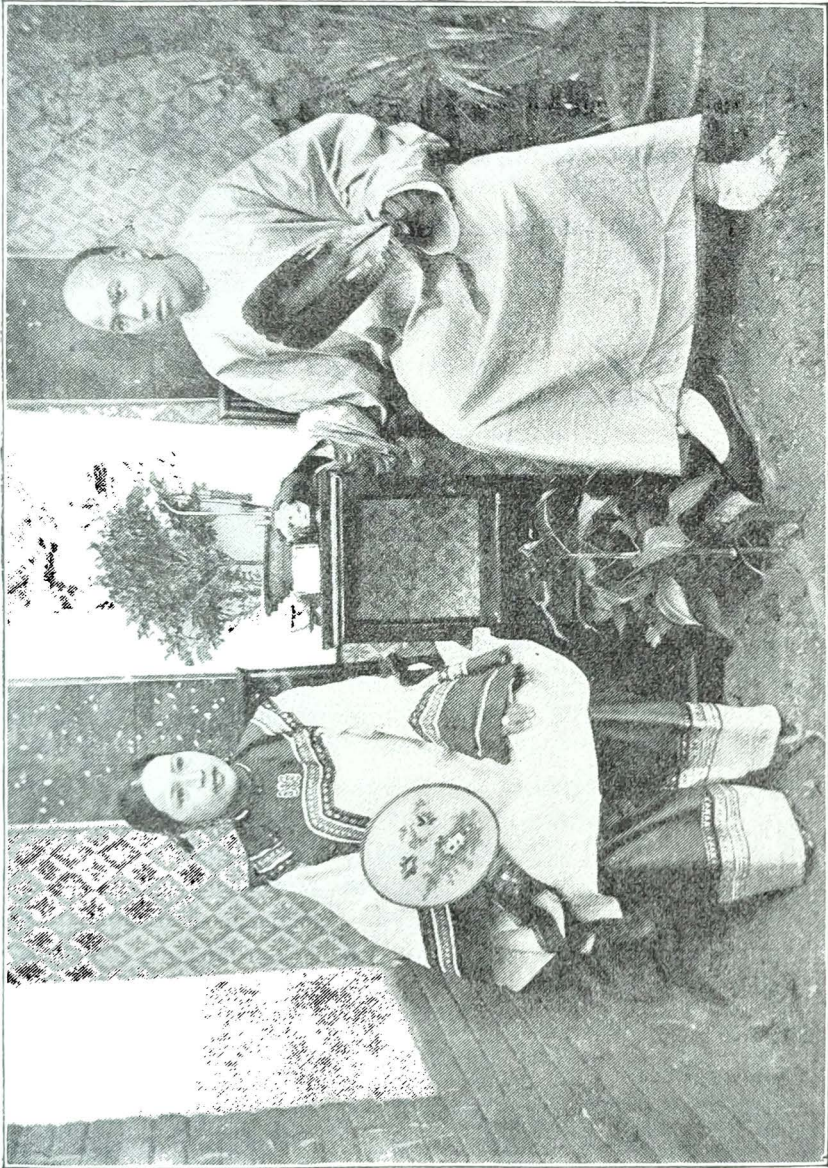
Dacca, East Bengal.

R. WRIGHT HAY.

### TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order ; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & CO., and Post-office Orders made payable at the General Post Office.*

THE MISSIONARY HERALD,  
JUNE 1, 1898.



MR. WILLS'S ASSISTANT AND HIS WIFE.—(From a photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE ANNUAL MEETINGS.



It is satisfactory to be able to record the helpful and encouraging character of our recent anniversary services. For this result we gratefully desire to acknowledge our indebtedness to the brethren of other sections of the Church of Christ, as well as to those more immediately associated with our own. We feel particularly under obligation to the Rev. J. Culross, D.D., who preached the annual sermon; R. L. Everett, Esq., M.P., who presided at the Members' Meeting; Sir T. Fowell Buxton, Bart., the chairman at the Cannon Street *Soirée*; Eugene Stock, Esq., editorial secretary of the Church Missionary Society; the Rev. J. M. Gibbon, Congregational minister of Stamford Hill Church, for his stimulating sermon to young men at the City Temple; Charles Townsend, Esq., M.P., who presided at the Annual Meeting in Exeter Hall; to Dr. Pentecost, of Marylebone Presbyterian Church; to our treasurer, W. R. Rickett, Esq., and to John Chown, Esq., who presided at the Breakfast Conference and at the Young People's Meeting, respectively.

The annual meetings of the Young Men's Missionary Association, of the Bible Translation Society, and the Zenana Mission were full of interest.

The space at our command will not permit us to do more than report the paper read by Professor Gould at the Missionary Breakfast Conference; and we are glad to be able to make this exception in view of its bearing upon the important and urgent effort about to be made on behalf of the much-needed

### INCREASE OF THE SOCIETY'S INCOME.

All the friends of the Mission have rejoiced greatly over the successful completion of the first part of the Centenary Celebration—viz., the raising

of the Thanksgiving Fund. Far greater, we think, will be our thankful joy when, with the increase of the annual income to £100,000, the second part shall have been accomplished. From the record of the proceedings of the last Committee meeting, it will be noticed that steps are being taken in preparation for this absolutely necessary effort. We hope to be in a position to give full particulars in our next issue. Meanwhile we ask a careful and prayerful perusal of the following paper :—

PAPER READ AT THE ANNUAL MISSIONARY BREAKFAST CONFERENCE, IN EXETER HALL, ON FRIDAY, APRIL 28TH, 1893, BY THE REV. PROFESSOR GOULD, M.A., REGENT'S PARK COLLEGE.



I understand it, the purpose of this meeting is entirely practical. We are here, after the discourses and speeches of the week, to consider what should be done to give effect to that which we have heard. Such conference is most needful. Great meetings, such as have been held within these last few days, applauding lofty sentiments, and breaking up, leaving the cause which has been advocated just where it was, suggest rather painful reflections. There is an unreality about the whole procedure, if it ends there, that offends us and leaves us restless and uneasy, as indeed it should. We can in some measure understand the "agony of distress" with which Carey, after his sermon at Nottingham, seized Fuller's hand and demanded whether the congregation was to separate

"WITHOUT DOING ANYTHING."

That calamity was averted then, but it has been common enough since. Who has not heard the missionary meeting spoken of as though it were but a form of entertainment—a rhetorical display, with no further end in view than to gratify an audience, whose appreciation of what they hear is sufficiently expressed in their plaudits and in their contributions to the collection? I do not say that we have too many missionary meetings—though it is quite possible for great causes to suffer through much speaking—but I do say that it is a matter of serious concern that so many meetings leave our doing so little changed. Among the manifold deceptions which we practise upon ourselves, none is more common than to regard hearing as an end in itself, involving no further responsibility. We are as pleased with ourselves for listening to the recital of some good work, and approving it, as if we had thereby fulfilled our duty concerning it. One may, perhaps, be pardoned for making this very commonplace observation in view of the fact that there has been recently, up and down the land, much more than the usual amount of

#### TALK ABOUT THE MISSIONARY ENTERPRISE.

Unless that talk can be condensed into act, we shall be worse off than before. No doubt one object has been achieved, but no one will assert that it was more than a very subordinate object of the meetings which have been held. On more accounts than one it is a good thing that the Centenary Fund has been raised. It is a welcome gain to our exchequer, but it has absorbed an amount



of attention which, it may be hoped, will now be devoted to larger and worthier interests. To say the truth, this matter of the £100,000 should in no wise elate us. That there has been much giving of the best and worthiest kind is without question; but when we have regard to

#### THE OBJECT IN VIEW,

and to the numbers appealed to, we are hardly entitled to conclude that our denomination has yielded itself to the spell of the cause, which nevertheless it is so ready to applaud. Some things can be more truly appreciated from a distance. If we try to imagine the position of an intelligent heathen, can we think that he is likely to be much impressed—even in view of the exceptional efforts of the past year—with the reality of our purpose to evangelise the world? A Hindu may believe that Britain means to hold India; but he may be forgiven for supposing that to Christianise India is at most the purpose of a few enthusiasts—that our churches at large do not mean it. Or, do you think that our missionary brethren on the field can be greatly impressed by the reality of our convictions—these men who plead so urgently for support, and plead so much in vain—who strain their eyes wistfully towards home, but see not the coming of the helpers for whom they long? Do you think they read the accounts of our great gatherings and fine resolutions with unmingled gladness, or must they not turn to their lonely labours with some such thought of us as this: “These people say and do not!” So long as we maintain our present professions and keep our performance at its present level, we put an obstacle in the way of such work as is being done abroad, we miss a glorious opportunity, and we foster an unreality highly mischievous to our own spiritual life. “Pitch thy behaviour low, thy projects high,” says George Herbert. In a sense not intended by the poet we have done that only too successfully. We cannot lower the project, for it is not ours to lower; but we must seek to raise the behaviour till it shall accord better with our avowed intent. The question before us is,

#### WHAT MEANS CAN WE ADOPT

to secure this end? In answer to that I venture with great deference to submit two or three matters to your consideration.

1. First, I would suggest that an immediate endeavour should be made to obtain, if possible, the hearty co-operation of *all* the members of our churches. A good deal remains to be done in this direction. In so vast an enterprise—though our reliance is not on numbers, or on man at all—we may well covet to show a united front, and to have the active assistance of all the brotherhood. At present that is far from being the case. It is perfectly notorious to all pastors and collectors, that there are numbers of good folk who have never been converted on the subject of missions to the nations—who have not yet awakened to the fact that the knowledge of a salvation for all men carries with it the obligation to do all that may be done to make that salvation known. These friends are not “with us” in this matter, and in so far they are “against us.” Now, do not imagine that I am going to suggest that this condition of things is to be corrected by a more efficient organisation of collectors in every church, or by some delightfully simple scheme of a penny a week all round. The money is important, and the labours of those who gather it in are most valuable. But I protest that my thought just now is not of

money, but of *men*. We have been only too easily contented so long as the money has been forthcoming, and not perhaps over-scrupulous as to whence it has come. The mere giving of a subscription is no sure sign that the subscriber's interest has been gained for a certain endeavour. Subscriptions often tell more plainly than could any words, that they who give them have *not* been won for the cause, which they are said (with some irony) to support. Why they give at all may be due to

#### THE MOST TRIVIAL REASON.

Because they have done it before, or because they do not like to refuse the particular friend who asks them, or because they do not wish their church to fall behind the amount sent up to the Mission House last year; but to say that their heart is in the matter, so that they must give, whether asked or not—to say that they give because Jesus Christ deigns to accept their offering, and to use it in furthering His own mightiest plan—to say that would be wholly to misrepresent the case. To win such people is a pressing concern, for their own sakes as well as for the sake of the enterprise in which they may share. The conversion of the whole Church on the subject of missions may well be an object of immediate endeavour. It will be attained not by meetings alone—least of all by indiscriminate appeals for contributions, or by efforts to raise this sum or that. It will require individual dealing—devout, persuasive, persistent. Pressing monetary needs have resulted in this—that too mercenary an aspect has been given to the whole work. We have sent the collector where we have not first taken the trouble to be assured of the attitude of heart and mind towards the mission cause. Win the man—the heart of him—and all else will be added in due course. It may be hoped that something has been done to this end during the Centenary year; that a sympathy has been quickened in many in whom it did not exist before. Such recruits to the good cause are to be gladly welcomed, but their number may be greatly increased. And so long as we are not assured that every member of our home churches is in full accord with our work in other lands, we have an obvious duty before us. The Church that would win the world may well be concerned to

#### WATCH AGAINST APATHY

and the lack of assured conviction in its own ranks. The whole sympathy of the whole brotherhood must be enlisted for its blessed endeavour.

2. Next, I would urge that our methods of work here at home should be reconsidered, and, if needful, be freely modified for the sake of our foreign enterprise. If we believe what we say about foreign mission work—about the duty of it and its scope—we cannot continue to treat it as but a picturesque detail in our church affairs, an accession indeed to our responsibilities, but one which is to be regarded as secondary, and is to make no difference to our undertakings here at home. It must make a difference, and will when missions receive anything like their due from us. When the claims of home work and of foreign work are put into competition; when it is said that if we are to maintain our home organisations at their present rate of expenditure we cannot look for any substantial measure of increase to missionary funds, I am ready in part to agree. But I must also ask whether we are warranted in assuming that no adjustment of home work is possible, which would set free both money

and men for work abroad? Is not our difficulty at the present time due in no small degree to this, that we have not fairly faced the fact that missions being essential, *central* in the Church's plan of work, other matters must be shaped accordingly? We get into ruts in the matter both of individual expenditure and of church expenditure, imagining that a good many things to which we have been accustomed are needful to us, when they are not really so. It cannot be right for the individual Christian, who professes to recognise that he is a debtor to the world of men, to make the aid he gives to missions subordinate to all other charges upon his resources; to shape his

#### EXPENDITURE

regardless of this claim, allowing it to affect his superfluity but not his living. As with individuals, so with our corporate life. Ought churches to engage in costly building operations and the like, without considering the effect these things may have upon the share that might otherwise be taken in mission work? Is the debt always to be justified, which is pleaded as an excuse for not maintaining, or not increasing, contributions to our Missionary Society? Would it not be well to study more simplicity in chapel and school, so long at any rate as we plead our inability to give adequate support to the work we have undertaken abroad? Again, large numbers of our smaller churches can with utmost difficulty sustain their present modes of operations; with such difficulty that it does not appear how they can—however great their willingness—contribute substantially to the funds of our Mission, while scanty resources are strained to the utmost to maintain their own ministry. But is there no other means available to meet the spiritual needs of these communities? The grouping of such churches has not commended itself to them to any large extent. Perhaps the sufficient motive has been lacking. May it not be supplied by our Society? Is not the purpose to preach Christ to the heathen sufficient to overcome obstacles to union; to fuse men together; to make them nobly resolve that they will sooner abandon cherished forms of organisation and a cherished ministry than lose the joy of having a part, and a considerable part, in sending the Gospel to brethren afar? Does anyone doubt that such action, once taken, would disclose resources in our churches unregarded now? We approve a bold aggressive policy, yet do not freely send our forces to the front. Have we then no reserves; are there no

#### VOLUNTEERS

who can and will combine to fulfil service to churches here at home, if thereby our foreign enterprise may be more adequately supported? If the Holy Ghost is calling for Paul and Barnabas to go far afield, can we not believe that He will take thought for the Church at Antioch? This fear of an extension of the Mission trenching on existing arrangements is wholly unworthy. The sooner we answer the call which our God addresses to us in His Word and emphasises in the circumstances of this age, and the sooner we set about adapting matters at home to the exigencies of the foreign campaign, the better for us every way. Not once only in the history of the world has a daring venture abroad restored the union and quickened the vitality of some distracted and despondent state. To say the truth, matters do a little flag with us here at home to-day; we may look that they shall revive on the morrow of our

obedience. When I speak of the modification of home methods, I do not ignore that missionary methods may need to be modified also; that, however, is a matter upon which I cannot now enter. Sufficient just now to plead for a united effort, in which everything shall be freely subordinated to our common God-given enterprise. That should be to us no dream, no mere hope for far-off days. It should be the object of instant pursuit and of speedy attainment.

3. Once more, let me add this very obvious reflection, that the most practical and pressing concern for us, when we would know what we should do and can do, is to bring our thought and our plans about missions to the light of the Divine thought and the Divine plan. I know it may be urged that this may be taken for granted in speaking to such a company as the present; but that which is taken for granted is not always the thing that is done. And in regard to the subject before us, the very growth of the work, its multiplicity of detail, its engrossing needs, may tend to divert the mind from

#### FIRST PRINCIPLES.

I ventured just now to speak of some Christian people as needing to be converted in regard to missions. Do we not all need such conversion in greater or less degree? "Who hath believed that which we have heard? and to whom hath the arm of the Lord been revealed?" Have we listened in its fulness to what our God has said to us concerning His mind and will on this theme? In estimating the place which missions should have in our regard, have we been guided by what the Divine Being has made known to us of His thought concerning the evangelisation of the world? The manner in which a very few texts are commonly cited as affording a warrant for our foreign enterprise, does seem to suggest that we rather miss the fact that the wondrous purpose to provide a salvation for all men runs through Scripture from first to last. Let the effort be made to trace the unfolding of that purpose in Law and Prophet and Psalm, as well as in Gospel and Epistle, and how the impression deepens that—no matter what questions may arise beside concerning them—the writings which present us such a plan are not of man, but of God. But *this* impression will also deepen, that he who will be at one with God, and a "fellow-worker" with Him, casts in his lot with nothing less than a world-wide endeavour. Perhaps the very profusion of missionary information, which comes to us in these days, is suffered to distract us. We do not know too much about foreign peoples, and the efforts of good men to evangelise them, but we do know too little of God's thought about them. Hence are we, on the one hand, so easily satisfied with the knowledge that *something* is being done; and, on the other hand, so easily cast down when difficulties arise. Hence, too, our

#### CONVENTIONAL STANDARDS

of action and of gift, untouched by the glow of love, by the compassion of the Cross. We ask what man is doing, when we should rather dwell upon what our God has done. We are so intent upon the earthly scene that we miss the heavenly vision, which should inspire and direct the earthly service. We seek out many devices, some of them strangely mechanical, to wind our souls to higher things, to overcome our selfishness and sordidness, and to stimulate

an interest we instinctively feel to be miserably inadequate. But quickening of soul comes by no device of ours, yet is its source to us divinely free. We talk of those who have borne themselves with conspicuous devotion in this enterprise, as though they possessed some secret, some motive, withheld from us. We speak wistfully of the founders of our Society, almost as if its Divine Founder were not with us evermore and accessible to us as to the men whose hearts thrilled with His thoughts in bygone days. You may remember that a Divine word in the Old Testament distinguishes true prophets by this: that they stand in the council of God, and therefore go forth to proclaim His words and turn man from evil (Jer. xxiii. 22 R.V.). As one thinks of it, the exclamation of Moses rushes to the lip: "Would God that all the Lord's people were prophets!" To stand in that council; to hearken to the purpose that is uttered there; to turn our gaze from the difficulties which beset us, and from our own mean powers, and to look out upon the revelation of "the exceeding greatness of His power," who deigns to put us in trust with "the ministry of reconciliation"—what must this be but to pass forth to joyous, fearless service, counting no cost so that the will of the Lord be done! That

#### CHRISTIAN MISSIONS

should remain as they are means, as we all know, that myriads of our race must pass through life unblessed with the knowledge of God in Christ Jesus. But it also means this, that the Church is failing to receive a fulness of knowledge and of life which would make her, what she is not to-day, a true witness to the world of the infinite love of God. The needs of missions point to a spiritual impoverishment without excuse in any, and remediable in all. The history of the Church, and not least the history of its missionary enterprise, tells by many a bright example of pure, whole-hearted, beneficent service, how men who live near to God are lifted above the limitations to which we mostly yield, are inspired by loftier thought and conformed to diviner ways; how they come under the spell of the blessed compulsion which He knew, who said: "Other sheep I have, which are not of this fold: them also I *must* bring." These examples are for our learning! They afford a direction never unneeded, and never followed in vain. It is surely an inspiring consideration, that the most direct way to wise plan and to fitness, to counsel and to might, lies for us now and ever by the throne of our God.

## A PICTURE FROM CHINA.

(See *Frontispiece*.)

### HELPERS IN THE GOSPEL.



Y DEAR MR. BAYNES,—I wish to take this opportunity of sending you a photograph of one of my assistants—Cheng-tao-an—and his wife. This young man is supported by the Rye Lane (Peckham) Sunday-school; his wife, a graduate from the American Presbyterian School at Teng-chou, is teacher-elect for our city girls' day-school at Chou-p'ing, which we hope to commence after this Chinese New Year.

Chow-p'ing, Shantung.

W. A. WILLS.

Writing to the Rye Lane Sunday-school, Mr. Wills says:—"My assistant, Cheng-tao-an, was delighted that you had received his letter, and were pleased with it. I now have great pleasure in sending you a photograph of him and his young wife, who, as I told you before, was trained in a missionary school, can read and write, and is a real help and comfort to him in every way, being herself an earnest Christian, and anxious to do all she can for the good of her poor ignorant sisters of China. I hope the dear young friends at Rye Lane will take a growingly deep interest in mission work."

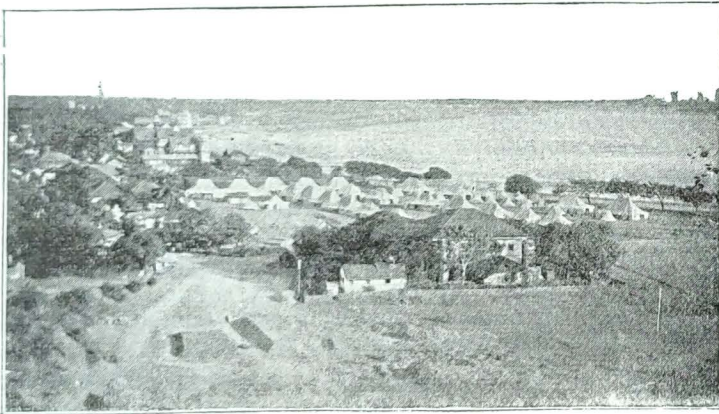
## THE MISSIONARY CONFERENCE AT BOMBAY.



THE REV. W. CAREY, of Barisal, writes of the Missionary Conference, held in December last, as follows:—

"MY DEAR MR. BAYNES,—I am very grateful to have had—through the kindness of the Home Committee—the privilege of attending the *Decennial Conference*, recently held in Bombay.

"It has been described as the largest gathering of Europeans that ever takes place in India for the transaction of business. This fact alone marks it out as a unique assembly, and the other fact—viz, that the one business



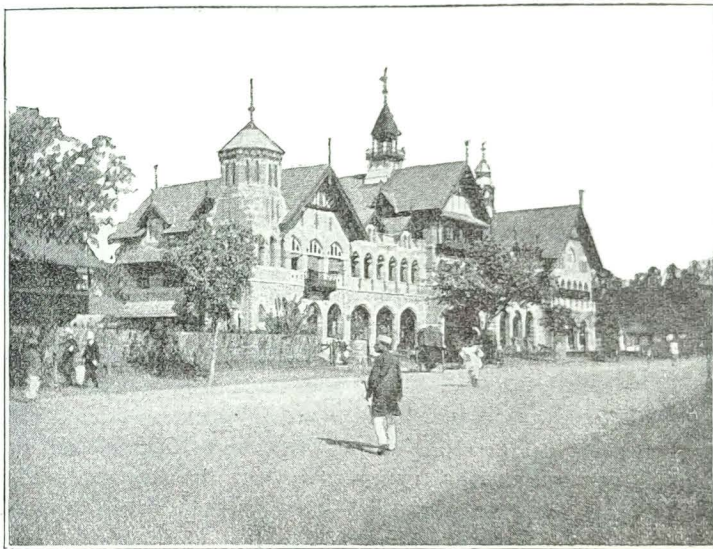
THE MISSIONARY CAMP. (*From a photograph.*)

for which the Conference meets is that of bringing India to the feet of Christ—is surely of great significance.

"The rarity of the occasion enhances its value to individual members. Probably not half of those present in Bombay saw the Conference in

Calcutta ten years ago, and I am told that, of more than 600 names registered this year, less than forty occur on the Allahabad list of 1872. Hence the average missionary is likely to get one chance, and one chance only, of attending the Decennial Convention.

“The permanent effect of the gathering upon my own spirit is one of powerful encouragement. The tone of hopefulness throughout, I might almost say of confident assurance, was very marked. As one speaker put it: ‘If there are any croakers here, *I pity them!*’ The chief thing that impressed me was the magnitude of the missionary force—there visualised and vital. The power of numbers is proverbial, but it had hitherto always seemed to me as if that power were on the wrong side. For the first time, I distinctly felt a suggestion of adequacy and of right proportion, and the prospects of success loomed near. We know not *how soon* the shout of



THE FREE CHURCH COLLEGE, BOMBAY. (*From a photograph.*)

victory may be heard as opposing hosts give up the unequal fight, and cry: ‘THOU hast conquered, O Galilean!’

“It was delightful, beyond all telling, to participate in the hearty, affectionate life of the Conference and the camp. The prevailing temper was joy. The early morning prayer-meetings were as bright as the sunshine that streamed in through the windows, as bracing as the sea-breeze without. Not the least pleasurable exercise was that of fitting corporate personality to honoured names, long known only by the ‘hearing of the ear.’

“The ‘setting’ of the Conference added much to its charm. Bombay is in some respects the most beautiful, and in all respects the most picturesque, city I have seen. For exiled hearts there was magic in the sound of many waters—the breaking of surge on the shore—and the shingle beach, with its fisher-folk and playful children and incoming boats. Perhaps a tinge of sadness coloured our thoughts as we gazed out over the silent bay, watching the white sails in the far mellow distance, and following with dim eyes the dark line of some retreating steamer. There was but a step, so it seemed, between ourselves and home!

“But think of a journey of 1,600 miles just to attend a meeting! To men unacquainted with Chatauqua this was decidedly novel. The mere travelling, as far as I was concerned, occupied four days and five nights. Grindelwald summer picnics are nowhere compared with this. But the journey was very enjoyable; we had a through carriage and pleasant companionship. We left Calcutta on Christmas night, and reached Bombay on Wednesday morning, December 28th. The train was full of missionaries, and we were too many for the train. A ‘special’ had to come on after picking up the stragglers. We picked up the crumbs left us by another party that had gone before. A vision of hundreds of starving missionaries ‘stalking through the land’ must have haunted the memories of the railway refreshment purveyors long after we had gone. At one junction where we alighted for breakfast there was positively nothing left! The preponderating number of American Methodists was frequently observed. One timorous mortal startled us by saying that the train was full of them, and added, in an awful whisper, ‘They talk of over-running India!’

The venerable Dr. Fairbank and Dr. Phillips met us at Byculla Station, and Brother Barrell welcomed warmly us at the mission camp.

“Beautiful for situation, and, withal, most convenient, was this Conference camp, close to the College where the meetings were held, abutting on the finest promenade in Bombay. In front stretched the open sea, and behind rose a palm-covered ridge crowned with the solemn Parsee ‘towers.’ I send you a picture taken half way up the ridge.

“You do not need a second description of the Conference proceedings, Mr. Rouse having already forwarded a full account. But I send you a picture of the place of meeting, the hall in which Mr. Kerry preached the CENTENARY SERMON.

“In certain respects this service was unique. It was attended by a larger number of members than any other. It was held in the middle of the Conference week. It created more general interest than any of the business sessions. It was a formal and fitting acknowledgment on the part of the Conference of the pioneer work done by our own Society. The preacher was the Indian secretary of the Baptist Mission, his subject the Baptist Centenary. It was the finest opportunity in a period of twenty



years given to any missionary in which to stamp the seal of his own faith and hope on the hearts of his brethren. The preacher realised this, for he exclaimed, as we talked it over together while the camp lay asleep, 'It was the most magnificent audience I ever had to preach to. It was sublime!'

"Mr. Kerry took for his text a verse which admirably expressed the main thought of the sermon :—

" 'He thanked God and took courage.'

"The sermon was delivered with extraordinary vigour, and lasted about an hour. Its prominent note was a certain ringing confidence in the ways of God. God's purposes are fulfilling themselves throughout the world. Be it ours to welcome their unfolding—not to thwart them. The figure of the veteran missionary had a touch of rugged grandeur as he stood facing the hushed and crowded assembly. The snows of six-and-sixty winters had whitened his beard, but he rose erect and eager—the spirit of the times upon him, and in his heart the ardour of youth.

"Barisal, February 25th, 1893."

"WILLIAM CAREY."

## THE OPIUM SCOURGE.



THE following letter from the Rev. G. B. Farthing, of Tai Yuen Fu, North China, records the deep conviction of the missionaries in that district as to the terrible evils of the opium vice :—

"Tai Yuen Fu,

"Shansi, N. China,

"January 14th, 1893.

"MY DEAR MR. BAYNES, — At a Conference held in October last, attended by a majority of the missionaries resident in this province, a motion was submitted anent opium, of whose ravages we are the daily witnesses. Would you kindly give it circulation by having it printed in the HERALD? It was as follows :—

" 'That we Christian missionaries of various societies, American, British, and Swedish, located in the province of Shansi, North China, and now gathered in conference, record that, as far as we can judge, opium has most seriously damaged, physically and morally, a large proportion of the population of this province; has sadly crippled legitimate trade, and threatens

yet more serious consequences in the future.

" 'We, therefore, press on Christians everywhere the urgent need of united action to suppress the growth of opium throughout the world.'

"It should be expressly mentioned that the charge of exaggeration so repeatedly made against missionaries by those who are without experience, was carefully kept in mind, and the resolution was accordingly framed in the most moderate terms which the facts would warrant.

"It is the wish of many friends as well as my own that the resolution should appear in the pages of our HERALD, and we hope that you will be good enough to insert it.

"Yours affectionately,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

## EARLY MISSIONARY EXPERIENCES.



THE Rev. E. Palgrave Davey, who left for Agra a few months ago, sends the following account of his first experiences of missionary life in India :—

“Agra, N.W.P.,  
“April 20th, 1893.

“MY DEAR MR. BAYNES,—You will be glad to hear that I am very happy and comfortable with Mr. and Mrs. Potter, and that my health has been excellent from the time of leaving England.

### “COLD AND HEAT.

“I thought I was coming to a land where fires could be dispensed with, and great coats would be oppressive; but had you walked into my little study almost any day during the past January and February, you would have seen me over my Hindi books with a heavy ulster on, and perhaps a warm rug round my knees in addition. There is a stove in only one room in the house; and of an evening we have sat over this and much appreciated its cozy warmth. The past winter, I hear, has been much colder than usual—*ice* being sometimes seen on the filtering beds at the water-works.

“All this, however, is past for a time, and the hot season is upon us. The punkahs are beginning their monotonous swing and the mosquitoes their malicious bites. These creatures seem to have singled me out as a specially dainty morsel; for they give me but little peace day or night, and are even mean enough to take advantage of one's thin summer socks.

### “UNION IN WORK.

“On coming to Agra and noticing the kindly Christian feeling that exists amongst the workers of the various

societies, the words of the Psalmist came instinctively to my mind, ‘Behold how good and how pleasant it is for brethren to dwell together in unity.’ A special feature in the Agra Mission circle is a weekly gathering for prayer and the study of God's Word. The missionaries, to the number of about thirty, assemble every Monday evening for this purpose. At the present time we are studying the Book of Malachi, led by the Rev. A. Wright, of the Secundra Orphanage.

### “VILLAGE WORK.

“Towards the end of February I had the privilege of accompanying Mr. and Mrs. Potter into the district, and thus early in my missionary life received an introduction to village work. The place for our first encampment was Bamrauli, about eight miles from Agra; here we remained five days. Bamrauli has a population of about 1,000—five or six hundred being Brahmins, all descended from one family, who lived 600 years ago; the remainder were either their servants or tradesmen. This I learned from the zemindar (Hargyah Singh), who is now the chief personality in the village. Mr. Potter and the native preachers held services every day, and on three evenings magic-lantern lectures were given, illustrating the life of Christ and the Prodigal Son. The people were very interested, and came in large numbers. They tried to persuade us to remain a month,

to teach them further concerning Christ's religion, but of course Mr. Potter had to tell them this was impossible, as others also must hear.

"I had an interesting talk with the zemindar. He is an intollient man, speaks English fluently, and until recently filled the office of Deputy Collector under Government.

"One of our preachers (Hari Ram), having concluded an open-air service, was asked a question, which led to a heated discussion amongst the Brahmins. Hargyah Singh after a time turned to me in explanation, and said, 'The point of the argument is this—' 'Why, if God is omnipotent, does He not exterminate the devil, who is the cause of all the mischief in the world.' These gentlemen, you know, are ignorant; they have never read '*Paradise Lost and Regained*.'"

#### "THE SEED OF THE KINGDOM.

"In further conversation with this man I learnt that he had read parts of the Old Testament in time past, but not the New Testament; neither

did he know much of the Christian religion. I offered to send him a copy of the Bible, if he would accept it and promise to read it. This he did, and I have since had the pleasure of posting him a copy, with a letter enclosed.

"Our next encampment was at Chandangarhi, five miles away, but the 'Holi Festival' coming on, Mr. Potter deemed it wise to return to Agra, as the people would be in too unsettled a condition to listen to the Gospel. After a few days' work, therefore, we started home. I was much impressed during this, my first camping tour, of the need of making prolonged visits to these villages, but how can it be done? There are *so many* of them, and so few months in the year when this work can be done. What we want is more men, and I shall be rejoiced to hear that you are sending a *few* to Agra this next autumn.

"Yours very sincerely,

"E. PALGRAVE DAVY.

"A. H. Baynes, Esq."

### ORISSA.

The Rev. Gordon S. Wilkins, who left England in company with Mr. Davey, also writes from:—

"Cuttack, Orissa,

"February 21, 1893.

"MY DEAR MR. BAYNES,—The following account of my first tour in the province of Orissa may be of interest to some of the readers of the HERALD.

"Early in January I gladly accepted the kind invitation of Mr. Pike to join him in visiting the principal villages between Cuttack and Ongul. Our main object was to preach the Gospel, but we had, as an ulterior purpose, the selection of a suitable site for a future mission station. It is hoped eventually, by means of two such stations, some

fifty miles apart, to link together Cuttack and Sambalpur.

"Our first day's journey was rather short, but was full of interest for me. Crossing the Mahanudi River is a somewhat tedious process. First, there is a long trudge over loose sand, then waggons, bullocks, baggage, and men are all crammed on to one flat-bottomed barge, and slowly ferried across. If, what with numerous delays in getting off, and occasionally sticking fast in shoaly places, you get safely on to the further bank under two hours, you may consider yourself very fortunate.

With the natives time is no object.

“CHOGA.

“Choga, the place where we stayed the first night, is a Christian village. It was founded by our early missionaries, and now has a population of over three hundred. What is a ‘Christian village’? Not one, alas, in which every dweller is a sincere follower of Jesus, in which every home is as the home in Bethany, and in which every man loves God with all his heart and his neighbour as himself. Has the word ‘Christian’ such a significance when used of England? But this village of Choga is a sight to cause one’s heart to leap for joy. Here is an oasis in the desert of heathenism! Here is an unmistakable witness to the power of the Gospel ever before the eyes of all. Here is a village with no heathen temple, with no festival car in honour of lord Jagannath, no representations of deities the very sight of which is demoralising. Instead, there is the little chapel with open doors, inviting to the worship of Jehovah, and each Lord’s-day a native, resident in the village, conducts a Christian service. There a man is free to join the church if he wishes, without being subject to the persecution at the hands of his fellow-villagers to which elsewhere he is exposed.

“On the second day our party was completed by the addition of four native babus, who came to assist in preaching and selling books. One of these was the pastor of the Cuttack church; another, my pundit; another, a colporteur, noted for singing the pice out of the pockets of his countrymen; and the fourth a student from the Preachers’ Institute.

“ON THE ROAD.

“We had with us a comfortable ‘tonga,’ or spring bullock cart, but

such was the condition of the road that only when compelled by heat or fatigue did we indulge in the luxury (?) of ‘driving in our carriage and pair.’ Imagine us, therefore, morning by morning breaking up the camp, and setting forth for an eight or ten mile stage. With our coolies on ahead, bearing the tent, and the four bullock waggons following, we would walk the first three or four miles, and then ride until we reached the bungalow or tent, as the case might be, where we were to spend the remainder of that day and the succeeding night. Our travelling was generally all done before breakfast—‘breakfast’ here being the meal which corresponds to the lunch of those who dine late in the homeland. It is generally partaken of about half-past ten or eleven. On the road the brethren would visit any villages which could not easily be reached from our encampment. If there were many villages, we stayed in the locality until in all the Word of life had been made known.

“It was not long after leaving Cuttack that I realised, as never before, that I was face to face with heathenism. There were fewer magnificent temples than I had imagined. But every few miles one would come across rude huts, with still ruder representations of various gods; sometimes shapeless blocks of wood or stone, capped with vermilion paint; sometimes carvings in the same materials in the form of bulls, elephants, or horses, executed with more or less skill, but all touched with the sacred red.

“HEATHEN SIGHTS.

“One scene enacted before one of these shrines I shall never forget. It was Sunday, the 15th of January. In the afternoon the dreamy silence of a tropical day was broken by a furious

beating of tom-toms or native drums. We found on inquiry that a child was suffering from fever in the village near, and a villager, a little more 'cute than his fellows, had promised, on receipt of certain gifts, to cure her. He said that the disease was an evil spirit which had taken possession of the girl, but that he would cast it out. We, first entering our protest, declaring the man to be a cheat and a fraud, stood aside and watched.

"The exorcisor, a finely-built young man, was evidently partially intoxicated, for he could neither stand still nor walk straight. Very probably he had already had dealings with 'evil spirits.' He let down his long black hair, then, after being sprinkled with water, he prostrated himself before the rough stone which represented Mahadeb or Shiva, the third member of the Hindu trinity. Now he began to sway himself backwards and forwards, keeping time in a marvellous manner with the beating of the tom-toms. As these were beaten, faster and faster, his actions became frantic. He was in the full blaze of the afternoon sun, and to increase the excitement the crowd kept uttering a weird shout either in supplication or in fear at the near approach of the god, who was supposed to be entering his devotee.

"When at last he threw himself on the neck of a bystander, and fell to the ground apparently insensible, it was difficult to believe that his attitude of exhaustion was all sham. The care with which his body was supported and his face bathed, showed that many of his companions looked upon him as a public benefactor. On recovering consciousness, he walked backwards into the village, attended by most of the crowd. Pike Sahib then spoke to all who remained behind, earnestly setting forth the folly of

such practices, and declaring the all-sufficient grace of the Great Physician.

#### "PICTURE PREACHING.

"My magic lantern caused quite a commotion among the natives. How a picture only three inches in diameter could appear on the sheet as one seven or eight feet across was beyond their comprehension. While the slides, illustrative of the life of Jesus, were being explained, remarkable silence was preserved; and often as I changed the picture (praying to God to bless the next) there would be a sort of relieved murmur, so close had been the attention to the preceding one.

"We often had quite large gatherings, even women, under cover of the darkness, venturing to attend. On one occasion we had over 300 present. At the close I issued from behind the screen that I might see my audience, and was not at all flattered to find that my appearance was the signal for a general stampede. We found afterwards that it was thought I was about to make a collection!

"We reached Ongul on Thursday, February 2. Travelling the last few days received an element of romance from the fact that a man-eating tiger was at large in the neighbourhood. This brute had killed four natives within the last few days, and when one has only canvas walls to keep such visitors out, the situation has a charm peculiarly its own. Fortunately the 'bhāga' did not aspire to a 'missionary breakfast.'

#### "ONGUL.

"Ongul was apparently pleasantly situated. Hills rose on three sides, while the stretch of open country on the fourth was relieved by stately palm and delicately-leaved tamarin trees. There seemed also a good supply of

water. In spite of all this we learned that the place is not healthy. The station (*i.e.*, the house of the European magistrate, and that of the superintendent of police) has to be removed to Hulasinga, some eight miles away. This is in a more open part of the country, and here we felt was the suitable site for our mission bungalow.

"Of our journey home, *vid* Dhenkanal, I must not say much. We followed for a time the windings of the Brahmini River, as previously we had followed those of the Mahanudi. At the different villages our message was listened to with respect, and we had varying success in selling books. One old man, on hearing the story of the prodigal son, exclaimed, 'Ah, that is just like my lad.' When asked whether he would forgive him, should he return like the prodigal, he at first answered emphatically 'No'; but in a little while the father in him triumphed, and 'he

thought he would.' On the same day a youth showed his zeal by running four miles after the babus, that he might purchase one of their books.

"We reached Cuttack on Saturday, February 18, after an absence of five weeks and two days. The effect of the experiences of these weeks upon me has been to make me more conscious of my Heavenly Father's care, and more willing to exclaim, 'So, as much as in me is I am ready to preach the Gospel to them also that are in (Orissa). For I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth.'

"Pray for us all, that we may be able more and more effectively to set before the people the truth as it is Jesus.

"Yours very sincerely,

"GORDON S. WILKINS.

"A. H. Baynes, Esq."

## MISSION WORK ON THE UPPER CONGO RIVER.

THE s.s. *HENRY REED*.



HIS picture shows the s.s. *Henry Reed* anchored for the night near a sandbank on the Upper Congo River. Two white men will be noticed sitting in the bow: the one on the left-hand side of the steamer is Mr. Camp, who has been captain for the last three years; the other, Mr. Raine, an American missionary stationed at Isebo. This steamer was given to the Livingstone Inland Mission by Henry Reed, Esq., of Australia. When the work of that Mission was taken over by the American Baptist Missionary Union the steamer became the property of the American Board.

It was built at Stanley Pool, and has been running on the Upper Congo River about the same length of time as our Congo Mission steamer, the *Peace*.

The two Mission steamers are about the same size and built something on the same lines; the *Peace*, however, is propelled by twin screws, whilst the *Henry Reed* has a stern paddle-wheel.

Most cordial relations have always existed between the missionaries in



THE S.S. "HENRY REED."—(From a photograph.)

charge of the two boats, Messrs. Billington, Glenesk, and Camp, of the American Mission, being always ready to render us any possible service. Mr. Weeks and myself have reason to be deeply grateful for help given in time of great need. In August of 1890 we founded the station at Monsembi, having with us provisions for six weeks. It was arranged that the *Peace* should return to us with supplies before the end of that time. When the steamer reached Stanley Pool it was seized by the State authorities and sent for a long journey up the Kaisi River. Hearing of our extremity Messrs. Billington and Glenesk offered at once to relieve us; one stayed alone at the Mission station Clumbiri, whilst the other brought food to us. The visits of Mission steamers to our stations are always welcome, and on this occasion the *Henry Reed* got a particularly cordial reception. The importance of this kindly act may be seen from the fact that it involved a journey of five weeks for the missionary in his steamer, and saved us from the risk of imminent starvation. It was also welcome as a proof of the real brotherliness that exists between the missionaries of the two societies.

May brotherly love continue, and may the day never come when it shall be other than a joy to render each other such helpful service! In June last Mr. Camp gave Mr. Glennie and myself a passage to Stanley Pool, and it was at that time this picture was taken.

WALTER H. STAPLETON.

## CONGO MISSION WORK.

### BAPTISMS AT WATHEN STATION.



HE Rev. George Cameron writes:—

“Ngombe, or  
Wathen Station,  
Congo Free State.

Christ as his Saviour. Since that time his conduct has been such that we are hopeful that he will be a good soldier of Jesus Christ.

“DEAR MR. BAYNES,—Mr. Davies has lately told you of the baptism of two young converts; and I now wish to tell you of other two who have been baptized within the last few weeks.

“The first is a man named Nkuku. He belongs to a town south of San Salvador, but came here as a workman about three years ago, and has been here most of the time since. Shortly after the beginning of the year he appeared as an inquirer, and in the middle of March professed to receive

“The other is a boy named Nswalu, a native of this district. He has attended school and received religious instruction here for over three years; but it was only in April last that he professed to be truly awakened and converted to God. An address on the words, ‘God is a Spirit: and they that worship Him must worship in spirit and truth,’ seemed to be the means chiefly used by the Holy Spirit in his conversion.

“Both Nkuku and Nswalu teach in



the Sunday-school, and also help in carrying the Gospel to the neighbouring villages.

"Nkuku had no education in his boyhood, but after he began to follow Christ he learnt the alphabet and a few small words by the help of some of his friends. He found this rather slow work however, so the day after he was baptized he began to attend school, and is now getting on very well. He does not get so much pay when he attends school, but he does not mind, as he wants to be able to read God's word correctly.

"Nswalu is one of the best scholars we have, and will, very likely, be an assistant teacher before long.

"Our two evangelists, supported by the native Christian church here, Lotu-

tala, from Kinsuka, and Nkaku, from Tungwa, were here together lately, and we had a church meeting to hear accounts of their work. Both were finding it very difficult to get children to attend school, and equally difficult to get men and women interested in their message, but both had also some encouragement. Lotutala cheered us by his account of the changed conduct (and true conversion, he thinks) of one of the chief's wives, brought about through the efforts of his wife.

"We trust that many who read this letter will pray for those mentioned in it, that they may be blessed, and made a means of blessing.

"Yours affectionately,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

## SUMERA, THE AGRA LEPER.

"



Y DEAR MR. BAYNES. — Just beyond the world-famed Taj Mahal, on a waste piece of land near the

River Jumna, stands the Agra Leper Asylum. The former is visited by people from all parts of the world, the latter by few indeed. I yield to none in my admiration of the Taj, yet as a frequent visitor to both, I must own that my visits to the latter have given to me the greater joy and satisfaction. In the beautiful Taj I have seen at best but the work of *man*, but in the Leper Asylum the work of *God*. The 'Miracle in Marble,' as it has been called, fit emblem of Mohammedanism itself, is, after all, a *tomb* with decay and corruption at its very heart, but many of the poor lepers, though bodily a mass of corruption by reason of their terrible disease, I have seen by the grace of God with hearts made

whiter than snow, monuments of His love and power. Sumera, who died a few weeks since, was one of these. For five years he has been under instruction from us. Such has been the progress of the disease amongst the Agra lepers, that during these five years Sumera has lived to see half of his fellow-lepers die. At last his time drew near, and, trusting in the merits of our Lord Jesus Christ, he looked forward with joy to the prospect of being absent from the body and present with the Lord.

"During a recent visit our preachers missed him from their congregation, and finding that he was very ill they went to see him in his little room. When he heard them coming, with Christian thoughtfulness and unselfishness, he said, 'Do not trouble to come into my room, you will find it very trying to do so, as my disease has made terrible progress.' And then continuing he added, 'I want to thank

you for all that you have done for me; my trust is in the Lord Jesus, and in a few days I shall be with Him.'

"When the next visit was paid Sumera was gone—gone to be with Christ, which is far better.

"I am glad to add that there are others in the asylum who, like Sumera, tell us that their trust is in Jesus only. They join with us heartily in our hymns and prayers, and listen attentively to our teaching. None have as yet been baptized, yet several tell us

that they are ready to follow Christ in baptism. It is indeed cheering to hear from these poor lepers the shout, 'Jay prabhu Jeshu' (victory to Jesus), whenever we go to see them.

"May I ask the prayers of Christian friends in England for the Agra lepers and the half-million lepers in India and those who work among them?"

"Yours very sincerely,

"J. G. POTTER.

"A. H. Baynes, Esq."

## THE LORD LOYETH A CHEERFUL GIVER.



WITH great thankfulness we acknowledge the receipt of the following gifts, indicative of deep and self-sacrificing interest in the work of the Mission, the gifts in many cases coming from the poor and suffering:—"Anon.," one "who wishes she could do more," for a silver bracelet; "A Friend," Addlestone, per Mr. F. J. Marnham, for silver trinket and silver bracelet; "Anon.," for small silver brooch, for Congo Mission; Mrs. Hormazdji, late of Poona, silver brooch; "Anon.," Westbury, for silver bracelet, who writes, "I think the HERALD grows more interesting every month. I read it with the deepest interest"; "An Interested Listener," at Newport, Mon., per Rev. F. Harmon, for a gold ring for work amongst girls in China; "A Lady," at Margate, per Rev. F. Harmon, for 10s.; "A Family at Fleckney," £1, per the Rev. S. S. Allsop, who writes, "This gift comes from a family, the head of which has subscribed to the Mission for fifty years. They are in very humble circumstances, but love the Saviour and His cause"; Mrs. Haise, Newport, Mon., for 10s. for work amongst girls in China, per Rev. F. Harmon; "Two Little Girls, Birmingham," for 6s., whose mother writes:—"I am sure you will be glad if I tell you a little of how it has been collected. My two little girls (May, age twelve, and Maud, age nine years) have for several years contributed from 5s. to 6s. to the mission work, and being the children of a working man their opportunities of getting money are very few. It really means depriving themselves of very many little things they would otherwise have had; but I thank God they have made these sacrifices gladly, and I trust that as they grow in years they will grow in usefulness. Hitherto their money has been given through the auxiliary of the church at Dagnall Street, St. Albans; but since our residence in Birmingham they have not been directly connected with any church, and therefore I opened their box and this is the result."

The best thanks of the Committee are also presented to the following generous donors for most welcome and much-needed help:—Mr. W. R. Rickett, £250; Mr. James Clark, £105; Mr. Charles Finch Foster, £100; "Nominis Umbra," £99; Mr. John Marnham, J.P., £92 10s.; "Anonymous," per Messrs. Barclay, Bevan, & Co., £50; Mr. P. Cadby, £55; Miss Ridley, Clapton, £40; T. S., £30; Mr. Joseph Wates, £30; Mr. Sidney Robinson, £25; Mr. J. B. Mead, for *Mr. Wall's work in Rome*, £25; Mrs. Thomas, £20; Mr. D. McLaren, £15; Mr. R. Evans, Consett, £12; "Two Friends," Adelaide, £15; Mr. Cloudsley, Tottenham, £10; Mr. T. Jackson, Manchester, £10; Mr. and Mrs. P. H. Luntley, £10.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the May Meeting of the General Committee, the Treasurer, W. R. Rickett, Esq., in the Chair, after prayer by Mr. Alderman Wherry, of Bourne :—

**The Revs. H. Carson Graham, from Underhill Station, and G. D. Brown, of Stanley Pool,** met the Committee on their return from the Congo. Both these brethren have

suffered greatly from repeated attacks of fever, especially Mr. Brown.

The Chairman welcomed them home, and gave expression to the earnest hope of the Committee that a season of rest and quiet in England might restore them to health and strength.

**Special Prayer** was offered by the Rev. Jas. Owen, of Swansea.

**A Petition to the House of Commons** against the opium trade was presented and approved, and the Secretary directed to sign it on behalf of the Committee.

**Two New Missionaries** were accepted; one for India, and one for Ceylon; and the cases of three other applicants referred to the consideration and report of the Candidate Sub-Committee.

**The Cordial Thanks of the Committee** were given to Mrs. Beamish, of Wolvey, for the gift of an oil painting of Dr. Sutton, of Cuttack, to be hung in the Mission House Portrait Gallery; and to the Rev. Dr. Green, of London, for presentation copies for the Committee of the recent Memorial Sketch of the late Arthur Briggs, Esq., J.P., of Rawdon.

**An Important Report** from the Finance Committee relative to the steps to be taken with a view to secure a large and permanent increase in the ordinary receipts of the Mission was presented, read, carefully deliberated upon, and unanimously adopted.

**The Death of Mrs. George Cameron,** at Wathen Station, on March 8th, from hematuric fever, was reported; and a resolution of deep and profound sympathy with the afflicted husband, the little motherless child, and the sorrow-stricken relatives adopted.

**Mrs. Thos. Lewis, of San Salvador,** reported to the Committee the illness of her husband, and stated that by medical orders they were going to the Grand Canary for a few weeks, for the benefit of sea air and change—a course fully approved by the Committee.

**In accordance with strong medical advice,** it was resolved that it would not be safe for the Rev. R. Wright Hay to return to Dacca until the autumn of next year (1894), and that Miss Leigh, of Cuttack, ought not to return to Orissa until the same date.

**The Minutes of the Delhi Native Christian Training Institution Consulting Committee,** and the Minutes of the North and South, North-West District Committees, and the North and West Bengal District Committees, were presented, carefully considered, and resolutions in relation thereto adopted.

**A Letter from the Rev. C. Spurgeon Medhurst**, from Los Angeles, California, under date of April 20th, was read, reporting improvement in the health of Mrs. Medhurst, and stating that the climate of California was evidently well adapted to her case.

Mr. Medhurst closes his letter by saying :—

“ I fully appreciate the wide sphere of usefulness which California offers, and I hope soon to be able to effect a settlement in the country.”

**The Arrival at Tai Yuen Fu of Mr. and Mrs. Arthur Sowerby** was reported — “ in splendid health ”—and the probable return to England of Mr. and Mrs. Herbert Dixon, during the current month, indicated.

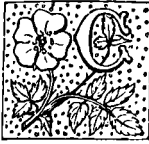
**The Request of the Indian Secretary**, the Rev. George Kerry, for permission to take a few months of much-needed rest in England, his strength having somewhat seriously “ run down,” was cordially complied with. Mr. Kerry may be expected to reach England early in July.

## ACKNOWLEDGMENTS.



THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—A parcel of clothing from the Sewing Meeting at Waterford Baptist Church, per Mrs. Bennett, for Mrs. Phillips, Congo River; a parcel of clothing from Mrs. Wellden, Deal, for Underhill Station, Congo; a parcel of magazines from Miss Keats and Mr. J. Pickford, Beckington, for Rev. G. R. Pople, Congo River; a box of blankets, handkerchiefs, copy-books, &c., from Miss Alger, Plymouth, for Rev. F. R. Oram, Bopoto, Congo; several pairs of spectacles from Mr. H. Robson, Thirsk, for the Congo Mission; a parcel of clothing from Mrs. Edwards, Brondesbury, for Bungudi N. Daniel, Congo; a parcel from Newport for the Rev. H. White, Congo; a parcel of clothing for Rev. F. A. Jefferd, Congo; a parcel from Mr. Jno. Clark, Folkestone, for Rev. J. A. Clark, Congo; a child's cooking stove from Mrs. Hill, West Norwood, for Mrs. Waldoek, Colombo Orphanage, Ceylon; a parcel of bags and clothing from Cheddar for Mrs. Day, Agra; parcels of clothing from Miss Starling, Sutton, for Miss Saker, India; gifts of books from the Religious Tract Society for the Rev. T. Bailey, Orissa, and for the Rev. A. Jewson, Bengal; a parcel of pictures for the Rev. J. Stubbs, Patna; parcels from Mrs. W. A. Bowser for Mrs. Kirwan and Mrs. Summers, India; a parcel of books from Mr. G. A. Young, Edinburgh, for the Rev. J. G. Kerry, India; a supply of homœopathic medicines from Mr. W. B. Richardson, Scarborough, for the Rev. G. C. Dutt, Knoolna, India; a box from George Street Chapel, Plymouth, per Mrs. Hawkes, for Rev. A. G. Shorroek, China; parcels of Raphael cartoons from Mr. J. Edwards, Finchley, for the Zenana Mission and the B.M.S.; a parcel of magazines from a Friend, Woodford, Northampton; pamphlets on Medical Mission from Messrs. Burroughs & Wellcome, Holborn; a parcel of *Sword and Trowel* magazines from Mrs. Pickard, of Torquay; some scrap-books from a Friend, Glasgow, for the Mission; three volumes of anatomical engravings from Mr. Thomas Clements, of Sleaford, for the Mission House Library; and a parcel from the Young Ladies' United Missionary Working Meeting, Sidecup, per Mrs. Watkins, for Mrs. Lewis, San Salvador.

## RECENT INTELLIGENCE.



**ONGO MISSIONARIES.**—Just as we go to press, we are thankful to report the safe arrival in England of the Rev. Geo. Cameron from Wathen Station, bringing with him his motherless infant daughter. We are sure our afflicted brother will have the prayers and sympathy of all our readers.

The Revs. H. Carson Graham and G. D. Brown have considerably improved in health since their arrival. Mr. Brown, who had several severe attacks of hematuric fever before leaving the Congo, is still very weak, and will need a prolonged season of rest and quiet.

**Outgoing Missionaries.**—Early this month Mr. and Mrs. J. L. Roger will be returning to the Congo, accompanied by Mr. Kirkland, of Edinburgh, a new missionary. Will our readers pray that these friends may have a safe and prosperous voyage?

**Good News from Nassau, Bahamas.**—By the last mail, the Rev. C. A. Dann, of Zion Chapel, Nassau, writes:—"I have just baptized twenty-four converts in Zion, and have many others who are most hopeful inquirers; we are much encouraged in our work here."

**Congo Converts.**—Mr. H. Carson Graham, from Underhill Station, writes:—"I have just baptized three of our lads who have given themselves to Christ. Last Sunday Mr. Lawson Forfeitt welcomed them into our church fellowship, and we had a very delightful season of praise and prayer."

**Cheering Tidings from India.**—The Rev. George Kerry, the Indian Secretary, writing by the last mail, says:—"There is a wonderful work going on just now in the Jessore district, and I have just received a most cheering report from Gya, where nearly forty converts have been baptized this year. The desert is indeed blossoming. How I long and cry to God for more labourers to reap the ripening harvest, which really seems as if it might perish for want of reapers."

**The Rev. W. D. Hankinson**, on board the P. & O. s.s. *Chusan*, en route for Ceylon, writes under date of May 6th:—"MY DEAR MR. BAYNES,—Now that I have a little leisure, and have recovered from the first effects of the voyage, I am glad to be able to write to you. During the few weeks that are just gone I have received so much kindness and help that I cannot refrain from acknowledging the generosity of friends through the HERALD. There are many gifts of a private nature—money, books, photographic apparatus, desk, medicines, &c.—which have come to me from intimate friends, who would wish me not to make public announcement of their generosity, but whose kindness I desire in this general way very gratefully to acknowledge. I feel thankful to these friends for thus helping to equip me for the work, and am the more anxious to serve well the great Master for whose sake it has been done. In addition to these, however, there are gifts of a less private nature which I should like to acknowledge:—A handsome dressing-bag, from Friends connected with Bethel

Baptist Church, Radley; a compact, well-fitted dressing-case, from Wesleyan Friends at Grange-over-Sands; a valuable set of books, from Teachers of the Centenary Congregational School, Lancaster; a complete cabinet of homœopathic medicines, together with hand-case of allopathic medicines in tabloid form, from Young Men's Class, Teachers, and Friends of the Baptist Sunday-school, Lancaster. All these will be of great service to me, and, apart from the kindness they represent, will be a distinct help in the work. Now that I am on the way to this new sphere, there is time and opportunity and inclination for quiet thought and reflection, and, naturally, I have been thinking much of the work which lies before me. As I anticipate it, I begin to understand the way in which the great Master has been leading me, and am able to look forward with much hopefulness. I feel it to be a great privilege to be going to this field of service, and, while the responsibility of the task awaiting me is by no means light, the hope and joy I have in the anticipation of it are very great. While on the voyage I am constantly reminded how much there yet remains to be done in the name of Christ among our own countrymen. While some of us are being sent to fields where the labourers are fewer, we rejoice that so many are battling with the great and special difficulties of the homeland. Already I long earnestly for the day when there shall be behind us in this work abroad a purified and consistent character at home. More than this, in common with many Christians, I look forward confidently to the day when not only our own land, but those lands where such splendid work has now been done for more than a century shall, in their turn, become missionary centres, not only allowing us, but helping us to go forth to lands that are still more needy. Fortunately out of the darkness there comes from many, many hearts a pleading for the light. How gladly would we respond to their cry! But it cannot be except as others come to take up the work. Oh! that the heart of the Church of Christ, so much less selfish than it used to be, may soon share a still greater portion of our Master's spirit, so that the work carried on for so many years may not be allowed to languish, and that the peoples who are still without opportunity may be brought at last within sight of Christ."

## CONTRIBUTIONS.

*From March 13th to end of Financial Year, 1892-3.*

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

ANNUAL SUBSCRIPTIONS.		Birrell, Mr. H. G. ....	4 0 0	Edmond, Mrs. ....	1 0 0
A. B. F. ....	0 10 0	Do, for <i>W &amp; O</i> .....	1 0 0	Evans, Mrs. E., Consett 12	0 0 0
A Friend, Ipswich ....	5 0 0	Birt, Rev. Isaiah, B.A. ....	0 10 6	Fisher, Mr. H. G. ....	2 0 0
Atton, Mr. J. H. ....	0 10 0	Bowman, Rev. W. R.,		Fowler, Mr. W., Vow-	
Bacon, Mr. A. ....	0 10 6	B.A. ....	0 10 6	church .....	0 10 0
Baird, Mr. and Mrs.		Brawn, Miss. ....	1 1 0	Fuller, Mr. W. M. ....	1 1 0
G. L. ....	2 5 0	Brooksbank, Mr. J. H. ....	1 0 0	Greenstreet, Mrs. ....	5 0 0
Bass, Mr. W. K. ....	0 10 0	Cadby, Mr. P. ....	55 0 0	Graet and Smith,	
Baynes, Mr. and Mrs.		Cadby, Mrs. ....	1 1 0	Misses .....	1 0 0
A. H., and Family ...	12 12 0	Carpenter, Mr. Edwin	1 1 0	Gurney, Mr. Henry ...	1 0 0
Beach, Mr. E. T. ....	4 4 0	Clark, Rev. T., and Mrs.	1 10 0	Hall, Mr. H., for <i>N P</i>	1 0 0
Beaumont, Mrs., Edin-		Cope, Mrs. ....	2 2 0	Hamer, Mr. Jas., Peny-	
burgh .....	2 0 0	Do., for <i>Congo</i> .....	1 1 0	boat .....	1 1 0
Bell, Mr. J. A. ....	2 2 0	Croll, Mrs. ....	0 10 6	Henderson, Rev. W. T.	1 1 0
Bennett, Mrs. E. ....	2 2 0	Davies, Mr. J. M. ....	0 10 6	Henderson, Mr. H. W.	1 1 0
Bennett, Rev. J. L. ...	1 0 0	Down, Miss .....	3 3 0	Hepburn, Miss E. M. ...	1 1 0
Bigwood, Miss. ....	2 2 0	Dowson, Mrs. ....	1 0 0	Hill, Rev. J. F., and	
Billing, Mr. Joseph ...	1 0 0	East, Rev. D. J. ....	1 0 0	Mrs. ....	5 0 0

Hine, Miss, for Congo	1	0	0
Hinos and Winterman, Mosers	2	2	0
Holland, Mr. and Mrs. F. W.	2	2	0
Horsfield, Mr. and Mrs., for Orissa	1	10	0
Jaley, Mr. Edward	2	2	0
Jackson, Mr. Thos., Manchester	10	0	0
In Memoriam	2	2	0
In Memoriam Rev. T. Burditt	2	2	0
Johnson, Mr. John, Wigan	5	0	0
Karby, Miss Do., for Congo	1	1	0
King, Rev. W. H.	0	10	6
Knight and Glaisher, Misses, for support of Mr. Clark's Congo boy, Mokolobi	2	10	0
Lamb, Mrs. T.	0	10	6
Lee, Rev. J.	0	10	6
Leonard, Mrs. Everett	0	10	6
Lewis, Mrs.	0	10	0
Lewis, Mr. Thomas	3	3	0
Lloyd, Mr. Thos.	0	10	0
Luntley, Mr. and Mrs. P. H.	10	0	0
Marnham, Mr. J., J.P., for support of Congo missionary	75	0	0
Do., for support of Indian missionary	17	10	0
Mead, Mr. J. B., for Mr. Wall's work in Rome	25	0	0
Mendham, Mrs.	0	10	6
Merrick, Mr. W. G.	1	1	0
Miall, Rev. W.	1	0	0
Miller, Rev. W., Chesham	1	0	0
Mills, Mr. G. W. M., Hemel Hempstead	1	1	0
Do., for Congo	1	1	0
Moore, Mr. H. B., Doncaster	0	10	6
Morgan, Mr. Joel	0	10	0
Morgan, Mr. John	1	0	0
Murray, Mr. P. W. R.	0	10	6
Oliver, Mrs. R. G.	0	10	0
Page, J., and Harris, J., Messrs.	0	10	0
Papillon, Major	1	0	0
Payne, Misses, Eastbourne	0	18	6
Do., for Mr. Wall's work	0	10	0
Potter, Mr. and Mrs.	0	10	6
Powell, Mr. W.	0	10	0
Pumphrey, Mr. H.	0	10	6
Roberts, Mr. D., Putney	1	1	0
Roberts, Mr. H. J.	2	2	0
Rogers, Misses, Nottingham	2	0	0
Rose, Mr. Hugh, Glasgow, for support of Congo boy	2	10	0
Rowe, Mr. W. Mold	1	0	0
Scrivener, Mrs. J. C., for Congo	1	0	0
Do., Miss R., for Congo	1	0	0
Sharman, Mr. W. J.	2	2	0
Do., for W & O	0	10	0
Sheldon, Mr. John, Tenby	1	1	0
Shorrook, Mr. E.	1	1	0
Do., for work in Shensi	1	1	0
Smith, Mr. A. Gurney	5	5	0
S. T.	1	1	0
Do., for Africa	1	1	0

Steer, Mr.	4	0	0
Stephen, Mrs., Mollington	1	0	0
Swain, Mr. J.	5	0	0
Swan, Mr. W.	0	13	0
Swen, Mr. Andrew, Stirling	6	6	0
Swift, Mr. Jas. H.	1	0	0
Taylor, Rev. J. and Mrs., Denholme	1	0	0
Thomson, Mr. G. B.	2	2	0
Toll, Rev. J.	0	10	6
Watkins, Mr. Benj.	5	0	0
Whitaker, Mr. P. J.	2	2	0
Do., for Congo	0	10	6
Whitchurch, Miss G. B.	5	0	0
Wilkinson, Mr. T. L.	1	1	0
Williams, Mr. John, Newport	0	10	6
Wright, Mr. T. A.	0	10	0
Young, Miss Coseley	0	10	0
Under 10s.	1	8	0

DONATIONS.

A Friend, for Congo	1	0	0
Anon, Dumbarton, for China	1	0	0
Do., for Congo	1	0	0
Do., for India	1	0	0
Do., for Britanny	1	0	0
Do., for Palestine	1	0	0
Anon, North Bradley	3	3	0
Anonymous, per Bankers	50	0	0
A Working Man, "First Fruits"	1	0	0
Beaumont, Mrs.	0	10	0
Bebb, Mr. R., Kington	4	0	0
Box, "E. O."	1	15	6
Bible Translation Society, for T	600	0	0
C. H., for China School Fund	1	1	0
Clark, Mr. Joseph, for Congo	3	0	0
Collier, Master E. (box)	1	11	0
Croll, Mrs., Sunday Morning box, for W & O	0	12	2
Cumming, Mr. W., Ayr (box)	0	10	0
Curtis, Mr. E. C., for Fog Horn and Medicines for Rev. W. R. James, Madaripore	2	18	10
Dolling, Mr. H. (box)	0	15	0
D. W., Birmingham	2	0	0
Foster, Mr. Chas. F., Cambridge	100	0	0
Galer, Mr. C.	1	0	0
Gray, M. E. and E., Misses, Paignton	0	12	6
Hammond, Mr. N. (box)	0	14	3
Haynes, Mr. Thomas (box)	0	10	0
H. G., for Congo	6	0	0
Do., for China	4	0	0
Hines & Waterman, Messrs. (box), for Congo	1	3	7
Hope	0	10	0
"In Loving Memory of Dear Ones gone Home"	0	10	0
J. M. B.	2	2	0
Joyce, Mrs. E., Bromley, for Congo	1	1	0
Do., for China	1	1	0
"Juvenis" Edinburgh	7	10	0
Leigh, Miss, amount collected for Cuttack Orphanage	2	4	0

Little Em.	1	10	0
Missionary boxes of Infirm Children	2	3	8
"More Crumbs" for Congo	1	15	6
Murray, Norman, and Winifred, Sunday Morning box for Congo	0	12	6
N. E. W., Newport	2	0	0
Office box	2	1	6
Outwaite, Mrs. A. (box)	0	11	10
Page, Mrs. Llangollen	1	0	0
Powell, Mr. S. R.	1	0	0
Readers of the Christian, per Messrs. Morgan & Scott	0	17	11
Do., for Congo	2	0	0
Roberts, Miss E. (box), for Congo	1	0	0
Salters, Miss E. K., Bible-class (quarterly payment), for support of Nolin Chandler Dutt	4	0	0
S. B. (box), for Congo	0	10	6
Smith, Mr. W. T. Manchester, for Congo	5	0	0
Thomas, Mrs., for China	10	0	0
Do., for Mr. Bentley's School, Wathen	10	0	0
Town, Mr. J. Clifton, for China	10	0	0
Turner, Mrs. J. J. (box)	3	1	0
Two Friends, Adelaide, for School at Athen Station, Congo	15	0	0
Wates, Mr. Joseph	30	0	0
Watkins, Mr. Benjamin (box)	2	2	0
Webb, Mr. C. E., for Congo	70	0	0
Wilmo, Miss (box and bags)	2	9	6
Winterbotham, Mr. W. H.	5	0	0
W. and J. E. M., for Congo	1	0	0
York, Miss E.	1	0	0
Do., for N P	0	5	0
Under 10s.	3	17	7
Do., for Congo	0	7	7

LEGACIES.

Cockrill, the late Mr. Daniel, of Warlingham, by Messrs. Burton, Yeates, & Hart	180	0	0
Duffy, the late Miss Haunah, by Mrs. Steell	9	0	0
Duncan, the late Mr. Henry, of Edinburgh, by Messrs. Macandrew, Wright, & Murray (balance)	160	18	1

LONDON AND MIDDLESEX.

Acton	18	7	3
Abbey-road	14	12	9
Arthur-street, Camberwell Gate	1	18	3
Arthur-street, King's Cross, Sunday-school	2	0	0
Bermondsey, Drummond-road, for W & O	3	3	0
Do., Sunday-school, for support of N P, "Saul," D. Thi.	10	0	0

Bloomsbury	14	6	9	Highgate-road	29	7	6	Do. Sunday-school,			
Do., M.C., for				Do., for W & O	0	4	11	for Conjo boy,			
Banqali School	10	0	0	Do., for China	3	10	0	Nekai	8	0	0
Bow, High-street Sun-				Do., for Congo	3	10	0	Do., for Barisal			
day-school	17	8	0	Honor Oak	3	13	6	School	8	0	0
Brentford	2	0	0	Do, Sunday-school	5	0	0	Do., for China School	0	0	0
Do., Park Ch.	22	3	7	Do., for Congo	15	0	0	Do., for N P	0	12	0
Brixton, Keyton				Hornsey, Campsbourne				Walthamstow,			
Chapel	16	15	1	Sunday-school	12	10	4	Boundary-road	7	8	0
Do., Wynne-road				Do., for support of				Do., Wood-street	7	0	4
Y.M.B.C., for Ram				Conajo boy, Mpevilo	5	0	0	Walworth, Victory-pl.			
Sunder Day, under				Islington, Cross-street	13	13	9	Sunday-evening-sch.	0	11	3
Rev. R. Spurgeon	0	5	0	Do., Sunday-school	9	14	10	Walworth-road, Y.C.			
Brixton Hill, New				Do., Salters' Hall	29	2	2	Association	3	5	0
Park-road	52	13	8	Do. for Bengali School	1	5	0	Wandsworth-road,			
Do., for China	1	5	0	Do., for Congo	2	0	0	Victoria Chapel	27	9	6
Do., for India	1	5	0	Do., Sunday-school,				Westbourne-grove	23	19	0
Do., for support of				for Central-school,				Westbourne-park	14	0	9
Congo boy under				Backergunge	10	0	0	Do., for W & O	6	10	5
Mr. Webb's	5	0	0	John-street	11	10	0	Do., for N P	0	15	10
Brockley-road Sunday-				Do., Y.M.B.C.	4	18	2	West Green	6	0	0
schools	10	7	0	Do., Boys' School,				Do., Y. W. B. C.	1	15	0
Brompton, Onslow Ch.	44	10	0	for Trinidad	12	17	4	Do. Sunday-school	5	7	8
Bromdesbury	48	6	3	Maze Pond	24	15	11	Woodberry Down	43	12	9
Do., Sunday-school	10	0	0	Do., Sunday-school	18	12	10	Wood Green, for Congo	7	12	0
Do., for support of				Do., for N P	1	0	0	Do., for India	3	0	0
"Luzemb," Congo	10	0	0	Do., for Mr. Weeks'				Do., for China	3	0	0
Green Chapel	11	10	0	work Congo	1	1	8	Do. Sunday-school,			
Do., Sunday-school,				Metropolitan Taber-				for Bengali School	2	6	7
for China	5	0	0	nacle	271	4	3	Do., for support of			
Camberwell, Denmark-				Do., Pastors' College				two Congo boys	2	10	0
place	32	11	6	Students	6	8	3				
Do., Comber Mem-				Notting-hill, Ladbroke-							
orial Fund	10	12	0	grove	59	10	11				
Do., Sunday-school,				Do., for W & O	3	3	0				
for N P	1	10	0	Do., Sunday-school	20	12	10				
Do., for China Schs.	6	0	0	Peckham, Rye-lane	6	16	6				
Camden-road	154	13	3	Do., for N P	1	7	3				
Do., for W & O	9	6	2	Do., Park-road Sun-							
Do., for Italy	5	10	6	day-school, for							
Do., for Congo	195	11	7	Ram Charan Ghose							
Castle-street, Welsh Ch.	23	8	6	Khoolnea	20	0	0				
Chelsea, Lower Sloane-				Do., for John Paul,							
street	31	17	5	Agna	6	0	0				
Do., for W & O	2	0	0	Peckham, Summer-road							
Child's Hill, for Congo	1	0	0	Sunday-school, for							
Do., for Mrs. Wall's				China School	3	0	0				
work, Rome	0	7	3	Peckham Rye, Barry-							
Chiswick, Sunday-sch.	2	10	3	road Sunday-school	0	16	5				
Clapham, Grafton-sq.	14	16	9	Potters Bar	1	16	6				
Crouch Hill	1	1	0	Putney, Union Church	116	1	0				
Dalston Junction	63	9	8	Regent's-park	93	14	4				
Do., Men's Bible				Do. (Miss Westaway's							
class	1	10	0	class), for Congo	0	18	0				
Do., Sunday-school	7	0	0	Regent-street, Lam-							
Ealing, Haven Green				beth, Sunday-school,							
Sunday-school	18	14	5	for Barisal School	4	0	0				
Edgware-road, Church-				Rotherithe, New-road							
street	13	14	10	Sunday-school, for							
Enfield	29	10	0	China School	0	17	10				
Do., for N P	1	9	6	Do., Midway-place							
Do., for Congo	0	7	0	Sunday-school	1	3	4				
Edmonton	11	6	2	St. Peter's-park Sun-							
Do., for W & O	2	0	0	day-school	3	7	6				
Do., Sunday-school	3	0	0	Stockwell Orphanage	13	16	0				
Do., for Intally Or-				Stoke Newington,							
phanage	4	10	0	Devonshire-square	16	12	4				
Ferme Park Ch.	5	0	0	Do., for W & O	7	7	0				
Forest Gate, Wood				Do., Sunday-school	10	0	0				
Grange, for W & O	2	10	8	Do., for Barisal							
Hampstead, Heath-st.	374	16	5	School	12	0	0				
Hammersmith, West				Do., for China School	5	0	0				
End	21	0	7	Stratford, Major-road							
Hanwell	5	17	6	Sunday-school	0	5	0				
Harrow, Sunday-sch.,				Stratford-grove	1	5	0				
for support of N P				Tottenham	30	2	0				
Phrosoono	2	2	6	Do., Sunday-school	28	0	0				
Hawley-road	4	1	0	Upper Holloway	5	13	3				
Highbury Hill	25	0	4	Do., Sunday-school	8	7	4				
Do., Sunday-school	6	0	0	Do., for Barisal							
Highgate, Southwo-d-				School	0	4	9				
lane	6	9	9	Upton Chapel	147	1	4				
Do., for Congo	0	6	0	Do., for W & O	9	1	0				
				Do., for Congo	2	1	6				

BEDFORDSHIRE.

Bedford, Bunyan Meet-				ing	20	13	2
Do., for W & O	5	0	0	Do., Mill-street	14	1	5
Biggleswade	21	8	3	Do., for W & O	2	0	0
Do., for W & O	2	0	0	Houghton Regis	17	0	0
Leighton Buzzard,				Hockliffe-road	27	1	2
Do., for W & O	1	15	4	Do., for N P	0	12	7
Luton, Union Ch.	15	3	7	Do., for support of			
Do., for Congo boy,				Harry			
Collings	5	0	0	Do., for N P	0	3	9
Do., Park-street	42	18	0	Do., Wellington-st.	10	1	5
Do., for W & O	2	2	0	Maulden	10	5	0
Do., for W & O	0	15	0	Do., for W & O	0	15	0
Sandy	27	14	0	Do., for W & O	1	0	0
Shefford, Union Ch.	1	1	0	Do., for N P	0	5	0
Do., for W & O	0	10	0	Thurleigh, for W & O	0	5	0
Do., for N P	0	5	0	Do., for N P	0	18	6

BERKSHIRE.

Abingdon	23	13	11
Do., for W & O	2	2	0
Faringdon	12	18	0
Fifield Mission	6	0	0
Maidenhead	0	6	6
Do., for Congo	0	10	0
Newbury	57	6	5
Do. Juvenile Mission,			
for N P, Nilsanto,			
Chuckrubby	7	3	7
Reading, United Meet-			
ing	0	6	1
Do., King's-road	122	14	5
Do., for N P	2	0	0
Do., Hurst Chapel	1	12	6
Do., Grovelands			
Chapel	1	10	0
Do., Carey Chapel	25	19	
Do., Wycliffe Ch.	22	17	



Reading, for <i>W &amp; O</i> ...	2	0	0
Do., for <i>Congo</i> .....	1	11	0
Do., for <i>Congo boy</i> , <i>W. Anderson</i> .....	5	0	0
Sandhurst.....	12	14	0
Do., for <i>W &amp; O</i> .....	0	12	0
Wallingford.....	34	8	7
Do., for <i>Mr. Wall's</i> <i>work, Rome</i> .....	1	1	0
Do., for <i>NP</i> .....	1	12	6
Wantage.....	20	2	8
Do., for <i>W &amp; O</i> .....	1	1	0
Windsor.....	14	19	8
Wokingham.....	36	14	11
Do., for <i>Congo</i> .....	1	0	0
Do., for <i>NP</i> .....	1	7	1

BUCKINGHAMSHIRE.

Chearsley Sunday-sch.	1	0	0
Chesham, Lower Chapel	19	9	6
Do., Zion Ch.	12	0	11
Great Brickhill.....	0	16	0
Great Missenden.....	3	15	0
Do., for <i>W &amp; O</i> .....	0	9	6
High Wycombe.....	23	7	6
Do., for <i>NP</i> .....	6	9	9
Do., Union Ch. Sun- day-school.....	6	6	8
Little Kingshill.....	1	6	3
Do., for <i>W &amp; O</i> .....	0	5	0
Do., for <i>NP</i> .....	1	1	0
Mursley, Sunday-school	0	17	0
Oley.....	5	18	11
Do., for <i>W &amp; O</i> .....	1	6	0
Do., for <i>NP</i> .....	1	5	3
Speen, Sunday-school	1	13	6

CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, treasurer.....	63	12	1
Cambridge, St. An- drew's-street.....	10	0	0
Do., for <i>Roman Mis- sion</i> .....	26	5	0
March, Centenary Chapel.....	21	0	7
Whitelsea, Windmill- street.....	1	6	9

CHESHIRE.

Altrincham, Tabernacle	1	19	10
Do., Sunday-school...	3	7	0
Andlem.....	2	17	10
Chester, Grosvenor- park.....	6	13	8
Do., for <i>W &amp; O</i> .....	2	2	0
Do., Welsh Ch.....	0	16	0
Crew, Union-street.....	4	10	2
Do., Victoria-street...	9	15	2
Haslington.....	5	11	9
Do., for <i>W &amp; O</i> .....	0	12	6
Hill Cliffe.....	1	0	0
Latford.....	4	2	11
Little Leigh.....	3	15	0
Stockport.....	10	10	0
Do., for <i>W &amp; O</i> .....	1	15	0
Do., for <i>NP</i> .....	2	6	6
Wheelock Heath.....	13	8	9
Do., for <i>W &amp; O</i> .....	0	14	0

CORNWALL.

Calstock and Metherill	2	7	0
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>NP</i> .....	1	5	6
Falmouth.....	18	0	6
Liskeard.....	9	0	0
Penzance, Sun. sch. ...	3	10	0
Redruth.....	8	14	6
St. Austell.....	36	15	3

Saltash.....	21	5	6
Do., for <i>W &amp; O</i> .....	1	14	0
Do., for <i>Congo</i> .....	3	10	0
Do., for <i>NP</i> .....	1	16	6
Truro, Sunday-school	3	4	10

DERBYSHIRE.

Belper.....	8	8	5
Chesterfield.....	14	6	0
Clay Cross.....	5	4	7
Derby, United Meet- ings.....	12	2	6
Do., Trinity Chapel	30	14	0
Do., St. Mary's Gate	60	18	9
Do., Osmaston-road	91	19	9
Do., Watson-street...	5	0	10
Duffield.....	9	15	7
Heanor.....	2	11	6
Ilkeston, Queen-street	2	1	6
Do., South-street.....	11	15	3
Kilburne.....	1	5	7
Loscoe.....	2	8	6
Melbourne.....	13	1	6
Do., for <i>W &amp; O</i> .....	0	17	0
Netherseal.....	4	5	0
New Whittington.....	1	11	6
Riddings.....	0	13	0
Ripley.....	24	10	0
Sawley.....	8	10	0
Stonebroom.....	1	10	6
Swadlincote.....	25	8	0
Do., for <i>W &amp; O</i> .....	0	14	6
Swanwick.....	0	11	6
Wirksworth, Shottle, and Bos-sall.....	9	0	9

DEVONSHIRE.

Barnstaple.....	29	17	2
Bideford.....	18	16	10
Budleigh Salterton...	0	5	0
Do., for <i>W &amp; O</i> .....	0	5	0
Chudleigh.....	6	5	2
Do., for <i>NP</i> .....	0	19	5
Devonport, Hope Ch. Do., Morice-square Sunday-school.....	1	0	4
Exeter, South-street	21	10	8
Hemyock and Sainthill	2	5	7
Do., for <i>W &amp; O</i> .....	0	10	11
Kilmington, for <i>NP</i> ...	0	8	6
Kingsbridge.....	18	13	10
Modbury.....	7	15	8
Do., for <i>W &amp; O</i> .....	0	8	0
Do., for <i>NP</i> .....	2	14	8
Paignton.....	2	5	0
Plymouth.....	26	11	0
Do., George-street...	152	6	1
Do., for <i>W &amp; O</i> .....	12	2	6
Do., for <i>India</i> .....	2	3	0
Do., for <i>NP, Africa</i>	1	0	0
Do., for <i>Mr. Short- rock's School, Shensi</i> .....	0	15	0
Do., for <i>Congo</i> .....	0	5	1
Do., Mutley.....	86	12	6
Teignmouth.....	4	7	8
Do., for <i>Congo</i> .....	2	12	0
Do., for <i>NP</i> .....	1	5	0
Tiverton.....	28	10	6
Do., for <i>W &amp; O</i> .....	3	3	0
Torrington.....	1	1	6
Torquay.....	43	6	6

NORTH DEVON AUX.

Ashwater.....	1	10	0
Dolton.....	3	0	0
Ilfracombe.....	5	2	7

DORSETSHIRE.

Dorchester.....	1	3	9
Poole.....	23	4	3

P. ole, for <i>W &amp; O</i> .....	1	12	0
Do., for <i>NP</i> .....	7	19	3
Weymouth.....	10	4	9

DURHAM.

Bishop Auckland.....	3	6	0
Do., for <i>W &amp; O</i> .....	0	7	6
Do., for <i>NP</i> .....	1	11	1
Darlington.....	35	10	1
Do., for <i>W &amp; O</i> .....	1	3	7
Gateshead.....	26	17	1
Jarrow-on-Tyne.....	3	0	8
Do., for <i>Congo</i> .....	1	0	0
South Shields, Westoe- road.....	11	13	10
Do., for <i>Congo</i> .....	0	10	0
Spennymoor.....	0	2	6
Do., for <i>NP</i> .....	0	8	3
Stockton-on-Tees, Northcote-road.....	9	12	1
Sunderland, for <i>Congo</i>	1	0	0
Waterhouses, Sunday- school.....	0	13	6

ESSEX.

Barking, Sunday-sch.	4	5	0
Blackmore.....	0	14	0
Colchester.....	21	13	1
Do., for <i>NP</i> .....	2	11	0
Earl's Colne.....	10	18	6
Great Leighs.....	17	16	2
Great Sampford.....	0	10	6
Harlow.....	93	6	2
Langham.....	6	6	11
Langleigh.....	1	10	0
Leytonstone.....	26	1	9
Do., for <i>W &amp; O</i> .....	6	4	5
Do., Cann Hall-road	1	13	0
Do., for <i>NP</i> .....	0	17	3
Loughton.....	29	3	6
Maldon.....	2	5	0
Potter Street.....	2	15	3
Rayleigh.....	0	17	6
Romford.....	6	18	0
Saffron Walden, for <i>NP</i>	0	12	4
Southend, Tabernacle	5	5	6
Upton Cross, Sunday- school.....	0	10	0
Waltham Abbey.....	10	5	1
Woodford, George-lane Sunday-school.....	3	3	0

GLOUCESTERSHIRE.

Arlington.....	0	10	8
Blockley.....	4	7	0
Bourton-on-Water.....	20	2	11
Cheltenham, Cambry Chapel.....	29	14	4
Do., for <i>NP, Dacca</i>	10	0	0
Do., for <i>India</i> .....	5	0	0
Do., Salem Chapel	77	5	8
Do., for <i>NP Manik</i>	18	0	0
Do., for <i>NP</i> .....	1	5	0
Cirencester.....	9	0	6
Coleford.....	28	11	6
Do., for <i>W &amp; O</i> .....	1	1	0
Do., for <i>Congo</i> .....	0	10	6
Cutsdean.....	4	6	6
Eastcombe, Sunday- school.....	1	4	0
Eastington, Nupeud, for <i>NP</i> .....	0	15	3
Gloucester.....	20	10	0
Do., Sunday-school	8	12	0
Do., for <i>Jessore</i> .....	5	0	0
Do., for <i>China</i> .....	2	0	0
Do., for <i>Congo</i> .....	2	10	0
Do., for <i>Congo girl</i> <i>under Mrs Bentley</i>	5	0	0
Do., for <i>NP</i> .....	5	0	0

Gossington, Sunday-school, for <i>N P</i> .....	1	1	6
Lechdale .....	1	9	0
Lydney .....	7	17	2
Milton .....	13	2	1
Minchinhampton Sunday-school .....	1	15	0
Nunton and Guiting Notgrove .....	6	15	6
Old Sodbury .....	1	0	0
Stow-on-the-Wold .....	10	11	0
Stroud .....	24	19	8
Winchcombe .....	2	0	0
Woodchester .....	4	7	3
Do., for <i>W &amp; O</i> .....	0	0	0
Do., for <i>N P</i> .....	1	19	0

HAMPSHIRE.

Boscombe .....	27	4	11
Do., Sunday-school .....	3	0	0
Bournemouth, Lansdowne Ch. ....	30	3	1
Do., for <i>W &amp; O</i> .....	1	12	9
Do., for <i>N P</i> .....	2	0	3
Do., Westbourne Ch. ....	63	6	9
Finstleigh .....	7	18	1
Fleet .....	7	17	10
Do., for <i>N P</i> .....	1	9	6
Lynnhurst .....	3	12	6
Portsmouth Auxiliary ..	255	12	10
Romsey .....	1	13	1
Do., for <i>W &amp; O</i> .....	1	5	0
Do., for <i>N P</i> .....	3	3	4
Southampton, Carlton Do., Sunday-school ..	18	7	2
Do., for <i>Congo</i> .....	5	0	0
Do., for <i>Congo boy under Mr. Service-ner</i> .....	5	0	0
Do., East-street .....	6	14	8
Do., for <i>W &amp; O</i> .....	1	1	0
Do., Sunday-school, for <i>N P Kali Charan, Dinapore</i> .....	6	0	0
Do., Portland Chapel ..	35	1	0

ISLE-OF-WIGHT.

Colwell .....	1	18	3
Newport, Castlehold ..	7	17	3
Roud .....	1	2	0
Ryde, George-street ..	12	1	2
Do., for <i>W &amp; O</i> .....	2	16	0
Ventnor .....	6	15	6
West Cowes .....	10	1	7

HEREFORDSHIRE.

Ewias Harold .....	0	13	0
Do., for <i>N P</i> .....	0	16	9
Gorsley .....	6	1	0
Hereford .....	79	18	8
Do., for <i>W &amp; O</i> .....	3	8	4
Do., for <i>N &amp; P</i> .....	8	2	4
Leominster .....	4	8	6
Ryeford .....	1	9	0
Stansbath, Sunday-school .....	1	10	0
Whitestone .....	4	14	7

HERTFORDSHIRE.

Berkhamstead .....	13	16	2
Do., for <i>W &amp; O</i> .....	1	0	0
Bishop Stortford .....	11	2	0
Bovingdon .....	0	18	8
Do., for <i>W &amp; O</i> .....	0	2	4
Boxmoor .....	6	5	5
Hemel Hempstead .....	21	1	11
Hitchin, Salem Ch. ....	44	13	3
Do., Walsworth-road ..	25	5	7
Do., for <i>W &amp; O</i> .....	1	2	3

King's Langley .....	1	2	2
Do., for <i>W &amp; O</i> .....	0	5	0
Do., for <i>N P</i> .....	0	7	7
Markyate-street .....	8	3	0
Do., for <i>W &amp; O</i> .....	0	12	0
Do., for <i>N P</i> .....	4	10	9
Mill End .....	2	14	7
Do., for <i>N P</i> .....	0	17	11
New Barnet .....	68	6	10
Do., for <i>W &amp; O</i> .....	1	19	2
Bushay and South Watford .....	4	17	4
Do., for <i>N P</i> .....	0	10	2
Tring, High-street .....	1	1	0
Do., New Mill .....	10	18	5
Watford .....	99	3	1
Do., for <i>W &amp; O</i> .....	7	0	0
Do., for <i>China Medical Fund</i> .....	3	16	0

KENT.

Beckenham .....	5	5	0
Belvedere .....	22	12	9
Do., for <i>W &amp; O</i> .....	0	18	0
Bexley Heath, Trinity Chapel .....	1	1	0
Do., Sunday-school ..	6	0	0
Brasted .....	8	12	4
Do., for <i>W &amp; O</i> .....	1	1	10
Do., for <i>N P</i> .....	3	15	8
Bradbourne .....	0	5	0
Canterbury .....	27	16	8
Do., for <i>N P</i> .....	6	3	0
Chatham, Zion .....	45	14	7
Dartford .....	3	7	7
Do., for <i>N P</i> .....	1	0	0
Dover .....	75	15	6
Do., for <i>W &amp; O</i> .....	7	9	3
Do., for <i>Mr. Stubbs' scho. A. Patna</i> .....	6	5	5
Do., for <i>N P</i> .....	7	19	1
Eythorne .....	35	19	11
Do., for <i>Congo</i> .....	2	2	6
Do., for <i>W &amp; O</i> .....	2	11	0
Do., for <i>N P</i> .....	4	18	9
Eynsford, Sunday-sch.	2	4	0
Folkestone .....	41	7	10
Forest Hill, Sydenham Chapel .....	0	8	4
Greenwich South-st. ..	7	11	9
Lee .....	49	1	1
Lewisham-road .....	27	5	4
Maidstone, Union-st. ..	20	16	4
Do., for <i>N P</i> .....	4	17	4
Do., King-street .....	22	7	11
Do., for <i>W &amp; O</i> .....	3	7	0
Margate .....	13	16	4
Do., Sunday-school ..	14	1	8
Ramsgate, Cavendish Chapel .....	44	9	3
Do., for <i>N P</i> .....	1	14	10
Do., for <i>Congo</i> .....	1	0	0
Sandhurst .....	7	13	0
sidcup .....	14	2	10
Smarden .....	1	0	0
Tenterden .....	9	8	5
Do., for <i>W &amp; O</i> .....	1	3	6
Tonbridge .....	6	5	2
West Malling .....	1	7	6
Woolwich, Queen-st. Sunday-school, for <i>Bengali School</i> ..	6	0	0
Do., for <i>China Sch.</i> ..	1	0	0
Do., for <i>N P</i> .....	0	9	9
Do., for support of <i>Congo boy under Mr. Levis</i> ..	5	0	0
Do., Parson's Hill ..	6	1	0

LANCASHIRE.

Accrington, Sunday-school .....	10	11	7
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Ashton-on-Ribble .....	115	5	9
Do., for <i>W &amp; O</i> .....	3	0	0
Ashton-under-Lyne .....	4	3	7
Do., for <i>W &amp; O</i> .....	0	10	0
Atherton .....	19	3	8
Do., for <i>W &amp; O</i> .....	2	3	0
Do., for <i>Mr. Darby's work, Congo</i> .....	5	0	0
Do., for support of <i>boy and girl under Mr. Canle-ton</i> .....	2	0	0
Bacup, Zion Chapel .....	1	13	6
Do., for <i>W &amp; O</i> .....	1	1	0
Do., for <i>N P</i> .....	0	3	6
Do., Doals Ch. ....	1	15	0
Do., Irwell-terrace ..	4	18	0
Birkenhead, Grango-roul .....	10	12	6
Do., for <i>W &amp; O</i> .....	3	6	3
Do., for <i>Congo</i> .....	3	2	0
Do., Woodland Welsh Chapel .....	0	19	4
Do., for <i>Italy</i> .....	0	10	6
Do., for <i>Diben Station, Brittany</i> .....	5	2	0
Blackburn .....	11	16	10
Bolton, Claremont .....	39	4	1
Do., for <i>W &amp; O</i> .....	3	13	1
Do., Zion .....	3	0	0
Briercliffe, Hill-lane ..	5	15	0
Burnley, Sion-street ..	4	10	2
Chesham, Bury .....	11	17	4
Do., for <i>W &amp; O</i> .....	1	1	2
Church .....	12	15	2
Darwen .....	10	11	4
Holliawood, Beulah ..	0	15	7
Liverpool, Edge-lane Welsh Ch. ....	1	4	0
Do., Everton Village Welsh Chapel .....	65	10	1
Do., Fabius Ch. ....	4	16	0
Do., Prince's Gate .....	14	15	0
Do., for <i>India</i> .....	1	0	0
Do., for <i>Congo</i> .....	1	0	0
Do., Sunday-sch. ....	22	14	1
Do., Richmond Ch. ....	49	18	0
Do., for <i>Congo</i> .....	0	12	0
Do., Sun.-sch. ....	16	12	5
Do., for <i>N P</i> .....	0	4	1
Do., Mile End Mission .....	7	7	0
Do., Sion Ch., Bousfield-street .....	1	10	0
Do., Toxeth Tabernacle .....	1	10	10
Do., for <i>W &amp; O</i> .....	6	11	10
Do., for <i>China</i> .....	3	10	0
Do., for <i>Rome</i> .....	0	10	6
Do., for <i>Mr. Dixon's work, China</i> .....	10	0	0
Do., for <i>Mr. Crudgington's work, India</i> .....	10	0	0
Do., for <i>Congo</i> .....	4	10	0
Do., for medical work at <i>Wathen Station</i> ..	10	0	0
Do., for support of <i>boy and girl under Mrs. Cameron</i> ..	10	0	0
Do., for support of <i>boy under Mr. Darby</i> .....	5	0	0
Do., Walton, Ricelane .....	6	3	2
Do., Walnut-street Sunday-school .....	5	14	0
Do., Windsor-street Welsh Chapel .....	9	8	8
Do., for <i>N P</i> .....	1	0	2
Do., for <i>Wivoli</i> .....	6	1	8
Do., St. Helen's .....	0	10	6

Manchester, Union Chapel.....	112	15	7
Manchester Union Mission, for Italian Mission.....	35	4	0
Do., for W & O.....	0	10	0
Do., Willmott-street Mission.....	54	7	0
Do., Grosvenor-street.....	10	2	6
Do., for W & O.....	1	15	1
Do., Sunday-school.....	23	14	7
Do., Coupland-street.....	2	5	10
Do., Moss Side.....	19	5	10
Do., Sunday-school.....	100	0	0
Do., Upper Modlock-street Welsh Chapel.....	5	10	0
Do., Brighton-grove.....	1	0	0
Do., Sunday-school.....	2	9	8
Do., for N P.....	1	11	11
Do., Pendleton, for W & O.....	0	13	0
Do., Salford, Great George-street.....	4	17	6
Do., Sunday-school.....	4	13	11
Do., Sale, Oakfield Chapel.....	1	15	4
Do., Openshaw.....	3	1	6
Do., for N P.....	0	17	1
Do., Lonsight.....	1	11	0
Do., Sunday-school.....	3	12	8
Do., Harpurhey.....	3	3	9
Do., for W & O.....	1	0	0
Do., Stretford Union Chapel, for W & O.....	2	4	7
	398	2	4
Less expenses.....	0	16	6
	397	5	10
Morecambe.....	0	13	6
Nelson.....	1	3	3
Oldham, King-street.....	16	16	5
Do., for W & O.....	4	0	0
Do., for Congo.....	4	9	0
Do., Manchester-st.....	38	15	9
Do., for W & O.....	1	5	10
Do., for N P.....	0	8	7
Preston.....	1	11	6
Radcliffe.....	0	17	0
Rochdale, West-street.....	69	6	7
Do., for W & O.....	13	16	10
Do., for N P.....	8	3	0
Southport, Houghton-street, for W & O.....	5	0	0
Do., Tabernacle Sunday-school.....	11	0	0
Waterfoot, Betbel.....	3	2	3
Wigan, King-street.....	24	15	8
Do., for W & O.....	2	0	0
Do., for Congo.....	0	10	6
Do., for N P.....	0	19	0
Withington.....	3	0	0

LEICESTERSHIRE.

Arnsby.....	13	6	8
Ashby-de-la-Zouch and Packington.....	6	10	0
Aylestone.....	1	10	0
Blaby.....	26	10	3
Castle Donington and Weston.....	31	3	4
Countesthorpe.....	5	2	0
Do., for W & O.....	0	10	2
Fleckney.....	3	4	11
Do., Sunday-school.....	0	13	7
Foxton.....	4	0	0
Hathern.....	1	2	7
Hinckley.....	10	2	0
Hose and Long Clawson.....	9	18	7
Do., for W & O.....	0	6	0
Hugglescote.....	24	13	0
Ibstock.....	3	11	0

Leicester.....	12	9	8
Do., Belvoir-street.....	27	14	4
Do., Charles-street.....	9	6	10
Do., Melbourne Hall, for support of Mr. Roger, Congo.....	79	2	2
Do., Harvey-lane and Infants.....	9	4	6
Do., Friar-lane.....	58	14	7
Do., Archdean-lane.....	19	2	1
Do., Sunday-school.....	11	4	8
Do., for Rome.....	0	10	0
Do., Dover-street.....	32	15	5
Do., Sunday-school.....	35	12	8
Do., Carley-street.....	9	0	4
Do., for W & O.....	1	3	0
Do., Sunday-school.....	12	8	6
Do., Victoria-road.....	62	0	6
Do., for N P.....	2	0	6
Do., Clarendon Hall.....	2	11	3
Long Wharton.....	1	2	0
Loughborough, Baxter-gate.....	26	19	8
Do., for Rome.....	0	5	0
Do., for Congo.....	0	8	6
Do., for N P.....	0	6	9
Do., Woodgate.....	39	17	3
Do., for W & O.....	2	0	0
Market Harborough, Sunday-school.....	4	3	0
Melton Mowbray.....	3	0	8
Monks Kirby, and Pailton.....	1	0	0
Do., for W & O.....	0	14	0
Mountsorrell.....	5	9	7
Oadby.....	3	11	8
Do., for N P.....	2	3	4
Do., for Sunday-sch.....	1	17	6
Quorn.....	9	11	5
Rothley.....	0	18	6
Shepshed, Belton-street Chapel.....	2	6	0
Sutton-in-the-Elms and Cosby.....	5	3	6
	638	11	5
Less local expenses.....	14	0	5
	624	11	0

LINCOLNSHIRE.

Bourne.....	34	13	11
Do., for W & O.....	1	0	4
Boston, High-street.....	35	0	0
Do., Salem Ch.....	3	4	4
Do., for W & O.....	0	3	0
Do., for N P.....	0	12	11
Coningsby.....	3	8	8
Do., for W & O.....	0	6	0
Egworth.....	3	0	4
Fleet.....	1	9	6
Grantham.....	5	5	1
Do., for W & O.....	0	12	0
Holbeach.....	0	5	6
Horncastle.....	1	12	1
Do., for N P.....	0	8	11
Lincoln, Mint-lane.....	9	9	11
Do., for W & O.....	1	0	0
Do., Thomas Cooper Memorial Chapel.....	21	19	4
Louth, Eastgate.....	15	2	1
Do., for W & O.....	0	10	0
Do., Northgate.....	20	3	0
Spalding.....	38	4	0
Sutton.....	0	16	9
Do., for W & O.....	0	5	0
Do., for N P.....	0	9	3

NORFOLK.

Norfolk, per Mr. J. J. Colman, M.P., treasurer.....	25	0	0
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Bacton.....	1	11	6
Curleton Road.....	6	14	3
Do., for W & O.....	1	1	0
Downham.....	5	17	3
Fakenham.....	7	11	7
Foulsham.....	6	12	0
Hunstanton, Union Ch.....	5	14	10
King's Lynn, Stepney Chapel.....	14	5	0
Norwich, St. Mary's.....	137	13	0
Do., for W & O.....	14	5	0
Do., St. Clement's, for support of N P, Babington, Orissa.....	16	8	7
Do., Unthanks-road.....	14	19	11
Swaffham.....	12	10	0
Do., for W & O.....	1	6	0
Thetford.....	5	17	3
Do., for W & O.....	0	6	10
Do., for N P.....	1	8	0
Worstead, for W & O.....	1	1	0
Do., for N P.....	4	4	0

NORTHAMPTONSHIRE.

Cooknoe.....	2	1	3
Denton.....	2	4	6
Earl's Barton.....	7	10	1
Ecton.....	4	0	0
Do., for W & O.....	0	5	0
Harpole, for W & O.....	1	0	0
Do., for N P.....	0	11	0
Heyford.....	2	1	0
Do., for W & O.....	0	7	6
Milton, for W & O.....	0	10	0
Northampton, College-street.....	10	0	0
Do., Grafton-street.....	2	18	0
Do., Mount Pleasant.....	14	16	0
Peterborough.....	129	17	0
Do., for support of Blukari Suka.....	20	0	0
Do., for support of Mosa.....	4	0	0
Stanwick, for W & O.....	0	5	3
Weston Sunday-school, for N P.....	0	6	10
	192	13	5
Less expenses.....	1	3	0
	191	10	5

NORTHUMBERLAND.

Berwick-on-Tweed.....	24	9	6
Do., for W & O.....	1	5	0
Newcastle-on-Tyne, Jesmond.....	56	17	6
Do., Rye-hill.....	8	13	7
Do., Westgate-road.....	74	4	4
North Shields.....	6	10	3
	199	1	3
Less Auxiliary expenses.....	0	7	9
	198	13	4

NOTTINGHAMSHIRE.

Calverton.....	0	15	0
Carlton.....	0	13	2
Hucknall Torkard.....	22	12	0
Kirkby-in-Ashfield.....	10	0	3
Lungley Mill.....	4	10	0
Do., for W & O.....	0	10	0
Lenton.....	2	8	0
Mansfield.....	11	3	7
Newark.....	3	16	2
Do., Juvenile Aux.....	5	15	0

Nottingham, Aux.	24	16	4
Do., Arkwright-st.	11	19	6
Do., Derby-road	26	3	8
Do., Sunday-school	3	18	10
Do., Broad-street	63	1	1
Do., George-street	3	12	3
Do., Mansfield-road	30	9	3
Do., for <i>Oussa</i>	1	0	0
Do., for <i>Rome</i>	1	0	0
Do., Palin-street,			
Hyson Green	35	4	0
Do., for <i>W &amp; O</i>	1	1	0
Do., Woodborough-			
road	19	14	3
Do., for <i>W &amp; O</i>	1	0	0
New Basford, Palm-			
street	2	3	6
Old Basford, High-			
street	49	15	10
Do., for <i>W &amp; O</i>	1	8	9
Do., Queensberry-st.	65	1	0
Do., for <i>W &amp; O</i>	0	7	9
Ruddington	4	17	4
Southwell, Sun.-sch.	4	16	10
Do., for <i>N P</i>	1	3	2
Radford, Prospect-			
place	2	4	0
Retford	7	15	2
Stapleford	2	0	0
Sutton-on-Trent	2	5	5
Woodborough	0	7	0
Less county ex-	409	7	11
penses	17	16	3
	391	11	8

OXFORDSHIRE.

Banbury	0	7	0
Bloxham	3	12	6
Caversham	1	0	0
Do., for <i>W &amp; O</i>	5	5	0
Do., for <i>Brittany</i>	5	0	0
Do., Sunday-school	1	18	8
Hook Norton	5	12	11
Do., for <i>W &amp; O</i>	0	13	7
Do., for <i>N P</i>	0	12	6
Leafield	2	5	0
Oxford, Commercial-			
road	9	6	9
Do., for <i>China</i>	1	19	7
Do., for <i>Congo</i>	4	0	2
Do., New-road	61	13	0
Do., for <i>W &amp; O</i>	3	11	2
Do., for <i>Mutlah Miss.</i>	13	9	10
Do., for <i>Congo</i>	8	10	0

RUTLANDSHIRE.

Oakham	7	8	9
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SHROPSHIRE.

Cozall	0	10	6
Dawley	4	3	3
Lord's Hill, Sunday-			
school	0	5	0
Newton, Craven Arms	1	16	0
Oswestry	16	10	1
Do., for <i>N P</i>	1	0	0
Pontesbury	0	15	0
Wem	0	18	9
Do., for <i>W &amp; O</i>	0	13	9

SOMERSETSHIRE.

Bath, Hay-hill and			
Ebenezer	46	10	9
Do., Manvers-street	81	13	0
Do., for <i>W &amp; O</i>	1	1	0
Do., Sunday-school	18	18	9

Beckington	12	13	10
Bridgwater	35	12	8
Do., for <i>W &amp; O</i>	1	18	10
Bristol Auxiliary, per			
Mr. G. M. Carlile,			
Treasurer	52	0	10
Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	4	19	10
Burnham	12	7	6
Chard	21	16	6
Do., for <i>W &amp; O</i>	2	2	4
Cheddar Association	22	6	10
Do., for <i>W &amp; O</i>	1	7	8
Do., for <i>N P</i>	2	12	3
Crewkerne, Sunday-			
school	3	5	3
Fivehead and Isle			
Abbott's	5	17	6
Frome	5	14	8
Do., Sheppard's Bar-			
ton	29	11	4
Do., for <i>W &amp; O</i>	4	0	0
Do., for support of			
<i>Girl in Mrs.</i>			
<i>Kerry's school</i>	6	0	0
Do., for <i>Congo boy,</i>			
<i>Belari</i>	5	0	0
Do., Badcox-lane	26	7	1
Do., for <i>W &amp; O</i>	2	0	0
Do., for two girls in			
<i>Intally school</i>	12	0	0
Taunton, Albemarle	1	4	8
Wedmore	2	19	0
Wellington	27	18	0
Do., for <i>W &amp; O</i>	2	0	0
Weston - super - Mare,			
Bristol-road	5	10	7
Do., for <i>W &amp; O</i>	2	2	0
Wells	3	12	6
Williton	2	0	6
Wincanton and Hor-			
ington	26	18	9
Do., for <i>W &amp; O</i>	1	5	1
Do., for <i>N P</i>	2	6	4
Yeovil	67	11	0

Western Association.

Boroughbridge	6	17	7
Buckland Newton	5	0	5
Hatch Beauchamp	11	18	2
Do., for <i>W &amp; O</i>	0	12	0
Do., for <i>N P</i>	0	11	10
Isle Abbott's	0	14	0
Kilmingington and			
Loughwood	12	19	0
Montacute	16	8	5
Do., for <i>W &amp; O</i>	1	0	0
North Curry	12	11	0
Do., for <i>N P</i>	0	18	0
Stogumber	8	14	2
Do., for <i>W &amp; O</i>	0	16	2
Do., for <i>N P</i>	1	8	6
Street	1	8	0
Williton	0	10	0
	82	7	3
Less exp. nses	4	13	5
	77	13	10

STAFFORDSHIRE.

Brierley Hill, for			
<i>W &amp; O</i>	1	0	5
Burton-on-Trent, Sta-			
tion-street	13	2	6
Cheadle	1	4	0
Do., for <i>W &amp; O</i>	0	3	0
Coseley, Darkhouse	2	19	6
Do., Providence	6	2	7
Eastwood Vale	0	13	6
Fenton	1	6	4

Hanley, New-street	0	10	1
Do., for <i>W &amp; O</i>	0	12	0
Do., Welsh Chapel	0	6	0
Do., for <i>N P</i>	0	10	8
Longton	5	4	4
Do., for <i>W &amp; O</i>	0	10	0
Netherton	3	0	0
Prince's End	23	10	1
Do., for <i>W &amp; O</i>	1	0	5
Walsall, Vicarage-walk	41	18	11
Do., for <i>W &amp; O</i>	2	0	0
West Bromwich	12	10	0
Wolverhamnton, Water-			
loo-road, Sunday-sch.	1	16	4
	130	11	2
Less expenses	3	2	8
	127	8	6

SUFFOLK.

Brandon	5	13	7
Do., for <i>W &amp; O</i>	0	12	0
Do., for <i>N P</i>	0	13	3
Bures	1	18	11
Bury St. Edmunds	21	19	5
Do., for <i>W &amp; O</i>	2	0	0
Do., for <i>Congo</i>	26	3	3
Ipswich	1	3	6
Do., Burlington Ch.	37	9	9
Do., for <i>W &amp; O</i>	5	0	0
Do., for <i>N P</i>	7	9	3
Do., for <i>Chine e</i>			
<i>Evangelist</i>	2	10	0
Do., Turret-green	68	0	3
Do., Stoke-green	18	3	11
Do., Rushmere	5	1	8
Lowestoft, for <i>N P</i>	2	8	2
Somerleyton	2	11	6
Walton	16	13	6
Do., for <i>W &amp; O</i>	1	1	0
Do., for <i>N P</i>	1	17	9

SURREY.

Addlestone	32	8	3
Do., for <i>W &amp; O</i>	3	0	0
Do., for <i>N P</i>	1	5	7
Do., for <i>Barisal Sch.</i>	6	0	0
Anthony's	2	2	0
Balham, Ramsden-rd	13	19	3
Do., Sunday-school	21	3	0
Do., for <i>Congo B-y</i>			
<i>under Mr. Gordon</i>	2	7	10
Barnes	7	3	0
Do., for <i>W &amp; O</i>	0	16	0
Do., Sunday-school			
for <i>Intally Orphan-</i>			
<i>age</i>	3	3	0
Dulwich Hall Sunday-			
school	1	2	6
Dulwich, Lordship-			
lane	4	16	1
Guildford	26	7	4
Kingston-on-Thames	38	16	3
Do., for <i>W &amp; O</i>	3	0	0
Do., for <i>N P</i>	2	4	9
Lower Tooting, Longly-			
road	7	16	8
Do., Summers Town			
Mission for <i>Sup-</i>			
<i>port of Congo Boy,</i>			
<i>Blackshaw</i>	1	15	0
Merstham, Sunday-			
school, for <i>Congo</i>	1	10	0
Penge	17	10	7
Redhill	4	0	0
Richmond, Duke-street	12	6	5
South Norwood	5	14	1
Streatham	7	7	6
Sutton	22	15	10
Do., for <i>N P, Delhi</i>	1	11	8

Surbiton.....	15	5	6
Do., for <i>W &amp; O</i> .....	1	9	0
Do., for <i>Congo</i> .....	0	10	0
Thornon Heath, Beau- lah Sunday-school...	13	10	0
Upper Tooting, Trinity- road.....	43	11	8
Upper Norwood.....	9	8	0
Do., for <i>W &amp; O</i> .....	2	9	6
Wallington.....	21	16	9
West Croydon.....	42	3	2
West Norwood, Cha- worth-road.....	70	14	9
Do., for <i>Congo</i> .....	0	10	0
Do., Sunday-school...	5	3	3
Wimbledon.....	1	11	0
Yorktown.....	15	18	10

SUSSEX.

Battle.....	0	18	0
Do., for <i>NP</i> .....	2	14	0
Brighton, Bond-street	4	14	6
Brighton, Holland-rd.	64	18	4
Do., for <i>NP</i> .....	1	16	0
Do., Queen-square.....	32	9	9
Do., for <i>Congo</i> .....	1	1	0
Do., for <i>NP</i> .....	1	3	3
Do., Sussex-street...	6	13	0
Do., for <i>NP</i> .....	1	10	0
Fastbourne.....	3	8	8
Hastings.....	59	7	6
Do., for <i>W &amp; O</i> .....	2	14	0
Do., for <i>NP</i> .....	1	19	6
Lewes.....	8	3	0
Do., for <i>W &amp; O</i> .....	0	10	0
St Leonards-on-Sea...	23	2	3
Do., for <i>W &amp; O</i> .....	5	8	9
Worthing.....	13	13	10

WARWICKSHIRE.

Birmingham (per Mr. T. Adams, Treas- urer).....	101	0	10
Do., Y.M.M.S., for <i>Debt on Bisho- pore School</i> .....	4	4	0
Do., Smethwick.....	0	10	6
Coventry, Queen's-rd.	0	5	0
Leamington, Clarendon Chapel.....	28	7	11
Do., for <i>W &amp; O</i> .....	1	1	0
Do., for <i>Congo</i> .....	0	5	0
Do., for <i>San Salva- dor School</i> .....	5	0	0
Do., Warwick-st.....	44	6	7
Do., for <i>NP</i> .....	1	19	8
Umberslade.....	18	0	10
Do., for <i>W &amp; O</i> .....	0	14	0
Warwick, Castle Hill...	4	17	9
Do., for <i>W &amp; O</i> .....	0	10	3

WESTMORELAND.

Westmoreland.....	0	16	0
Do., for <i>NP</i> .....	1	3	1

WILTSHIRE.

Bradford-on-Avon.....	10	11	4
Do., for <i>W &amp; O</i> .....	1	10	0
Bratton.....	0	7	10
Bromham.....	1	1	0
Do., for <i>NP</i> .....	0	5	6
Bower Chalke.....	3	5	0
Caine.....	33	10	7
Chippenham, Station- hill.....	6	3	8
Do., for <i>W &amp; O</i> .....	2	14	3
Do., for <i>NP</i> .....	1	7	8
Devizes.....	2	17	10
Do., for support of <i>Makulu, Bopoto</i> ...	5	0	0

Kington Langley.....	4	13	3
Melkham.....	43	18	6
Do., for support of <i>Congo boy under Mr. Roger</i> .....	5	0	0
Pewsey.....	3	2	3
Redlynch, for <i>NP</i> .....	0	14	9
Semley.....	3	15	6
Shrewton.....	3	12	2
Do., for <i>W &amp; O</i> .....	0	10	0
Swindon.....	34	2	8
Do., for <i>W &amp; O</i> .....	2	5	6
Do., for <i>Congo</i> .....	2	1	0
Do., for <i>NP</i> .....	3	14	2
Trowbridge, Back-st.	66	13	0
Upper Studley.....	12	2	0
Warminster.....	10	12	4
Do., for <i>NP</i> .....	2	13	0
Westbury, Leigh.....	17	1	10
Do., for <i>NP</i> .....	0	15	8
Westbury, Penknapp...	8	17	10
Do., for <i>W &amp; O</i> .....	0	5	0
Winterslow.....	3	0	0

WORCHESTERSHIRE.

Droitwich.....	1	17	6
Dudley.....	4	17	3
Do., for <i>W &amp; O</i> .....	1	0	0
Do., for <i>NP</i> .....	0	12	6
Dunnington and Atch Lench.....	14	9	6
Do., for <i>W &amp; O</i> .....	1	8	0
Kidderminster.....	16	12	1
Do., for <i>W &amp; O</i> .....	1	5	0
Do., for <i>NP</i> .....	2	2	7
Pershore.....	23	15	5
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>Congo</i> .....	1	18	4
Do., for <i>NP</i> .....	2	1	8
Shipston-on-Stour.....	2	17	2
Do., for <i>W &amp; O</i> .....	0	5	0
Stourbridge.....	7	16	2
Do., for <i>W &amp; O</i> .....	0	10	9
Studley.....	3	7	4
Do., for <i>W &amp; O</i> .....	0	11	9
Do., for <i>NP</i> .....	1	10	3
Upton-on-Severn.....	2	16	0

YORKSHIRE.

Bradford, Gillington...	25	3	0
Do., Juvenile Society	7	0	0
Do., Hallfield.....	21	8	6
Do., Juvenile Society	13	16	4
Do., Westgate.....	65	1	9
Do., Juvenile Society	36	0	0
Do., Leeds-road.....	11	1	0
Do., Sion.....	13	6	6
Do., Trinity.....	37	7	0
Less expenses.....	237	2	1
	0	.8	9
	229	3	4

Batley.....	1	0	0
Brantley, Salsam.....	2	17	10
Do., for <i>W &amp; O</i> .....	0	15	0
Do., Sion.....	7	13	0
Do., for <i>W &amp; O</i> .....	0	10	6
Do., Sunday-school	9	15	0
Bridlington.....	19	10	8
Do., for <i>Congo</i> .....	1	11	0
Do., for <i>China</i> .....	0	10	0
Do., for <i>Rome</i> .....	0	10	0

EAST RIDING DISTRICT.

Beverley, &c.....	30	15	0
Do., for <i>W &amp; O</i> .....	2	13	0
Do., for <i>NP</i> .....	5	0	0
Bishop Burton.....	2	10	0
Co tingham.....	15	0	0

Driffield and Hutton, Cranawick.....	3	18	4
Do., for <i>W &amp; O</i> .....	0	10	0
Hull, George-street...	22	14	0
Do., do., for <i>NP</i> .....	0	18	7
Do., South-street...	9	5	1
Do., Tabernacle.....	21	14	0
Do., for <i>NP</i> .....	0	6	0
Gildersome.....	9	18	6
Do., for <i>W &amp; O</i> .....	1	0	0
Halifax, North-parade	62	17	7
Do., Pellon-lane.....	43	7	6
Do., Trinity-road, for <i>Africa</i> .....	0	5	0
Heptonstall Slack...	20	6	4
Huddersfield, New North-road.....	22	2	8
Do., for support of <i>Congo boy</i> .....	4	8	8

KEIGHLEY DISTRICT.

Bingley.....	5	0	0
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>NP</i> .....	0	13	7
Cononley.....	2	0	0
Earby.....	8	3	0
Horkingstone.....	2	0	0
Keighley.....	27	0	8
Skipton.....	10	10	0
Slack-jane.....	11	18	0

Leeds, South-parade...	150	0	0
Do., Blenheim Ch.....	46	9	5
Do., Newton-park Union Ch.....	7	5	6
Do., Wintoun-street, for <i>W &amp; O</i> .....	0	10	0
Lindley Oakes.....	7	3	11
Lockwood.....	26	8	0
Do., Sunday-school...	10	0	0
Middlesborough, Welsh Ch.....	0	13	9
Milnsbridge.....	3	3	0
Quensberry, for <i>W &amp; O</i>	0	10	0
Rawdon.....	14	19	8
Rodley, Bethel.....	4	12	6
Salendine Nook.....	3	8	6
Scarborough, Ebenezer Do., for support of a <i>boy in Mr. Cou- ling's school, China</i>	5	0	0
Do., Albemarle Ch.....	17	10	6
Do., Ebenezer.....	2	0	0
Do., for <i>Congo</i> .....	2	0	0
Shethfield.....	50	3	10
Do., for Mrs. Lewis' <i>work, San Sal- vador, Congo</i> .....	4	0	0
Sowerby Bridge, Sun- day-school, for <i>NP</i>	0	5	0
Sutton-in-Craveu.....	16	1	6
Do., for <i>NP</i> .....	1	0	0
Thornaby-on-Tees.....	3	13	9
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>NP</i> .....	1	2	7
Walkley, Sheffield.....	6	15	0
Wakefield, Sunday- school for <i>NP</i> , <i>Oronoday Ghose,</i> <i>Burisal</i> .....	16	1	0
York.....	13	3	9

NORTH WALES.

ANGLESEA.

Ainon.....	3	2	6
Amlwch, Salsam.....	21	8	2
Bentumaris.....	4	5	0
Belu.....	2	1	0
Bododern.....	2	9	0
Brynsiencyn.....	3	3	6

Caeceiliog	4	3	8
Capel Gwyn	2	4	0
Capel Newydd	0	18	3
Carregfawr	0	7	6
Cemas	5	18	6
Cae-roiven, Moriah	1	10	0
Holyhead, Bethel	19	0	6
Do., for <i>N P</i>	4	5	7
Do., Hebron	6	8	6
Do., Siloh	1	18	0
Llanddeusant, Horeb	2	19	0
Llanellian, Bethania	2	14	0
Llanerchymedd Tabernacle	8	7	2
Llanfachreth	2	19	4
Llanfaethlu, Soar	12	7	7
Llanfairmathafar-neithaf	3	13	0
Llangefni	14	12	0
Llanggoed	3	10	0
Pencarneddi	4	10	9
Pensarn, Carmel	1	13	6
Pontrhydybont	7	8	11
Porthaethwy	10	0	0
Rhosybol, Bethel	5	12	10
Rhydwyn	6	10	0
Sardis	4	14	7
Valley	3	10	9

	178	16	1	
Less for County	}	54	5	2
Home Mission				
	124	10	11	

CARNARVONSHIRE.

Bangor English Chapel	6	19	5
Do., Penuel	16	14	6
Bethesda	10	4	0
Capel-y-Beirdd	2	11	7
Carnarvon	24	0	0
Cefn Bychan	1	10	8
Clwst-y-Bont, Libanus	1	0	6
Dinorwic, Sardis	1	12	2
Garn	3	11	4
Do., for <i>N P</i>	0	10	0
Gilfach and Llanfair-fachan	10	10	0
Glanwydden	4	0	0
Llanellhaearn, Trefor, and Luthfaen	2	13	0
Do., for <i>N P</i>	0	9	6
Llanduduo, Eng. Ch.	11	1	4
Do., do., for <i>W &amp; O</i>	1	2	10
Do., Welsh Chapel	13	0	0
Llandwrog	1	0	0
Llanllyfni, Groeslon	3	9	0
Nevin, Zion	3	4	0
Penygroes	3	0	6
Pontllyfni	1	0	0
Portdinllaen, Caersalem	2	3	0
Pwllheli	11	2	0
Do., for <i>N P</i>	1	0	0
Rhosirwaen	0	19	8
Talysarn, Salem	1	1	9
Tyddynsion	3	9	0

DENBIGHSHIRE.

Abergele	2	18	0
Bontnewydd	1	3	0
Brymbo, Welsh Ch	7	5	1
Bryn, Llanefydd	0	15	0
Code	1	7	6
Dolywern	2	10	0
Garth, Noddfa Ch.	0	11	4
Do., for <i>N P</i>	0	4	8
Gefallyhyd	1	12	0
Glyn Ceiriog	6	15	0
Llanfair	0	8	7
Llangerniew	0	19	1
Do., for <i>N P</i>	0	14	11

Llangollen, Eng. Ch.	4	8	0
Do., Welsh Ch.	4	10	0
Llanefydd, Pentre	2	10	0
Llanrhaiaadr, Salem	1	15	0
Llanrws, Penuel	4	2	0
Llansilin	1	16	0
Meifod	0	12	0
Moelfe	1	18	2
Ruthin	5	2	0

FLINTSHIRE.

Holywell	6	4	3
Do., for <i>N P</i>	0	13	5
Lixwm	2	6	9
Do., for <i>N P</i>	0	8	3
Milwr	1	0	2
Pantycgo, Halkin	2	5	6
Rhuddlan	0	8	1
Do., for <i>N P</i>	1	0	9
Rhyl, Eng. Ch.	2	10	0
St. Asaph	1	13	10

MERIONETHSHIRE.

Barmouth	4	6	3
Cefnycammerau	1	0	0
Corwen, Cynwyd, and Threrddol	5	7	0
Dolgelly	10	17	0
Ffestiniog, Calvary	1	18	4
Llansantffraid	0	13	0
Do., for <i>N P</i>	1	3	0
Llanuwchllyn	2	18	0
Pandyrhapel and Llanellidan	0	10	0

MONTGOMERYSHIRE.

Beulah	0	12	6
Cwmbelan	1	13	0
Do., for <i>N P</i>	0	7	0
Llanfair	2	8	2
Do., for <i>N P</i>	3	1	3
Llanfyllin, Bethel, and Pontllogel	9	6	5
Do., for <i>N P</i>	1	4	7
Newchapel	3	10	0
Newtown	18	7	2
Do., for <i>W &amp; O</i>	1	4	10
Staylittle	3	6	1
Do., for <i>N P</i>	3	7	3
Talywern, Zion	4	16	6
Do., for <i>N P</i>	1	16	5

SOUTH WALES.

BRECONSHIRE.

Brecon, Kensington Ch	15	2	9
Do., Watergate	4	18	0
Brynmawr, Taber	0	8	9
Crickhowel, Bethabara	5	2	0
Erwood, Hephzibah, and Ramar	1	5	0
Hay	1	1	1
Llangynidr	19	0	0
Maesyberlan	1	14	10
Pantycelyn	0	18	0
Pisgah	1	0	0
Pontestyll	0	8	6

CARMARTHENSHIRE.

Aberduar	5	15	2
Ammanford, Ebenezer	2	2	9
Burry Port Tabernacle	7	9	6
Bwlchnewydd	6	12	6
Bwlchyrihw	0	10	0
Caio, Salem	3	0	0

Carmarthen, Penuel	17	8	8
Do., Priory-street	0	7	0
Do., Tabernacle	19	18	6
Cwndud	1	1	0
Cwnfelin, Ramoth	9	10	3
Cwmifor	3	13	8
Ferryside, Salem	3	3	0
Ffynnonhenry	1	10	0
Gallywen, Aionon	1	4	0
Kidwelly, Siloam	1	16	3
Login, Ebenezer	0	17	2
Do., for <i>N P</i>	4	0	1
Llandysul	0	5	0
Do., Hebron	0	17	0
Llanely, Bethany	7	19	4
Do., Moriah	54	13	0
Do., Zion Ch.	45	16	0
Do., Felinell, Adu-lam	21	11	4
Do., for <i>N P</i>	1	5	5
Llandegfan, Soar	1	2	2
Llandoverly, Ebenezer	3	10	10
Llandybis, Saron	2	1	6
Llanfynydd, Amor	9	18	0
Llangennech, Salem	4	15	8
Llangunnog, Ebenezer	10	0	0
Llangyndeyrn	3	17	6
Liwyhendy, Soar	42	4	9
Login, Calvary	18	8	8
Maescanner	3	15	6
Mydrim, Salem	13	8	6
Ponthery, Bethesda	2	10	0
Porthyrhyd, Bethlehem	2	1	1
Do., for <i>N P</i>	0	17	10
Rhydwlwym	14	15	0
Do., for <i>N P</i>	4	15	0
Sittim, Felinrwm	2	7	0
Whitland, Nazareth	11	15	1
Do., for <i>N P</i>	2	19	4

GLAMORGANSHIRE.

Aberavon, Ebenezer	7	3	4
Abercaid, Siloh	4	0	0
Aberdare, Calvary	52	0	0
Do., Carmel	15	3	5
Do., Cwmaman Zion	7	18	11
Do., for <i>Italy</i>	0	5	0
Do., Cwmdare Nebo	8	15	8
Do., Gadlys	11	8	5
Do., for <i>N P</i>	2	11	7
Do., Mill-street	21	17	0
Do., Mountain Ash, Rhos	33	7	9
Do., do., Nazareth	22	13	3
Aberdulais	1	5	0
Abernant, Bethel	5	6	1
Bedling, Salem, for <i>N P</i>	2	3	0
Berthlwyd	1	9	9
Do., for <i>N P</i>	1	5	4
Blaenywern	5	19	11
Do., for <i>N P</i>	0	17	4
Blaenrhondda	2	5	5
Bridgred, Ruamah	4	12	0
Briton Ferry, Rehoboth	5	10	3
Brynamman, Siloam	2	14	0
Sunday-school, for <i>N P</i>	2	14	0
Cadoxton, Welsh Ch, for <i>N P</i>	1	12	4
Do., Philadelphia	0	15	0
Do., Welsh Chapel	14	18	5
Caersalem, Newydd	0	15	0
Do., for <i>Britany</i>	5	11	2
Do., for <i>N P</i>	4	2	9
Cardiff, Public Meeting	0	16	8
Do., Caerphilly	94	13	8
Do., Bethany	3	10	0
Do., for <i>W &amp; O</i>	3	4	2
Do., Bethel	3	4	2
Do., Brunel-street	1	13	0

Cardiff, Hope Chapel...	37	13	3
Do., Sunday-school...	4	18	6
Do., for N P	14	4	0
Do., Longcross-street	13	11	8
Do., Pearl-street	0	10	0
Do., Salem Chapel	29	8	1
Do., for V P	13	11	0
Do., Splott-road	8	0	11
Do., Tabernacle	60	14	5
Do., Tredegarville	62	6	10
Do., Woodville-road	18	7	6
Do., for W & O	1	3	5
Do., Grange-town	3	4	6
Do., Whitechurch	0	15	4
Do., Caerphilly	0	3	6
Do., Penarth, Penuel	2	6	10
Do., Penarth,			
Plessey-street	23	6	9
Do., for W & O	1	8	1
Do., Penarth, Stan-			
well-road	50	0	5
Do., Sunday-school,			
for N P	1	7	10
Less Auxiliary	445	1	10
Expenses	7	14	8
	437	7	2
Cefn Coed	0	18	10
Do., for N P	0	14	10
Clydach Vale, Calafia	1	5	0
Coedpenmaen	1	15	6
Cowbridge and Llan-			
blethian	5	7	6
Croesyparc, for N P	2	7	9
Cwmfelin	1	7	6
Cwmpark	1	19	0
Deri, Tabernacle	9	0	9
Dowlais, Beulah	9	16	11
Do., for W & O	0	11	1
Do., for support of			
Congo boy	5	0	0
Do., Caersalem	2	15	0
Do., Moriah	3	10	10
Ferndale, Nazareth			
Sunday-school	1	1	0
Do., Salem Newydd	8	1	0
Gelligaer, Horeb	1	2	0
Glanaman, for N P	1	0	3
Glyn Eilan	3	10	6
Glyneath	1	16	6
Gwaur	10	0	0
Hengoed	7	4	6
Do., for N P	3	9	6
Hirwaen, Ramoth	7	5	0
Llansantfraid	0	13	0
Do., for N P	1	3	0
Lisvane	0	14	2
Do., for N P	2	15	4
Llantwit-vardre, Salem,			
for Brittany	0	11	0
Llwynypia, Jerusalem	45	0	0
Maerdy	5	18	7
Merthyr Tydvil, High-			
street	17	7	3
Do., Ebenezer	2	17	8
Do., Morlais,			
Y.P.S.C.E.	1	9	6
Do., Tabernacle	18	7	11
Do., Zion Ch.	11	7	4
Morrison	4	10	6
Nantymoel	12	0	3
Neath, Bethany	8	0	0
Do., Orchard-place	23	2	6
Do., for W & O	0	16	3
Do., for N P	3	12	1
Penclawdd	1	2	4
Penre, Moriah	2	8	0
Penytrech, Penuel Sun-			
day-school	2	18	1
Pontardulais, Taber-			
nacle	6	2	0
Do., for N P	0	15	0

Pontbrenllwyd	4	10	5
Pontlottyn, Zoar	8	14	6
Pontycymmer, Noddfa	6	13	0
Pontypridd, Tabernacle	6	4	0
Do., Carmel, Sunday-			
school	3	15	0
Rhondda	1	3	0
Rhydfelen, Bethlehem	2	9	3
St. Mellons	6	14	7
Swansea, Bethesda	33	5	1
Do., Aion, Birch-			
grove	2	18	11
Do., Brynhyfyd	4	6	1
Do., Cwmburta, Liba-			
nus	15	0	0
Do., Gomer Ch.	9	10	9
Do., Llandore, Dinas			
Noddfa	4	10	9
Do., Memorial Ch.	10	0	0
Do., Mount Pleasant	10	0	0
Do., for "Mount			
Pleasant" School,			
San Salvador	17	11	1
Do., Philadelphia	3	17	0
Do., York-place	7	10	0
Tondu, Carey Chapel	6	15	3
Do., for N P	1	17	10
Top Penre, Zion Ch.	15	1	6
Do., for Congo	0	10	6
Tonyrefail, Aion	2	0	0
Trealaw, Bethlehem	2	19	10
Treharris, Brynhyfyd,			
for N P	1	0	8
Treherbert, Libanus	25	12	3
Do., for Italian Mis-			
sion	0	17	0
Treorke, Noddfa	58	0	0
Troedyrhiw, Carmel	8	11	2
Tredrhiwfuwch, Beth-			
ania, for N P	2	16	8
Twynyrodyn, Sunday-			
school	0	14	0
Wauantoreda, Ararat	3	15	2
Ynysybwl, Welsh Ch.	2	0	6
Ynysllyd	16	5	8
Yyushir, Aion	2	1	5
Do., Welsh Sunday-			
school, for N P	0	16	3
Ystalyfera, Caersalem	2	1	8
Do., Soar	4	14	6
Ystradgynlais, Aion	1	17	0

MONMOUTHSHIRE.

Abercarn, English	21	17	3
Do., for N P	3	3	10
Abersychan	10	14	0
Argoed	51	0	0
Bargoed	15	9	0
Do., for N P	1	11	0
Bassaleg, Bethel	6	7	11
Bedwas	7	10	0
Blaina	19	8	0
Blackwood, Libanus	1	15	6
Do., for N P	2	7	0
Do., Mount Pleasant	6	0	0
Blaenavon, Broad-st.			
Sunday-school	1	11	11
Do., Ebenezer	6	5	6
Do., Garn, Sun.-sch.	0	6	2
Do., Horeb	9	18	9
Do., King-st.	5	7	0
Blaenau Gwent	13	16	7
Do., for N P	11	5	2
Caerleon	1	10	0
Castletown	25	3	6
Coast Keys	20	15	2
Darenfelen	2	1	0
Do., for Congo	0	6	0
Do., for Italy	0	2	6
Ebbw Vale, Brynhy-			
fyrd	5	12	0
Do., Nebo	5	0	0

Ebbw Vale for N P	0	5	0
Do., Zion	28	3	8
Llanhiddel, Ebenezer	2	8	2
Llantarnam, Ebenezer	2	9	0
Llanvaches	1	10	6
Do., for W & O	0	6	0
Llanwenarth	5	15	0
Do., for N P	0	9	3
Machen, Siloam	7	14	5
Maescywmmwr	2	1	4
Magor	13	19	0
Michaelstone-y-Vedw	6	0	3
Monmouth	7	8	5
Nantglo, Hermon	7	6	7
Do., for N P	0	19	11
Newbridge, Beulah	7	17	11
Do., English Ch.	34	8	0
Do., for Congo	15	17	0
Newport and Maidee			
Auxiliary	15	6	0
Newport, Commercial-			
street	119	10	2
Do., Alma-street	24	14	5
Do., Charles-street	9	7	6
Do., Duckpool-road	4	0	0
Do., Stow-hill	18	19	2
Do., Temple Ch.	1	15	9
Do., Alexander-road	1	11	3
Do., East Usk-road	0	4	6
Do., St. Mary's-st.	8	10	5
Do., Maidee, Sum-			
merhill	23	12	0
Do., for N P	1	10	0
New Tredegar, Sarou	17	12	10
Do., for N P	1	7	8
Penalt	0	15	0
Pontrh, Sion	5	5	0
Do., for W & O	1	0	0
Pontnewydd, Mer-			
chants' Hall	3	14	7
Pontrhydryn	8	13	0
Do., for Congo	0	19	0
Pontypool, Crane-st.	21	4	3
Do., Upper Trostant	3	1	6
Rhymney, Penuel	17	13	0
Risca	8	15	2
St. Bride's	3	12	0
Sirhowy, Carmel	3	2	6
Talywain	7	16	3
Tafarnabach, Siloam	1	9	6
Tredegar, Siloh	11	12	6
Tretll, Tredegar	2	3	10
Tydee, Bethesda	14	0	0
Upper Cwmbraun, Sun-			
day-school	1	8	0

PEMBROKESHIRE.

Bethabara	3	0	0
Beulah	3	4	5
Do., for N P	1	12	7
Blaencoum	24	13	8
Blaenfos	13	13	3
Blaenllyn	10	9	3
Do., for N P	2	4	9
Blaenywaun	21	16	7
Do., for N P	4	0	0
Broadhaven	8	8	1
Caersalem	6	6	6
Do., for W & O	0	10	0
Do., for N P	1	11	6
Cilfowyr, Ramoth	3	6	10
Cilgerran	15	13	10
Croesgoch and Trevine	17	13	0
Dinas Cross, Tabor	7	19	6
Felanganol and Solvach	22	9	4
Ffynnon	7	14	11
Fishguard, Hermon,			
for N P	1	11	6
Gelly	7	15	5
Do., for N P	5	12	3
Do., for Italy	0	17	2

Gerazin .....	6 16 4	Crief, for Congo .....	1 4 0	Greenock, Orangefield	29 10 10
Glanrhyd .....	8 7 6	Do., for China .....	1 0 0	Do., for W & O .....	4 10 0
Goodwick .....	1 3 0	Comar Fife .....	2 14 0	Do., for China .....	4 1 10
Do., for N P .....	0 7 4	Do., for Congo .....	3 0 0	Do., for Congo .....	4 11 10
Harmony .....	10 13 6	Dundee, Long Wynd .....	51 0 0	Do., for N P .....	4 9 3
Do., for N P .....	1 1 6	Do., for Congo .....	0 10 0	Hamilton .....	4 15 6
Haverfordwest Students	1 6 0	Dumfermline .....	158 15 9	Hawick .....	0 0 0
Do., Bethesda .....	34 4 4	Edinburgh .....	10 0 0	Helensburgh .....	25 18 4
Do., Hill-park .....	28 1 5	Do., Charlotte Ch. .....	25 15 9	Kelso .....	2 8 0
Jabez .....	5 7 7	Do., for W & O .....	1 16 3	Do., Sunday-school,	
Do., for W & O .....	0 9 0	Do., Dublin-street .....	212 3 10	for support of	
Do., for N P .....	8 13 5	Do., for Turin .....	1 10 0	Congo boy .....	3 3 0
Letterstone .....	11 6 4	Do., for Palestine .....	8 1 0	Kirkcaldy, Whytes	
Do., for N P .....	1 14 8	Do., for girls' school,		Causeway .....	2 10 0
Llanfyrnach, Hermon	10 3 6	Intally .....	12 0 0	Do., Working Society,	
Do., for N P .....	1 7 9	Do., for Congo boys		for Native Inaian	
Llangwn, Galilee .....	1 5 9	under Mrs. Phil-		Evangelist .....	15 0 0
Marioes .....	0 19 4	lips .....	18 0 0	Do., for Genoa .....	4 9 5
Marletwy .....	3 6 0	Do., Duncan-s reet .....	4 2 7	Do., for China .....	4 9 5
Newport, Bethlehem .....	21 0 0	Do., for N P .....	8 5 3	Do., for Congo .....	4 9 5
Pembroke .....	15 15 6	Do., Marshall-street	18 15 1	Do., Sunday-school,	
Pope Hill .....	0 19 0	Elgin .....	11 7 0	for support of	
St. David's .....	6 3 9	Do., for W & O .....	1 8 0	Congo boy .....	1 5 0
Star .....	4 0 10	Do., for Congo .....	2 10 0	Lasswade, for support	
		Do., for N P .....	1 9 5	of Congo boy .....	5 0 0
		Falkirk, Sunday-sch .....	1 10 0	Do., for N P .....	2 0 0
		Glasgow Auxiliary .....	29 4 2	Leith .....	4 10 11
		Do., for Italian Mis-		Lower Largo .....	2 9 7
		sion .....	28 15 2	Paisley, Storie-street .....	141 0 6
		Do., Adelaide - place	154 11 11	Do., for China .....	10 0 0
		Do., for W & O .....	19 0 0	Do., Victoria-place .....	14 14 0
		Do., for Congo .....	3 9 0	Do., for N P, Kiro n-	
		Do., for China .....	1 16 6	oday	
		Do., for N P .....	7 10 6	Ghose,	
		Do., Bridgeton, Sis-		Barisal .....	20 0 0
		ter-street .....	5 5 2	Perth .....	43 0 0
		Do., for N P .....	0 2 4	Pitlochrie .....	10 8 2
		Do., Cambridge-st.		St. Andrew's, for W & O	0 13 3
		Sunday-school .....	1 2 0	Stirling .....	25 19 6
		Do., for N P .....	0 12 2	Do., for W & O .....	1 12 2
		Do., Frederick-street	31 15 7	Do., for N P .....	1 13 4
		Do., for W & O .....	1 16 0	Wishaw .....	5 6 9
		Do., for support of			
		Congo boy, Lo'eko	2 10 0		
		Do., Hillhead .....	587 3 4		
		Do., for Congo .....	10 0 0		
		Do., for N P .....	13 4 8		
		Do., John-street .....	11 0 0		
		Do., John Knox-st. .....	15 11 7		
		Do., for W & O .....	2 3 4		
		Do., for N P .....	1 5 1		
		Do., for Congo boy .....	6 0 0		
		Govan .....	6 1 2		
		Do., for W & O .....	1 14 2		
		Do., Sunday-sch. for			
		Congo .....	4 3 4		
		Do., for China .....	4 3 4		
		Grantown .....	4 5 0		
		Do., for Congo .....	2 12 0		

RADNORSIRE.

Rwlchysarnau .....	5 2 10
Dolau, Llanfangel .....	1 17 0
Dolau Nantmel .....	7 14 8
Knigbton .....	5 15 7
Llandrindod Wells .....	2 0 0
Nantwyn .....	4 16 0
Newbridge-on-Wye .....	5 12 8
Paincastle .....	2 5 0
Presteign .....	1 11 8
Rock, Penybont .....	1 2 0
Velindre .....	1 14 7

SCOTLAND.

Aberdeen, Academy-st.	1 0 0
Do., Sunday-school	0 10 0
Do., for N P .....	1 1 0
Do., Crown-terrace .....	24 10 11
Do., for Italy .....	8 7 0
Do., for Palestine .....	3 10 0
Do., Union-grove .....	15 7 6
Alloa .....	2 15 4
Anstruther .....	6 15 0
Cambuslang, Bible-	
class, for support of	
Congo boy .....	2 15 0

IRELAND.

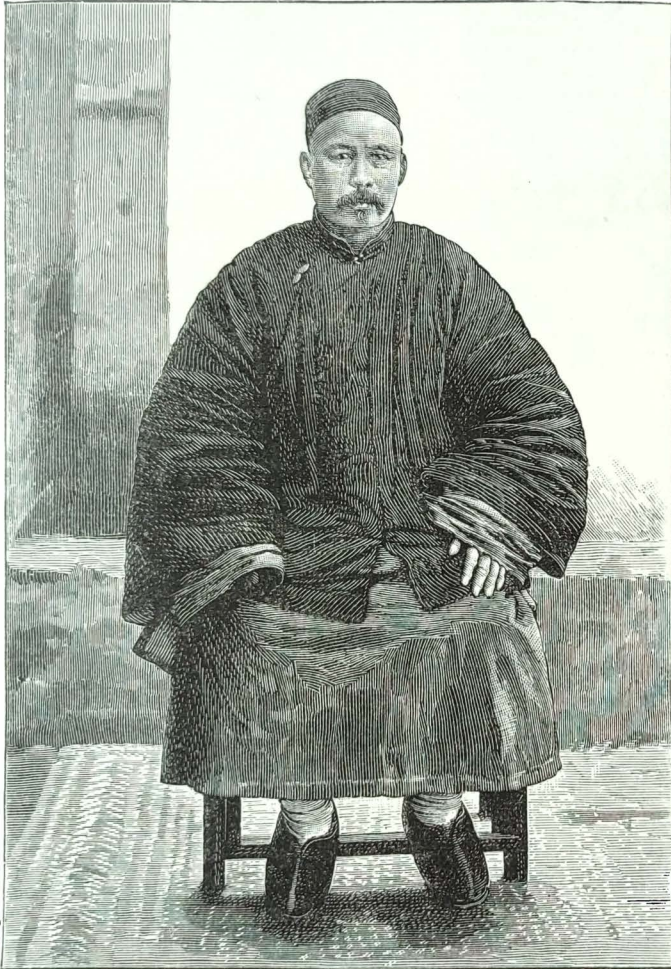
Ballymena .....	1 8 3
Belfast, Great Victoria-	
street .....	5 0 0
Carrickfergus .....	2 14 0
Clough .....	0 6 0
Coleraine .....	18 10 0
Grange .....	2 5 11
Do., for N P .....	2 2 3
Do., for Congo .....	2 5 8
Tandragee .....	1 0 0
Waterford .....	10 15 8

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



THE MISSIONARY HERALD  
JULY 1, 1898.



PASTOR WU CHIEN CH'ENG.—(*From a photograph*).

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CENTENARY CELEBRATION.

#### THE SECOND PROPOSAL.

##### INCREASE OF INCOME.



It is well known that the Society contemplated a twofold object in commemorating its Centenary. By the blessing of God the proposed Thanksgiving Fund of £100,000 has been more than realised. The Committee would now devoutly and earnestly address themselves to the second part of the Celebration—viz., that of raising the annual income to

**£100,000,**

so that the fund already secured may be fully utilised.

They are conscious that they may find this present effort more difficult of attainment than the former; but they are confident that, with the hearty co-operation of the churches, the task may be accomplished.

At the May meeting of the Committee, a report from the Finance Subcommittee bearing on this question was adopted, in pursuance of which a meeting has since been held of Centenary secretaries for the purpose of conference. It has been decided to arrange a personal visitation of the churches, with a view to securing new and increased contributions; and, as it was generally felt the canvass of the churches might be more effectively overtaken if the Centenary sections were made, in some instances, smaller, the services of a larger number of local secretaries have been sought. Up

to the time of going to press, we have, by the kindness of brethren, been able to make the following arrangements, which we trust will be shortly completed :—

## MIDLAND SECTION.

I.—Warwickshire, Worcestershire, Shropshire, and Staffordshire	... ..	Rev. J. JENKYN BROWN.
II.—Derbyshire	... ..	
III.—Nottinghamshire	... ..	Rev. G. HOWARD JAMES.
IV.—Lincolnshire	... ..	Mr. W. R. WHERRY.
V.—Leicestershire	... ..	Rev. J. G. GREENHOUGH, M.A.
VI.—Northamptonshire	... ..	Rev. J. T. BROWN.
VII.—Berkshire and Oxfordshire	... ..	Rev. C. A. DAVIS.
VIII.—Buckinghamshire and Bedfordshire	... ..	Mr. D. CLARK.
IX.—Hertfordshire	... ..	Mr. J. MARNHAM, J.P.

## EASTERN SECTION.

I.—Cambridgeshire and Huntingdonshire	... ..	Rev. T. GRAHAM TARN.
II.—Essex	... ..	Rev. E. SPURRIER. [M.A.]
III.—Norfolk	... ..	Rev. J. H. SHAKESPEARE,
IV.—Suffolk	... ..	Rev. T. M. MORRIS.

## SOUTHERN SECTION.

I.—Hampshire, part of Wilts and of Dorset	... ..	Rev. G. SHORT, B.A.
II.—Kent	... ..	Rev. N. DOBSON.
III.—Surrey	... ..	
IV.—Sussex	... ..	Rev. D. DAVIES.

## WESTERN SECTION.

I.—Bristol District, including Bath...	... ..	Rev. R. RICHARD.
II.—Devonshire and Cornwall	... ..	Rev. B. BIRD.
III.—Gloucestershire and Herefordshire	... ..	
IV.—Somerset (exclusive of the Bristol and Bath districts), Dorset (part of), and East Wiltshire...	... ..	

## YORKSHIRE SECTION.

I.—Bradford, Craven, Halifax, and Hebden Bridge Districts	... ..	Rev. C. W. SKEMP and Mr. J. R. BIRKENSHAW.
II.—Leeds District and E. and N. Ridings	... ..	
III.—Huddersfield and Sheffield Districts	... ..	Rev. J. BAILEY, B.A.

## LANCASHIRE AND CHESHIRE SECTION.

I.—Eastern District	... ..	
II.—Southern District	... ..	Rev. R. LEWIS.
III.—Western and Northern Districts...	... ..	Rev. J. H. ATKINSON.

## NORTHERN SECTION.

Northumberland, Durham, and Westmoreland	... ..	Rev. A. F. RILEY and Mr. J. J. GURNEY.
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THE LONDON SECTION ... .. Rev. JOHN BROWN MYERS.

## WALES.

NORTH SECTION, ENGLISH AND WELSH ... Rev. H. C. WILLIAMS.

## SOUTH SECTION, WELSH.

- I.—Cardiganshire, Carmarthenshire, and  
Pembrokeshire... .. Rev. J. A. MORRIS.  
II.—Glamorganshire ... .. Rev. B. EVANS.  
III.—Monmouth, Brecknockshire, and Rad-  
norshire ... .. Rev. W. MORRIS.

## SOUTH SECTION, ENGLISH.

- I.—Cardiganshire, Carmarthenshire, Pem-  
brokehire, and Radnorshire ... Rev. J. OWEN.  
II.—Glamorganshire and Monmouthshire ... Rev. A. TILLY.

## SCOTLAND.

- Eastern Section ... .. Rev. WILLIAM LANDELS, D.D.  
Western Section ... .. Mr. HOWARD BOWSER.

It is hoped to perfect the arrangements where incomplete in the course of the present month.

### RESOLUTIONS OF ASSOCIATIONS.

We are pleased to be able to report the receipt of the following encouraging resolutions passed by County Associations at their recent annual meetings:—

From the East Midland Association:—

“That this meeting earnestly commends to the churches of the Association the effort which is being made to increase the ordinary income of the Baptist Missionary Society to £100,000 a year; and hopes that, wherever it is possible, they will show their sympathy and interest in the great work by augmenting their own contributions.”

From the Gloucestershire and Herefordshire:—

“That the churches of this Association be requested, to the very utmost in their power, to respond to the appeal of the Committee of the Baptist Missionary Society, to increase the annual income to £100,000 per annum.”

From the Herts Union:—

“That this Union earnestly recommend the churches to co-operate with the Baptist Missionary Society in their scheme to permanently raise the annual income of the Society.”

From the Lancashire and Cheshire:—

“That the pastors and messengers place on record with grateful satisfaction the fact that the thank-offering of the denomination for what God has wrought through the Baptist Missionary Society from 1792 to 1892 amounts to the sum of £113,500, but deeply regrets to learn that the ordinary income on the General Account, for the year ending March 31st last, was £14,344 less than the expenditure. In the judgment of this Association, the Committee of the

Society has wisely resolved not only to increase the receipts by £15,000, but also to secure a permanent income of £100,000 a year. The pastors and Sunday-school superintendents of the associated churches are therefore urged to give every facility to, and to co-operate with, the Committee in the resolute attempt to give effect to the second part of the scheme for celebrating the Centenary of the formation of the Baptist Missionary Society."

From the Monmouthshire English :—

"That we rejoice in the great success of the appeal for the Centenary Fund of our Foreign Missions, and heartily commend to the sympathetic co-operation of the churches the laudable effort now being made to raise the permanent annual income to £100,000."

From the Northamptonshire :—

"That the Association approves of the object and aim of the Committee in seeking to raise the annual income of the Society, and, as far as they can, will be glad to co-operate with the Committee in their endeavour."

From the Northern :—

"That this Assembly rejoices in the fact that more than £100,000 has been raised to celebrate the Centenary of our beloved Foreign Missionary Society. While rejoicing in the liberality that has been shown, and glad of the share that this Association has taken in the matter, this Assembly would impress upon the churches the obligation of increasing the annual income of the Society."

From the Shropshire :—

"That we very earnestly commend to the generous consideration and practical support of our churches the appeal for an increased annual income, which is now being made by the Baptist Missionary Society, as a permanent memorial of the celebration of the Centenary of the Society, and to meet its growing needs and opportunities in its great work for the extension of our Redeemer's Kingdom in the world."

From the Southern :—

"That this Association of Baptist churches has heard with deep and sympathetic interest of the critical condition of the finances of the Baptist Missionary Society; they fully sympathise with the solicitude and aspirations of its energetic and able officers; and they pledge themselves to the most prayerful and persistent endeavours to realise the Society's aims."

In addition to the above, other Associations—the Bristol and Wilts and East Somerset, the Kent and Sussex, the Oxfordshire, the Suffolk and Norfolk Union—the text of which has not reached us—passed similar resolutions.

Will our readers earnestly pray that the proposed effort for which these preparations are being made may meet with the hearty sympathy of all our churches, and be crowned with the Divine favour?

Since our last acknowledgments, the following contributions have been received on behalf of the Centenary Thanksgiving Fund :—

**CENTENARY CONTRIBUTIONS.**

Pratt, Mr. C. Wickenden	30	0	0	Glasgow—		
Stubbs, Mrs. (collected by)	10	10	0	Frederick-street	51	15 8
Luntley, Mr. and Mrs.	10	0	0	John Knox-street (addi-		
Abraham, Mr. Robert	10	0	0	tional)	15	10 0
Smaller sums	50	7	8	Hull, South-street	13	12 0
Lower Edmonton	21	10	6	Leicester (additional)—		
Westbourne Park	93	8	4	Harvey-lane Chapel	20	0 0
Aberdeen, Crown-terrace—				Smaller sums	4	10 0
In Memoriam	50	0	0	Loughton	10	4 2
Smaller sums	10	0	0	Maulden	21	10 10
Amlwch, Salem	10	0	6	Montacute	13	14 7
Bacup, Doals	27	0	0	Nailsworth	13	10 6
Bedford, Mill-street	21	18	1	Newbridge (Mon.), English		
Berwick-on-Tweed (addi-				Church	12	6 0
tional)—				Oldham, Manchester-street	22	2 6
Purves, Mr.	20	0	0	Portsmouth Aux. (addl.)	47	16 0
Mack, Mr. Jas. S.	13	2	6	Sheffield, Attercliffe...	28	7 3
Dodds, Mr. A. J. (second				Do., Cemetery-road..	20	14 6
don.)	10	0	0	Sudbury	14	10 4
Smaller sums	9	5	4	Swansea, Mount Pleasant		
Burnley, Zion Chapel				(additional)—		
(additional)	14	8	10	Thomas, Mr. W.	10	0 0
Church	16	5	0	Smaller sums	2	13 4
Crosskeys	27	14	2	Treorky, Noddfa	21	0 0
Driffield	11	12	0	Watchet and Williton	12	2 6
Edinburgh, Marshall-				Wigan, King-street	18	4 0
street—				Yeovil (additional)	27	5 6
Watson, Mr. Jas.	10	0	0	Jamaica, Stewart Town and		
Smaller sums	21	14	0	Gibraltar	10	0 0
Edinburgh, Charlotte				India, per Rev. Geo. Kerry		
Chapel (additional)—				(additional)	66	8 0
A Friend	10	10	0	Ceylon, Native Stations,		
Falkirk	56	2	8	per Rev. F. D. Waldoek	308	13 4
				Smaller sums from various		
				places	168	0 0

**COLLECTIONS ON CENTENARY SUNDAY.**

LONDON AND MIDDLESEX.	CHESHIRE.	WILTSHIRE.
Fulham, Dawes-road .. 3 13 0	Stockport ..... 8 9 6	Warminster ..... 6 9 6
Tottenham ..... 4 4 8		
	GLoucestershire.	Yorkshire.
	Blakeley ..... 3 3 9	Bedale ..... 0 10 0
	Naunton and Guiting.. 2 15 9	Masham ..... 1 0 0
		Rishworth ..... 4 4 6
	Leicestershire.	BRECONSHIRE.
	Kegworth and Diseworth ..... 3 10 0	Brynmawr, Tabor .... 1 10 1
	Staffordshire.	SCOTLAND.
	Stafford ..... 2 11 0	Palsley, Storie-street .. 5 11 3
BERKSHIRE.		
Marcham ..... 0 6 0		
Fyfield ..... 0 6 0		
Drayton ..... 0 5 0		
CAMBRIDGESHIRE.		
Isleham, Pound-lane .. 1 6 0		

## BAPTISTS AND THE BIBLE TRANSLATION SOCIETY.



At the annual meeting of the Bible Translation Society, held at the Mission House, April 24th, the Rev. J. Thomas, M.A., of Liverpool, moved a resolution to the effect, that in view of the 13th of June next being the anniversary of the departure of Carey and Thomas for India, the meeting desired to express its gratitude to God for all He enabled Carey, his colleagues and successors, to do in the translating, printing, and circulating the Scriptures. Also "that this meeting would urge on the churches an increased assistance in the production and circulation of faithful, complete, and uncorrupt versions of God's Word, with such notes and comments as may be needed for their intelligent perusal." Mr. Thomas said:—

This Society of all our societies is emphatically Baptist. It is strange that other sections of the Christian Church have been a very long time in getting to anything like an intelligent conception of what a Baptist is. Now, there is a well-known maxim that superficial people can be easily seen and read of all men, but that it takes a long time to know someone that is worth knowing. You have to observe him a long while before you can approximately fathom the rich contents of his life. If that is an invariable rule, the Baptist denomination must be a very wonderful denomination indeed. Its inner life must be exceedingly wealthy in content, for our Pædobaptist brethren have been a very long time in getting any idea of the meaning of our existence. The common practice of infant sprinkling has formed a kind of natural link between other sections of the Christian Church, while Baptists have been so peculiar and so eccentric. They have absolutely refused to sprinkle babies, although it is so very fashionable a custom. They have insisted upon immersing, although sprinkling seems far more refined and accommodating to the delicacies of human nature, and has been, in this country at least, almost universally adopted, save for these stubborn Baptists. They are evidently a peculiar people, not to be understood by anybody, except by themselves. And so, generally speaking, the ecclesiastical world has gone by with a somewhat puzzled expression and a somewhat pitying smile for these eccentric people. Yet, strange to say, these same Baptists have simply been carrying out the mandates of a Book called the New Testament of our Lord and Saviour Jesus Christ—a Book which all the other sections of Christendom were under an equal obligation to loyally obey. This makes it all the more surprising that they have been so long in getting to understand a Baptist; but I am glad to say that the progress of Christian thought and life is rapidly vindicating our position and crowning our history. The central religious principles for which the Baptist denomination has existed are leavening the life of the Church to-day. For

### WHAT HAS BEEN THE MEANING OF OUR EXISTENCE?

What are the vital principles for which we have been living, do live, and intend to live? They are a *persistent and consistent* witness to the spirituality



of the Church of Christ, to the perfect freedom of the spiritual individual, and to the direct relation of the life, not only of the Church in its corporate capacity, but of every member of it, to the Lord and Saviour Jesus Christ. Now I have said, and I repeat, that the progress of events is fast vindicating our position. There are large and influential bodies of Christians to-day who join us in proclaiming these principles, which are the very essence of our existence. But we must not forget in these more favourable circumstances that our fathers manfully stood for these principles when almost the entire authority of the organised Church was against them. Their assertion and exercise of spiritual freedom was deemed an offence against the traditional authority of ecclesiastical organisations. They were deemed wicked because they said that neither Church nor clergy could or should stand between the free spirit of man and the free spirit of God, and they completed their terrible apostacy by declaring they could worship God better in drawing away from than within the limits of a sacerdotal Church. The comparative solitariness of the Baptists in making this noble stand is clearly seen in the fact that they alone refuse to administer the sacred ordinance of Christian baptism to all but believers in the Lord Jesus Christ. This refusal is the denial of the last vestige of sacerdotalism, the consistent and persistent assertion of perfect spiritual freedom.

Now, I do not hesitate to say, and I say it upon the basis of what I have now said, that no other great denomination of Christians has such a clear record in this respect as we have, has maintained such an unqualified and absolute opposition to all sacerdotalism, or proclaimed in such an uncompromising way the principles of spiritual freedom and spiritual power. Why? Because they have all had the ill-fortune to inherit the priestly rite of infant sprinkling, a rite which (if you read history, you will find the fact marked in characters as large as life)—a rite which, in the history of the Church as a whole, has been the centre and the bulwark of the sacerdotal system. I am aware, and I rejoice in the fact, that in the Free Churches of our land, over a wide area at any rate, infant sprinkling is losing its old sacerdotal meaning. But the peculiar thing about it, a matter that, I must say, has struck me as very peculiar, is that some Baptist ministers are more anxious to find some sort of a meaning for infant sprinkling than our Pædobaptist brethren themselves are, and they have made recently so many kindly suggestions that I hope our Pædobaptist brethren are duly grateful to them, and will present them finally with a testimonial. But, depend upon it, friends, in all seriousness, you may wriggle and twist as you like, but if you administer the great Christian ordinance of baptism, as established by Jesus Christ, to infants, you must give to infant sprinkling a sacerdotal meaning or no meaning at all. Now, how far the sustained position of the Baptist denomination has helped to reduce the rite of infant sprinkling to its present meaningless condition, it is not for me to determine, but I am perfectly sure that it has been no mean factor in bringing about this end. At any rate,

BAPTISTS HAVE EVERY REASON TO BE SATISFIED WITH THE PROGRESS OF  
EVENTS,

for our principles, the principles that our fathers fought for, that form the

centre of our faith, are exercising an ever-widening and ever-depening influence upon the life of the entire Church.

Well now, even success may bring problems, and very difficult problems, and the very success of our principles has brought us face to face just now with a great problem and a difficult one. And I am ready to be one of the first to say that it ought to be seriously considered, whatever conclusion we may arrive at. Let me put the problem in this way. We have by our separate existence as a Christian denomination achieved a great work. There is no question of that, at any rate from my standpoint. Sacerdotalism in the Free Churches of our land is as good as dead. Never mind who has brought it about, we are glad to see it dying. The question is this. Seeing this is so, and we have been drawn by the progress of thought and life so much nearer to one another, has not the time come when we should have a closer union with those with whom we have so much in common? I have put it as favourably to the union side as I can put it. Shall we not now complete the work of separation, and crown it by union? Well, as I have said, that is a question every Baptist ought to think about. I take it that every Baptist is a thinker, or he would not be a Baptist, and this is one of the questions that should certainly occupy our serious thought. But, remember, it is not a question to be decided by rhetorical perorations about the grandeur of union, nor is it to be decided in moments of emotional overflow when we are clasping hands with our brethren on the public platform. There must be a survey of all the probable results of separation and union respectively, including remote as well as immediate issues; and the surveyors must be men that combine a large sympathy with the general progress of the Kingdom of God with strong faith in the Baptist position. It is a question not to be decided by "anythingarians," but by Baptists. So much by way of preliminary. I affirm without any hesitation that there is not a man in our denomination, or in any other denomination, more anxious for a true and permanent union of Christian churches and of Christian denominations than I am. If I thought it were possible for us to lay aside our separate Baptist organisation without detriment to the Truth, without compromising great truths, without impairing our testimony to the principles for which we live, without disloyalty to Christ, I should be one of the most persistent advocates of union. I should strongly proclaim that our separation was a wicked division of the Church of Christ. Baptists do not believe in division for the sake of division; but we must be divided if truth suffer by union. There is one thing before union, and that is the interests of eternal truth. Well, will the citadel be impaired; is there any danger—assuming that we do what some desire at the present time—merge ourselves, losing our separate organisation in one or more of the Pædobaptist bodies? I have earnestly thought the matter over from every possible point of view that I can think of, and I, at any rate, have come to the decided conclusion that

#### THE TIME FOR UNION IS NOT YET.

There are certain very plausible arguments put forward for union. I think I may present the following as a sample of them all, and you may see from it how much there is in them. Some of our own body say, "Now our friends the Pædobaptists in the Free Churches mean nothing more by

infant sprinkling than that the child belongs to God. We accept that. We mean by believer's baptism that it is for the spiritual individual to consecrate himself spiritually to God. Our Pædobaptist friends accept that. Why then not come together? If our belief is one, then there is nothing but a rite which divides us." It seems to me no one can help seeing straight through that flimsy argument. There was a time when our fathers talked of loyalty to Jesus Christ. Have we got beyond that? Is the command of Jesus Christ of no authority, and is our adherence to His command to be placed on the same level as the adherence of the Pædobaptists to a corrupt rite? It is not a thorough-going Baptist that argues in that way, I think. Infant sprinkling was born in error, nursed in error, and it has all the old possibilities of evil in it as long as it exists. You do not know what may come of it later on. If you sanction it, you sanction a rite that was born out of the heart of the great fallacy of sacerdotalism. Nor can we forget that the great sacerdotal churches still interpret infant sprinkling in a sacerdotal sense, and, if we now weakly compromise, we shall give a distinct accession of strength to their position. Priestism will rejoice and be glad over our concessions. In the death of Baptismal Regeneration in the Free Churches we have lived to glory, and, seeing and knowing what it has already done, let us not help to get it into life again. For every man that sprinkles an infant helps to maintain the sacerdotal spirit, and if we as Baptists help to sanction that, we shall be pulling down deliberately all that our fathers lived and died to rear. If infant sprinkling simply means that the child belongs to God, that is very vague, for every creature belongs to God. I suppose it is intended to mark man from all other animals. If it has come to that, if the heart has gone out of it, and all the meaning that belongs to it has departed, let our friends fling the rite away, and then we, united as the Free Churches of the land, will be able to stand as one undivided phalanx against all churchism and priestism and sacerdotalism. But if we as Baptists compromise now, it will be a backward movement for these principles of ours that are winning their way so gloriously.

There is just another question that arises—but I must stay, for time flies—(cries of "No, no," and "Go on")—immediately upon that we have now been discussing. If we should exist as a separate denomination, the further question suggested is

#### HAVE WE A RIGHT TO A SEPARATE BIBLE TRANSLATION SOCIETY?

Some very hard things have been said about our narrowness and exclusiveness. Well, friends, our justification has been well given by Dr. Underhill, and it was very fitting that that very clear exposition of the whole business should have been given at the very commencement of this meeting. But there is one thing to which I would draw your attention—I do not know whether all of you noticed it or not—but it shows that a misapprehension prevails among our brethren around us. I believe no less a personage than Archdeacon Farrar declared recently in the *Review of the Churches*, that the Baptists had separated themselves from the British and Foreign Bible Society because the Baptists were not able to enforce upon the Society their wish that, in every

Bible sent to foreign missions, the word "baptize" should be translated by a word meaning "immerse"; and because the Baptists could not enforce this they would have none of the Bible Society, and formed one of their own. I daresay that the Archdeacon, instead of taking the trouble to study the Baptists for himself, had a representation given him, probably by someone who knew as little as he did himself of a Baptist. Certainly we must have appeared to him as very unprepossessing and bigoted, not to say unchristian. I was pleased to see that a prompt reply was made to Archdeacon Farrar by Dr. Angus, and that the Archdeacon's statement received a categorical contradiction. It turned out that the Baptists only wanted their own Bibles translated properly, and to leave the others to do as they chose. The Baptists only wanted the Bibles for their own fields of labour to be translated, not half translated. If the Baptists have a right to exist at all, they have a right to ask that, and to insist that the demand shall be acceded to. But the request was refused, and hence the separation. Of course the practice of the other sections of the Church may render it very inconvenient for them to translate the word "baptize," because the natives might ask awkward questions. But Baptists wanted a full and free translation of the Scriptures, in order that what the missionaries proclaimed might be confirmed by reading the Sacred Word. But the request was refused, and the blame of the separation lies on the shoulders of those who refused. I was going to express the hope that Archdeacon Farrar had withdrawn and expressed regret for this glaring misstatement, but I have just been informed that he has not done so, although the facts were brought before his direct attention. I say it is one of those cases where a full and clear withdrawal should have been made promptly; and I say, further, that no Christian man in a responsible position should have made a statement of the kind without being thoroughly certain of his facts.

In the interests of unity, which I say in all earnestness is dear to me, I am sorry these circumstances should have arisen. I hope, and I am glad to find, there is progress being made in the direction of union. I hope the time is coming fast when the two societies can again be thoroughly amalgamated and work together in the closest co-operation. But I am perfectly certain that while our Society will not place difficulties in the way, it will make no unworthy compromise that will hinder our good work. We Baptists are the true Unionists. We do not believe in division unless we are forced to it, and we are persuaded that it is only on the basis of our free spiritual ideals that the final unity of the Christian Church will be effected.

Now, while one regards the need for separation with regret, we cannot but rejoice in the splendid work that has been done by our Bible Translation Society. In our Society, we have men second to none in linguistic ability, and we have always been glad for other sections of the Christian Church to use our translations, although they alter our translation of the word "baptize." I think that is a pity. It is a serious loss, in my opinion, that a word of so much importance in the New Testament should be given to the heathen in a language they cannot understand. The translation of the word *baptisma* to any Greek scholar is very clear. I suppose people will do collectively what they would never think of doing individually, but I

venture to say that any individual Greek scholar would destroy his reputation by translating the word otherwise than as we wish it translated. We have this evidence, at any rate, of our apostolicity—we have the perfect gift of tongues. Our Pædobaptist brethren have one group of words that they cannot translate, but we give the whole Scriptures to the people in their mother-tongue—in the language of their homes and hearts. Our fathers bravely stood for these great principles of ours when the odds against them were appalling, when their struggle seemed a hopeless one against a giant ecclesiasticism and an almost universal sacerdotalism. But the flowing tide is with us. Yet we must not be tempted to compromise and relax our efforts. There is much land yet to be possessed. If we are faithful, we shall have a large share in the great victory that is surely and quickly coming when sacerdotalism shall disappear for ever, and the kingship of spiritual power shall be acknowledged from the rising to the setting of the sun.

## A MISSIONARY HYMN.



GIFT of all gifts ! in power sublime,  
O'er-reaching earth, out-measuring time,  
To Him, whom God the Father sealed,  
What thanks, what service, shall we yield ?

Saviour and Lord, redeemed by Thee,  
Bought with a price—for ever free,  
Ourselves presenting at Thy throne,  
Seek we to make Thy glory known.

Thy glory, as divinely traced,  
In cross endured, and curse effaced,  
With mercies infinite for all  
Who on Thy saving Name shall call.

In earth's dark places far away,  
Shines not Salvation's promised day :  
Wilt Thou not, through Thy people, pour  
Its sunlight upon every shore ?

And art Thou not still pleading thus,  
O Master ! " Who will go for us ? "  
Thy quickening Spirit wake reply  
In many a heart, " Lo, here am I ! "

Thy Church, Lord, energize and stir,  
Speak Thine " Awake," " Arise," to her ;  
That sounding out her home-call sweet,  
The lost may gather at Thy feet.

JOSEPH TRITTON (1885).

## THE STORY OF THE CONVERSION OF PASTOR WU CHIEN CH'ENG.

(See *Frontispiece.*)

“



Y DEAR MR. BAYNES,—Mrs. Watson has handed to me the enclosed photograph of Pastor Wu chien ch'êng, and asked me to send you some account of his life that would interest the readers of the HERALD. Pastor Wu is one of the six who, after a course of study in Mr. Whitewright's Training Institute, were ordained by Dr. Glover when in Shantung. His life is full of interest; but it would take too long to give anything like a biography, however condensed, so I will simply relate, in his own words as much as possible, the incidents that led to his becoming a Christian.

“It was in the beginning of 1881 that Wu chien ch'êng, meeting a neighbour outside their village, was told that some preachers of the doctrine have just passed by. ‘Have they?’ said Wu. ‘I wish I had seen them. I want to get hold of their books and know what the doctrine really is like.’

“Not long after this he told his Uncle Nieh, who was on a visit to the family, of his disappointment at missing the preachers. ‘Oh,’ said the uncle, ‘if you want some doctrine books I can get them for you; my boy is learning them, and the preachers often come to our place. I'll mention it to them, and they will give you a book gladly.’ A week or two later the old man's son, Nieh t'ung ngan, passing with Lin i pen, one of the preachers, left a book to be given to Wu. Wu read the book, and was so impressed that he at once committed it to memory. Meanwhile Nieh t'ung ngan, and Lin i pen, went on their way to the ‘Ta kung ch'i’—a great prayer-meeting—held at a place called Hou chia miao, about fifteen miles off. The meeting was what is now the half-yearly meeting of delegates from all the churches. The opportunity is taken of bringing new disciples into contact with the centre of the Gospel movement, and the magic lantern is often shown them with other things that will interest and dispel superstition. These two brethren, on their return, called at Wu's house, and told the things they had seen and heard. Naturally enough it was the magic-lantern element that fastened itself on the attention of the listeners. When the tale was finished, Wu's father said to his sons, ‘Here, you youngsters, I'm too old, but next time you go and have a look.’ It was

not a very remarkable scene, except in the fact that it was Christianity and its preachers that were being discussed in a Confucian home, and it was one that fastened itself on the memory of one of the group, to be recalled in after days as a part of 'T'ien Fu ti an p'ai (the Heavenly Father's arranging).

"About this time the local government adopted compulsory emigration measures, and to avoid being compelled to leave home permanently, Wu chien ch'êng was sent to stay at a magistrate's office in the city, where he had spent part of his early life studying law cases. Here he would be secure till the danger was over. Turning over old deeds and books on the old familiar shelves, Wu noticed what looked like a new document. It was a copy of the treaty between England and China. The first words that met his eye as he opened it were: 'The Christian religion is good, teaching to do to others as we would be done by. Preachers and learners are all to be protected.' 'How is it that everybody calls this a vile heresy, when the Emperor himself says it is good, and to be protected?' was the thought that passed through Wu's mind. Thus he reached the second stage in the path that was leading to the great change of his life. There was not yet any great stirring of heart, the thought suggested by the sight of the treaty was little more than a passing one, but it removed what might have proved a barrier—his fear of Christianity as disreputable.

"He returned home, and thought little more about the new religion until his cousin Nieh called again, with Lin, on their way east, and asked Wu if he would go with them. Wu consenting, they started off for Hsia chuang, the home of Elder Ch'ü, who had arranged to give a week's series of addresses on the Gospel of Mark. When the three arrived the address had already begun, when Deacon Wang, noticing the stranger, asked the elder to begin again. For six days Wu listened to the story, told from beginning to end—the story so old to us, but marvellously new to him. *Everything* was new. To see these men gathered together from different places—hitherto strangers, now bound together in the bond of love—was itself a miracle to the clannish Chinaman. The hospitable warmth of Mrs. Ch'ü as she fitted here and there, anticipating their wants—the singing, which, execrable as it must have been to a Western ear, nevertheless made his heart thrill—all was so *new*. The climax came near the end of the meetings. The elder in his story had reached the sufferings of Jesus. 'He had no sin Himself,' explained the elder simply, 'but was crucified for the sin of men.' Wu felt his eyes wet, and went out into the darkness of the courtyard to wait till the elder had finished that part. 'Brother Wu,' said one of the leading Christians to him after the meeting,

'you have eaten medicine to-night.' 'What medicine?' asked Wu, perplexed. He understood afterwards what the brother had meant; and it was true—the Physician had come near, and brought healing to his soul. 'And I, if I be lifted up, will draw all men unto Me.'

"What a change was there now! Wu came intending to return after the first day; he remained to the end. At the beginning of the meetings, as he was reading in Matthew, he noticed the expression, 'That the Scripture (sacred writing) might be fulfilled.' He asked the elder's nephew what 'sacred writings' were referred to here. 'Why, the book you have in your hand,' was the reply. This was too much. It was one thing not to call the religion a vile heresy, it was another thing to rank the books with the sacred books of his own country. At the end of the meetings his own classics were no longer to be compared with this sacred Book. The elder gave him a New Testament at parting, and Wu hugged it to his breast as a priceless treasure. On the way to the meetings, accosted by the passers by, and asked where he was going, he was ashamed to tell where. Returning, the shame had given way to exulting.

"To go to Sunday service at Wang K'ung (Nieh t'ung ngan's home) was now a regular thing. The first Sunday a cousin in the village, hearing where he had gone, asked if he would call for him next time. Accordingly Wu called. 'Wu chien kuan,' he shouted at the door, 'I'm off to "li pai" (worship); are you coming?' 'All right,' he shouted back. Outside the village the cousin said, 'What did you call out like that for? You made me feel quite foolish.' A few days before friend Wu would have felt the same. He had forgotten now what shame meant. On the way, an old schoolfellow asked where he was going. 'To worship,' he said boldly. 'To worship? What books are those?' 'Heavenly books.' 'What sort of books are they?' 'Ah!' said Wu, 'you don't know. China has no such books as these.'

"So the work was complete, and Wu chien ch'êng had become a messenger of the truth. He and his cousin Nieh t'ung ngan, who had helped him, now became companion preachers of the Gospel in the neighbourhood. Through their zeal the work spread, and that district is now the most flourishing in all the Church. Some of the seeds sown in those early days are springing up still, in most unexpected places, 'after many days.'

"With kind regards,

"I remain yours sincerely,

"J. PERCY BRUCE.

"A. H. Baynes, Esq."



## APPEAL FROM SHENSI.



VERY readily insert the following appeal from our missionary, the Rev. Moir Duncan, feeling sure there are generous friends who will be glad and thankful to comply therewith:—

“MY DEAR MR. BAYNES,—In this virgin-field we are now face to face with peculiar and pressing claims. There are now nine schools being taught, and fifteen stations being superintended—*i.e.*, places where public worship is conducted. In addition we are pioneering in several cities, including the provincial capital, Hs An Fu.

“For the school work we urgently require sets of apparatus necessary for demonstrating simple instructive experiments in teaching the rudimentary principles of chemistry, physics, physiology, electricity, astronomy, &c. All we want to be provided with are the simple and inexpensive essentials as recommended in Macmillan & Co.’s Primer Series. Possibly these could be supplied from the remains of a nursery chest, or the contents of a lumber-room.

“For the church and evangelistic work we need lantern slides, especially (1) Doré’s Bible Pictures; (2) Set on Astronomy (revolving); (3) Illustrations of ‘The Pilgrim’s Progress.’ Further, any of the following would be extremely useful:—(1) Working models of steam engine, steamer, telegraph apparatus, pump, spinning machine, or any other interesting model. Samples of material in the various stages in process of manufacture of any of the following:—Steel, paper, leather, cotton or linen, woollen cloth, &c. I have been repeatedly asked to mention anything that would be of service in the work, but have hitherto declined. Now that there is an immediate call for such accessories as many readers of the HERALD might be glad to supply, I send you a list of the most needful.—Yours truly,

“San Yuan Hsien, March 21st, 1893.”

“MOIR DUNCAN.”

### A FURTHER APPEAL.

Mr. Thomson, who has just been accepted as a missionary for Ceylon, writing to Mr. Baynes, says: “Another thing which Mr. Lapham has recommended me to mention is a medicine chest. He says that it would be of great service in Ceylon, especially in the outlying villages, and thought that if an appeal were inserted in the HERALD, perhaps some friend of missions would respond. You know I have a little medical knowledge, and I have no doubt that had I such a chest, a pocket surgical case, and a few dental forceps, I should find them of great advantage in my work. So, if you can see your way to insert such an appeal, I should be very much indebted to you.”

## “WANTED—FOR THE SERVICE OF THE KING.”

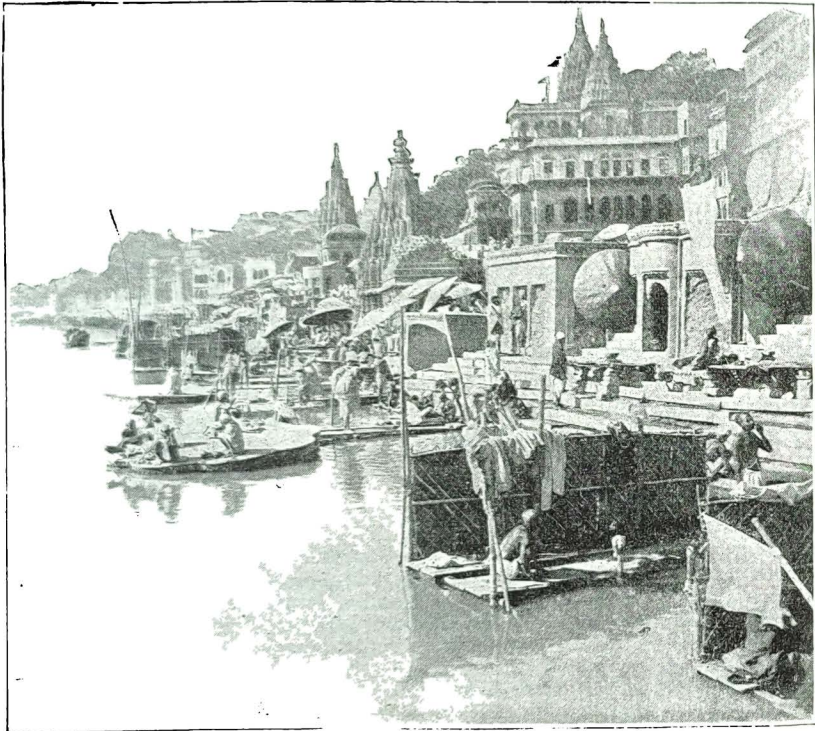


MUCH is the appropriate title of a special appeal to young men written by four of our missionaries—Messrs. Stapleton (Congo), Lapham (Ceylon), Harmon (China), and Wright-Hay (India)—and issued in leaflet form by our Young Men’s Association. We may earnestly commend this Appeal to the prayerful and serious attention of the young men in our colleges and churches. It can be had *gratis* on application, stating number required, and enclosing stamps for postage, to Mr. Holliday, Secretary, Y.M.M.A., 19, Furnival Street, London, E.C.

## THE HEART OF HINDUISM.



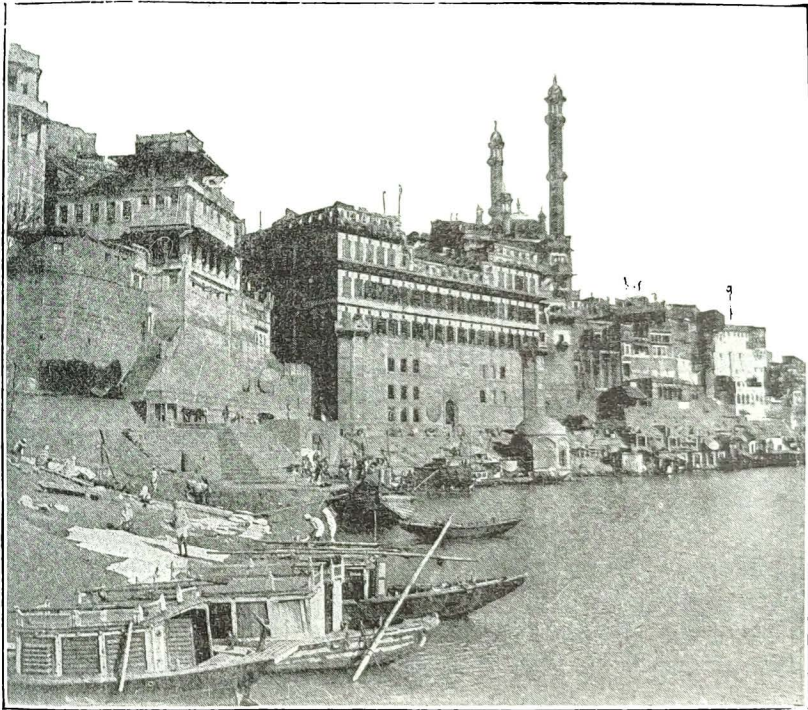
HINDUISM centres in a city. Amid innumerable holy sites, in a land whose every stream is sacred, and every grove a garden of the gods, it is this city which, above all others, shrines itself in the people's hearts. The follower of Krishna looks toward it with a longing only matched by that of the Moslem for Mecca, and makes it the ground of hopes which have no place in the Christian's thought of Jerusalem.



UP-RIVER VIEW—BENARES.

To millions of Hindus, Kasi (or Benares) is the goal of all their earthly happiness and the literal gate of heaven. As the chosen home of their greatest pundits, and the holiest of all their places of pilgrimage, this ancient city on the banks of the Ganges may well be designated the "Heart of Hinduism." With its thousand temples, its crowds of ubiquitous priests and world-famous ghâts, it is a city wholly given up to one thing—religion, and to one act—worship. Multitudes of pilgrims come daily from

all parts of the country, pour through the narrow streets, bathe in the sacred river, leave their offerings at favourite shrines, and depart, taking with them to distant homes sealed bottles of the fluid which they vainly hope has washed away their sins. The soil of the city, its walls and streams, its temples and inhabitants, everything in it and around it are considered holy. On questions of faith and conduct its *dirta* go out to the remotest bounds of Hindustan, and are everywhere reckoned as final. The life-blood of Hinduism circulates from Benares. There is the well-spring of passionate devotion; there the authority for rigid social enactments.



MOSQUE OF AURUNGZEB—BENARES.

This fact alone should invest the city with peculiar and perennial interest for those who are watching the struggle between the Trident and the Cross. Here, in a sense very real and awful, Satan has established his "seat" as the stronghold of idolatry in India.

I saw Benares for the first time on my way home from the Conference in Bombay. With all its sanctity, it is a city of thieves and a city of evil

smell. Nowhere else, even in India, have I noticed so many or such monstrous padlocks on the doors of the shops. Nowhere else have I seen such sloppiness and pervading filth. But the panorama of the ghâts, as you glide up and down river in the early sunlight, is a sight not to be forgotten. For gaiety of colour and variety of human interest, and the charm of picturesque effect, I have seen nothing to equal it. The three photographs sent will do more to give readers of the HERALD an idea of the scene than pages of verbal description. The first and second were taken from the roof of my boat, and from nearly the same point of view looking in different ways. The city stretches for miles along the northern bank of the river, and sweeps round like a bay. The other side is nothing but a sandbank. If a man dies there he will become an ass, whereas, if he dies in the city opposite, he will go straight to heaven. So the Hindus believe. The temples, mosques, and other buildings rise above a cliff a hundred feet high, from which a multitude of grey stone steps dotted with shrines descend to the bed of the river. Small apartments like stone sentry-boxes are seen here and there along the water's edge for the convenience of bathers who desire seclusion.

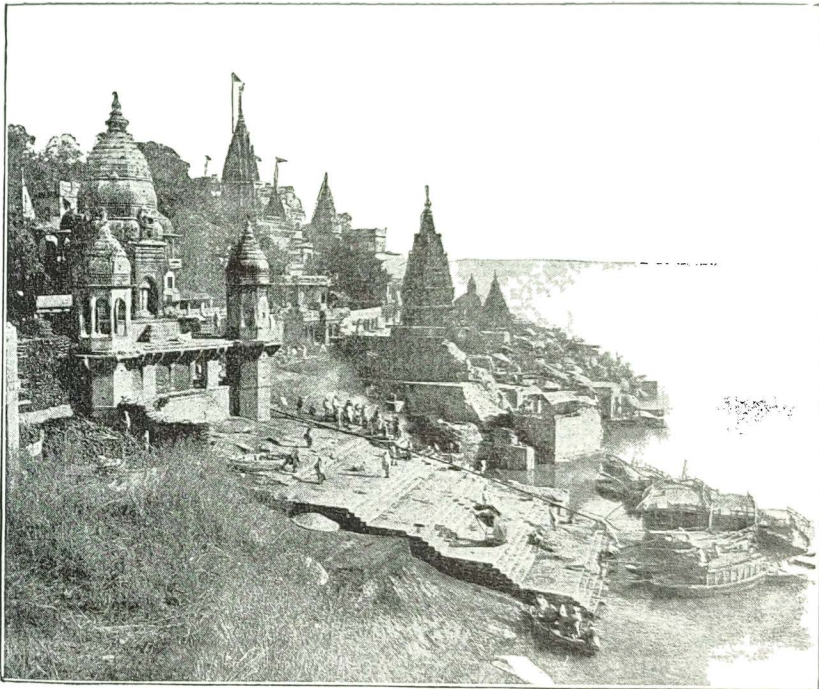
Picture No. 1 represents the up-river view. I trust the engraver will use a magnifying glass, and note especially the group sitting on that sunken pillar at the surface of the stream. They are all Brahmins. One of them, an old man, is intoning Sanscrit texts from a yellow manuscript on his knee; and another, with his right hand in a bag, is counting the beads of his rosary, and repeating the names of his gods. Bathers are coming and going, their bright-coloured garments set off by the neutral background of grey; and there is ceaseless chatter along the water's edge, mingled with the splashing of many hands, while gongs and bells call from the temples above, and some are hurrying thither, pausing just a moment under the mat umbrellas to receive a mark on their foreheads in red or white paint. And all this flashed back by the bright morning sun! Coming along in the distance is one of the budgerow boats, with a party of tourists seated on the roof.

The second picture shows the mosque of Aurungzeb. This mosque actually occupies the ground where a Hindu temple once stood. The minarets are two hundred and fifty feet high, and are believed to be as deeply rooted in the sands of the river-bed. They lean fifteen inches out of the perpendicular, and the ascent of only one of them is considered safe. I ascended that one, of course, and looked out over a singularly flat and closely packed area of house-roofs.

The third picture represents the holiest spot of all in the holy city.



Just beyond the broad ghât in the foreground rises the smoke of cremation fires. The group at the top of the steps is mainly composed of relatives of the person whose body is being burned. The sight is a sickening one. A small faggot of sticks on a sloping ground, blackened with charred ashes, indifferent onlookers, and the waiting dogs. Just below is another body wrapped in a thin cloth and tied to a bamboo frame—the whole being steeped in the river for several minutes before being burned. A quantity of red powder exudes from the mouth and stains the surface of the stream. Close by is a woman using the same water for washing the rice she will



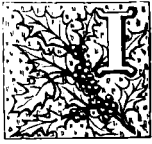
BURNING GHAT—BENARES.

presently cook and eat! Filtered water, at great expense, has been laid on throughout the city, but the poor ignorant people are taught that it is defiled, and prefer to use the dirty water of the river. Beyond the smoke is a tiny stone monument, like a child's grave-stone, and there are several others scattered about. These are the memorial stones of "*satis*," or women who have sacrificed their lives on the funeral pyres of their husbands. Truly the dark places of the earth are the habitations of cruelty!

Barisal, March 8th, 1893.

WILLIAM CAREY.

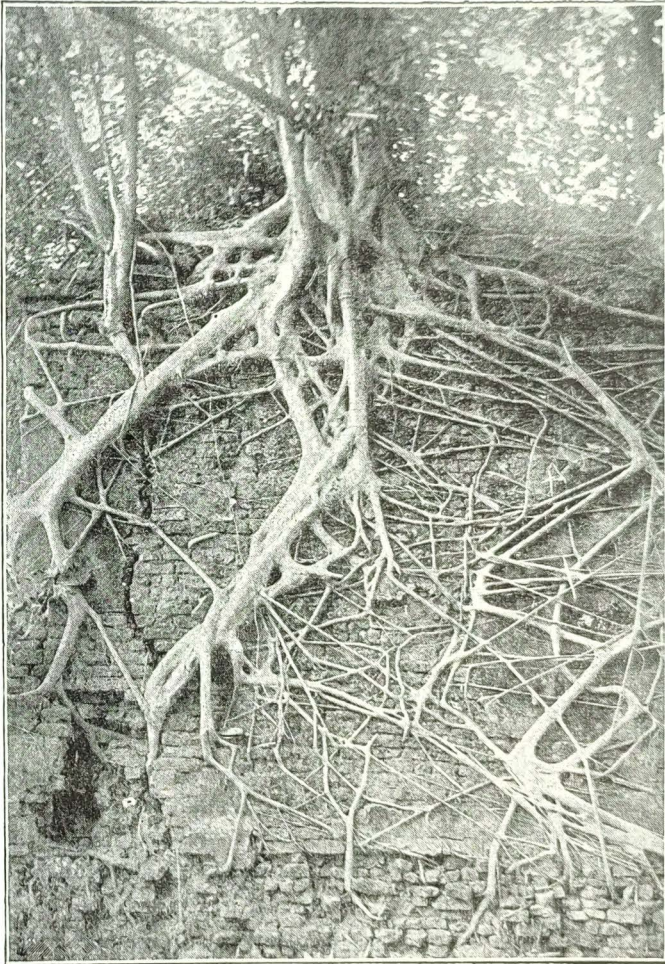
## PHOTOGRAPHING A RUINED TEMPLE.



T nearly always happens whenever we take photographs in India that a large crowd of people collects around and indulge in various guesses as to what is going on. Those whose knowledge of scientific instruments amounts only to the fact that there is such a thing as a compass, sagely inform the others that is what the machine is. And then they speculate as to what the Sahib is doing with the compass there, when someone perhaps suggests that possibly a survey for a road is being made! Thus a camera produces much wonder and speculation in the minds of the ignorant. Whenever such a crowd collects round me I leave them to go on speculating till I have secured my picture. Then I pack all up ready to depart, but before leaving I always tell the people what I have done, and generally improve the occasion by preaching to them. The people are greatly interested to hear that a picture of their houses, or trees, or temple has been taken, and will be sent to England for the people of that country to see. Perhaps such a thing has never been done in their village before, and it will form a topic for conversation for years to come, how that "one day a Sahib came with a compass and drew a picture of their houses"! When speaking to the people about the new religion we have brought, I generally illustrate my remarks by some reference to the picture just taken. I thus seek to link some spiritual truth with the event which they will never forget.

I now venture to give, in substance, the address which I gave when I took the picture of this extraordinary tree and temple. As usual, a crowd of people were standing a little distance away, and were filled with curiosity and wonderment at what was taking place. As soon as the operation was finished I turned towards them and said, "I can see by your faces that you have all been wondering at what I have been doing by pointing this black box at this tree and ruined temple. Is not that so?" "Yes, Sahib, it is quite true." "Well, now, I will tell you. I have been taking a picture of them to send to the people of England, who are very desirous to see what the houses and trees and scenery of this country are like. And this tree and temple will form a most singular picture. See, here is this peupl-tree with its network of roots encircling the temple round, and penetrating between brick and brick into every part of the building. Gradually the tree will burst the edifice into a thousand fragments, and finish its work of destruction by crushing it a shapeless mass to the ground. Now, come, tell me, why have you given up puja in the temple and left it thus deserted?"

“Why, Sahib, don't you see, the tree has made the temple a complete ruin, and it is impossible any longer to do puja there.” “Why don't you uproot the tree, then?” “Is that possible, Sahib? Don't you see that the roots have penetrated into every part of the building, and to attempt to uproot it would be to break the structure to pieces quicker than the tree will do it?”



A RUINED TEMPLE. (*From a Photograph.*)

“Well, then, suppose you want to preserve the temple here, what must be done?” “What must be done, Sahib? Why, we must break it all down and dig out all the roots, and build up the temple afresh. This is the only thing left to be done now.” “Very well, friends, I have been very glad to

hear you say this, because it is quite true. Now I want to tell you something more. There is in the possession of each one of you a temple, ruined and forsaken, just exactly like this one. That temple is your heart. For the heart of each man is the temple of the Holy God. It is in the hearts of men that God would dwell, and there He would be daily worshipped. It is there He would receive our offerings of love and praise and gratitude for all His favours to us.

“But what has happened to our hearts? We have, alas! allowed sin to take root there, and it has grown into a mighty tree, bearing all manner of evil fruits, and it has sent its roots deeper and deeper, until our hearts have become shattered and ruined, and consequently utterly unfit for the presence and worship of God. And now God has left us, and gone away sad and sorrowful at our ruined condition. You have told me that it is impossible for you to do puja any longer in this temple which is so shattered by this peepul-tree. Understand, then, that it is quite as impossible for God to be worshipped in hearts so overgrown and defiled by sin; and sad and terrible, beyond description, is the state of that heart which God has forsaken. It will become a hopeless ruin and the abode of every evil and impure thing, and, finally, must be destroyed for ever. In short, its condition will be exactly like that of this temple, which, now that you have forsaken it, has become the abode of unclean birds and beasts and reptiles. Do you all understand my words?” “Yes, Sahib, we do understand; please proceed.”

“Well, to proceed. You have admitted to me that it is utterly impossible to uproot this tree, and so save the temple. And it is equally useless to lop off all branches, for while the roots are left in the walls, new shoots would spring up in all directions. You have also declared that the only thing which can now be done to restore the temple is to break this building down, and build it up afresh. And that is just how the matter stands with regard to the temples of our hearts. Sin has grown into a mighty tree. It has sent its roots into every hold and cranny of our being. It is impossible for us to uproot this monster. Nothing we can do is of any use. If we stop sinning in this particular we are sure to break out in that. If we succeed in avoiding sin to-day we are sure to fall into sin to-morrow. Sin has its roots deep in our hearts, and whatever we may try to do it will show itself somewhere or other. You, my friends, go to places of pilgrimage, and you worship thirty-three millions of gods and goddesses, and you feed the Brahmins, and bathe in the waters of the Ganges; but come, tell me, have you been able, by any of these means, to uproot the monster sin from your hearts? Have you been able to make yourselves



pure and holy, and once more the dwelling-place of the great God? Be sincere, and tell me the truth now." "Ah, no, Sahib, we have obtained no good by all our efforts. We have come back from places of pilgrimage just as sinful as we were before we went. Our hearts are still full of evil, and we have no peace of mind." "I am truly glad to hear you speaking thus, because what you say is true. It is just as impossible for you to get rid of sin out of your hearts as it is for you to uproot this popul-tree. No, this temple must be broken all down, every root must be dug out, and the whole structure must be built up afresh. So with our hearts, they must be completely changed, they must be made anew. And I have come to tell you how this may be done. There is One who is all powerful, and who can take our vile hearts and make them pure. His name is Jesus Christ, the great Saviour. He has cleansed and sanctified the hearts of thousands upon thousands. No one who ever went to Him has had to come back bewailing that he got no good. We have been to Jesus Christ ourselves, and can testify that He has changed our hearts. God has again come and taken possession of our hearts, and we have peace and joy within. Will you not come, friends, and be freed of this terrible monster, sin? If you will but come, He will give you new hearts; He will fill your minds with peace and joy, and sin shall have no more dominion over you. Do not hesitate any longer, because you know not how soon you may die, and if you die with your hearts in this condition, it will be impossible for you to have admittance to heaven."

T. R. EDWARDS.

The College, Serampore.

## MISSIONARY LEAFLETS FOR CHILDREN.



OUR Young Men's Association has taken a new departure, for which we are very grateful, because it meets a want to which many of our friends—especially Sunday-school teachers—have often given expression. We have now before us four prettily-got-up leaflets, each being a brief, pithy, and interesting letter, written on "Africa," by Mrs. Holman Bentley; "Ceylon," by Mrs. Lapham; "China," by Mrs. Turner; and "India," by Miss Leigh. They are carefully arranged and capitally illustrated, and will, we are sure, be highly appreciated by all our young friends. The very small price at which they are published—8s. per hundred, or 2s. 6d. for 400 (assorted or otherwise), carriage paid—brings them within the reach of everyone, and we trust that every Sunday-school in our denomination will at once secure a supply. All remittances and communications should be made direct to Mr. Holliday, Secretary Y.M.M.A., Baptist Mission House, 19, Funnival Street, London, E.C.

## THE CONGO MISSION.

### EVANGELISTIC WORK IN THE SAN SALVADOR DISTRICT.



RS. THOS. LEWIS, of San Salvador, writes the following account of a recent evangelistic tour in the San Salvador district, Lower Congo River :—

“MY DEAR MR. BAYNES,—In my husband's last letter to you he promised to send you some account of a journey from which we had just returned. He is very busy just now, so has asked me to write you in his stead.

“We started from San Salvador on the 17th of January, and went first to Mawunge, our sub-station. Here we had a very hearty welcome, many of the people meeting us on the road. When half way from here we stopped to lunch at a little town, and there met some men who had been sent by the chief of Albanza Alputu to help us on our way. We thought this very kind and thoughtful of him. Two of these men carried my hammock the rest of the journey. We stayed two nights at Mawunge, and found the work progressing; Sunday services and nightly prayers well attended by both men and women; and the few boys who attend school every day getting on nicely. The women in this town are very shy, so I was very glad of this opportunity of seeing them again, and was able to have several nice talks with them.

#### “LUKUTI AND NKABA.

“From here we went out of our road to a town called Lukuti. This place has been visited several times by Matoko, and as a result of his preaching the people have given up their fetishes. One Sunday evening, some months ago, Matoko appeared at our evening service with his cloth full of fetishes of various kinds, which these people had

given up to him. We were, therefore, much interested in this town, and rather disappointed to find the people very much afraid of us. There we sat outside a house all day, and it was getting dusk before we could get a house for the night. Just at six o'clock the chief at last sent to say that he was ill, but would like to see us. We went to his lumbu, which was a wretched place, with not even a box to sit on. However we squatted on a mat opposite the chief, a poor, miserable-looking man, covered with sores. He told us they had heard God's palaver from Matoko, and believed it, but would rather wait till to-morrow morning to hear what we had to say. We were sorry, as their knowledge is very limited, and we were obliged to leave on the following day. The next morning they were so late in coming together that I had to go on to avoid the great heat, but my husband stayed behind, and had a large meeting.

“The next town we stayed at was at a very short distance from Lukuti, and was also of special interest to us, the chief Kiatenda being the man who was rescued from being sold into slavery some time ago through our intervention. Mr. Lewis wrote you about the matter at the time. The wife of one of the chief men is a member of the church here, and two girls have been in the school, so that we had a good introduction, and found that the people had been looking for us all the previous day. I arrived here (Nkaba) first, of course, having started so early. At first the women ran away, but were

soon reassured by Mansonso and her two girls, and came round to make friends. We were able to have a nice little talk before Mr. Lewis and the others came. There are seven towns here, built in a wood, and all under this one chief. The night being dark, we could not get the people together; but a few came to prayers, and we were able to chat with many of them. On the following morning we had a large meeting, some two hundred about, and my husband spoke to them the word of life. Afterwards the women crowded round, begging me to talk to them. I could only just tell them once more of the love of Jesus, and how He died for us women as well as for the men. I should much have liked to stay and talk more to them, but it was so late, and the sun was getting very hot, so we had to start, promising as soon as possible to come again. Many of the people followed us part of the way, some of the men carrying the hammock.

“ZAMBA.

“We stayed that night, which was Saturday, at Zamba, where we had a most noisy welcome, and they were full of curiosity, a white woman never having visited any of these towns before. But in spite of their friendliness to us, they are most terribly superstitious, and did not like our message at all. That evening rain came on, but the next day being Sunday, we tried to hold a meeting in the morning. The chief sent for the people to come, which they did very slowly. But when, after speaking a little about other matters, my husband began to speak of death and the judgment to come, our audience gradually melted away, until we were left with only the chief and two or three men who felt themselves bound to stay till the end. This fear of death seemed to pervade the

town. Fetishes were everywhere; the entrance to the town being guarded by an immense one, the largest I have ever seen; it is a special kind, which is supposed to have the power to prevent people dying.

“KIZRILU.

“Finding that we could do no more there, we decided to sleep in another town, which we did, and the next morning climbed the hill to Bangu, and very soon arrived at Kizrilu. The plateau upon which these towns stand is the highest point anywhere near here, being 3,000 feet above sea level. From here the Athington falls descend. Mr. Lewis and the others went the next day to see them, but the road was too bad for me. We stayed two nights here. I found the people very ignorant, and the town very dirty. Two of our personal boys come from here, being the sons of the chief. They were with us, so the people were quite prepared to be friendly, and put two houses at our disposal; but we could get very few people to come to listen to God's truth. I was able to have two talks with the women, once when they crowded round the door to watch me sewing. After a time the noise subsided, and they sat down to look, and listened attentively for some time while I spoke to them of the love of Jesus. Later in the day I went to visit a sick woman, and finding a number of other women and children there, was able to speak to them of the uncertainty of life here, and of the life beyond. We got quite friendly afterwards, and they asked many questions, *i.e.*, How many wives were left behind in our lumbu? whether I went to my farm? &c.

“From here we returned home by another route, the regular trade one. I had meetings in nearly all the towns.

I also had many opportunities of speaking to the women, though we were very often interrupted by drunken men. One town in particular the women were very shy, and I had been trying all day to get to speak to them, but without success. Each time I approached them they ran away. But just as evening fell they were sitting in a group a little way off, when I managed to get near and sit down among them, and they listened attentively till a drunken man, who had already disturbed my husband's talk, came up and began to worry them, whereupon they got up and began to move off, one woman as she did so, remarking defiantly to the disturber, 'Well, we've heard something. She says God is good, and He loves us.'

#### "WOMEN'S WORK.

"I am so glad to be able to accompany my husband on these kind of journeys, for I feel that there is a great work to be done among these African women, which only a woman can do. They are willing to listen, and they do not get the same opportunities as the men of hearing the Gospel. There are numbers of women living within a few miles who have never visited San Salvador. The women here, too, are so accustomed to sit and listen to palavers in which they have no concern; they are only there in the background to show honour to the chief, that they are very apt to think that

God's palaver, too, is at any rate chiefly for the men. When we can go and tell them of the love of Jesus as one of themselves, they can so much better realise their share in God's love and pity. I believe there is great hope for the future for African women. Some of these native Christian women have stood well in a time of great temptation, refusing the greatest honour a Congo woman can have, to be the wife of the king, for the sake of Christ. May they have grace given them to endure to the end!

"Last month my husband baptized two women here, one a young woman, the other old. This old lady was so delighted; she had been waiting for a very long time, as we were not quite satisfied with some things. She only sat down at the Lord's table with us once; and last Sunday morning she went to join the fellowship above. Somehow, we feel very happy when these Congo converts die: they have so many temptations, and so little to make life bright and happy. It must be a blessed exchange from a Congo hut to a place in the Father's house! Trusting you are well. With very kind regards from us both.

Believe me,

Dear Mr. Baynes,

Yours very sincerely,

"GWEN E. LEWIS.

"A. H. Baynes, Esq."

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## THE CENTENARY PRAYER UNION CALENDARS.

WE shall be glad to supply a specimen copy of the above Calendar, at sixpence, to any of our friends who make application for it to the Mission House.

## THE LORD LOVETH A CHEERFUL GIVER.



WE are most grateful to the under-mentioned donors for welcome and timely gifts, and for the prayers and good wishes that accompany these contributions:—"A Friend," Colombo, Ceylon, for a gold ring, per Mrs. Frank Durbin; "A Working Man," for £2 12s., "tobacco money"; Rev. Dr. Arthur Pierson, for a gold ring, per the Rev. J. L. Roger, of the Congo Mission; "A Friend," for a gold ring and stud-link, per Mrs. Q. W. Thomson, formerly of Victoria, West Africa; "A Blind Girl," for a small silver fruit-knife for the Congo Mission; "A Widow," for an old silver coin for the Indian Mission; "One who loves to read the MISSIONARY HERALD, and finds it more deeply interesting month by month," for a silver bracelet for the Congo Mission; "An Old Blind Soldier," for a small silver spoon for the Indian Mission; "Two School Girls," a small silver brooch for the work in China; "A Flower-stall Girl in Holborn," a small silver coin for the work on the Congo. Mr. Tyars, of Wisbech, who writes:—"Our old chapel-keeper, Jonathan Friend, who is eighty years of age, sent the Mission, some two years ago, a bell for the Congo. His heart turns again to the heathen children, and he sends another through me to-day. It will reach you to-morrow, carriage-paid. The bell was formerly used among the soldiers in the Crimea; but he hopes it will call the children to be good soldiers of the great Captain."

The best thanks of the Committee are also presented to the following generous friends for welcome and much-needed contributions:—"Meg," £50; Mr. W. Haworth, in memory of his father, for *Italian Mission*, £25; "Owe no Man Anything," for *Debt*, £14 10s.; Miss C. Noble, for *training Indian Native Preacher*, £12; Mr. R. Cleaver, £10.

## A FAITHFUL EVANGELIST.



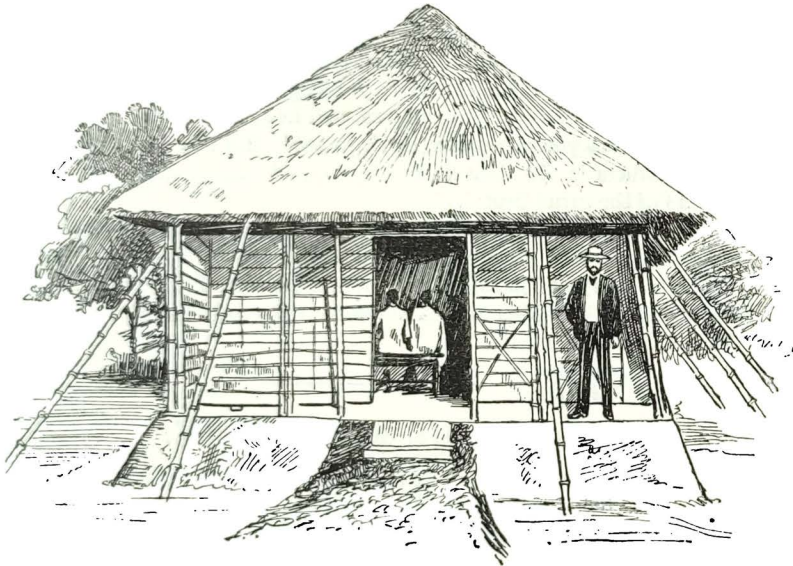
THE Rev. W. Bowen James, of Julpigori, writes, concerning the recent decease of a faithful native evangelist, as follows:—"During my recent visit to Dinagepore, I learned the following particulars concerning Surjya Babu's illness and death. On the 1st instant he was taken ill with fever when on a visit to Kalkapore, one of our out-stations. Choleraic symptoms set in the next morning, and within a few hours he passed away. His body was placed on a bullock-cart and brought into Dinagepore, where, on the 3rd instant, he was buried. For thirteen years Surjya Babu laboured faithfully in a very unhealthy district, in spite of much personal suffering, and the loss of his first wife. He has left behind him a widow, and two children by the first wife, who are grown up and married. The poor widow is now alone, with no relations in Dinagepore, and will, I fear, receive no help from her step-children. I am sure our Committee will have compassion upon her and help her. We have now lost three workers within the last twelve months—two by death, and poor Dhonojoy Sharma by mental derangement. May the gracious Lord raise up like-minded labourers to carry on the work here!"

## A NEW MISSION CHAPEL AT RUNGPORE.



HE Rev. J. Ellison, of Rungpore, N. Bengal, forwards the following interesting account of the new chapel there :—

“MY DEAR MR. BAYNES,—I am sending you a photograph of a new mission chapel we have built in our compound. It is situated near the main road which leads from the native town to the Law Courts. Crowds of people pass along daily to attend to various kinds of business. A signboard near the entrance announces the services held in the new chapel, and invites any who wish to have conversation to come in. It has painted on it the



NEW MISSION CHAPEL, RUNGPORE.

following text : ‘The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.’

“Many stop and read who never come in, but who can tell what impression the text makes upon them ?

“We have named the new chapel “Gospel Mission Room,” our main object in erecting it being to preach the Gospel ‘to those who sit in darkness and the shadow of death.’

“The civil station of Rungpore is well supplied with schools, there being no less than five for boys and young men. It is from among these that we get our audiences on Sabbath days. The new mission room is a

suitable place of resort for conversation, it being just at a nice distance from the native part of the town, and near the road on which many take a walk in the cool of the evening. We have adorned the inside with beautiful pictures imported from England, which set forth in a striking manner Biblical truths, and form subjects for conversation.

“We opened the place on the 1st and 2nd of April. Mr. W. B. James, of Jalpaiguri, and one of his native helpers joined with us, and we had some very interesting and helpful meetings. At the last of the series Mr. James gave an excellent lecture on ‘The Person and Work of Jesus Christ,’ to a very good audience. We had some bills printed and circulated, the result being a very good attendance.

“Previously we have held our Sunday services in our own dwelling-house, but at times we have scarcely had room enough.

“May the new mission room which we have dedicated to the service of God be the spiritual birthplace of many souls !

“If the words of Psalm lxxxvii. 5, be fulfilled in regard to this mission room, our hearts shall greatly rejoice.

“‘And of Zion it shall be said, This and that man was born in her, and the Highest Himself shall establish her.’

“With kindest regards, yours very truly,

“J. ELLISON.

“A. H. Baynes, Esq.”

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the June meeting of the General Committee, the Treasurer in the Chair :—

**Two New Missionaries** were accepted—Messrs. A. E. Collier and F. W. W. Hale, students from Bristol College, both of these brethren being designated for India.

**Messrs. Wilkinson and Long**, who have been labouring amongst the Khonds in Orissa, were received as full missionaries of the Society.

**Mr. Cameron**, on arriving from the Congo, had an interview with the Committee, and was assured by the Treasurer of the deep sympathy felt for him on his recent bereavement.

**Leave was taken** of Mr. Glennie and Mr. Stapleton on their departure for Africa. Special prayer was offered by the Revs. E. Spurrier and W. J. Henderson, B.A., commending their missionary brethren to the care and blessing of our Heavenly Father.

**Arrival of Missionaries.**—It was reported that the Rev. Herbert Dixon and family had arrived from Shansi, North China, and the Rev. Robert Walker was expected from Naples.

**News of the Rev. George Grenfell.**—The Secretary stated that he had received the following communication, dated April 23rd, 1893 :—

“ ‘Henri Carvalho’ Station, 8° 26' S. Lat., 18° 40' E. Long.

“ We proceed by way of Loanda, Boma, and Underhill. Expect to be on the coast by the middle of June. The increasing virulence of the epidemic of small-pox compels this change of route.”

**Intelligence was laid before the Committee** of the safe arrival of the Rev. W. D. Hankinson at Colombo, Ceylon, and his commencement of the study of Singhalese.

**Autumnal Meetings.**—The General Secretary announced, with much pleasure, a very cordial invitation from the churches in Reading. The meetings will be held during the first week in October, on Tuesday the 3rd, and Friday the 6th of that month. Full particulars as to arrangement will be given shortly.

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## RECENT INTELLIGENCE.



**H**HE Rev. George Kerry left Calcutta in the *City of Cambridge* on the 6th ult., and is expected in England about the middle of the present month. More than thirteen years have elapsed since Mr. Kerry was in this country, during the whole of which time he has acted as Financial Secretary to the Indian Mission. After this long strain we trust a season of rest and fellowship with Christian brethren here will prove very beneficial. Whilst Mr. Kerry reports more favourably of Mrs. Kerry's health, we regret that she is quite unable to accompany her husband.

The Rev. J. L. and Mrs. Roger, with the Rev. R. H. Kirkland, sailed from Antwerp for the Congo in the s.s. *Lulu Bohlen*, and were joined at Las Palmas by the Rev. T. and Mrs. Lewis, who, after a month spent in the Canaries, are able to return to their work at San Salvador fully restored to health.

Towards the end of this month Mr. and Mrs. Glennie and Mr. and Mrs. Stapleton will be returning to Africa.

**Good News from Barisal.**—Rev. Robert Spurgeon sends the following encouraging tidings:—“At our church meeting on Wednesday, April 26th, seven candidates for baptism were accepted. All are scholars in the girls' school under Miss Finch's care; and she must have had a taste of heavenly joy as she handed in this sheaf of gathered grain. On Sunday morning they were baptized by our aged brother, John Sirkar. Undoubtedly the girls' school is one of the most important branches of work in this district, and yields fruit of the highest kind. Would that all the girls in our large Christian community could be brought under the same influence! But this would require half-a-dozen schools of the kind, and involve an outlay that we are not sure we shall be able to meet.”



### ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following useful gifts:—A bale from Waterford, for Mrs. Phillips, of San Salvador; a parcel from Mr. Hoon, Stoke Newington, for the Rev. H. Hughes, Upper Congo; a parcel of fifty garments from Miss Hayes, Weston, for Mrs. Weeks, Monsempi, Congo; a parcel of cards from Mrs. J. Pople, Beckington, for Rev. G. R. Pople, Underhill, Congo; parcels of clothing from Cotham Grove Sunday-school, Bristol, per Rev. R. Richard, for Rev. R. H. Stapleton, Monsempi, and the Bloomsbury Missionary Working Party for Mrs. Bentley, Wathen, Congo; a parcel of woollen articles from Dovercourt for Mrs. Wall, Rome; a case from Mr. A. Archard, of Bath, for the Rev. J. S. Whitewright, China; dolls from Miss Talbot, Reading, for Mrs. Jordan, Calcutta; books from Mr. E. T. Howieson, West Norwood, for Rev. R. W. Hay, of Dacca; parcels of books from Mrs. C. H. Spurgeon for Rev. W. Carey, Barisal, and Rev. R. Spurgeon, Madaripore; a case of toys, clothing, &c., from the Victoria Sunday-school, Small Heath, Birmingham, per Mr. J. W. Preston, for Rev. J. Stubbs, Patna; and a box of dolls from the Bloomsbury Missionary Working Party.

The Committee join the Rev. J. L. Roger, of Stanley Pool, in returning cordial thanks for generous and welcome gifts from the following friends:—Mr. W. H. Hanson, Bideford; Friends at Melbourne Hall, Leicester; Messrs. Allison, W. Higgs, T. H. Olney, and F. Thompson, of the Metropolitan Tabernacle; Mrs. and Miss Jones, of Victoria Road; and Mr. T. Shepherd, of Bacup.

### CONTRIBUTIONS.

To June 12th, 1893.

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

ANNUAL COLLECTIONS.			
Public Meeting at Exeter Hall	70	8	11
Young People's Meeting at Exeter Hall	32	2	11
Annual Sermon at Bloomsbury Chapel	29	17	5
Young Men's Sermon at City Temple	6	0	9
Soirée at Cannon Street Hotel (less expenses)	0	11	2
Hubbard, Mr S.....	5	0	0
Hudson, Miss, Buck-hurst Hill	1	0	0
Hull, Mr and Miss	2	7	0
Imeary, Mr. R. K.	2	0	0
Leonard, Mr. J. H.	5	0	0
Millgan, Mrs., the late	1	0	0
Mursell, Mrs.	1	1	0
Nicholson, Mr. P. E.	1	1	0
Noble, Miss C., for training N P, India	12	0	0
Ovens, Mrs. L. W., for Congo	0	10	0
Pearce, Mr. T.	0	10	0
Pitt, Mr. Goo.	5	0	0
Porter, Mrs. E. R. S.	1	1	0
Pringle, Miss	0	10	0
Robertson, Mrs.	0	10	6
Robinson, Miss, for Congo	0	10	6
Rose, Mrs., Glasgow, for support of boy under Mr. Stapleton	5	0	0
Sampson, Mrs. B. H., for Congo	1	0	0
Sargent, Mr. S., New-haven	1	0	0
Talbot, Misses R. & L.	1	0	0
Tooth, Mrs., Brighton	1	1	0
Taylor, Rev. D.	2	2	0
Veasey, Mr. G. A.	2	2	0
Viney, Miss E. M.	1	0	0
Voelcker, Mrs.	2	2	0
Do., for Congo	1	1	0
Warne, Mr. W. J.	2	0	0
White, Mrs. S.	1	0	0
Woolcott, Mr. S., New-ton Abbot	2	0	0
Young, Mrs., Brighton	1	10	0
Under 10s.	1	0	0
Do., for Congo	0	5	0
DONATIONS.			
A Friend, for Orissa (amount collected)	2	0	0
A Friend	1	0	0
A Friend, Willenhall	4	4	0
Anon., Tunbridge Wells	3	3	0
Barnes, Mr. Theodore (Sunday morning breakfast box)	1	1	6
B. E., for Congo	0	10	0
Blake, Miss E.	0	10	0
Do., Miss Millie, for Congo	0	13	6
Bruce, Mrs., for China	1	0	0
"Chemist"	1	1	0
Cripps, Miss Jessie, Liverpool	5	0	0
E. A., Glasgow, for Debt	0	10	0
"Elia"	2	0	0
E. L. S., West Norwood	1	1	0
Fripp, Mr. J.	0	10	6
H. M. D.	1	0	0
H. W. M., "In Memory of Rev. C. M. Birrell"	5	0	0
In Memoriam, Mrs. Hull, for Congo	5	0	0
Llewellyn, Mrs. Hast-ings, Minn., U.S.A.	0	10	0
McCrie, Rev. Geo., Glasgow, for support of boy at Mon-sembi, Congo	7	10	0
ANNUAL SUBSCRIPTIONS.			
Archer, Rev. W. E.	1	1	0
Barnden, Mr. and Miss	1	1	0
Barratt, Mr. E. F.	0	10	6
Burns, Rev. Dr. Dawson	1	1	0
Cleaver, Mr. Richard	10	0	0
Colman, Mr. H. S., for Bengali School	1	0	0
Crudgington, Miss	1	1	0
Dadd, Mrs. G. and Willie Barber	1	7	0
Danford, Mr. Warren	5	5	0
Davies, Rev. Geo. and Mrs., Redhill	1	1	0
Day, Mrs. Ruth, Win-danton	0	10	0
Dewar, Mr. J.	0	18	0
E. M. A.	0	10	0
Fraser, Mrs.	2	2	0
Franklin, Mr. J. W.	1	1	0
Hill, Mrs.	1	1	0
Hodder, Mrs. F.	0	10	0

McGhee, Mrs., for <i>support of boy at Monsehi, Congo</i> .....	2	10	0
Maseie, Mr. Robert .....	1	0	0
"Owe no man anything," for <i>Debt</i> .....	14	10	0
Peel, Mr. J. ....	0	10	0
Soul, Mr. R. ....	1	6	0
Southey, Mr. Jas. ....	2	0	0
Under 10s. ....	2	17	0
Do., for <i>Congo</i> .....	0	8	0

LEGACIES.

Blackmore, The late Mrs. Dorothy, of Appledore, North Devon, by Messrs. Rooker and Bazeley, for <i>Africa and China</i> .....	179	9	6
Howarth, The late Mrs. Ann, of Burnley, by Rev. C. Payne .....	10	0	0
Do., for <i>W &amp; O</i> .....	10	0	0
Mozley, The late Mrs. Ann, of Bessingham, by Mrs. Wagstaff ..	20	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch. ....	16	0	5
Do., Mission Hall ..	8	2	6
Acton .....	5	17	9
Alperton .....	7	11	7
Arthur-street, Camberwell Gate .....	6	16	0
Battersea, York-road ..	8	1	9
Bermondsey, Drummond-road .....	5	0	6
Do., Sunday-school, for <i>N P, Saul, Delhi</i> .....	10	0	0
Do., Haddon Hall Sunday-school, for <i>N P, P. C. Dass</i> ..	10	0	0
Bethnal Green, Hope Town Hall .....	1	6	0
Bethnal Green-road ..	1	0	0
Do., Sunday-school ..	0	16	0
Bow Common, Blackthorn-street Sunday-school .....	2	0	0
Brixton, Kenyon Ch. ....	14	0	0
Do., Sunday-school ..	9	1	8
Do., Wynne-road .....	11	15	6
Do., do., for <i>W &amp; O</i> ..	2	10	0
Do., St. Ann's-road Sunday-school .....	0	18	11
Brixton Hill, New Park-road .....	7	10	0
Brookley-road .....	38	3	3
Brompton, Onslow Ch. ....	4	14	2
Brondebury .....	18	0	0
Camberwell, Cottage-green .....	4	5	0
Do., Sunday-school, for <i>Congo</i> .....	5	0	0
Do., Denmark-place ..	16	1	4
Do., Mansion House Chapel .....	0	12	6
Castle-st., Welsh Ch. ....	6	12	9
Child's Hill .....	1	14	0
Chiswick, Annandale-road .....	4	0	0
Clapham, Grafton-sq. ....	8	0	0
Clapton, Downs Ch. ....	31	10	6
Do., for <i>W &amp; O</i> .....	16	14	3
Crouch Hill .....	3	0	0
Do., Sunday-school ..	0	10	7
Dalston Junction .....	9	9	0
Do., Sunday-school ..	11	0	0
Deptford, Octavius-st. ....	11	7	3

Ealing, Haven Green ..	10	14	8
Ealing Dean .....	5	10	6
Do., Sunday-school ..	1	7	0
Do., Y.W.B.C. ....	1	9	5
East London Tab. ....	25	0	0
Do., Sunday-school ..	1	0	0
Eldon-street, Welsh Ch. ....	10	10	0
Do., Sunday-school ..	4	6	0
Enfield Highway .....	4	6	0
Ferme Park .....	11	3	8
Forest Gate, Woodgrange Ch. ....	13	15	3
Do., Sunday-school ..	4	13	10
Great Hunter-street Sunday-school .....	2	0	0
Gunnersbury .....	10	16	0
Hackney, Mare-street and Ann's-place Sun.-sch., for <i>N.P.</i> ..	3	10	0
Hammersmith, West End Chapel .....	6	19	9
Harlesden .....	5	0	0
Hawley-road .....	6	15	0
Honor Oak .....	5	7	0
Do., Sunday-school ..	0	19	0
Highbury Hill .....	10	18	0
Highgate, Southwood-lane .....	2	0	0
Islington, Salters Hall Do., for <i>W &amp; O</i> .....	3	1	9
Do., Sunday-sch., for <i>Congo</i> .....	2	0	0
Johns-street Ch. ....	5	7	9
James Street, Bedford-row .....	4	0	9
Do., Sunday-school ..	1	3	0
Kentish Town Ragged School, for <i>Congo</i> ..	0	10	0
Kennington, North-st. ....	2	5	0
Kilburn .....	3	13	6
Kingsgate-street .....	0	15	10
Maze Pond .....	7	5	3
Metropolitan Tabernacle .....	18	2	0
Do., Sunday-school, for <i>Mr. Weeks' Congo work</i> .....	6	5	0
New Southgate .....	4	0	6
Do., Sunday-school ..	7	14	8
Do., for <i>Congo</i> .....	1	2	8
Do., Mrs. Huxley's Class, for support of " <i>Diambi</i> " ..	5	0	0
North Finchley .....	11	13	10
Peckham, James-grove ..	0	13	5
Do., Sunday-school ..	0	13	5
Peckham Park-road Sunday-school, for <i>N P, E. C. Ghose, Khoolnea</i> .....	6	0	0
Do., for <i>Native Teacher, John Paul, Agra</i> .....	6	0	0
Peckham, Rye-lane .....	20	0	0
Pinner, for <i>N P, India Poplar, Cotton-street</i> ..	3	5	2
Regent's Park Ch. ....	35	18	6
Do., for <i>Mrs. Bentley's work, Congo</i> ..	0	4	10
Shepherd's Bush, Avenue-road .....	2	12	6
Do., Tabernacle .....	4	10	0
Shoreditch Tabernacle ..	9	14	3
Spencer-place Sunday-school .....	2	14	10
Stockwell .....	12	15	1
Stockwell Orphanage, for <i>furnishing school, Walken, Congo</i> .....	1	18	4
Stoke Newington, Devonshire-square ..	21	19	0
Surrey-square Mission Hall, for <i>Mr. Harmon's work, China</i> ..	1	6	0

Tottenham .....	3	11	11
Upper Holloway Ch. ....	23	4	7
Do., Y.M.B.C. ....	0	5	0
Do., for <i>Congo</i> .....	3	9	2
Walworth, Ebenezer, for <i>Bengali School</i> ..	4	18	7
Walworth-road .....	13	4	0
Do., Sunday-school ..	1	7	2
Do., do., for <i>Native School, Serampore</i> ..	4	10	0
Wandsworth, East-hill ..	7	14	7
Do., do., Sun.-sch. ....	4	3	6
Do., Northcote-road ..	12	14	0
Do., do., for <i>W &amp; O</i> ..	3	12	0
Wandsworth Common, Bonnerley Hall Sunday-school .....	4	2	0
Wandsworth-road, Victoria Chapel .....	1	0	0
Westbourne Park .....	41	0	7
Do., for <i>Bible-women, Orissa</i> .....	3	7	6
Do., Sunday-school ..	13	6	10
West Green .....	8	10	1
Westminster, Romney-street .....	2	3	7
Do., Sunday-school ..	13	8	9
Do., do., for <i>Congo boy under Mr. Darby</i> .....	5	0	0
Woodberry Down .....	18	0	5
Wood Green .....	5	1	0
Do., Y.P.S.C.E. ....	0	17	8

BEDFORDSHIRE.

Cotton End .....	0	18	0
Shefford, Union Ch. ....	2	11	6

BREKSHIRE.

Reading, Carey Ch. ....	6	3	1
Do., King's-road Sunday-school .....	14	19	1
Sreatley .....	0	4	11

BUCKINGHAMSHIRE.

Gold Hill, Sunday-sch. ....	2	5	0
Looseley Row .....	2	6	5
Princes Risborough ..	12	7	7
Quainton .....	0	2	7
Speen .....	1	1	10
Stony Stratford .....	1	11	0
Do., for <i>W &amp; O</i> .....	1	0	0

CAMBRIDGESHIRE.

Chatteris, West Park-street, for <i>W &amp; O</i> .....	1	0	0
Chittering .....	2	3	2
Waterbeach .....	2	5	0
Wisbech, Ely-place Sun.-sch., for <i>N P</i> ..	0	15	2

CHESHIRE.

Nantwich .....	7	11	0
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DERBYSHIRE.

Belper, for <i>W &amp; O</i> .....	0	10	0
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DEVONSHIRE.

Croyde and Georgham	4	5	0
Devonport, Hope Sunday-school .....	3	15	0
Devonport, Morice-square, for <i>W &amp; O</i> ..	1	5	8
Do., Sunday-school ..	0	14	0
Hatherleigh .....	1	0	0

Plymouth, George-st.	0 14 6
Do., for <i>Mr. Shorrocks's School, Shenns</i>	10 0 0
Do., Mutley Sunday-school, for <i>Congo</i>	15 2 1

DURHAM.

South Shields, Westooc-road	0 18 10
Do., for <i>Congo</i>	2 2 6

ESSEX.

Burnham-on-Crouch, for <i>W &amp; O</i>	0 10 0
Do., for <i>N P</i>	1 3 0
Chadwell Heath	1 2 1
Ilford	3 14 0
Do., Sunday-school	1 18 0
Leytonstone, Cann Hall-road	6 5 0
Do., do., Sunday-sch.	1 0 4
Do., Chandos-road Mission	0 6 0
Romford	15 3 1
Upton Cross Sunday-school	0 15 6
Waltham Abbey Sunday-sch., for <i>N P</i>	1 2 3

GLOUCESTERSHIRE.

Cheltenham, Bennington Hall Sunday-sch.	3 9 10
Loughope	2 9 10

HAMPSHIRE.

Boscombe Missionary Working Band	3 4 2
Bournemouth, Westbourne Tabernacle Prayer Union	15 17 11
Lymington, Sunday-school	3 3 7

HERTFORDSHIRE.

Boxmoor	0 12 11
Do., for <i>Congo</i>	0 4 0
St. Alban's, Dagnall-street	29 11 10
Do., do., for <i>N P</i>	3 8 11
Do., Tabernacle Sunday-sch., for <i>N P</i>	3 3 0

KENT.

Ashford	10 2 4
Do., Sunday-school	2 1 2
Beckenham, Elm-road	7 10 0
Catford Hill	5 0 0
Do., for <i>W &amp; O</i>	3 3 9
East Plumstead	1 9 8
Foots Cray	8 15 0
Forest Hill, Sydenham Chapel	18 17 7
Do., for <i>N P</i>	0 14 10
Hawkhurst, Sunday-school	0 8 6
Lee	7 17 1
Do., Bromley-road	7 3 4
Pembury, Union Sunday-school	1 11 0
St. Peter's	9 0 0
Sheerness	2 0 0
Sittingbourne	20 6 9
Tunbridge Wells, Y.P.S.C.E., for <i>support of Congo boy, Ponds</i>	3 0 0
Woolwich, Parson's Hill	5 18 0
Do., Qucon-street	2 11 0

LANCASHIRE.

Accrington, for <i>Italian Mission</i>	25 0 0
Do., Woodnook	3 1 0
Blackpool, Union Ch., for <i>W &amp; O</i>	1 10 0
Birkdale, Sunday-sch.	2 0 8
Booth, Brasenose-road Welsh Church	9 4 6
Haslingdon, Trinity Sunday-school	6 6 0
Lancaster	5 1 0
Liverpool Auxiliary, Myrtle street	50 0 0
Do., do., Juvenile Association, for <i>Rev. W. M. Webb's school work, Tre-lawney</i>	15 0 0
Do., do., for <i>Rev. T. C. Hutchins's school work, Maldon</i>	15 0 0
Do., do., <i>Rev. R. W. Hay's school work, Dacca</i>	10 0 0
Do., do., <i>Rev. R. Spurgeon's school work, Bartsal</i>	5 0 0
Do., do., <i>Rev. R. D. Darby's school work, Congo</i>	10 0 0
Do., do., <i>Caiahar College, Kingston</i>	15 0 0
Do., Richmond Ch.	5 13 10
Do., Cottenham-st.	4 2 11
Do., Kensington Ch.	0 19 0
Do., do., Sunday-sch.	5 0 0
Do., Princes Gate	2 0 3
Do., Stanley-road Sunday-sch.	1 16 7
Do., Tue Brook Sunday-school	1 7 0
Do., Birkenhead, Jackson-street	3 16 7
Do., do., for <i>N P</i>	0 17 7
Manchester, per <i>Miss Hadfield, for Wathen Station, Congo</i>	29 10 0
Preston, Fishergate (Mercy boxes)	5 0 0
Southport, Houghton-st.	8 10 7
Ulverstone, for <i>N P</i>	0 11 6
Warrington, for <i>N P</i>	0 9 8

LEICESTERSHIRE.

Croft	1 1 3
East Leake, for <i>Orissa</i>	3 3 0

LINCOLNSHIRE.

Bourne	2 2 0
Kirton Lindsey, for <i>W &amp; O</i>	0 10 0

NORFOLK.

Attleborough	12 1 6
King's Lynn	0 10 6
Do., Sunday-school	1 11 5
Neatishead	4 3 6
Stalham	13 0 0
Yarmouth	30 3 6
Do., for <i>W &amp; O</i>	0 8 0

NORTHAMPTONSHIRE.

Aldwincle	1 10 0
Clipston	18 6 1
Guisborough	6 11 1
Hackleton	23 13 6
Moulton and Pitsford	2 7 5
Ringstead	2 8 6

Thrapston	19 17 0
Wollaston, for <i>Congo</i>	3 0 0
Woodford	0 11 6

OXFORDSHIRE.

Banbury, Bridge-st., for <i>W &amp; O</i>	1 0 0
Burford	7 6 3
Do., for <i>W &amp; O</i>	0 10 0
Caversham, Women's Bible-class	0 13 6
Hook Norton	0 7 5

SOMERSETSHIRE.

Bristol Auxiliary, per <i>Mr. G. M. Carlile, Treasurer</i>	1,202 10 6
Do., for <i>Congo</i>	12 11 9
Do., for <i>W &amp; O</i>	28 4 4
Do., for <i>N P</i>	1 5 0
Do., Unity Ch., for <i>Congo</i>	4 0 0
Crewkerne	1 5 2
Mark	0 17 10
Watchet and Williton, for <i>W &amp; O</i>	0 10 0
Yarcombe	0 4 9

STAFFORDSHIRE.

Brierley Hill	0 10 0
Walsall, Stafford-st., for <i>W &amp; O</i>	1 1 0

SUFFOLK.

Stradbroke	10 1 3
Do., for <i>W &amp; O</i>	1 0 0
Sudbury, for <i>Congo</i>	0 5 6

SURREY.

Croydon	17 12 0
Do., Memorial Hall Sunday-school, for <i>Congo</i>	2 10 7
Dulwich, Lordship-lane	4 15 0
Kingston	9 5 9
South Norwood	11 3 11
Do., Sunday-school	7 7 8
Streatham, Lewin-road Do., Bible-class, for <i>support of orphan girl at Cuttack</i>	1 1 0
West Norwood, Chatsworth-road	10 11 6

SUSSEX.

Eastbourne	25 6 6
Do., for <i>Congo</i>	2 0 0
Do., for <i>N P</i>	1 14 9
Rye	1 18 8
Do., for <i>W &amp; O</i>	0 10 0

WARWICKSHIRE.

Henley-in-Arden	0 10 11
Rugby	4 11 6
Wolvey	17 0 7

WILTSHIRE.

Trowbridge, Bethesda, for <i>W &amp; O</i>	1 1 0
Do., for <i>N P</i>	0 12 10

<b>YORKSHIRE.</b>		<b>CARDIGANSHIRE.</b>		<b>PEMBROKESHIRE.</b>	
Bradford, Y.M.B.M.S., for support of <i>Congo</i> missionary	50 0 0	Swyddffynon, Bethel...	1 8 0	Caersalen .....	0 2 0
Do., Sion and Cale- donia-street Sun- day-school .....	7 7 0	<b>CARMARTHENSHIRE.</b>		Cemnaes, Penuel .....	3 16 0
Cowling Hill, for <i>W &amp; O</i>	0 4 0	Bethlehem, Pwll Llanelly	4 16 0	Cilfowyr .....	1 11 0
Farsley and District Baptist Union, for <i>W &amp; O</i> .....	3 7 4	Carmarthen, English Chapel .....	5 10 0	Clarbeston, Carmel ...	3 4 5
Harrogate, Juvenile Association, for <i>Congo</i> .....	4 0 2	Cwmda Talley, Pro- vidence .....	4 11 8	Eglwys, Rehoboth .....	4 12 0
Huddersfield, for <i>W &amp; O</i>	3 10 0	Glanaman .....	1 3 3	Fishguard .....	7 16 0
Lindley Oakes .....	29 15 2	Llanelly, Bethel .....	21 16 8	Llangloffan .....	17 10 0
Salendine Nook .....	1 11 6	Do., Moriah .....	0 9 2	Maenclochog .....	8 3 0
Salterforth .....	0 17 0	Meinciau .....	0 13 6	Newton .....	4 14 3
Shore, for <i>W &amp; O</i> .....	1 0 0	Rhydargaeon, Horeb...	1 3 5	Do., for <i>N P</i> .....	2 2 0
<b>NORTH WALES.</b>		<b>GLAMORGANSHIRE.</b>		<b>RADNORSHIRE.</b>	
<b>CARNARVONSHIRE.</b>		Aberdare .....	0 10 0	Dolau .....	0 10 0
Glanadda, Aion .....	2 4 0	Abergwnfi, Caersalem	1 15 4	<b>SCOTLAND.</b>	
<b>DENBIGHSHIRE.</b>		Bridgend, Hope Ch. ...	10 9 7	Anstruther .....	0 3 0
Cefnmau, Zion .....	4 0 0	Do., for <i>W &amp; O</i> .....	0 5 0	Ayr .....	1 0 0
Wrexham, Chester- street, for <i>Congo</i> ...	0 6 0	Do., for <i>N P</i> .....	3 15 0	Dunoon .....	2 2 3
Do., Sunday-school...	7 4 0	Do., Ruhamah Ch. ...	0 4 0	Edinburgh, Charlotte Chapel Sunday-sch., for <i>Congo</i> .....	3 6 8
<b>FLINTSHIRE.</b>		Cardiff, Tredegarville	1 5 9	Glasgow, Adelaide- place .....	12 16 6
Rodfari .....	1 8 6	Do., Hope Ch. ...	2 12 0	Do., Bridgton .....	2 12 0
Mold .....	0 13 0	Do., Llandaff-road ...	0 17 9	Do., Frederick-street	0 9 9
Do., for <i>N P</i> .....	0 8 0	Cwmavon, Penuel ...	3 6 1	Do., do. for support of <i>Loleka, Congo</i> .	2 10 0
<b>MERIONETHSHIRE.</b>		Gilfach Goch, Noddfa	0 10 0	Do., Hillhead, for <i>W &amp; O</i> .....	5 0 0
Glyndyfrdwy .....	1 6 0	Glyncorrwg, Bethel ...	1 3 4	Do., John-street .....	8 0 0
Penrhyndeudraeth...	2 7 8	Do., for <i>N P</i> .....	0 19 8	Do., North Frede- rick-street, for <i>N P</i>	3 5 0
<b>MONTGOMERYSHIRE.</b>		Llancafarn, for <i>N P</i> ...	2 7 5	Do., Queen's Park Sunday-school .....	7 10 0
Llanfair .....	0 2 0	Llansamlet, Adulam ...	1 16 0	Keiss, for <i>N P</i> .....	1 4 6
<b>SOUTH WALES.</b>		Llantrissant .....	2 7 0	Kilmarnock .....	4 16 3
<b>BRECONSHIRE.</b>		Merthyr Tydvil, Mor- lais English .....	1 15 0	Do., Sunday-school .	1 10 0
Clydach, Bethlehem ...	3 2 4	Morrison, Tabernacle	1 0 0	Leslie .....	5 18 0
Nantfryn .....	0 15 2	Penrskir, Penuel, for <i>N P</i> .....	0 16 6	Lochee .....	1 5 0
		Penrhiwfer, Seion Sunday-school .....	0 17 8	Lochgilphead .....	2 4 9
		Pontygwaith, Hermon	3 13 3	Do., for <i>N P</i> .....	1 5 3
		Tongwynlais, Salem ...	1 16 6	North Queensferry .....	2 0 0
		Tonyfelin, Caerphilly	4 18 7	Paisley, George-street .	1 10 0
		Treherbert, Bethany...	1 4 6	Do., Sunday-school...	1 5 0
		<b>MONMOUTHSHIRE.</b>		Pitlochrie .....	3 1 3
		Abertillery, King-st...	11 4 8	Rothsay .....	6 0 3
		Blaina, Salem .....	0 0 8	Selkirk .....	2 0 0
		Goyrey, Saron .....	3 14 0	<b>CHANNEL ISLANDS.</b>	
		Llanddewy, Rydderch	3 15 6	Guernsey .....	2 8 5
		Monmouth .....	1 1 0		
		Newbridge, Beulah ...	11 12 8		
		Risca, Moriah .....	3 0 0		
		Victoria, Caersalem ...	3 10 0		

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[ THE MISSIONARY HERALD  
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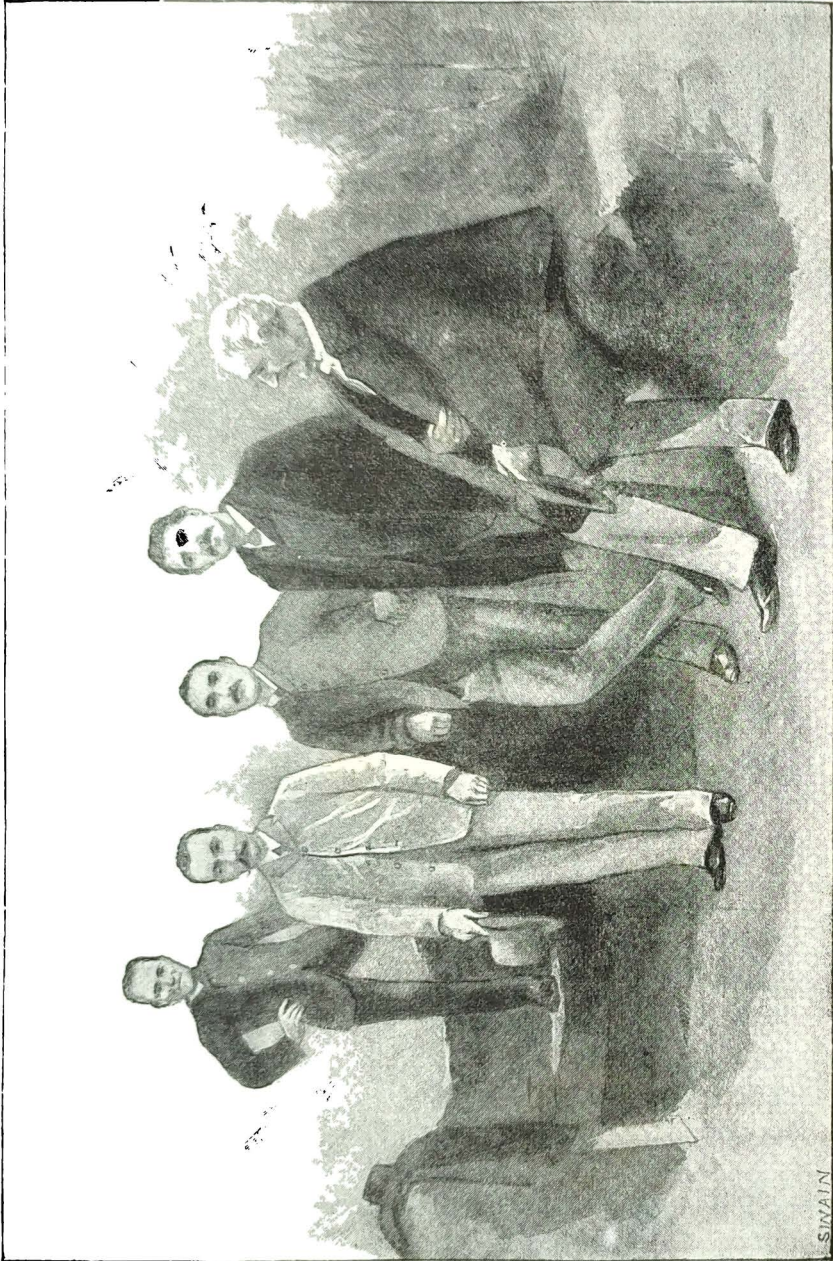
<b>YORKSHIRE.</b>		<b>CARDIGANSHIRE.</b>		<b>PEMBROKESHIRE.</b>	
Bradford, Y.M.B.M.S., for support of <i>Congo</i> missionary	50 0 0	Swyddfynon, Bethel...	1 8 0	Caersalem .....	0 2 6
Do., Sion and Cale- donia-street Sun- day-school .....	7 7 0	<b>CARMARTHENSHIRE.</b>		Cemnaes, Penuel .....	3 10 6
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Shore, for <i>W &amp; O</i> .....	1 0 0	Rhydargaeon, Horeb...	1 3 5	Do., for <i>N P</i> .....	2 2 0
<b>NORTH WALES.</b>		<b>GLAMORGANSHIRE.</b>		<b>RADNORSHIRE.</b>	
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Glanadda, Aionr .....	2 4 0	Abergwnf. Caersalem	1 15 4	0 10 0	
<b>DENBIGHSHIRE.</b>		Bridgend, Hope Ch. ...	10 9 7	<b>SCOTLAND.</b>	
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Mold .....	0 13 0	Do., Llandaff-road ...	0 17 9	Do., Bridgeton .....	2 12 0
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Nant-yffin .....	0 15 2	Penprisk, Penuel, for <i>N P</i> .....	0 16 6	Leslie .....	5 18 0
		Penrhiwfer, Seion Sunday-school .....	0 17 8	Lochee .....	1 5 0
		Pontygwai, Hermon	3 13 3	Lochgilpead .....	2 4 9
		Tongwynlais, Salem ...	1 16 6	Do., for <i>N P</i> .....	1 5 3
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AUGUST 1, 1893.



OUR LAY EVANGELISTS IN TURIN, NORTH ITALY.—(From a Photograph.)



[AUGUST 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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1893.

### AUTUMNAL MISSIONARY MEETINGS,

IN

### READING,

ON

MONDAY, TUESDAY, AND FRIDAY,  
2nd, 3rd, and 6th OCTOBER.

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We have much pleasure in publishing the following arrangements in connection with the approaching Reading Autumnal Gatherings in the first week in October. We trust the various services will be memorable and inspiring.

### READING.

**MONDAY EVENING, OCTOBER 2nd.**

Quarterly Meeting of the Committee

OF THE

**BAPTIST MISSIONARY SOCIETY,**

IN

KING'S ROAD CHAPEL,

AT HALF-PAST SEVEN O'CLOCK, P.M.

**TUESDAY, OCTOBER 3rd.**  
**Missionary Breakfast Conference,**

IN THE  
 TOWN HALL.

Breakfast at 8.30.

Conference at 9.15.

*Chairman:* WILLIAM RICHARD RICKETT, Esq., Treasurer of the Baptist  
 Missionary Society.

A PAPER WILL BE READ

BY

W. PAYNE, Esq., of Clapton,

ON

**“The Duty and Privilege of the Young in Relation to our Foreign Missions.”**

The REVS. HUBERT BROOKE, M.A., of St. Mary's Episcopal Chapel,  
 Reading; J. R. WOOD, of London; H. MASON BOMPAS, Esq., Q.C.,  
 R. C. MORGAN, Esq., and others will take part in the Conference.

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AT HALF-PAST ELEVEN O'CLOCK,

IN THE  
 TOWN HALL,

THE

**Autumnal Missionary Sermon.**

*Preacher:* **Rev. JOSEPH PARKER, D.D.,**  
 Of the City Temple.

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AT THREE O'CLOCK P.M.,

IN

WESLEY CHAPEL, QUEEN'S ROAD,

A

**Designation and Valedictory Service.**

*Chairman:* MARTIN JOHN SUTTON, Esq.

The following Brethren, introduced by the General Secretary, will be designated for missionary work in India:—The REVS. J. I. HASLER, B.A., A. E. COLLIER, F. W. HALE, and D. L. DONALD.

The following Brethren will take farewell:—The REVS. GEO. KERRY, W. J. PRICE, and J. STUBBS, returning to India; the REVS. W. HOLMAN BENTLEY, and H. WHITE, returning to the Congo; and Rev. HERBERT DIXON, returning to China.

THE VALEDICTORY ADDRESS  
 WILL BE GIVEN BY THE  
 Rev. WILLIAM MEDLEY, M.A., of Rawdon College ;  
 AND THE  
 VALEDICTORY PRAYER  
 OFFERED BY THE  
 Rev. JOHN ALDIS, formerly of Reading.

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IN THE EVENING,  
 AT HALF-PAST SEVEN O'CLOCK P.M.,  
**TWO PUBLIC MISSIONARY MEETINGS,**  
 IN THE  
**TOWN HALL and TRINITY CHAPEL.**

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TOWN HALL.

*Chairman* :—GEORGE PALMER, Esq., J.P.

*Speakers* :—The Revs. CHARLES WILLIAMS, of Accrington ; GEORGE KERRY, of Calcutta ; and HERBERT DIXON, of Shansi, North China.

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TRINITY CONGREGATIONAL CHAPEL.

*Chairman* :—C. J. ANDREWES, Esq., J.P.

*Speakers* :—The Revs. E. G. GANGE, Regent's Park ; R. WRIGHT HAY, of Dacca ; and W. HOLMAN BENTLEY, of the Congo.

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**FRIDAY EVENING, OCTOBER 6th.**

**Young People's Missionary Meeting**

IN THE  
 TOWN HALL,

AT HALF-PAST SEVEN O'CLOCK, P.M.

*Chairman* :—OWEN RIDLEY, Esq., J.P.

*Speakers* :—REVS. DAVID DAVIES, Brighton ; W. J. PRICE, Calcutta ; J. J. FULLER, West Africa ; and R. C. FORSYTH, Shantung, North China.

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*Collections after each Service on behalf of the Missions.*

**WEDNESDAY AFTERNOON, OCTOBER 4th.**

**Zenana Mission Meeting,**

AT THREE O'CLOCK P.M.

IN

KING'S ROAD CHAPEL.

*Chairman* :—E. P. COLLIER, Esq., J.P.

Further arrangements will be announced shortly.

## MISSION WORK IN NORTH ITALY.

A NEW DEPARTURE.

BY THE REV. W. K. LANDELS, OF TURIN.

(See *Frontispiece*).



FOR some years the conviction has been forcing itself upon me that there can be little hope of the evangelisation of Italy until the people themselves begin to move in the matter : to show a disposition to contribute generously towards the expenses of the work, to undertake aggressive work on their own account. Such a spirit as this we see developing itself in heathen lands, in China, in India, and elsewhere ; but in Italy there has been all along a want of generosity in the people, a lack of independence in the members of our churches, an entire absence of practical zeal that has been most disheartening. I have neither the time nor the desire to investigate here the causes of this evil, but I do not hesitate to affirm my conviction that there must be some means of overcoming it. To this I have given a great deal of thought ; I have studied the question from all points of view, have prayed over it, have made many attempts to rouse in the people here a generous and aggressive spirit, and at length I begin to see light, and to have hopes for the future of the work, such as I have never known before. Let the following facts speak for themselves.

Recently two of our brethren, moved by a desire to do something to make known the glad tidings of the Gospel, began to visit the neighbouring town of Moncalieri every Sunday afternoon, walking for that purpose a distance of ten miles. There they gathered a number of children about them in the open air, and spoke to them of the Saviour. The next step was to take a small room, at their own expense, with the intention of

beginning a Sunday-school. The hall was opened, and, with the children, a number of adults also put in an appearance, and so it came about that instead of a school a regular evangelistic service was established. This service has been regularly held ever since. The persecution and difficulties have been great, but still the brethren have persevered, sometimes having only a few children to listen to them, but on other occasions having a goodly number of men and women. So far we have seen no practical results, but we cannot doubt that sooner or later such a work as this must enjoy the rich blessing of God.

The expenses connected with the work in Moncalieri were heavier than these two brethren alone could bear. The matter was therefore brought before the church in Turin, and it was unanimously decided that all the expenses should be paid from the church funds.

This led to the formation of a band of lay preachers and to the appointment of an Evangelisation Committee, whose duties are to collect money for aggressive work, and to look after that work when it has been established. The members of our church have taken up the matter with enthusiasm, and have shown a most gratifying willingness to contribute of their very small means.

In addition to the work in Moncalieri, I have now on my table the lease of a small hall in a distant quarter of Turin, called Vanehiglia, where we hope to commence work at once. It will thus be seen that those connected with our church here have undertaken to meet all expenses of rent, lighting, and furnishing in two different centres, and it must not be forgotten that this is done by a church of less than fifty members, of whom very few earn as much as twenty shillings a week, and some of whom have scarcely enough to keep body and soul together. It will, of course, be understood that everything is done as cheaply as it is possible to do it. The rent of the halls is small, the furniture is of the plainest description, but the brethren are content and happy in having a work of their own.

We are still at the beginning of this movement; no one can tell what will be the results; but, as far as I am concerned, in my more than seventeen years' experience, I have never known anything which has given me so much encouragement, and has made me so hopeful for the future.

#### OUR LAY EVANGELISTS.

I have the pleasure of sending you a photograph of our lay evangelists. The old man is a tract distributor, supported by the money of an English lady resident in this country. It was he, together with the youth at the other end of

the group, that began the work in Moncalieri. The latter is a brass worker, earning about a shilling a day. He was one of the largest contributors to our Centenary Bazaar; one object made and given by him having been sold for £3 sterling. The man dressed in light clothes is a journeyman baker, a man full of zeal and energy. He was converted about a year ago, and since then has been the means of bringing two at least to the knowledge of the truth. The man in the overcoat, next to the old man, cannot rightly be called a lay preacher, as he has no gift of speech; he, however, accompanies the others, assists in keeping order, and converses privately with those who come to the services. The remaining young man is a shoemaker by trade, and I think, on the whole, the best speaker of the band. He was baptized by Signor Jahier two years ago in the River Po, during my absence in England. These men, besides attending our meetings in Turin for Bible study, meet with me every Thursday evening for the study of systematic theology. The plan adopted in the work of evangelisation is that they go out two and two, no man ever going alone to conduct a service.

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## “ IN CHRIST’S STEAD.”

2 CORINTHIANS v. 20.



IN Christ's stead stand we, God hath said,  
 Earth's alien hearts among;  
 He'd light the star o'er every land  
 That first o'er Bethlehem hung;  
 He'd have men hear the angels' song  
 In every language sung.

In Christ's stead stand we—He whose brows  
 By sharp thorn-chaplet prest,  
 Yet throbb'd with longing that the world  
 Would nestle on His breast,  
 The while that world nailed back His hands  
 And would not be carsst.

In Christ's stead, brothers, while, unchanged,  
 The world God's love disdains,  
 And few the guileless hearts that leap  
 For joy to hear He reigns,  
 At whose meek advent heaven stooped low,  
 To sing o'er Bethlehem's plains.

In Christ's stead, doubted, scorned, denied,  
 Our message set at nought,  
 Save where in some sad Magdalene  
 Love's miracle is wrought ;  
 Or groups into Truth's shining way,  
 Like the first twelve, are brought.

Not otherwise than as He fared,  
 In whose stead now we stand,  
 Hope we to fare ; for us is still—  
 Blest mark !—the piercèd hand,—  
 Pierced by the world that we have sought  
 To serve at His command.

. . . . .  
 "In Christ's stead"—strangely writ withal,  
 Of those whose love's so slight,  
 That nought they know of joy's eclipse,  
 Gethsemane's dark night,  
 In sore soul-travail for the lost,  
 Still wandering from the light !

In Christ's stead, we ? so faintly marked  
 By His blest mind and mien,  
 That needy dwellers by our side  
 Nought yet of Christ have seen,  
 And needier millions far away  
 Know not the Cross has been.

Ill had it been for our poor souls,  
 When Christ stood in our stead,  
 Had He served us as we now serve  
 Others for whom He bled ;  
 The ransom-price had ne'er been paid  
 That lifts us from the dead.

In Christ's stead, counted, for His sake,  
 Worthy God's Word to bear—  
 The reconciling Word that meets  
 Earth's trouble everywhere,  
 The Word that God would make to all  
 As free as light and air.

Yet half the earth has never heard  
 What God in love hath said,  
 What grace hath wrought, how for sin's sake  
 Christ's precious blood was shed,  
 And we withhold that Word of Life  
 Who hold it IN CHRIST'S STEAD !

## NATIVE CONGO HOSPITALITIES NEAR WATHEN.



THE accompanying illustration is from a photograph taken while on an itineration with my wife to the south of Wathen Station.

We had just arrived at the village of Kumbi, which is four and a half hours (12 miles) distant, and had, as usual, sought the hospitality of our friend, Kiambu. He had placed his house once more at our disposal, and would look forward to the customary reward for such service in four or five yards of red braid to bind the cloth he wears. Occasionally he begs a candle for the candlestick he had bought of the traders at some time.

The cook boy is getting his pans and tripod ready; some men are to be despatched for firewood and water; but for a few minutes we are resting from our march. My wife had brought two of her girls with her. The girl holding the basin is the sister of Nlemvo, my assistant in translation work: she is a member of our church and is now married. The man holding a stick in his hand is also a church member; the stick is that upon which he rests the hammock when changing it from one shoulder to another—he being hammock-bearer on the occasion.

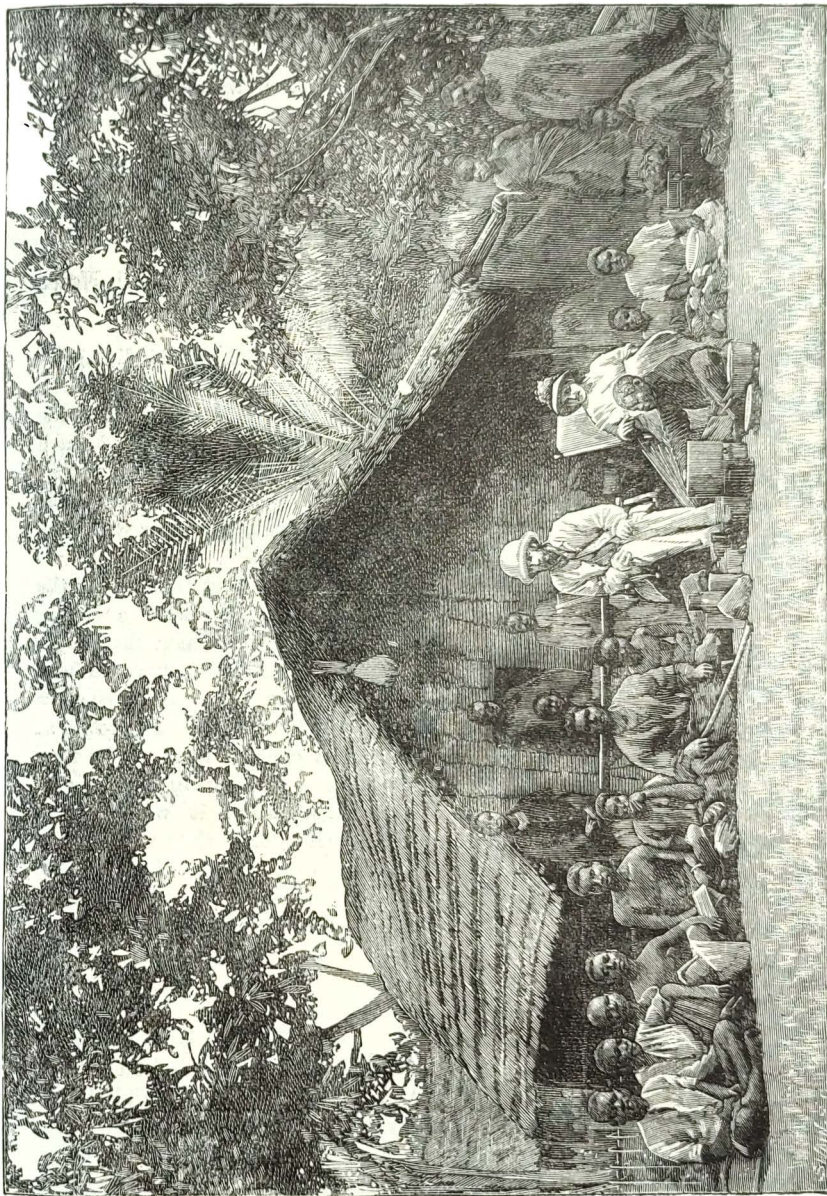
Over the doorway there hangs, suspended, a bag of mystery—Kiambu's fetish—a warning to all that the house and all within are under its supernatural protection, so that thieves, witches, and all evil-doers had better beware. So superstitious are the people that such fetishes are about as useful as the policeman at home. A wisp of grass and a few leaves tied round the stem of a fruit tree would be sufficient to deter ordinary folk from plucking the ripe fruit.

Kiambu is a very decent chief, and likes to figure as my friend. He is too fond, however, of his palm wine. Still, I like the man, and hope yet that God's grace will reach his heart.

I asked Baluti, one of our church members, to visit the town several times while I am away. He has done so, and has been able to gather some of the people together. Kiambu always sends me a kind message and inquires when "Bentele" is coming back.

A nephew of his is in our school. The boy was handed over to me by the chief of another town, an hour beyond Kumbi. He sent two boys, telling them to be good boys, and to learn all that they possibly could, and especially all about God, for he believed that it was a good teaching: when





A CONGO SCENE AT THE VILLAGE OF KUMBI.— From a Photograph.)

they understood it well they might explain it all to him. There is good reason to believe that the boys have not only learned about Jesus, but have accepted Him as their Saviour. We may well hope that all in due course, the chief who sent them will learn from them, and himself find salvation.

W. HOLMAN BENTLEY.

Wathen Station, Upper Congo River.

## OPIMUM WORK IN CHINA.



THE Rev. G. B. Farthing, of Tai Yuen Fu, Shansi, North China, writes :—

“MY DEAR MR. BAYNES,—An opportunity to write to you presents itself in the shape of an evening without a Chinese service, of which I have scarcely had half-a-dozen in as many months. I should like to use it by giving to the readers of the *HERALD* a short account of our opium work.

### “THE REFUGE AT CHIAO CHE'NG.

“First, of our refuge at Chiao Che'ng. The county of Chiao Che'ng is noted for the production of a superior kind of poppy. In this city of Ta'i Yuan the signs swinging in front of the sadly numerous opium dens almost invariably announce that ‘Chiao Che'ng pure water-grown opium may be had within.’

“When you remember that the consumption of the drug is always greatest at those places where it is produced, you will not be surprised to hear that nearly the entire population of the hill districts of Chiao Che'ng, which are almost wholly given up to poppy cultivation, is besotted by its use. Again and again have I been told how the present state of things came to be. Years ago the people of these districts were a con-

tented and healthy folk, living in happy enjoyment of the fruits of the earth. But opium came into the province. Not that it signified much to them at first. They viewed it either as a luxury for the rich or as a vice for the depraved, the latter view predominating.

“It began to hurt them from the time when they saw what a strong hold the drug took upon the people who used it, and how they would have it at whatever cost. And what a costly article it was! If grown at home at a cheaper rate, might they not be sure of securing the market? What large profits it would bring them! Of course they would only minister to the vice of others and not touch it themselves. In haste to berich, opium was introduced. Only a plot or two among the grain and vegetables to begin with. But soon it ousted everything else, took full possession of the soil, and made it necessary for the people to buy their food outside. Ah! not of the soil alone did it take possession. It seized hold upon the men and women and children themselves.

### “LITTLE CHILDREN VICTIMS.

“The little children—excuse me, I

speaking that I do know, and am not exaggerating—need to satisfy the craving as much as their parents. Even the woe baby has, or is supposed to have, an inherited appetite, which the mother satisfies by breathing into its nostrils the smoke she draws through her pipe when taking her own allowance. Hurtful as opium is to age, it is completely disastrous to infancy. Ask yourself, then, what the rate of infant mortality must be in such a neighbourhood. True, there is a class which seems to *physically* suffer little by their indulgence, as we are so often reminded by those who uphold the traffic. It consists of those who began the habit in advanced years. But this is a class which will soon become extinct where all begin so early. The younger generations have supplied, and are supplying, the real sufferers. Treated from birth as possessing the opium habit, they grow up with the opium habit, and at an early age vast numbers of them die from the evil effects of the opium habit.

“Whilst opium reigns supreme in the hill districts of Chiao Che'ng, its blighting, withering power is the same, only in a less degree, over the whole county. But on the plain there are still some who have not fallen and who lift up a standard against it. Few, though, are the homes which, in more or less of their members, have not suffered from its entrance. It was then into this district where opium has impoverished countless homes, filled numberless graves, well-nigh ruined trade, robbed hearts of human affection, sown bitter discord, divided families, and threatened to overwhelm all, that we were led. An earlier letter of mine told of the commencement of our work. Those who had by God's help been freed from opium

strongly advised the tendering of assistance to those who wished to be free, as the best possible recommendation of the Gospel. This, together with the pleadings of many for help to break their bonds, led me last January to start our refuge.

#### “OUR REFUGE.

“From the first it has proved a success. With the exception of two or three months during the hot season, there has always been a good number of patients. Strange, though, that the majority of these so far have been from the plain, and few from the area of opium cultivation. Our doors were opened on the 3rd of January of the Centenary year, and from that date, up to October 15th, 135 had undergone treatment, of whom 133 were men and two women. (See summary of our record.) The youngest of our patients was sixteen years of age, and had used the pipe for six years, consuming two mace per day at the time he entered. Stunted in growth, fearfully old-looking, and sadly wanting in energy, he suffered a great deal whilst breaking off the habit, but did so successfully, and has not so far (after seven months) returned to it. In the young there is constant fear of relapse. The oldest of those who underwent treatment was sixty-seven years of age. He had smoked for ten years, but his craving was satisfied by one mace per day—half the quantity required by the lad of sixteen. The old man suffered, but not greatly, throwing off the effects with an ease that surprised us. But he was an inquirer after the truth, and that makes a difference. The probability is he only bore up more stolidly. The one who suffered most was a man named Pai Pe'i Chang, aged forty-five, who had taken opium daily for

twenty years. At the time he came to us he was using four mace per day, of which his custom was to eat one mace and smoke the rest. Whilst under treatment water, which he was powerless to check, streamed from his eyes. His whole body frequently twitched so painfully that he had to vent his agony in groans. His legs and arms shot out involuntarily at times, so that he was thrown suddenly upon his back. When after such seizures he again secured command of himself, he would resume his cross-legged sitting position upon the ka'ng and piteously plead with us to save him from his torment. Severely as most of those who have been addicted to the drug for a great number of years suffer during the first few days after the break is made, I have never seen another case in which the sufferings were so specially acute.

#### “THE DEVIL OUT AND CHRIST IN.

“Whatever is undertaken by us is, of course, done as missionaries and from a Gospel standpoint. Whilst to be freed from the opium plague is in itself no small blessing, yet we consider ourselves to have failed, if some interest in the truth has not been shown by the patients under our charge. The devil out and Christ in is our aim ever. And we have seen many things to cheer and encourage. Let me briefly mention some. One young fellow, Wang Wau Chiu, of whom I have no doubt that he is with God, for influenza claimed him as one of its victims some little while back, wished ‘to be clean to please God and Jesus.’ He entered the refuge a few days after it was opened, having been one of those who had wanted us to help in this work. He broke off with hearty cheerfulness (Pai Hsien Sheng

tells me, for I was not present at the time), bearing all pain as but a small due for his sinful indulgence. He gave himself to the study of the truth, and delighted much, as many do, in the singing of hymns. One which he asked me to teach him later on, ‘Come to Jesus,’ was a favourite. Well, he was stricken down by influenza, and never managed to shake it off. All through the time of his illness he was bidden by his family and urged by his friends to return to opium, as the illness was put down to his abstinence from the drug. But he refused. ‘On such a day in such a moon,’ he would tell them, ‘I lost that road.’ ‘You will die,’ they persisted. ‘Well, then, I am resolved to die clean.’ And so the days went by until God called him. He died ‘clean.’ Though one could have craved longer life for him, and could wish he had known more of the truth of God, our joy is this, he was ‘faithful unto death’ to what he did know. During the time of his illness he testified of his faith in God repeatedly.

#### “A PRODIGAL.

“Another case which has given us great joy is that of a prodigal who has been received back home by his father as one from the dead. Because of opium he had been driven away by his indignant parents, who refused to recognise him any more as their son. From a home of comparative wealth he was cast out, and soon sank into a state of dire want. Met by one who seeks merit by righting wrongs and smoothing over differences, and who undertook to pave the way for his return home if he would break off opium with us, the man entered, went through the treatment, and is now restored to his father, who never ceases

to call down blessings upon our work. Thus having got some influence with the family, we trust that the message they have heard from us will not be without fruit.

"One other instance. It is that of a woman named Lei. She and her husband both smoked. Such home as they had was kept together by the woman taking the wages of shame her husband acting as procurer. Moral revulsion to this unclean life set in, and the woman declared her determination to reform. The husband professed to be at one with her in her desire, and so it was decided that the opium which had brought them to such degradation should be cast from them. It was arranged that the man should break off the habit with us, and then help his wife to do the same. He came, but left (was one of those who absconded) the same evening. When he returned home his wife scorned him for his cowardice, told him plainly that he should never take opium any more in the house, and that her decision remained unchanged. Having said this, she took up the tray containing lamp, pipe, and other things indispensable to the opium smoker, and threw them with all her force to the ground, breaking such as were breakable. She came along and asked us to let her have some medicine. She was supplied with tonic pills and has never touched opium again, but stands firm, refusing any more to be the creature of her husband's indulgence and indolence. This woman's loathing of sin cannot, so far as we know, be claimed as a triumph of the preached Gospel. It arose rather from hatred of sin because it was so unlovely in itself, and not from love of truth's beauty and blessedness. But we hope that larger blessing will yet become her portion—the blessing

of God's forgiveness and hope through Christ.

#### "WHO WILL RESPOND?"

"These are typical cases. They do not stand alone. There are many homes now in which a short, simple prayer is offered where a few months ago God was unknown, and several villages surrounding Chiao Che'ng city, in which little companies meet for united prayer. But, alas! they are such new-born babes, and know so little, that they go so easily astray. Ignorance and not wilfulness is the cause of much of it. Could they have a teacher who would systematically visit them and instruct them in the way of life, they would, I am persuaded, make immense progress in Christian living. And might Chiao Che'ng not be allowed this additional helper. The total cost to the Mission of the Chiao Che'ng station for a year has been but a trifle over £10, the other £22 odd having been raised at Chiao Che'ng itself. And for this £32 what has been done? More than 100 persons set free from opium, a refuge furnished and carried on, a chapel with daily prayers and weekly services maintained, a truly godly helper in Pai Hsiao Kên retained, though he receives only a small sum to eke out his own private means, and a school started, though an outbreak of diphtheria, from which two scholars died, caused it to be summarily closed. Our Mission policy is, of course, one man at one station, but where there is a refuge that man must necessarily be kept pretty much within the neighbourhood of the premises, and what is wanted is one who would be free to itinerate over a pretty wide district. For a food allowance of some £8 a year I think such a man could be got.

Does any reader of the HERALD feel a call to provide that sum for such a man?

“IN TAI YUEN FU CITY.

“I have only time for a word or two as to our opium work in this city. This has been very encouraging. Only friends of those whom we well know are admitted, but each one who breaks off with us claims to be well known to us, and so the circle has been widening very much from the time that our first patient was treated. However, this plan keeps us always in touch with those whom we admit. The clan or family forming the unit of Chinese life, we are able to get quite an influence over a large number by securing an individual member of the clan. Last December a young fellow was helped to give up the habit, and afterwards went home to keep the New Year (Chinese). He came back and pleaded with me to help two of his cousins. I consented. Then they, all three together, brought several others. Again and again was this repeated, until in all twenty-two of that family have been with us. And this family now has the Gospel story constantly presented to them, mostly in song, by those of the number who are zealous for the truth; and, as I say, through the zealous ones we are enabled to keep a grip upon those who do not feel as yet the supreme importance of the truth of God. I could continue, but it is getting late and I must not tire your patience. Allow me to add a summary of our opium work for Tai Yuan and Chiao Che'ng. At Tai Yuan Fu the man who had used opium longest had done so for thirty years, the oldest of our patients was fifty-five years of age, and seven mace was the most taken by any one man.

AMOUNT OF OPIUM USED PER DAY.		DURATION OF HABIT.		AGE.	
Under	Chiao Che'ng	Under	Chiao Che'ng	Under	Chiao Che'ng
1 mace and	3	5 years and	41	20 years and	1
2 "	40	" 10 "	49	" 30 "	40
3 "	65	" 15 "	33	" 40 "	72
4 "	19	" 20 "	8	" 50 "	16
5 "	7	above	4	" 60 "	5
upwards	1		135	Above 60 "	1
	135				135

AMOUNT OF OPIUM USED PER DAY.		DURATION OF HABIT.		AGE.	
Under	Chiao Che'ng	Under	Chiao Che'ng	Under	Chiao Che'ng
1 mace and	3	5 years and	41	20 years and	1
2 "	40	" 10 "	49	" 30 "	40
3 "	65	" 15 "	33	" 40 "	72
4 "	19	" 20 "	8	" 50 "	16
5 "	7	above	4	" 60 "	5
upwards	1		135	Above 60 "	1
	135				135

The Chinese mace is equal to 58.33 grains—i.e., nearly one dram.

RESULT.

Discharged free from craving	Chiao Che'ng	127	Tai Yuan	43
Broke from restraint	"	8	"	2
		135		45

"This, my dear Mr. Baynes, I trust may interest the readers of the *HERALD*, as I know it will yourself. The cure of opium is no light task, and we are thankful to our Heavenly

Father who has so helped us to help these poor slaves.—I am, yours affectionately,

"GEO. B. FARTHING,

"A. H. Baynes, Esq."

## GOOD NEWS FROM GYA.



THE Rev. Prem Chand, our native missionary at Gya, writes :

"MY DEAR MR. BAYNES,—Early this year, as usual, we went all over the town preaching, singing, and selling the Gospels. It took us nearly a month to visit every portion. Our plan was to select a road and to sing hymns in the praises of Christ at the distance of almost every fifty paces, to gather a crowd, and to preach to them. We also visited every house with books, and spoke a few words about Christ, and had long talks with those who were disposed to listen to us. In this way every road and lane, and almost every house and hut, was visited by us. This led us to visit the *Dom* village, where about two hundred men, women, and children live. We used occasionally to visit this place during the last three years, and had intended to open a school amongst them, the cost for keeping which was sanctioned last year, but it was not opened for want of a suitable teacher. Happily, about this time, a young man who had had some experience in teaching came here and commenced work, more for the sake of the work than for the small pittance which was allowed him, and a place to hold the school was provided by the vice-chairman of the Municipality. The work was taken in hand in right earnest. The children and some old folks were taught in the day, and the others in the evening. In about a month one of these *Doms* came forward for baptism, and on the 7th of February last he was baptized with five others, four of whom were returned emigration coolies from Trinidad. They were baptized by our veteran friend, the Rev. T. Evans, of Mussoorie, who happened to be with me at the time. On the 28th of June, five of them were baptized by me in a public tank in the presence of large numbers of people. Yesterday, thirty of them were baptized by our good friend, Mr. Daniel Jones, at my request. We have now about one hundred and twelve souls—men, women, and children—added to our community.

"These *Doms* belong to a semi-Hinduised aboriginal tribe, and have long been oppressed and looked down upon by the Brahmins and other Hindus, and regarded by them as the meanest of creatures, evidently for no other reason but that they had at one time opposed the Aryan invasion, and differed from them in their race, habits, and belief. They are very unclean and slovenly in their habits, and many of them do not demur at eating carrion. We have about four hundred of them living in the different parts of the town, and some thousands in the district.

"These people have a monopoly of the craft of making baskets and other bamboo works, and many of them are employed as scavengers to the Muni-



pality. By those means they support themselves, but, on the whole, they are poverty-stricken, and live from hand to mouth. They work hard, but are very poorly paid.

“It is wonderful what the grace of God is doing for the people of this land, and what a mighty change for good is being accomplished all over the country. Our success amongst the *Doms* could not be measured by the number of baptisms which we have had amongst them, but the Gospel leaven is working in all their community, and we hope ere long, by the blessing of God, to be able to see hundreds of them ‘put on’ Christ by baptism, becoming the ‘children of God by faith in Jesus Christ.’

“I should be very thankful if some Christian friends in England would be good enough to help us with a magic-lantern with Scripture slides for these people. It would be a great assistance in impressing on their minds the life of Christ, as many of them are very ignorant and cannot read or write.—Yours sincerely,

“PREM CHAND.

“A. H. Baynes, Esq.”

## CUTTACK TRAINING INSTITUTION, ORISSA.

LETTER FROM THE REV. THOMAS BAILEY.

Cuttack, Orissa, India.



Y DEAR MR. BAYNES,—The enclosed photograph has been taken in prospect of my expected departure for England on furlough.

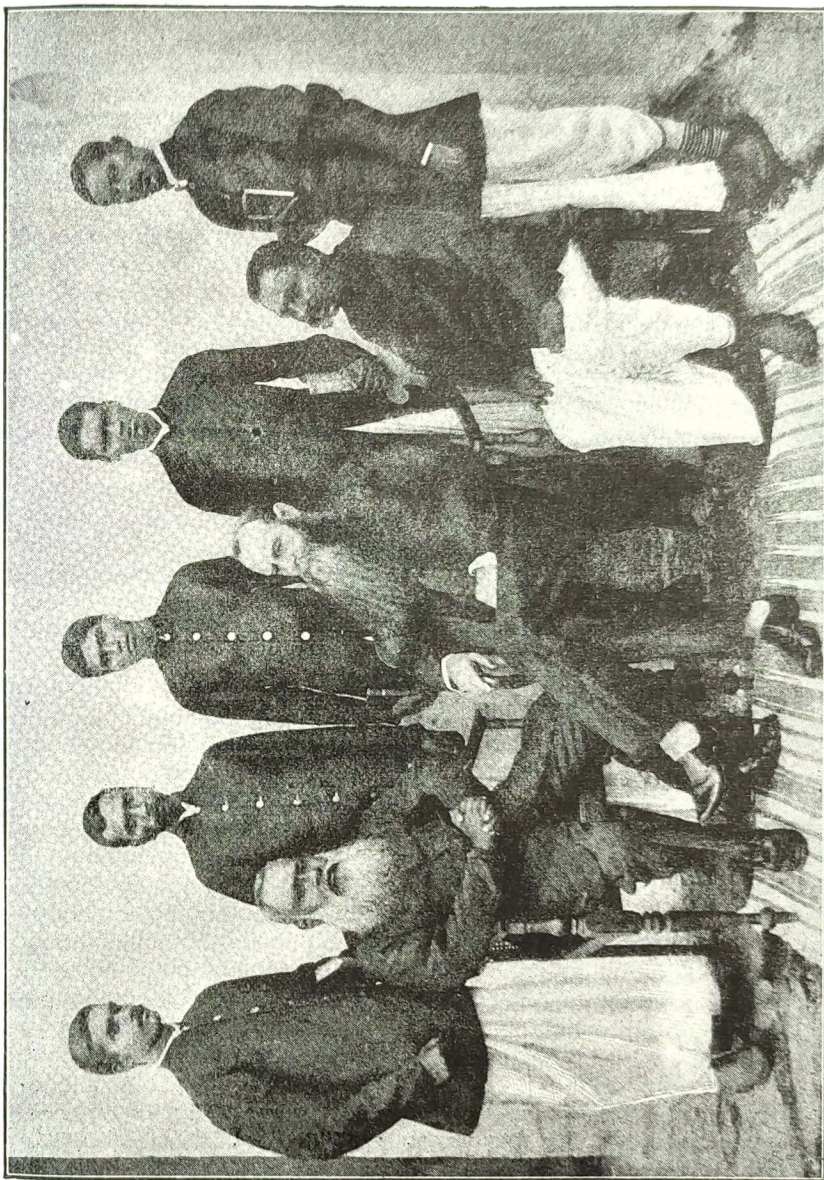
Of the five students standing at the back, the first on the left-hand side of the picture is John Pal, a son of one of the early converts at Piplee. The second is Doorga Charan Mahanty, a convert from Hinduism of several years' standing. The third is Atyanand Sahn; his mother, who is a widow, was for several years in charge of one of the Cuttack Municipal Girls' Schools, and is now a teacher in our Female Orphanage School. The next is Kamonanidhi Jenna; his father was for some time employed as a colporteur. The last one is William Santra, a son of Thoma Santra, one of our senior evangelists. All are diligent students. The brother sitting to my right is Shem Sahu the valued assistant-tutor of the College. He is the writer or translator of a number of useful works, and the assistant-reviser of the Oriya Old Testament, an eloquent speaker, and a zealous Christian worker. He is also the author of many of our best and most popular Christian hymns. The brother on my left is Niladri Naik, the worthy junior assistant-tutor of the College.

Yours affectionately,

To A. H. Baynes, Esq.

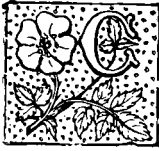
THOMAS BAILEY.





THE REV. THOMAS BAILEY, SILEM SAIU, AND STUDENTS IN THE CUTACK TRAINING INSTITUTION.  
*(From a Photograph.)*

## MISSION WORK AMONGST UNIVERSITY STUDENTS IN CALCUTTA.



CALCUTTA is a University city, and abounds in colleges and students. Three of the colleges are Christian and missionary, all the others are either Hindu, Mohammedan, Bhramo, or Governmental. The students may be divided into two classes: those whose home is Calcutta, and who live with their relatives and friends; those who come from the provinces and live in clubs in lodgings. Those who come from the provinces, and who live in lodgings, are under no surveillance, and are free to follow any course in a wicked and seductive city. Yet their being strangers in a strange city have these countervailing advantages: they welcome the visits of missionaries, are very responsive to sympathy, and more free to read the Bible and learn about Christ than they would be in their own homes.

Since my return to Calcutta I have visited among these students, and some have come to my house. With the greatest delight, also, some have hailed the proposal to have Bible readings with them in their own quarters.

A students' boarding-house is in Bengali called a "Basha." It is often a barrack-like house, three storeys high, and divided into quarters for the convenience of the occupants. When a footing has been gained, this visiting is, as a rule, pleasant to both parties. Many of the students keep their rooms sweet and clean, attempt a little ornamentation, and even occasionally a text of Scripture may gleam upon the wall. One thing has very much impressed me—namely, that I never saw a student's walls here decorated with the pictures of Hindu gods.

One sometimes meets, however, with a very chilling reception from these students. The most depressing experience of this sort that I have known was at a large boarding-house known as the "Hindu Hostel." Two Mahratta Brahmins from this place came, one evening, to our English lecture in Intally. I subsequently paid them a visit, and was introduced to some more Mahratta Brahmins who were fellow-students. These young men contended that in the Hindu books of religion, and especially in the Vedas, they had as good teaching about Deity and things Divine as we could show in the Bible. I maintained that in all their religious books there was no invitation like that of Christ to the weary and heavy-laden. Then I reminded them of the exclusiveness of their religion, and that it was not permitted to a Sudra to read or even hear some of the Shastras read. At last we parted. They thanked me for visiting them, expressed their gratitude for interest taken in them, but showed no desire to hear more of Christ or to read the Scriptures.

A much more hopeful meeting has been held for some weeks in a "Basha," situated in what is called "Ram Kautachiotry's Lane." The room is nicely arranged for the meeting, and the students are most reverent during prayer. After the reading some ply the missionary with hard questions, some come to see him at home, and some have said that they are not content with the one class a week, but wish to learn and read more. Another day finds me with another cluster of students in Medical College Street. Most of those here

come from the Eastern districts of Bengal—Dacca, Barisal, and other parts. Here there have been hearty meetings, and to my glad surprise more than once a hearty Amen was uttered during prayer by some of these young men. Two other classes have also been established in Machua Bazaar Street and in Panchunon Sola.

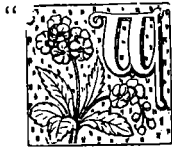
One sees a strange medley of learned apparatus in these rooms. In one place a pack of human bones had found a temporary resting place on a student's bed, whilst one or two skulls grinned from the shelves. In other rooms there are law books, in others works on science predominate, and in still another hard-working students are grinding away at the Vedas.

But members of this class are seeking for light; and very many of the Babus of Calcutta no longer pray save to the one true God. I look upon these students as those on whom the future of India depends more than any other class. Will you not pray that they may be led in the light, and embrace the truth as it is in Jesus?

C. JORDAN.

Calcutta.

## A VISIT TO CHIAO CHE'NG.



“HERE is the hall of His Excellency Wu?” This was the question that I and my Chinese carter asked of some carpenters on arriving a fortnight ago at Chiao Che'ng Hsien, one of the county towns of Shansi, forty miles distant from Tai Yuen Fu.

### HIS EXCELLENCY WU.

It was a wet afternoon, and we were very glad on obtaining the right directions to find ourselves outside His Excellency's door. I did not want His Excellency, and I could not have seen him if I had wanted him, for he died more than two hundred years ago. He was a great man in his time, had possessed high official dignity, with great wealth, and left behind him a big reputation; but when I inquired of the Chinese what he had *done* to gain his reputation, I was told that he had done nothing, but that he had been a State official, and was very rich. “In China,” it was said, “this was quite sufficient to gain a reputation.” One thing Wu did do was to build two high towers, a hall, and several other houses, where he dwelt with his family and retainers. But this was two hundred years ago, and now His Excellency's descendants are very poor. One tower and several of the buildings have been pulled down for the sake of the superb timber with which they were built; part of the premises have been sold and rebuilt, and the yard containing the “hall” is now occupied by the Baptist Missionary Society.

The work commenced in this city through the conversion of Mr. Pai (*Anglicé*, Mr. White), who was baptized by Mr. Farthing about three years ago. This good man gathered others around him, to whom he taught the Gospel, and in the MISSIONARY HERALD for February, 1892, is a letter from Mr. Farthing, giving an interesting account of his first visit to the city. Before long our brother found it necessary to open an opium refuge here, if successful work was to be carried on, and for some time Mr. Pai has been engaged in con-

ducting this refuge, under Mr. Farthing's careful supervision, which he has done with marked success. This opium refuge pays its own expenses.

#### CHAO CHE'NG.

On my arrival I was welcomed by Mr. Pai, who, I am sorry to say, is in very poor health, and Mr. Yang, the British and Foreign Bible Society's colporteur, one of our church members. Pai is tall, thin, very pale, with delicate, refined features, utterly unlike the typical Chinaman, and welcomed me with quiet gentleness. Yang is of a middle height, has a face as round as a plate, merry twinkling eyes, a few thin black hairs where a moustache ought to be, and is deeply marked with small-pox. The "hall," where these brethren received me, is about the size of a small chapel, and would seat between three or four hundred persons. It is almost bare of furniture, and is destitute of any ornamentation, save a large board fixed near the rafters, on which is written, "Wu Fu T'ang" (Five Happinesses Hall). Mr. Pai dwells in a little room at one end of the hall, and Mr. Farthing, who followed me on horseback, and arrived the same evening, shared with me a similar room at the other end of the hall. There were a few opium patients in the refuge at the time, and that evening we joined in worship with these and some other inquirers resident in the city.

The next morning we rose early—the brick bed had a good deal to do with it in my case; but while we were dressing the Chinese crowded into our room, to talk to us and tell us of their sicknesses. After breakfast, a Chinese one, and not appetising, we spent an hour or two in seeing patients, and then started off to visit two villages, Yueh K'ou and Nien Ti, ten and twelve miles distant. The walk was a very beautiful one; the trees were just out in all their spring freshness; peach and apple trees in full blossom; the wheat, a few inches high, made a soft green carpet on the plain, and a few miles to our right a lovely panorama of hills completed the picture. Only one thing made us sad, and that was to see large tracts of the country devoted to the growth of the baleful opium.

#### YUEH K'OU AND NIEN TI.

Yueh K'ou is situated in a lovely amphitheatre at the base of the hills. Arrived here, we were welcomed by one of the cooks at a restaurant. This man broke off opium at Chiao Che'ng, where he was very ill, and was only saved by Mr. Farthing's care. He proved himself most grateful, and welcomed us heartily. We were soon seated on a k'ang, and immediately the room was filled with a crowd of men, women, and children. They were all friendly, and many of them had ailments and begged for medicine. From Yueh K'ou many opium patients have been received, and of these a number gather together regularly for worship at a cobbler's shop. Those who worship have not gone back to opium smoking, but many of those who do not worship God have done so, a highly significant fact.

After we had seen several patients at Yueh K'ou, we started for Nien Ti, where there are also some cured opium smokers who also worship God. This little village is hidden away in the hills, and has not many visitors from the outside world. The two foreigners were, of course, objects of great curiosity,

but were nevertheless welcomed, and we were taken from house to house to see all the sick folk in the village. Most of the cases were those of chronic illness, almost incurable through long neglect and mal-treatment, like most of the ills from which China suffers. We promised what help we could, and then invited our friends to come over to Yueh K'ou for evening service. "Oh, yes! we will come!" they said, although it means a two-mile walk, and they had been hard at work in the fields from daylight.

It was dark when we arrived at Yueh K'ou, and we shortly found ourselves in the inner room of the cobbler's shop, where "prayer is wont to be made." Here we squatted ourselves on the k'ang (brick bed), with a tallow candle on a small table in front of us. Five or six Chinese crowded on to the k'ang beside us, and the rest of the room was packed closely, our Nien Ti friends well to the front. When I say packed, I do not mean that they were sitting closely on forms, but every inch of standing ground was occupied, while some were sitting or standing on cupboards, tables, or anywhere where they could find a place. We sang, and prayed, and talked for nearly two hours, with the sweat pouring down our faces and half choked with the powerful atmosphere of the crowded room, but it was a treat to hear them singing with all their might, "I have found a friend in Jesus." About nine o'clock we returned to the cook-shop, where we were regaled with supper (dough strings and dry cakes), and then we went to the place where we were to sleep. This was at a very respectable shop, and we were accommodated with a clean, comfortable room. Our host came in for about an hour's conversation, but he left us at eleven p.m., when we were allowed to retire for the night.

The next morning we were aroused between six and seven by the Chinese, who came in to see us dress. Then followed breakfast, and then a number of sick people had to be visited in their homes. After this, worship in the cobbler's shop, crowded as before, and then, about half-past ten, we were able to depart. We were not allowed to pay anything for food or lodging. Ten miles further on, up into the hills, is another village, where lives teacher Yu, who has given up opium, and now conducts worship regularly, and is anxious to be baptized *with all his house*, in which are some young folk, but no babies. Thus spreads the Divine light of the Gospel.

#### A CHINESE CHRISTIAN.

The following day we went, at the invitation of Mr. Han, a church member, to visit his wife, who was in poor health. Han lives not far away from Chiao Chéng. Mr. Pai accompanied us, and Han received us very kindly. A dinner was provided, and Han had some business friends, who dined with us. There was a slight pause when the food was put on the table, and we waited, wishing to see if Han or Pai would ask a blessing. Han was silent, but Pai quietly rose, shut his eyes, and silently prayed for a blessing on the meal. "What's the matter with you, are you sick?" asked the Chinaman sitting next him. "No," said Pai, and then he quietly explained what he had been doing. It was beautifully done, but Pai is a Chinese saint. Dinner over, Han and his friends had some business to transact, and we visited some sick folk in another village.

The next day being Saturday, Mr. Farthing returned to Tai Yuen Fu for

the Sunday services, while I remained at Chiao Che'ng. That morning I had several patients, some being some cured opium patients from a village called Shê Ts'un. One of these men was suffering from neuralgia, owing to decayed teeth. I extracted two teeth, to the great delight of the patient and also of the onlookers, who were immensely pleased with the sight. It was quite amusing to see how urgent many of them were to see the operation performed again on somebody else, and they were quite delighted when another man wished a tooth to be pulled. This second case was rather a difficult one, but I succeeded again and established my reputation as a dentist. In the afternoon I visited Shê Ts'un with these men. The first house I went to belonged to a cured opium patient, a farm labourer, a huge, strong fellow, named Chang. This man's paper idol had been torn down, and the first thing I noticed on entering his room was a hymn-book. Some lads came in, and one of them said he could sing "Jesus loves me," and proceeded to do so. By the time he had finished several Chinese entered, and for some time I had an attentive audience, who listened quietly to what I could tell them about the blessed Lord. Then followed the usual round of visits to the various sick people, giving more opportunities for spreading the truth.

Sunday morning came. "We shall not have many worshippers," said Pai; "the people are too busy in their fields." There are few professed Christians here yet, but many learners of the truth, and it takes some considerable time to teach the obligation and blessedness of the Sabbath law. Mr. Pai was, however, mistaken, for we had a congregation of over fifty men and boys; and one man had walked ten miles to be there. A few of those present did not know or care anything about what was going on—it was all new to them—but most of them were devout worshippers and attentive listeners.

#### OPIUM HAVOC.

On Sunday morning one of teacher Yu's friends arrived with his sick brother, a man whose terribly emaciated condition was wholly the result of opium smoking. He had attended worship with Yu, and now had come, hearing that the foreign pastors were at Chiao Che'ng, to get his sick brother cured.

Mr. Pai also told me that evening he had had word from a village, ten miles distant, called Tai Hsaing. Last year he had had twenty opium patients from that village, but did not know how they had stood. He had just heard that they were all standing firm, and met regularly for worship. Only one man had wished to return to the opium—a young fellow—and he began to smoke as soon as he reached home. When his friends found that none of the others who had been through the refuge took opium they were indignant. "You shall not have it," they said, "wasting money on opium medicines for nothing," and forthwith the pipe and all other necessaries for smoking the drug were cleared out of the house, and *volens volens* the would-be smoker was compelled to abstain.

I left Chiao Che'ng for Tai Yuen Fu on Monday morning, very thankful for what I had seen and heard. I think the work is full of hope and promise, and I am very grateful for the blessing that has attended our brother, Mr. Farthing, in his labours. I want to emphasise one or two things. Pai and Han, the two first converts from this district, were the result of *work done in Tai Yuen Fu*.

It was in this city that Mr. Farthing and I first made their acquaintance. Then, as an outcome of Tai Yuen Fu, there are openings of similar promise in other directions; and as at Chiao Che'ng, Tai Yuen, and Shih Tien, we are continually receiving fresh opium patients, we may look for further openings repeatedly. Mr. Farthing has laboured with considerable success; but is not this blessing partly the result of the earnest prayers and consecrated gifts of the Centenary year? I think so, decidedly. We are waiting now for the new labourers. If they are on their way it will be three years before they are able to give efficient aid, but the call for immediate help is imperative, and becomes daily more pressing. Every mail I look for the letter saying that some brethren and sisters are leaving for China, but hitherto I have looked in vain. This lack of helpers is a burden on one's heart, mysterious and inexplicable.

Tai Yuen Fu, Shansi, North China.

ARTHUR SOWERBY.

## A COMMON MISAPPREHENSION.



**SUBTLE** error often lurks under the question, What is the relation of Christians at home to missionary work in foreign lands? It is the error of thinking, or unconsciously of assuming, that missionaries are a people in some sense apart from the Church, who are worthy, indeed, of our admiration and sympathy, and who not unreasonably appeal to us for aid, but who are conducting an independent enterprise for the promotion of which we have no special obligation. But this is to deny both the vital unity of the Church—a unity not of form or of creed, but of spiritual life—and the universal aim of the Church as the means through which the Kingdom of God is to be realised on earth. There is in our thought on religion often quite as much disintegrating individualism as there is in our thought on social life.

“To the whole Church was given the commission to ‘disciple all nations.’ The Church fulfils this commission by concentrating its energies in chosen representatives, as the body concentrates its energy in the eye and hand for the accomplishment of a specific work. The missionaries do not assume the obligation of the Church; they effectively express the energy of the Church in fulfilling its obligation. The missionaries are the Church evangelising. They are not proxies, but instruments—eyes and hands.

“The growth of a specific function in the Church always brings a peril—the peril of a separation of interests. Historic experience impressively teaches us that the pastor must be bound with the Church in one arterial circulation. He is the Church teaching and nourishing itself in the truths and life of the Spirit. The missionary also must be bound with the Church in one arterial circulation. He is the Church invading and possessing new territory, the Church evangelising, the Church executing the Great Commission.

“The Christian missionaries in foreign lands are not even a mere detachment from the Church; *they are the Church* pushing itself forward into the world. They are not doing something on behalf of the Church for which they should be supported; *they are the Church* doing its own duty in unevangelised lands.”



## A VISIT TO JESSORE.

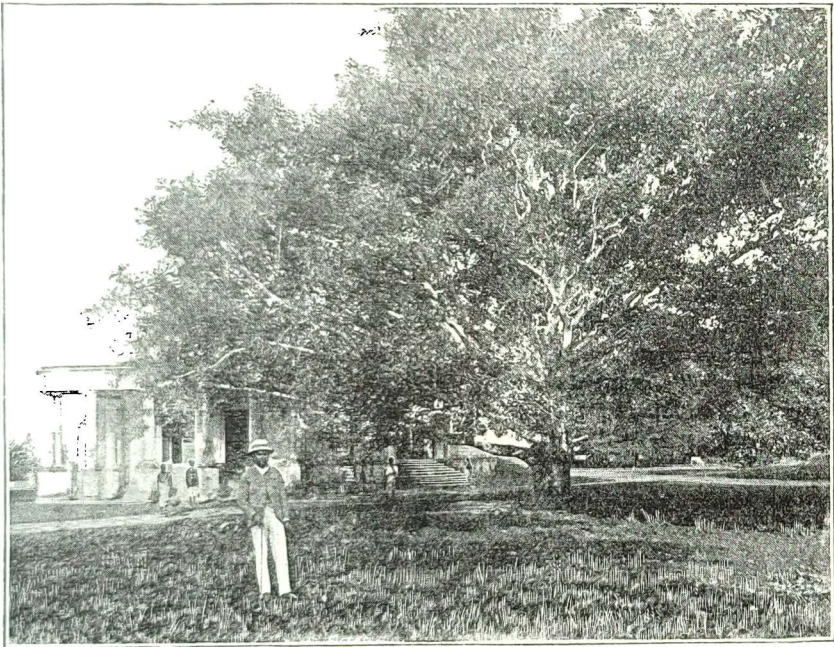
BY THE REV. WILLIAM CAREY.



THE Spring Meetings of the East Bengal District Committee have just been held at Jessore.

Eight European missionaries, not to mention three ladies and two children, were lodged for the occasion—and comfortably lodged too—in the Mission-house.

Mrs. Tregillus, with the tact and taste so characteristic of her, provided for all our wants ; and did it with such gentle and genuine cheerfulness as made it an added pleasure to watch her



OLD KUTCHERBY, JESSORE.—(From a Photograph.)

### JESSORE.

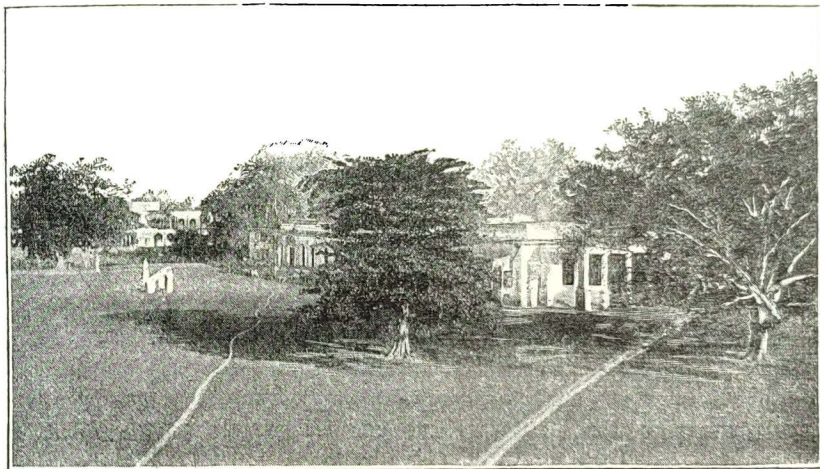
Jessore was the first Mission station established from Serampore. It was frequently visited by Messrs. Marshman and Ward. The first church was founded in 1807, a few miles from the present civil station.

The scenery presents a striking contrast to that of Barisal, where, at every hundred yards, you have to jump a khal or dodge round a tank. In Jessore the broad open spaces of grass land, and the absence of ditches and



jungle, was very marked. I was specially interested in the old kutcherry, with its curious sun-dial, straddling on the sward, and surrounding trees. One of these trees, which faces the entrance, spreads a magnificent shade over the tired crowd of litigants that may always be seen squatting beneath during office hours. A portion of the present Backergunge district once belonged to Jessore, and the first converts often had to come to this kutcherry to defend themselves against the oppression of the Zemindars. Brethren Page and Parry must have held many a conference with them under that ancient tree. But, to return to the meetings.

The business sittings took place each morning on the south verandah—a cool, strong breeze blowing all the time to temper the heat of debate. The afternoons were devoted to other engagements. For example :—



OLD KUTCHERRY, JESSORE, LOOKING NORTH-WEST.—(From a Photograph.)

On Friday afternoon we had a mass meeting of school children in front of the Mission-house. All day long we saw them filing across the fields from their village homes. The first contingent arrived while we were seated at breakfast. By four o'clock there were 295 Hindu and Mussulman lads squatting in rows on the grass, with their teachers and friends. These represented only the neighbouring schools—those within walking distance of the town. I understand there are many more under the control of the missionary in further parts of the district. As a means of testing the Scripture knowledge of the boys, Mr. Spurgeon put them through a lively catechetical exercise with very convincing results. The questions were framed at haphazard—few of them taking the precise form of the printed questions in the book ; but the answers were volleyed back in a moment from those three hundred

throats. Special prizes were then competed for, and, after a little singing and prayer, I had the pleasure of speaking to the boys on the nature and capacities of childhood. Another hymn was followed by an address from Mr. Chunder Dutt, and then a photograph was taken of the group, with Messrs. Tregillus and Norledge sitting in the midst.

#### DOULATPORE.

On Saturday afternoon we went out in a body to Doulatpore. This is a village about three miles distant, of which a very interesting account has already appeared in the *MISSIONARY HERALD* of February last. We drove out in gharis to a point opposite the village, and then walked across the intervening fields from the pucca road. The village has a beautiful frontage of fresh bamboo clumps, and the chapel is just beyond. Ten years ago there was no Christian in this, or in any other Mohammedan village near Jessore. The first convert—Dhonai Biswas—stood alone for four years, but his witness was not without fruit. Of late, many have been baptized, and altogether some fifty men and women now form the Christian community here. The chapel will seat eighty—that is to say, there is room for eighty persons to sit on the mats which cover the floor. There are no benches or chairs, upturned kerosine boxes answering every purpose for the missionaries and their guests. The afternoon being close and hot, the service was held in the open air, just in front of the chapel; the women, however, taking their seats on the chapel verandah. It was a gathering full of encouragement; a sort of consecration service for the infant church, presided over by our veteran leader Mr. Kerry, who spoke lovingly and earnestly of the Christian's privilege as subject to the heavenly King. The scene was softened by the tender glow of sunset as the preacher closed his book. An element of pathetic interest was added in the knowledge that the life of a Christian sister was slowly ebbing away in the house behind the chapel. We buried her next day under the cool shadow of the bamboo clumps.

On Sunday, in the morning, Mr. W. R. James preached at Doulatpore, and I, with brethren Tregillus and La Barte, visited another village two miles further on. Some fifty Mohammedans gathered in the little house used as a chapel, and two dear lads of Doulatpore, lately baptized, went with us to help in the singing. It was very delightful work speaking to these followers of the false prophet who have already put one foot into the Christian fold. At the close, as we sat on the shady side of the courtyard, slaking our thirst with the milk of the cocoanut, imbibed direct from the shell, I entered into conversation with some of the men. Selecting the most intelligent in appearance I asked him if he was a Christian. "No," said he, "*but I*

*shall be.*" Mr. Tregillus assures me that this is the answer I should get from scores of Mohammedans in the villages around Jessore. The mere avowal of such an attitude fills one with thankful joy. They desire to be Christians. They are looking forward to the day when that desire shall be fulfilled, and who can tell how soon it may come! Mr. Tregillus and his colleagues are praying and working hard that it may not be long. The usual afternoon service in the chapel at Jessore was given up on account of the funeral, a second meeting at Doulatpore taking its place. Mr. Spurgeon preached. He chose as his subject "The Joy of the Angels over One Sinner that repents," and few present will forget the spiritual power of his address.

On Monday, the Committee journeyed to Khulnah, where they were the guests of Mr. G. C. Dutt. After breakfast three or four hours were pleasantly spent on board the fine steamer of the Forest Department, kindly placed at our disposal by the officer in charge, who is a son of our former missionary, Mr. Heinig. At five o'clock a crowded audience assembled in the Khulnah "Town Hall" to hear a lecture from Mr. W. R. James on "The Dignity and Self-abnegation of Christ." Mr. Kerry took the chair.

Barisal, May, 1893.

WILLIAM CAREY.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the quarterly meeting of the General Committee, held on July 19th, the Treasurer in the Chair, after prayer by the Rev. W. J. Henderson, B.A., of Coventry:—

**The Revs. Geo. Kerry, the Indian Secretary** of the Society, from Calcutta; Herbert Dixon, from Shansi, and R. C. Forsyth, from Shantung, met the Committee on their arrival in England, and were warmly welcomed home by the Treasurer.

With regard to Mr. Kerry, the following resolution was unanimously adopted:—

"That the Committee welcome the arrival of the Rev. George Kerry. It is now nearly fourteen years since Mr. Kerry last visited England, and the Committee are glad that their brother is able to spend a few months of much-needed rest in his native land. They recall with feelings of devout thankfulness the faithful services rendered by Mr. Kerry during a long term of active work. They thank God for the earnest attention he has given to the affairs of the Society, and for the wisdom and discretion which have characterised his secretariat. They earnestly trust that his visit home may refresh his spirit and restore his health, so that he may be able to return to India greatly the better for his visit to this country.

“They desire also to refer with feelings of the deepest sympathy to Mrs. Kerry. They greatly regret that her state of health has prevented her accompanying her husband, and they earnestly pray that she may mercifully be preserved and strengthened during Mr. Kerry’s absence. They commend her with all affection to the gracious care and protection of the Divine Saviour, grateful that she has been permitted for so long a term of years to assist her husband in so signal a manner.”

**The Revs. W. L. Forfeitt and J. Whitehead** took leave of the Committee on the eve of their return to the Congo after a season of rest and change at home.

**Special prayer was offered** on behalf of these brethren by the Rev. C. A. Davis, of Reading, and Mr. John Marnham, J.P., of Boxmoor.

**The General Secretary reported the decease of Mr. S. A. Daniell**, of Birmingham, after only a brief illness, on Monday, July 10th, in the fifty-fifth year of his age, and a resolution was unanimously adopted expressive of the deep sorrow of the Committee at the heavy loss sustained by the removal of their much beloved colleague and friend; their profound sympathy with the sorely bereaved widow, and their earnest prayers for her solace and support in this season of bitter trial.

For many years Mr. Daniell untiringly served the interests of the Society, specially in connection with the Birmingham Young Men’s Missionary Association, and on the Committee of the parent Society, and greatly endeared himself to his colleagues and to all with whom he was brought into contact.

**The Rev. D. L. Donald**, of Manchester, subject to the receipt of satisfactory medical certificates, was accepted for missionary work in Bengal.

**The cordial thanks of the Committee** were given to Mr. S. B. Burton, of Newcastle-upon-Tyne, for his recent visit to Rome, and his valuable services in superintending the alterations in the Lucina premises in that city.

**It was reported that the Rev. G. Hughes, of Barisal**, in consequence of continued and severe illness, and in obedience to positive medical orders, had been compelled to leave India, and that he would shortly reach England, the doctors stating that an immediate voyage home was the only course likely to restore his health.

**The General Secretary reported the death of Mr. E. Hingley, of Bombay**, which sad event took place at Bombay, on Monday, June 19th. The Rev. H. E. Barrell writes:—

“Mr. Hingley was the founder of the Baptist church in Bombay in 1867, and he has ever since devoted himself with large-hearted generosity to promote its welfare. His death is one of the heaviest losses the Bombay Church could possibly be called upon to sustain. We shall miss his valued counsel, his genial presence, and his ever-ready sympathy. Ever generous to all Christian missionaries, he gave a hearty welcome to all workers for the Master. For fifty-one years Mr. Hingley has lived in Bombay, universally respected and beloved by all classes of the people, from the highest to the lowest. It was my

mournful privilege to commit his body to the grave on the evening of the same day on which he died.

"I feel sure that the Committee of the Baptist Missionary Society will deeply sympathise with the friends in Bombay in the removal of one who has been for years the mainstay of the church, and who, by his consistent and beautiful Christian life, has left behind an example which will live in the years to come.

"To those who knew him intimately his memory must ever be precious. He endured as seeing Him who is invisible, his one great desire being for the spread of Christ's Kingdom in the great continent of India. He now rests from his labours—awaiting the resurrection of the just—not far from the spot where we laid to rest the body of his devoted friend, the Rev. Hormazdji Pestonji, of Poonah, only a little while ago."

The General Committee desire to place on record their sincere esteem for the late Mr. Hingley. They thank God for his devoted life and his blameless example, and they earnestly pray that the widow and bereaved members of his family may be supported and sustained under this heavy loss.

They direct their Secretary to communicate with Mrs. Hingley and the sorrowing family, and assure them of the deep sympathy of the Committee, and they further request their Secretary to write to Mr. Barrell, and convey to him, and the church in Bycullah, the sympathy of the Committee in the removal of one who has done so much for the cause of Christ in Bombay, and who so thoroughly endeared himself to the entire community by a long life of large-hearted, catholic sympathy, and unobtrusive generosity.

It was reported that the Rev. C. S. Medhurst, late of Shantung, had accepted a pastorate in the city of Colton, California, and that much blessing had followed his settlement, also that the health of Mrs. Medhurst was improving.

The arrangements for the approaching Autumnal Meetings, to be held in Reading during the first week in October, were reported and approved. (For details see first page of this issue of the HERALD.)

The Rev. George Grenfell reported, under date of the Luchiko River, March 12th:—

"After many changes of plan we find ourselves compelled, owing to great sickness amongst our carriers and consequent delay and exhaustion, to strike for the nearest port, Luebo. This point is distant some thirty easy marches, but on account of the very reduced condition of the men of our caravan, we shall scarcely reach there before the end of April; thence to Stanley Pool by steamer will be only the matter of a week or ten days, and I am therefore still hopeful of keeping to the date I gave at the close of last year. I shall rejoice in the resumption of my regular missionary work."

The kind offer of Mr. Louis C. Parkinson, B.A., of Regent's Park College—who is intending to winter in the Bahamas—to assist the Rev. C. A. Dann, of Nassau, during his stay in the West Indies, was cordially accepted, and the Secretary was requested to communicate with Mr. Dann with a view to his making arrangements to utilise Mr. Parkinson's generous offer of personal service. Mr. Parkinson proposes to start for the Bahamas in the early autumn.

## THE LORD LOVETH A CHEERFUL GIVER.



ONCE again we have the joy of thanking generous friends for gifts indicative of deep and personal interest in the work of the Mission. Our best thanks are given to "Two Poor and Aged Sisters," Yeovil, for one shilling, their savings in farthings, for the loved work of the Society; "A Servant Girl," Gosport, for one shilling, who writes: "This is but a little trifle, but I have only just started in service; but I want to begin at once. It may, perhaps, purchase a Testament for some poor heathen. I shall send as often as ever I can"; "A Lover of Missions," New Tredegar, for a box of jewellery for the benefit of the widows and orphans of missionaries; "Anonymous," for small silver bracelet, from "one who wishes earnestly she could do more"; "A School Girl," for silver bracelet for the Congo Mission; "A Blind Widow," for a small silver brooch for the work of the Mission in India; "Anon.," for small stone bracelet links for the China Mission.

The best thanks of the Committee are also given to the undermentioned for most welcome and timely contributions:—Mrs. Nes<sup>r</sup>, £100; Mr. J. Marnham, J.P. (quarterly subscription), £92 10s.; Mr. J. B. Mead, for *Mr. Wall's work, Rome*, £25; Rev. A. Tilly, Cardiff, £20; Mr. Joseph Wates, £20; Professor J. Goodman, £10; Mr. J. T. Stephenson, Auckland, New Zealand, £10; H. W. M., in memory of Rev. C. M. Birrell, £15; a Thankoffering for undeserved mercies, £10; E. M. H., June 27th, £5; Help in Need Society, per Miss Baker, for *support of Elembe and Ntumba, under Rev. T. Lewis, San Salvador*, £10; "Two Friends," for *school at Wathen Station, Congo*, £10.

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## RECENT INTELLIGENCE.

**Repair of Jugannath's Temple at Pooree, Orissa.**—The Rev. J. G. Pike, of Cuttack, Orissa, sends the following:—

“TRANSLATION OF EXTRACT FROM ‘UTKAL DIPIKA’ (THE LIGHT OF ORISSA).

“Cuttack, June 3rd, 1893.

“*Repair of Jugannath's Temple, Pooree.*

“More than three lakhs (3,00,000) of rupees are required for the repair of the Pooree temple, but, up to this time, only a little over one lakh has been *promised*, and out of this about half has still to be realised. It is a matter of sorrow that, after unwearied zeal and endeavour for about two years, no more than this sum has been raised throughout the whole of India. On account of this, why should not the adherents of other religions laugh at the Hindus?”

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**Ceylon, Colombo.**—Our new missionary, the Rev. W. D. Hankinson, writing from Colombo to Mr. Baynes, reports:—

“I found Mr. and Mrs. Waldock very well, and I am staying with them for a few days before taking up my residence with Mr. Durbin. There has been very much to talk about, and much to occupy our attention. My pundit is coming this morning, so I shall begin the study of the language in good earnest.

“On Wednesday evening, immediately after arrival, I attended the prayer-meeting at the Cinnamon Gardens Church, and my heart rejoiced greatly as thanksgivings were offered for answer to prayer. On Sunday morning I took the English service, and was much pleased to find such an earnest spirit in the congregation. Mr. Durbin must be greatly encouraged in his work, for the blessing of God is evidently resting upon it. There is, indeed, a great field for service among the English-speaking portion of the community.

“In the afternoon, Mr. Waldoek and I attended a service at one of our stations some five miles distant, where it was my privilege to speak through an interpreter to the people. Several of our native evangelists were at that service. I hope that my fellowship with these brethren will be mutually helpful.

“On the way home we came to the junction of two roads, where large numbers of natives were congregated. We seized the opportunity, and soon had a crowd of men and boys round us. They listened very attentively. Through an interpreter I told them the story of the Cross. They were chiefly Buddhists; but surely, by their eager listening, they were craving for something to satisfy them.

“Now I am beginning to understand the mystery of the Divine guidance, which has been so evidently vouchsafed to me during the past months. I find myself just in the midst of the very difficulties with which I feel anxious to battle. As Baptists we have, evidently, a very special work to do here, for we are in the presence of much sacerdotalism, and our view of the New Testament teaching is calculated to strike at the very root of, all empty form and ritual, by emphasising the importance of the personal element which has been so much disregarded. I never realised the importance of our principles so much as I do face to face with the special difficulties of this mission-field.”

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**Camden Road Chapel Congo Mission Sale**—Mr. W. W. Parkinson, of 18, Carleton Road, Tufnell Park, London, N., writes to Mr. Baynes:—“In view of our Annual Congo Sale, which we are arranging for the last week in November next, may I ask you kindly to insert a preliminary notice in the August MISSIONARY HERALD, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?” We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale.

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**Missionary Departures.**—On the 25th of last month Mr. and Mrs. Stapleton and Mr. and Mrs. Glennie left Rotterdam by the Dutch mail steamer for the Congo, and on the 6th of the current month, Mr. and Mrs. W. L. Forfeitt and Mr. and Mrs. J. Whitehead expect to embark on board the ss. *Akassa*, sailing from Antwerp, on their return to the Congo. Will our readers remember these friends in their prayers?

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**Missionary Arrivals.**—We report, with much pleasure, the arrival in England of our veteran brother, the Rev. Geo. Kerry, from Calcutta, and the Revs. Herbert Dixon and R. C. Forsyth from China, with their wives and families.

By an oversight, which we regret, the arrival of the Rev. Alfred T. and Mrs. Teichmann from Perozpore, East Bengal, has not hitherto been reported in the HERALD. Our friends have been in England some little while, and are, we are thankful to state, regaining health and strength.

**Congo Tidings.**—The Rev. Philip Davies, B.A., writing from Wathen Station by the last mail, reports that “Dr. and Mrs. Webb are both in much better health than at first. They are indeed delightful companions and most helpful colleagues.” Mr. Davies adds:—“My own health, I am glad to say, continues as good as ever.” Cheering tidings have been received from Mr. and Mrs. J. L. Roger and Mr. R. H. Kirkland, on board the ss. *Lulu Bohlen*, on her voyage to the Congo, dated Las Palmas, June 15th: “All well.” Mr. G. R. Pople writes from Underhill Station, May 11th:—“It is with devout thankfulness to God I send this my first report from the Congo. Not only am I enjoying excellent health now, but during the three months it has been my privilege to spend here no attack of fever nor any other sickness has come to try my strength. I am equally thankful that the health of my colleagues has upon the whole been good, and at present we are all well. . . . To me, just commencing my missionary career, it was a source of great encouragement and joy to witness the baptism of three native lads. I have no doubt as to their being true converts, for the change of heart is manifest in the change of life. The last baptismal service I witnessed before coming to the Congo was at Morlaix, whilst staying with Mr. Jenkins; and as I looked upon the latter scene, the former was once more brought to mind. They resembled each other in that both services were conducted in the open air. They differed in that in the one instance the candidates were those who had been convinced of the ‘errors of Romanism’; in the other, those who have been brought from the ‘darkness of heathendom’ to the ‘light of the Gospel.’ For both God’s name be praised.”

## ACKNOWLEDGMENTS.



THE Committee desire very gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of clothing from Miss Dawbarn, Liverpool, for the Rev. S. S. Thomas, Delhi; a parcel from the Bristo Place Missionary Working Party, Edinburgh, per Mrs. Jackson, for Mrs. Williamson, Barisal; a parcel of toys from Miss Leak, Bradford, for Miss Wrigley, India; a parcel of dolls and scrap-books from Mr. Beckingsale, of Cheltenham, and parcels of clothing, toys, &c., from two other Friends, for the Rev. William L. Forfeitt, Bopoto, Congo; a parcel of scrap-books and cards from Mrs. W. Haydon, of Bournemouth, for Rev. J. Lawson Forfeitt, Underhill, Congo; a box from Moffatt, for Rev. W. H. Bentley, Wathen, Congo; a parcel of clothing from a Friend, for Mrs. Bentley, Wathen, Congo; a box of clothing from the Missionary Working Party, Upton Chapel, per Miss Louisa Cox, for Mrs. Weekes, Monsombi, Upper Congo; and a box of clothing, seeds, toys, &c., from Miss Hadfield’s Bible-class, Liverpool, per Miss Louisa Allen, for the Rev. Geo. Cameron, Wathen, Congo, in “loving memory of the late Mrs. Cameron.” Also from a Missionary’s Widow, a shell-work wreath (cost two guineas), for sale for the benefit of the Mission.



# CONTRIBUTIONS.

From June 13th to July 12th, 1893.

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

### ANNUAL SUBSCRIPTIONS.

Cunnington, Miss E. . . . .	1	1	0
Cutler, Mr. Jonathan . . . . .	1	1	0
Fountain, Mr. W., Odiham . . . . .	2	2	0
Gale, Misses . . . . .	3	3	0
Goodman, Professor John . . . . .	10	0	0
Gould, Mrs. A. Pearce, amount collected for <i>Paestine</i> . . . . .	3	13	0
Heasman, Mrs. . . . .	1	0	0
H. W. M., in memory of the late Rev. C. M. Birrell . . . . .	10	0	0
Lewis, Mrs., the late, Stratford-on-Avon . . . . .	1	0	0
Marnham, Mr. J., J.P. (quarterly), for <i>Congo</i> Do., for <i>India</i> . . . . .	75	0	0
Mead, Mr. J. B. (quarter- ly), for <i>Mr. Wall's</i> <i>work, Rome</i> . . . . .	25	0	0
Parkinson, Mr. Jas. . . . .	0	10	0
Phillips, Mr. and Mrs. John, Dovercourt . . . . .	2	0	0
Self, Mr. W. . . . .	1	1	0
Skeats, Mr. G. W. . . . .	2	2	0
Thompson, Mr. F. . . . .	0	10	6
Under 10s. . . . .	0	11	6

### DONATIONS.

American Tract Society, for <i>Tract work</i> , <i>Orissa</i> . . . . .	20	10	8
Bentley, Master H. K. (box) . . . . .	1	7	4
Davies, Mr., Llanberis E. G., Thankoffering for <i>Congo</i> . . . . .	5	0	0
Ferriers, Miss A. E., Bible-class, for <i>Mrs.</i> <i>Bruce's work, China</i> "Hope" . . . . .	1	1	0
Hurn, Mr. A. (amount collected) for <i>China</i> In Memoriam, Mrs. Hull . . . . .	2	10	0
M. E., for <i>China and</i> <i>Congo</i> . . . . .	5	0	0
"Meg," for <i>Congo</i> . . . . .	25	0	0
Do., for <i>China</i> . . . . .	10	0	0
Do., for <i>India</i> . . . . .	15	0	0
Mitchell, Mrs. C., St. Andrews, for <i>Congo</i> . . . . .	2	0	0
Ness, Mrs., Darracombe Oram, Rev. F. R. . . . .	100	0	0
Rawdon College, Stu- dents . . . . .	3	0	0
Salter's, Miss E. K. Bi- ble-class, for <i>support</i> <i>of Nobin Chunder</i> <i>Dutt</i> . . . . .	4	0	0
Towle, Rev. W. H. . . . .	2	10	0
Two Friends, for <i>School</i> <i>at Wathen Station</i> , <i>Congo</i> . . . . .	10	0	0
Wates, Mr. Joseph . . . . .	20	0	0
Under 10s. . . . .	0	15	9

### LEGACY.

Briggs, Mr. Arthur, the late, of Rawdon, by Messrs. Wade, Bil- brough, Booth, & Co. 500	0	0	0
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### LONDON AND MIDDLESEX.

Bloomsbury . . . . .	53	12	4
Do., Sunday-school, for <i>Chaprauli Sch.</i> , <i>Delhi</i> . . . . .	3	16	5
Borough-road . . . . .	6	10	0
Brixton, Kenyon Ch. Sunday-school . . . . .	6	2	8
Do., Raleigh Park . . . . .	3	0	4
Camberwell, Denmark- place . . . . .	6	19	3
Childs Hill . . . . .	1	0	6
Do., Sunday-school, for <i>Congo</i> . . . . .	0	14	2
Chiswick, Sunday-sch. . . . .	2	1	6
Dalston Junction . . . . .	3	7	5
Enfield . . . . .	5	13	1
Do., for <i>Congo</i> . . . . .	0	5	0
Finsbury Park, Cong- regational Chapel Y.M.C.U., for <i>support</i> <i>of Congo boy under</i> <i>Mr. Bentley</i> . . . . .	3	0	0
Fulham, Dawes-road Sunday-school . . . . .	4	0	10
Green Lanes, Sunday- school, for <i>Congo</i> . . . . .	2	2	0
Harington . . . . .	12	0	1
Harrow-on-the-Hill . . . . .	3	0	0
Highbury Hill, for <i>sup-</i> <i>port of boy under</i> <i>Rev. F. Oram</i> . . . . .	5	0	0
Islington, Cross-street Do., <i>Salter's Hall</i> Sunday-school for <i>Central school</i> , <i>Backergunge</i> . . . . .	7	16	0
John-street, Trinity Chapel, Edgware- road, for <i>W &amp; O</i> . . . . .	1	16	7
Do., Sunday-school . . . . .	16	14	5
Kingsgate-street . . . . .	1	6	6
Metropolitan Taber- nacle . . . . .	17	8	0
Peckham Rye, Barry- road Sunday-school . . . . .	0	16	3
Putney, Werter-road . . . . .	4	0	0
Regent's Park . . . . .	25	11	1
Do., Sunday-school, for <i>Congo</i> . . . . .	0	15	6
Stoke Newington, Bou- verle-road Sunday- school . . . . .	1	3	9
Twickenham . . . . .	2	12	8
Upper Holloway, Sun- day-school, for <i>Mrs.</i> <i>Kerry's Girls' School</i> , <i>Calcutta</i> . . . . .	8	0	0
Victoria Park, Grove- road . . . . .	1	15	0
Walthamstow, Wood- street . . . . .	6	9	11
Wandsworth, East Hill Wealdstone . . . . .	1	16	8
Wood Green, Sunday- school, for <i>Bengali</i> <i>School</i> . . . . .	2	3	0

Do., for <i>support of</i> <i>two Congo boys</i> . . . . .	2	10	0
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### BUCKINGHAMSHIRE.

Chesham, Broadway . . . . .	47	6	10
Do., for <i>W &amp; O</i> . . . . .	1	6	0

### CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, Treas- urer . . . . .	92	1	2
Caxton . . . . .	2	0	2
Gamlingay . . . . .	7	8	0

### CHERESSIRE.

Altrincham, Tabernacle . . . . .	1	14	0
Do., Sunday-school . . . . .	2	19	5
Chester, Grosvenor Pk. . . . .	5	0	4

### CORNWALL.

St. Austell . . . . .	1	15	0
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### DERBYSHIRE.

Measham . . . . .	14	0	0
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### DEVONSHIRE.

Devonport, Morice Sq. Sunday-school . . . . .	1	0	0
Plymouth, George st. . . . .	19	16	7

### DORSETSHIRE.

Dorchester . . . . .	2	1	6
Gillingham, for <i>W &amp; O</i> . . . . .	0	14	2
Do., for <i>N P</i> . . . . .	1	19	1

### DURHAM.

South Shields, Westoe Road, for <i>Congo</i> . . . . .	1	19	6
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### ESSEX.

Clacton-on-Sea, Christ Church (molety) . . . . .	11	0	0
Levton, Vicarage road . . . . .	9	19	5
Do., for <i>W &amp; O</i> . . . . .	1	12	2
Southeast, Tabernacle Sunday-school . . . . .	7	7	0

### HEREFORDSHIRE.

Llanercoed . . . . .	0	3	6
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### HERTFORDSHIRE.

Northchurch, for <i>W &amp; O</i> . . . . .	0	16	0
Rickmansworth, Sun- day-school, for <i>N P</i> . . . . .	0	7	6
Sarratt . . . . .	1	8	0

KENT.		NOTTINGHAMSHIRE.		YORKSHIRE.	
Bexley Heath, Trinity Chapel .....	4 5 7	Nottingham, College Students .....	0 13 0	Bradford, Ston and Calcedonia-street Sunday-schools .....	0 6 0
Bromley .....	7 0 3	Southwell .....	1 0 0	Eccleshill .....	0 14 0
Dartford .....	2 5 0			Leeds, South-parado .....	18 5 0
Forest Hill, Sydenham Chapel .....	1 5 0			Lindley Oakes Ch. ....	2 16 4
Do., for <i>W &amp; O</i> .....	3 11 9			Sutton-In-Craven, for <i>W &amp; O</i> .....	1 15 0
New Brompton, Sunday-school .....	2 1 4			Do., Sunday-school ..	8 5 0
Orplington .....	6 6 0			Do., for <i>Congo boy</i> ..	5 0 0
Plumstead, Park-road ..	1 15 6			Todmorden, Wellington street, for <i>W &amp; O</i>	1 0 0
LANCASHIRE.		SOMERSETSHIRE.		SOUTH WALES.	
Accrington, Willow-street and Woodhook Sunday-schools .....	8 12 1	Bristol (per Mr. G. M. Carlile, Treasurer) ..	4 18 4	CARMARTHENSHIRE.	
Briercliffe, Hill-lanc ..	3 0 0	Yarcombe .....	0 5 6	Llangadock, Zion, for <i>NP</i> .....	1 6 10
Doals .....	1 7 6				
Eccles, for <i>W &amp; O</i> .....	2 10 0				
Haslingden, Trinity Ch. .	5 10 8				
Liverpool, Princes-gate .	3 16 0				
Oswaldtwistle .....	4 18 1				
Southport, Tabernacle Sunday-sch. ....	6 7 5				
LEICESTERSHIRE.		STAFFORDSHIRE.		GLAMORGANSHIRE.	
Leicester, Archdeacon-lane, for <i>W &amp; O</i> ....	1 19 0	Burslem, Liverpool-road .....	1 10 0	Cardiff, Hope Ch. Sunday-school .....	5 17 3
		Newcastle-under-Lyne, Sunday-school .....	0 16 2	Penarth, Stanwell-rd. Sunday-school .....	2 9 4
				Porth, Tabernacle ....	4 0 0
				Pyle, Pisgah .....	1 3 10
LINCOLNSHIRE.		SUFFOLK.		MONMOUTHSHIRE.	
Long Sutton .....	7 0 0	Ipswich, Burlington Ch. .	11 18 2	Caerwent .....	0 15 0
		Lowestoft .....	9 7 1	Newport, Commercial-street .....	4 7 3
		Do., for <i>NP</i> .....	0 12 11		
LINCOLNSHIRE.		SURREY.		PEMBROKESHIRE.	
		Balham Ramsden-rd... .	5 12 7	Tenby .....	5 11 0
		Croydon, Memorial Hall Sunday school, for <i>Congo</i> .....	2 8 0		
		Esher .....	4 1 4		
		Do., for <i>W &amp; O</i> .....	0 10 0		
		Lower Tooting, Summers-town Sunday-school, for support of <i>Congo boy, Blackshaw</i> .....	1 17 0		
		New Malden .....	2 2 0		
		Redhill .....	6 0 0		
		Wimbledon, Queen's-road .....	8 13 11		
NORFOLK.		WARWICKSHIRE.		SCOTLAND.	
Norwich, St. Clement's .	1 16 1	Birmingham, Y.M.B.M.S. for <i>Bishopore Sch.</i> ..	78 0 0	Edinburgh, Charlotte Chapel .....	7 0 0
Swaffham .....	10 0 0	Do., for <i>Delhi Institute</i> .....	36 0 0	Glasgow Aux., for <i>Italian Mission</i> ..	19 0 0
		Do., for <i>Scrapore College</i> .....	24 0 0	Do., Queen's Park ....	1 8 11
		Do., for <i>Congo boy</i> ..	25 3 4	Kirkcaldy, for support of <i>Congo boy</i> at <i>Arthington</i> .....	1 5 0
				Tillicoultry, Sunday-school, for <i>Congo</i> ..	1 10 0
				Tobermory .....	3 4 6
NORTHAMPTONSHIRE.				FOREIGN.	
Desborough .....	4 5 3				
Harpole .....	5 7 5				
Kettering, Fuller Ch... .	91 11 5				
Do., for <i>W &amp; O</i> .....	2 6 0				
Do., for <i>NP</i> .....	2 13 0				
Do., for <i>Congo</i> .....	0 15 0				
Do., for support of <i>Congo Boy</i> .....	13 7 9				
Northampton, College-street .....	155 0 0				
Northampton, Union Church .....	3 4 8				
Roads, for <i>W &amp; O</i> ....	0 10 0				
Rushden .....	24 0 0				
Walgrave .....	2 9 0				
West Haddon .....	1 15 0				

TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*

[THE MISSIONARY HERALD,  
SEPTEMBER 1, 1893.



LEADERS AND LAY-PREACHERS OF THE CHURCHES IN CHIH-CHU'AN, PO-SHAN, AND CHOU-TS'UN.  
(From a Photograph.)

[SEPTEMBER 1, 1898.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CENTENARY CELEBRATION.

#### THE SECOND PROPOSAL.

##### INCREASE OF INCOME.



PROGRESS is being made with the preparations for the contemplated effort to increase the annual income of the Society. It cannot be too clearly understood that, from the beginning of the Centenary Celebration Movement, the Committee have felt the immense importance of seeking this increase. So much, indeed, has this been the case that, in allocating the portion of the Thanksgiving Fund to be applied to sending forth

#### ONE HUNDRED NEW MISSIONARIES,

they resolved that the sum thus allocated should only cover the expenses of their passage, outfit, and two years' probationary course, purposely leaving their permanent charge as full missionaries to fall upon the regular income of the Mission. The wisdom of this decision may be seen in the stimulus it gives to promote the missionary spirit and develop the resources still latent in the churches.

As an investment to effect an endowment would be of a very doubtful expediency, it is obvious it were far better to proceed upon the proposed lines than to exhaust the quota of the special fund applicable to the new missionaries—even if they were ready to go forth—in the immediate cost of a large addition to our staff, whilst initiating no steps to provide for future maintenance. We believe the course determined upon by the Committee will commend itself as being not merely prudent, but best in the highest interests of the Society.

There can be no doubt the Society has now reached a very critical epoch

in its history. Circumstances over which we all rejoice, inasmuch as we see in them the very answer to our prayers, constitute this crisis. Will our churches in their faith and their devotion to the Saviour be equal to the wider opportunities that have arisen for making known the Gospel? Will they be able to turn to advantage the success already achieved in India, China, and Africa?

It surely cannot be that the part we feel we are called to take in publishing "the good news" is to be restricted to present limits *for want of financial resources!* At any rate, we are bound to do what we can before we sadly conclude an onward policy is not to be our privilege. The thought of such a possibility seems not merely to inflict a cruel wrong upon the memorable traditions which, as the pioneer society among modern missions, we inherit, but, which is of far more solemn moment, would go far to render us unworthy of our Lord's Great Commission. Rather do we hope and pray that, in the sacred and blessed work which has yet to be done in this sin-ruined world, we, as a society, may be honoured of God to take a larger share than heretofore.

In view, therefore, of the high purposes for which the Mission exists, and in looking forward to the greater things which the greater attempts will, with the Divine blessing, surely bring, we ask our churches to do all in their power to facilitate and unite in the special efforts which are now being inaugurated, and will directly be put into practical operation.

We are glad to be able to report that, in addition to the arrangements already announced, Mr. T. Whittard, of Cheltenham, the Rev. W. Ross, of Coleford, and the Rev. W. F. Harris, of Derby, have kindly consented to take charge as local secretaries of the following sections respectively:—The Gloucester and Stroud; the Coleford, Hereford, and Ross; and the Derbyshire districts. It is hoped the Rev. Charles Williams will superintend the Eastern district of Lancashire, the Rev. J. G. Raws the Leeds and North and East Ridings section of Yorkshire, and Mr. T. S. Penny the Somerset (exclusive of the Bristol and Bath districts), Dorset (part of) and East Wiltshire section.

### THE CENTENARY CELEBRATION VOLUME

is expected to appear at the end of the present or early in next month. It will contain a verbatim report of the sermons and addresses delivered at the public Celebration meetings held in Nottingham, Leicester, Kettering, London, and Northampton; also detailed acknowledgments of the contributions to the Thanksgiving Fund. The volume will be numerously illustrated. Further particulars as to price will shortly appear.

1893.

**AUTUMNAL MISSIONARY MEETINGS, IN READING,**

ON

**MONDAY, TUESDAY, WEDNESDAY, AND FRIDAY  
2nd, 3rd, 4th, and 6th OCTOBER.**

WE have much pleasure in repeating the following announcements in connection with the approaching Reading Autumnal Gatherings in the first week in October. We trust the various services will be memorable and inspiring.

**MONDAY EVENING, OCTOBER 2nd.**

**Quarterly Meeting of the Committee of the BAPTIST MISSIONARY SOCIETY, in KING'S ROAD CHAPEL, at Half-past Seven o'clock p.m.**

**TUESDAY, OCTOBER 3rd.**

**Missionary Breakfast Conference, in the TOWN HALL.** Breakfast at 8.30. Conference at 9.15. *Chairman:* WILLIAM RICHARD RICKETT, Esq., Treasurer of the Baptist Missionary Society. A PAPER WILL BE READ by W. PAYNE, Esq., of Clapton, on "*The Duty and Privilege of the Young in Relation to our Foreign Missions.*" The Revs. HUBERT BROOKE, M.A., of St. Mary's Episcopal Chapel, Reading; J. R. WOOD, of London; H. MASON BOMPAS, Esq., Q.C., R. C. MORGAN, Esq., and others will take part in the Conference. At Half-past Eleven o'clock, in the TOWN HALL, the **Autumnal Missionary Sermon.** *Preacher:* Rev. JOSEPH PARKER, D.D., of the City Temple. At Three o'clock p.m., in WESLEY CHAPEL, QUEEN'S ROAD, a **Designation and Valedictory Service.** *Chairman:* MARTIN JOHN SUTTON, Esq. The following Brethren, introduced by the General Secretary, will be designated for missionary work in India:—The Revs. J. I. HASLER, B.A., A. E. COLLIER, F. W. HALE, and D. L. DONALD. The following Brethren will take farewell:—The Revs. GEO. KERRY, W. J. PRICE, and J. STUBBS, returning to India; the Revs. W. HOLMAN BENTLEY and H. WHITE, returning to the Congo; Rev. HERBERT DIXON, returning to China; and Rev. ROBERT WALKER, returning to Naples. The VALEDICTORY ADDRESS will be given by the Rev. WILLIAM MEDLEY, M.A., of Rawdon College; and the VALEDICTORY PRAYER offered by the Rev. JOHN ALDIS, formerly of Reading. In the Evening, at Half-past Seven o'clock, **Two Public**

**Missionary Meetings**, in the TOWN HALL and TRINITY CHAPEL.  
 TOWN HALL.—*Chairman*: GEORGE PALMER, Esq., J.P. *Speakers*: The Revs. CHARLES WILLIAMS, of Accrington; GEORGE KERRY, of Calcutta; and HERBERT DIXON, of Shansi, North China. TRINITY CONGREGATIONAL CHAPEL.—*Chairman*: C. J. ANDREWES, Esq., J.P. *Speakers*: The Revs. E. G. GANGE, Regent's Park; R. WRIGHT HAY, of Dacca; and W. HOLMAN BENTLEY, of the Congo.

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**WEDNESDAY AFTERNOON, OCTOBER 4th.**

**Zenana Mission Meeting**, at Three o'clock, p.m., in KING'S ROAD CHAPEL. *Chairman*: E. P. COLLIER, Esq., J.P.

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**FRIDAY EVENING, OCTOBER 6th.**

**Young People's Missionary Meeting**, in the TOWN HALL, at Half-past Seven o'clock, p.m. *Chairman*: OWEN RIDLEY, Esq., J.P. *Speakers*: Revs. DAVID DAVIES, Brighton; W. J. PRICE, Calcutta; J. J. FULLER, West Africa; and R. C. FORSYTH, Shantung, North China.

*Collections after each Service on behalf of the Missions.*

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**MISSION WORK IN SHANTUNG, 蒙, NORTH CHINA.**

(See *Frontispiece*.)



THE Rev. W. A. Wills, of Chouping, writes by a recent mail :  
 —“MY DEAR MR. BAYNES,—I send you a photograph of the leaders and lay-preachers from the churches under my care in Chih-chu'an, Po-shan, and Chou-ts'un.

“In the spring and autumn of each year, during their slack season in the fields, we invite them to the city as our guests, and give them a course of Bible instruction.

“These men not only conduct the services at their own village chapels, but many of them are often to be found attending the markets and fairs distributing books and tracts, and preaching to their fellow-countrymen.

“This morning, when I told them that I was going to send a copy of their photographs for the members in England to see, they said, ‘Send them our greetings, and ask them to pray for us.’

“Yours faithfully,

“To A. H. Baynes, Esq.”

“WM. A. WILLS.



## CONCERNING PEROZPUR, EAST BENGAL.

BY THE REV. WILLIAM CAREY, OF BARISAL.



PEROZPUR is a sub-division of the district of Bakarganj.

The town is situated on the western boundary of the district, and is distant thirty-five miles from Barisal.

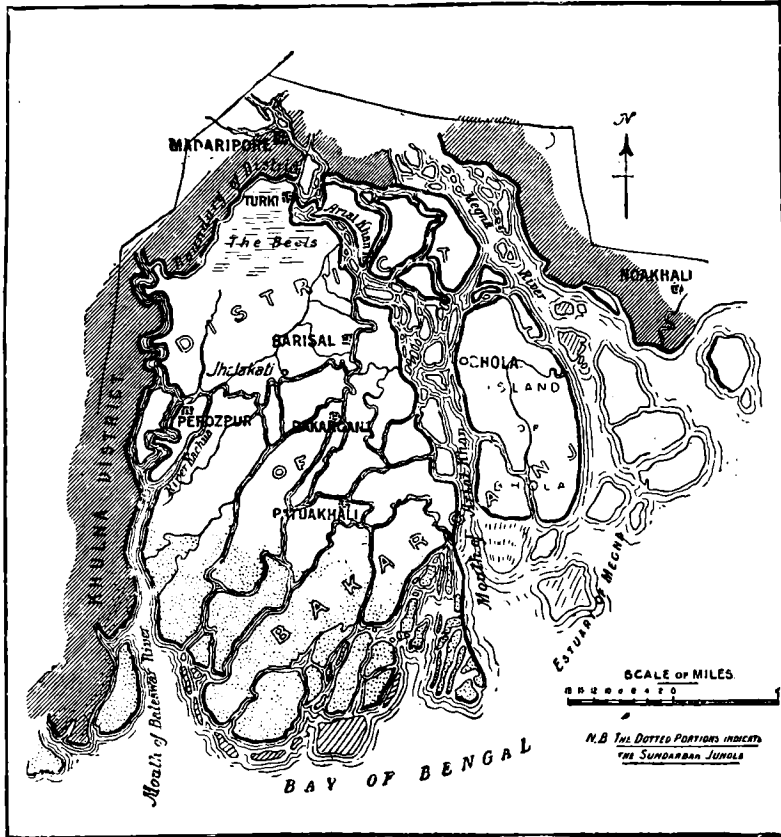
It was founded in 1859, "with the object of suppressing river-robberies," for which the two rivers on either side of it (the Baleswar and the Kachua) had become notorious.

As a "mission station," Perozpur is the youngest in East Bengal. It was opened only three years ago, the first missionary being the Rev. Alfred Teichmann. That brother being in England, the opportunity seems a good one for piecing together the scattered notices of Perozpur which have already appeared in the HERALD, with a view to summarising and completing our knowledge. Missionaries, like other men, need sympathy. But sympathy to be effectual must be intelligent. It must have a focussing point, and we must know where that point is. Every missionary cherishes the hope that some among the kindly eyes scanning the monthly HERALD will light with eager interest upon his own special corner of the great vineyard, and remember both it and him constantly before the Throne. Many missionaries, alas! know what it is to have this illusion rudely dispelled, on deputation, by the look of blank but pathetic ignorance with which their allusions to personally historic scenes are often received. The way will be cleared for Mr. Teichmann's visit if we get the geography lesson over before he comes. First, then, let us study the accompanying map. This will fix the locality of the place in our minds, and indicate its relation to other—and better known—centres of mission work.

Next, let us take down the last three volumes of the HERALD (it goes without saying that every reader keeps his HERALDS carefully, and gets them regularly bound) and hunt over the index for notices of Perozpur.

The first reference is to July, 1889. In this number Mr. John Kerry reports having taken "a suitable piece of land at Perozpur, nicely situated for mission work." That is the beginning. The second notice occurs in March, 1891. A bungalow, "well raised from the ground," has been built by Mr. Teichmann, as a home for himself and his family. It was finished in August of the previous year. A picture of it is given (a very poor one, by the way, which I gladly supplement now by a large one recently taken), and explained by Mr. Teichmann. I take peculiar interest in that bunga-

low, for I put the finishing touches to it myself, during Mr. Teichmann's illness, with some considerable outlay. In the same letter is recorded an account of the first baptism at Perozpur, and the purchase of "a most admirable boat," for itinerating work, with jolly-boat attached. The third notice brings us to July, 1891. Here the missionary, having built his house, founded a church, and purchased a boat, has leisure to look around



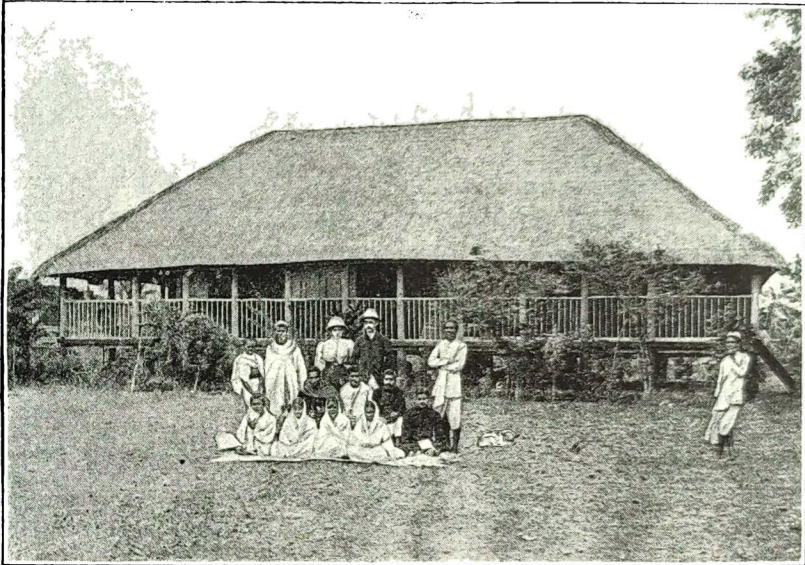
MAP OF BAKARGANJ DISTRICT.

him, and begins to take notice of passing events. He gives us two glimpses of what can be seen from the breezy verandah of his home. There is, first, the daily steamer from Barisal, its great stern-wheel churning the water into foam as it glides through the narrow khal in front of the house, and sweeps round the mud point out into the broad Baleswar. And there is, second, a curious fleet of boats, such as any day may be seen riding at anchor at the mouth of the khal, or pressing slowly through with the tide.

Turn to the month of September. Here is a portrait of Surjya Kumar Nath, one of the two candidates whose baptism was reported in March. Mrs. Teichmann writes of the little fellow's Christian character and peaceful death.

The following month (October) contains a picture of the boat (the *Sutton-in-Craven*, as it was called), with "Brother Teichmann and his solitary helper" standing on the deck. It is Mr. Spurgeon who writes.

We pass on to March, 1892. A chapel has now been built: "The on



PEROZPUR MISSION HOUSE.—(From a Photograph.)

thing needed to finish our new station," as the missionary exultingly writes. There is a good photograph of it. It was opened in September of the previous year, and I had the privilege of being present.

The last notice, viz., that in the *HERALD* for June, 1892, is appropriately concerned with the two out-stations of the Mission in the Perozpur subdivision. Of these, one is at Ourabonia, a few miles south-east of Perozpur; and the other at Kalmegha, a Sundarban settlement close to the sea. Ourabonia was established by Mr. Anderson eight years ago. I visited the place with him then, and remember it well. The Christian family at Kalmegha migrated thither from one of our Beel churches many years ago. They have cleared the jungle, and are now living in easy circumstances. Mr.

Teichmann's account of his visit is deeply interesting. He gives a picture of the chapel and a group, including the principal members of the Christian settlement there. I have twice been to Kalmegha, once in company with Mr. Spurgeon, and once with Mr. Teichmann himself.

Such, then, in outline, is the history of the Perozpur Mission as already written in the pages of the MISSIONARY HERALD. If I am rightly informed, the idea of placing a resident European missionary there originated with Mr. Spurgeon, who, when on furlough in England, and in consultation with Mr. Secretary Baynes, produced a map of Bakarganj on which he had drawn a circle at a radius of about forty miles round Barisal. The circumference passed through Perozpur, Patuakhali, and Bhola. The two latter places still offer attractive spheres of work, and we pray and hope that they may speedily be placed on the same footing of privilege with Perozpur. It is impossible to do more than pay them rare and fugitive visits from Barisal.

The successful establishment of work at Perozpur affords us every encouragement and warrant to complete the plan by including the remaining centres. The work that tells is best done, not by scampering over a wide surface, but by settling down in a circumscribed area, and patiently going over it again and again.

How long even that circumscribed area is apt to be may be seen by a glance at the figures of population for the sub-division of Perozpur alone. In spite of the large tract of uninhabited jungle to the south, the sub-division has a total population of 519,603 souls, living in some 80,000 separate homes, and 700 distinct villages. What a field for one sower to sow! There are no roads anywhere, only paths from village to village, but rivers and streams flow in all directions, and afford easy access by boat.

The people generally are very illiterate. There is a Government school in the town of Perozpur, but only eleven boys are reading in the entrance or matriculation class this year. Mr. and Mrs. Teichmann have left their mark—the indelible mark of personal uprightness and ever active sympathy—on all classes of the community. The missionary was elected a member of the Municipal Board and one of the directors of the school. The Babus of the town speak of him with tender regret, and the poor remember both husband and wife with grateful love. Crowds gathered on the bank of the khal to bid them farewell. All this speaks of steady, zealous endeavour, of quiet work faithfully and prayerfully done. Let the workers be welcomed home to the hearts of the churches in England!

The importance of the new station was made abundantly clear at the last

Bengal Conference, when it became necessary to provide a successor to Mr. Teichmann. Yet the work could only be carried on by withdrawing one of our number from Barisal. This is a significant fact. We make no appeal to man, but our prayers gather earnestness from long delay, prayers directed to the Lord of the harvest, that He may thrust forth labourers into His harvest.

Mr. Hughes has taken temporary charge of Perozpur. His hands are already full of promising work. He has great personal influence with students, and is specially fitted, both by training and sympathy, to be their



PEROZPUR CHRISTIAN PARAH.—(From a Photograph.)

leader in all that is good. A Bible School has been started and a Sunday Evening Lecture. He is happy in having helpful associates. The group shown in the photograph represents the preachers of Perozpur with their families and servants. In the centre sits Babu Aron Uday Ghose—a man of sterling character and ripe Christian experience. At his right sits his wife. Mr. Hughes stands immediately behind, with John Haldar on his left and Dayal Chandra Sirkar on his right. Both these brethren are old Serampore students, and commend themselves as workmen “needing not to be ashamed.” Their wives are seated in front. The bright-faced lad at



Aroon Babu's feet is a Christian boy of Madaripore, and personal servant to Mr. Hughes. The majhi (or skipper) of the boat and the bhisti (or water carrier) flank the group on either side. The houses in the background form part of the Christian parah in the compound of the Mission-house.

Mr. Hughes is the only European in the station, and greatly needs the sympathy and prayers of all friends.

Since the foregoing was written we regret to say the health of Mr. Hughes has broken down, and, by positive medical direction, he has had to return to England for rest and change. The work at Perozpur is now carried on by the Missionaries in Barisal, until the return of Mr. and Mrs. Teichmann, after their furlough in England.

## CHEERING WORK IN CHINA.



THE Rev. G. B. Farthing, of Tai Yuan Fu, sends the following interesting letters :—

“MY DEAR MR. BAYNES, — Some three weeks ago Mr. Sowerby and I visited together a market town named Ping Tou, which stands hidden away in a valley between the mountains to the north-east of Tai Yuan, and distant from us some twenty-six miles. This place was visited as one amongst others in which work has been begun and a station formed during Mr. Sowerby's absence in England.

### “PING TOU.

“To reach our destination we, of course, had to climb the mountain barrier between us and it. Without making a wide detour, nothing better than a sheep-path offered, and nothing better was wanted. Mr. Sowerby was provided with a mule for such part of the way as permitted of riding, whilst I had my horse. We might have been mere pleasure-seekers, so much

pleasure did the journey afford us. At times our way led over an abyss spanned by a natural bridge, so that we had a sheer precipice on either hand as we crossed. On and on we went through ever-varying scenery, until at length we descended into the valley to which we were bound. This valley can boast more of length than of breadth, though with the peculiar loess formation breadth is of no importance. The enclosing mountains rise up height above height, each presenting its sides broken with an ascending series of natural terraces, of which the soil is so rich as to demand only the slightest expenditure of the sweat of the brow before yielding the reward of bread. With such ready wages for the labourer, you will hardly need to be assured that, secluded though it is, there is no dearth of population.

“Hamlets and villages abound, and are to be seen within short distances

of each other clinging to the mountain side, or perched upon the heights in positions that from below appear to be both perilous and inaccessible. Having reached ground where our animals were of use, we mounted, intending to push forward with more speed, but the animal which our evangelist had secured for Mr. Sowerby was an ancient creature, and had schooled herself to keep calm, and to be slow and equal, especially *slow*, in all her movements. She refused to be hurried, and so I rode on ahead to look up our people, for they did not know we should be coming on this special day. The time of our visit proved most opportune for assembling them together. Frequent fairs are held at Ping Tou, which is the business centre and mart for the whole vale. On fair days some representatives of every family in the district are bound to be present. I found that we had hit upon a fair day. Hardly had I reached the main street before, in the thick crowd, I heard a voice say, 'Fa moo shih,' and a Lu Chia Ho man, who had stayed with me to give up the opium habit, pushed his way through to me, insisted upon leading my horse, for I had dismounted, and together we made our way towards the usual place of meeting, being joined by four or five more of our own people before we reached it.

#### "THE BLACKSMITH'S SHOP.

"The place where these good people assemble for worship is a blacksmith's shop, thus forming a singular coincidence with the beginning of our Chias Che'ng work.

"Ch'iao, the blacksmith, who had stayed with me here as an opium patient, is twenty-six years of age, and is a quiet, gracious, and extremely generous little fellow. He not only

grants the use of his premises for the meetings, but himself supplies the greater part of the oil expended during the service held every evening for all who care to come. As three or four lamps have to be kept going at these times, it is no slight burden for a Chinaman to bear.

"Having reached these quarters and announced the speedy coming of Mr. Sowerby, our own people asked to be excused for a while, and set off at a speed at which it is refreshing to see a Chinese move.

"They bounded up the street, found messengers and sent them off in haste to the outlying villages to call in the other friends, for only a few of them belong to Ping Tou itself. Ping Tou is central, and is therefore the natural place for a gathering from the many small villages within easy reach of it. Who are our people?

"Well, we distinguish in this way. The outsiders and occasional worshippers we cannot reckon upon until they show some decided interest. Our people are some forty-five men, of whom forty-three have at various times stayed with me in this city to give up their opium habit — men who have made a stand for the truth.

"Of the forty-three reformed opium smokers only one has relapsed, and, strange to say, he is a man of a more devotional nature than most of the others, and is, I believe, a sincere inquirer after the way of salvation. The reason he went back was not because his craving failed to yield to treatment, but because some months after his cure he had received a wound in his thigh which hurt so much that, to deaden the pain, he drugged himself with his old enemy, and found himself again in thrall. He is a most regular attendant at worship, is ashamed beyond what is just of his

own weakness, and is intent upon breaking off a second and final time.

“That there should have been only one relapse amongst this number of men, ranging in age from twenty-four to fifty-five years, is a result for which one cannot be too thankful. It gives one confidence in the treatment that has been followed, though not the average of successful cases alone helps to do that. The appearance of the men assures us of the efficacy of our treatment. Their healthy plumpness, and their bright, happy countenances, are such a contrast with their former sickly state. But another reason which, under God, has helped to keep them standing is the devotion to them, and the prayer for and with them, of our church-member, Wang Cheng Sui, who has now gone to live amongst them for a time, supported meanwhile by the contributions of the native church in this city. Wang Cheng Sui has a history so interesting that I promise to write it some time soon for the readers of the *HERALD*.

#### “A MANIFESTO.

“Now to resume. The idols had been removed from the blacksmith’s room, and two of our picture almanacks indicating the Sundays (for the Chinese do not divide time into weeks, and of course have no Sabbaths) were hung upon the wall as a compensation, and between the two almanacks was pasted up a statement or covenant made between themselves when they banded together for united worship. As it is more for outsiders than insiders—a ‘To all to whom it may concern affair’—perhaps manifesto would be a better description of it. A translation of it may prove interesting. It ran as follows:—

“‘We willingly band ourselves together for praise and prayer, and we

make a vow that, from this time forth, we will exhort men to abstain from wine, from opium, and from fornication.

“‘We declare that, from this day, our watchword shall be—FOR GOD; FOR OUR HOMES; FOR ALL MEN.

“‘We know that it is our sins alone which keep back the blessing of God, whose will is that all men should be blessed.

“‘We acknowledge it to be our duty to make supplication to God on behalf of mankind. Why do we pray? We pray for our homes because, whilst a single user of opium remains in them, all the members of the family suffer. We pray for all men, because the Lord Jesus, when about to ascend to heaven, bade His disciples ‘Go into all the world and preach the Gospel.’

“‘As disciples we would so put our trust in the Saviour Jesus, as that we may be acceptable to God, obtain His pardon of our sins, and the gracious aid of the Holy Spirit. Amen.’

“Judged from the point of view of men just emerging from the darkness—men with resurrection life moving within them, but with the grave-clothes of a deathly past still hampering their movements—does it not seem remarkable? These men have nearly all to learn as yet, and to find that they have so far comprehended gladdens us.

“It was not long before Mr. Sowerby arrived, and almost at the same time our men came pouring in, many of them quite out of breath, with their long run, and hurried coming down the hills to see us. Thirty-one of the forty-three reformed opium smokers, together with a few of their friends, whom they had interested in the doctrine, came in whilst we were there. It was with



great joy that they greeted us and we them.

"The medical skill of our brother, Mr. Sowerby, was much in request. In some cases very effectual aid could, happily, be given; but on the first visit of a medical man to any district all the chronic cases are introduced to his notice, and recommended to his mercy. With the majority of such patients, human skill is, of course, unavailing.

#### "AN EVIL TAX.

"Another subject upon which our opinion was sought was, what steps should be taken in refusing the tax made upon all landowners for the support of idolatry. It was a matter in which one was very glad to advise them, though they were made to understand that support drawn from the false should be given to the true. They were further advised to subscribe according to their means so as to create a fund for putting things on a more secure footing. (Such advice we find to have been most timely. The blacksmith will shortly be leaving the district, as his father owns a second shop at a place some eighteen miles away, and sends his sons, turn and turn about, to take charge of them. The time for an exchange will soon come round, and, as the brother is an opium smoker, and may probably not allow them to retain the use of the premises, provision for the future is necessary and imperative.) They promised to think about the matter, and I am happy to say that since then a few subscriptions have been received. Not only so, but a man who has an opium-smoking wife has offered us the eastern half of his courtyard for a term of six months if we will cure his wife of her opium

craving, and give, in addition, two shillings towards the expenses of re-arranging his furniture so as to admit of his surrendering the east wing. We have accepted the offer. The two shillings are to be paid by the natives, and our brother Wang, having been furnished with medicines and precise directions as to treatment by us, is even now undertaking the woman's case, which is our part of the bargain. Before the six months have expired Wang hopes to have got things on to a thoroughly secure and lasting basis.

"Several men wished to be introduced to us, and stated their intention of shortly coming to the city to break off their opium. We were also repeatedly urged to devise some means by which the women could have similar opportunity with the men of giving up their opium.

"Food, in the shape of poached eggs and short cakes, was set before us, and as both these things were provided in such prodigal quantities as to be largely beyond our needs, our friends compelled us to carry away the whole of the remaining cakes upon our departure, saying that the mountain air would be sure to make us hungry. At last, as we must needs make a certain place upon the highway to spend the night, we had to end a very interesting visit and betake ourselves to the road again. Our feelings, as we journeyed, were those of sincere gratitude to God for the marvellous deed which He had wrought amongst this people. When idolatry falls before Christianity, and selfishness gives place to generosity; when national antipathies yield to mutual love and respect, and the slave of depraved habits gains freedom, and yearns after purity and holiness; is not this the deed of God and marvellous?"

## "PING TOU.

"If I may yet trespass upon your patience, I should like to say a few words about the beginning of the work at Ping Tou. It began in this way. Wang Cheng Sui first introduced to me 'The Little Buddhist Priest,' as Chang, the shoemaker, is nicknamed. This man has a situation in a shop in the city, though his native place is Lu-Chia-ho, two-thirds of a mile from Ping Tou. Chang began to learn the truth very earnestly, and soon gave pleasing evidences of an interest in the things of Christ. He then wished to give up his opium, and sought my help. At that time I refused aid to any but such as he, who, for Christ's sake, desired to do so. After he had got through he went home to recruit, for the break from opium entails a certain amount of weakness for several months. Chang's own people could not believe that he was free; thought that he was only deceiving them, and, boasting themselves to be too wise to be taken in, were taken in accordingly. This they had to confess as the days went by, and it became manifest to their unbelieving vision that their kinsman had, in very truth, broken from the bondage. If freedom was to be had, who would not have it? Chang was charged to implore me to assist them. At first I referred them to other refuges, for, at that time, as I believed upon sufficient grounds, I considered a general treatment of opium patients yielded too little compensation for all the trouble it involved. However, in this case, no reference to any other place would do. They believed in me, knew I could help them, and would not believe that anybody else could.

"As all my attempts to dishearten

them failed, I could only yield to the pressure and open the door to them, having but small hope that it would prove to be of God, and a great deal of fear that I should find I had done a foolish thing. But the men bore up unflinchingly, showed interest in our prayers and praise, and at length went home free from opium, and themselves began to meet together, to sing the only hymn they knew, and to read the 'Peep of Day.' No prayer was offered aloud, as each was afraid of the other.

## "THE OPIUM VICE.

"Soon other men came from the same place. After what God had wrought I dare not refuse. Instead I opened wide the door, and began to look again into the facts of opium work, to see if I could honestly revise my former conclusion. My conclusion had been that opium work as done by natives was eminently unsatisfactory, and that that done under the superintendence of the missionary had given such an amount of trouble—by the chafing against restraint, the bursting open of the doors, or scaling of the walls in order to escape—that the missionary seemed to have changed into a gaoler. My call to China did not include any such condition as that. I came to teach and preach, and any restraint or compulsion exercised upon the Chinese I wished to come from the power of Christ's love.

"I found that my former decision had been wrong in this particular. I had put the fault to the account of the patient, as being defective in will power and sincerity, instead of to the account of the system. As to native refuges, that the blame is due to the treatment will appear from the following. A poor fellow who had been duped at a refuge where great pretensions were made of

a speedy, sure, and painless release from the habit, said to me, 'I entered and took their medicine, and was so glad to find that my craving did not trouble me. All the time I was there I did not once desire the drug, but the strange thing about it was that I found my craving at the door waiting to accompany me home as I came out.' Only a Chinaman could have been so deceived. *The medicine was the opium.* Instead of smoking he had been eating the poison.

"Then as to Christian refuges under foreign supervision, the fault in the treatment, long since changed, had been an immediate break with opium upon entering, which brought on the pain in one burst, and produced an agony which only those of iron soul could stand. Hence forcible attempts were made by the patients to break from restraint, and I should certainly not like to have had charge of such a

pandemonium. I am not saying anything discourteous in this. The mistake was long ago admitted and rectified; but the Chinese have long memories. The treatment with which I began, and which I believed to have been that all along followed by everyone, was a gradual diminution of opium with a corresponding increase of tonics. All opium withdrawn by the ninth day. This reduces the torture of the patient to a great extent, but pain more or less there cannot but be.

"This system makes it possible for the patients to listen to instruction; and as they stay for about a month with us, you will see the opportunity it affords us of implanting the truth in their minds.

"I am, yours affectionately,

"GEORGE B. FARTHING.

"A. H. Baynes, Esq."

## WORKERS IN BERHAMPORE, ORISSA.

Berhampore, Ganjam.



Y DEAR MR. BAYNES,—By the outgoing mail I am sending you a cabinet of a few "Workers in Berhampore," in which you may be interested. Many towns in India bear the name of Berhampore. But in only one of them are our men at work. This is in the district of Ganjam, in Madras. It is from this place I write.

In the group, to my right, sits Babu Daniel Mahanty, the senior deacon of our church in Berhampore. This honourable office he has occupied for a long term of years—as also that of superintendent of the Sunday-school. A Christian in heart, at home, and in the world, faithful in the discharge of his duties, he may be said to adorn the doctrine of God our Saviour in all things. The father of Daniel Mahanty was one of our first converts in this district, and for some years a preacher of the Gospel. His son Daniel, after leaving school, was some years a teacher. For the last twenty-three years he held the office of sheristadar of the District Court of Ganjam—at

once the most responsible and onerous post it is permitted a native officer to occupy in this Court. Throughout this long term of service he maintained a reputable Christian character and exercised a wide influence for good. He retired on pension from his onerous duties at the District Court last year, and, with more leisure on his hands, hopes to undertake more Christian work. Babu Daniel Mahanty is the happy father of a large family of children in which boys preponderate. I trust one or more of them may enter our Mission College, and all perpetuate the worthy traditions of the family.

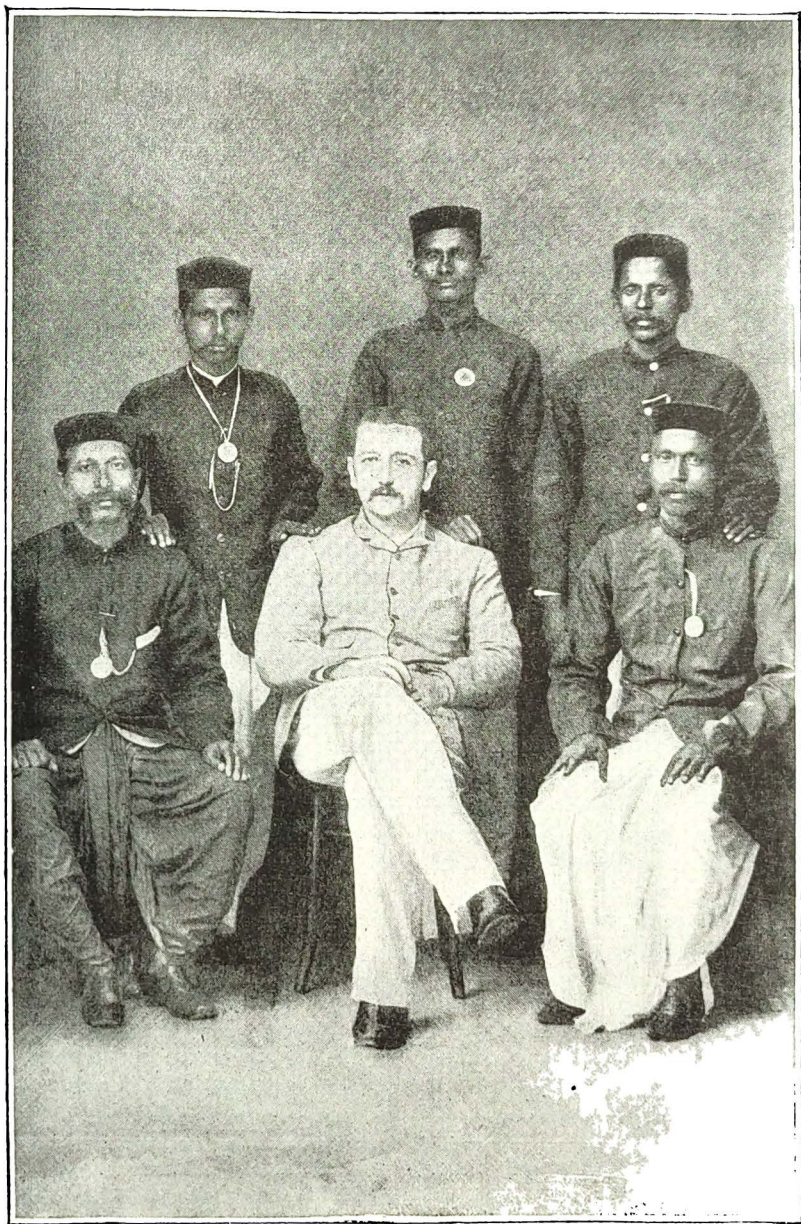
Behind Daniel Mahanty stands Paul Patra, second deacon, secretary and treasurer of church funds. Like our senior brother he has held the post of deacon for many years, and enjoys the confidence and esteem of the entire Christian community. His chief work also lies in the District Court. Again, like Daniel Mahanty, he is the father of a numerous family, in which boys preponderate. I had the pleasure of baptizing two of them a few months ago, and four of their number are now members of the church. Hindu logic always deduces from sons merit in a previous birth. In that case we are a very meritorious group, for between us we could muster a formidable contingent of sons. May the sons of Paul Patra emulate their father!

Cyprian Santra stands next to Paul Patra. He is our junior evangelist, and came to us from the Cuttack Mission College in February of last year. I can testify he was a successful student, and came out well in all the subjects for which he entered in the last examination. We trust the bright promise of college days may be fully realised in the larger sphere of usefulness upon which he has now entered.

On the other side of Cyprian Santra you see Balaji Jenna. After leaving the Berhampore Orphanage, he elected to become a preacher, and in due time left college. He has done good work among some of the village communities of Christians in the Cuttack district, but feels more at home in Ganjam, and most in his element in Berhampore. A fisher of men, he casts his net in all waters and is not discouraged.

To my left is seated Ananta Das, pastor of the Berhampore Church. He is a more sober individual than you might suppose from this likeness, but thoroughly enjoys a good laugh. How pleasant a thing it is sometimes for the mouth to be filled with laughter! But our pastor devotes his whole soul to the great work to which his life has been consecrated, and is a powerful preacher both in the pulpit and in the open. Twenty-one years now has he been at work, and we look for many more years of like service.

Like loyal Baptists, all the brethren wear the Centenary medal.



WORKERS IN BEHAMPORE,—(From a Photograph.)

[THE MISSIONARY HERALD,  
SEPTEMBER 1, 1893.

My main object in sending you this group is to bespeak a warmer interest in our work and workers in Berhampore, and to ask your prayers on behalf of each of us, and especially that we might be made wise to win souls.

Yours very sincerely,

ROBERT L. LACEY.

To A. H. Baynes, Esq.

## THE UPPER CONGO.

### WORK IN THE LUKOLELA.



THE Rev. J. A. Clark, writing by the last mail from Lukolela, reports :—

“MY DEAR MR. BAYNES,—You will like to know how our work is going on here. I am glad to say that the health of both Mr. Scrivener and myself continues excellent, and enables us not only to maintain our school, printing, medical, and other duties with little interruption, together with frequent visits to the people in the villages near us, but also to make occasional trips to more distant places. A short time ago I made such an expedition to some inland towns. You probably know that, so far, we have mainly confined our missionary labours to the people dwelling on the banks of the great river, who all, for several hundred miles of its course, at least, speak a common language.

#### “‘REGIONS BEYOND.’”

“But behind us, not very far back, we have a vast scattered population, speaking a different language to that of the riverine people, and altogether untouched by European civilisation, to say nothing of Christian missionary effort. A few of these people visit us occasionally. One chief especially is extremely friendly. He comes from a village situated upon a winding creek, which enters the Congo some

few hours’ journey to the north of our station. Mr. Scrivener visited his village more than a year ago, and was well received by the people. I determined to go again, and try to get from the creek some little way, at least, into the interior. Accordingly I started on Monday, February 13th, in our mission-boat, with several of our boys as well as some men. We reached our friend’s village, Malilu, the next day. The chief, Mombelo, received us most warmly, all the more so, doubtless, because I had the good fortune to shoot a buffalo a few hours before, and of course I presented him and his people with a portion of the spoil. He showed me a good place to pitch my tent. It was in the middle of the one street of the village, and made it impossible for anyone to pass without getting rather mixed up with the ropes; but he assured me it didn’t matter in the least, and as the people did not seem to mind we set up the tent. Next day I had most of the people round me, while I talked to them as best I could. Fortunately, one of the lads with me understands fairly well the language of the inland or ‘Mpama’ people, and acted as interpreter. Mombelo promised to go with me as guide to what I had heard described as a large

town inland. So we agreed to start early the following morning. Not feeling sure how we should be received by these people, scarcely any of whom had seen a white man in their lives, I determined to return to Malilu the same day, and only took two or three men and boys as attendants. The way was through a long succession of grassy plains, interspersed with patches of forest. In the rainy season much of the road would be under water. As it was there were swampy places here and there.

“BOLEBE.

“After walking for more than two hours we came to large gardens of cassava and other plants, and half an hour more brought us to a town of, perhaps, 1,500 or 2,000 people. It is called Bolebe. My advent was the cause of great excitement. No white man had ever set foot there before. Many of the people fled precipitately and hid themselves, greatly alarmed. But curiosity prevailed over fear in the case of a number of them, and others showed no signs of timidity. One old chief, with face painted vermilion and necklace made of the teeth of leopards and other animals, welcomed me with a certain dignity. I explained through Mombelo and the boy I have referred to the reason of my coming. The chief said I was welcome, and bade me stay two or three days. I explained that I must return to the town on the creek that day, as I had told my boys so, and besides I had not brought bed or provisions. He seemed to think those were very minor considerations, and again urged me to stay. I said that was impossible, but I would come back in two days' time and remain two or three nights. After a rest I walked back to Malilu. I was rather tired,

but none the worse for the day's walking. On Saturday I went inland again, this time taking necessaries for two or three days, but leaving the tent in charge of a trustworthy boy, for the chief had offered to let me have a house. This time I stayed till Monday.

“SUNDAY.

“On Sunday we had several meetings. There was always a big crowd to see the white man feed, and then the boys would come round me and sing some of the hymns they know, and that would probably draw still more people. Then, with the help of my interpreter, I would tell the poor, ignorant creatures about our loving Father and the great salvation. I should say that the boy who interpreted is a member of our church here—the secretary in fact—and is a most able speaker. I have every reason to believe that in a short time he will become a very effective evangelist. I was very pleased to find so many of the people ready to listen to us, and inclined to be so friendly. Some, indeed, had not overcome their fright. There was one chief who would not so much as look at the white man—or spirit, as he probably considered me—but hid himself, believing he would die if I set eyes on him. But most of them were more sensible. This town, Bolebe, is only one of many scattered all over our vast ‘parish,’ as we may call it. With only two of us here it is impossible to do more than go for a brief visit occasionally to these inland folk. And, of course, the difference in language increases our difficulty. I got about eighty words while I was there. I hope to be able to go again before long.

“We should rejoice if we could report successes in our evangelistic



work in our more immediate neighbourhood. The people listen, but remain seemingly satisfied with themselves and their fetishes. Oh, for a great awaking!

"We have had no additions to our church membership since the church was formed; but several of the lads profess faith in Christ and desire baptism, and we hope soon to baptize some of them. They are not all we could wish them to be; but ought we to look for ideal Christians all at once

in lads who, a few short years ago, were running wild in the bush? Surely, if they are evidently sincere in their desire to turn from evil, and to follow the Saviour, and show that they are seeking to do the right, and live better, nobler, purer lives, we are not wrong in welcoming them into the fold of the Church and to the table of the Lord.

"Yours very sincerely,

"JAMES A. CLARK.

"A. H. Baynes, Esq."

## MISSION WORK IN EASTERN BENGAL.

BY THE REV. WILLIAM CAREY, OF BARISAL.



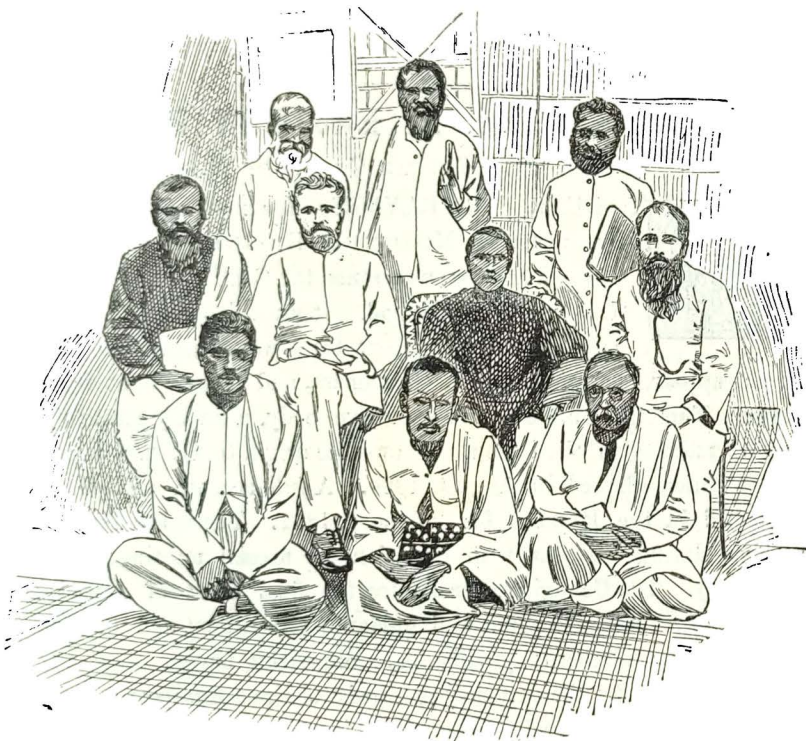
Y DEAR MR. BAYNES,—I enclose two photographic groups for the MISSIONARY HERALD.

I.—The first represents the Committee of the Baptist Union in East Bengal. It was taken at the last meeting, held in Uttarpar, about three weeks ago. Four members do not appear, one being behind the camera, and three absent from other causes. This Committee is an executive body, annually elected at the general meeting of the Union. It owes its origin to the new constitution of the Union adopted in August, 1890. A full account of this event is published in the HERALD for February, 1891. There are four business sessions during the year, with provision for special meetings in case of emergency. The Committee constitutes the final court of appeal in all matters of church discipline and guidance throughout our districts, and has more than fulfilled its promise as an organising power.

The members for the current year consist of three European missionaries, two preachers of the Society, one school inspector, one school teacher, two independent pastors, and four deacons of as many churches.\*

\* The members photographed are as follows:—(1) The President, Srinath Sirkar; (2) R. Spurgeon, Vice-President; (3) W. R. James, ex-President; (4) Kiron Uday Ghose, a preacher stationed in Barisal, son of Shoron Sirkar, one of the best preachers of the early days, educated at Serampore under Mr. Ward; (5) Chandra Nath Sirkar, School Inspector for Backergunge, son of the aged John Sirkar, still living, educated by the famous "three" at Serampore, the best and most respected of all the Society's preachers in these parts; (6) Ram Krishna Sirkar, school teacher, Madaripore district; (7) Mahesh Haldar, pastor of Narikelbari; (8) Ram Hari Haldar, deacon, one of the first converts, of Ramshil, the funniest man in the community; (9) Nepal Bairagi, deacon of Suagram; (10) Shashi Bhusan Baidya, deacon of Kaligram.

The President of the Union, Babu Srinath Sirkar, is a preacher of the Society, a man of sound judgment and keen perception. His influence is only second to that of John Sirkar among the people. He is the right-hand man of the missionary at Madaripore. For thirteen years he has ably served the Union as secretary, and his elevation to the presidential chair is not more appreciated than deserved. There is no greater honour which his brethren can put upon him. He is seated in the centre of the group between Messrs. Spurgeon and James.

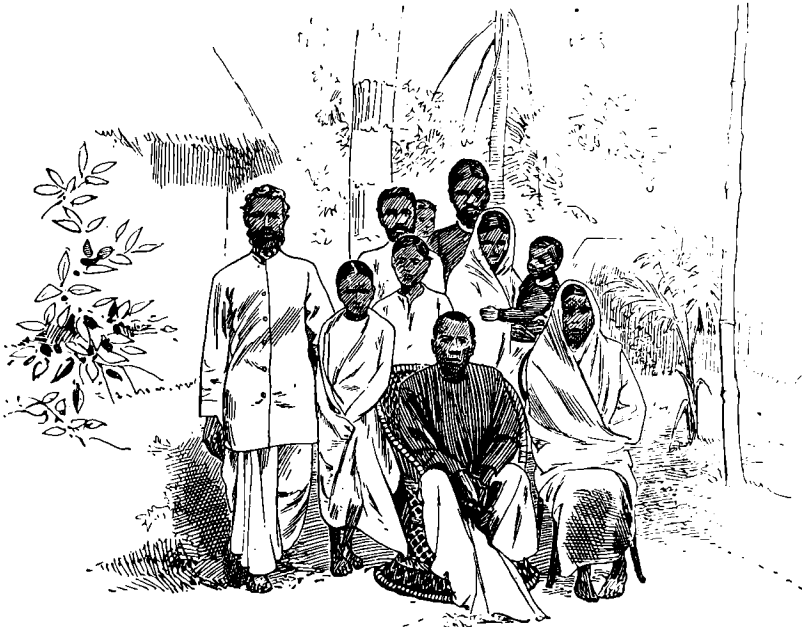


COMMITTEE OF THE BAPTIST UNION, EAST BENGAL, 1893.

II.—In this second picture we see the President in the midst of two generations of children. His wife is seated beside him. Between them stands the wife of his eldest son, Bindunath, a tall bearded man on his father's right hand. She holds in her arms one of three grandchildren, who looks askance at the camera, not without fear that it may suddenly go off with a bang! Another grandchild peeps over the shoulder of the second son, while the last, conscious all too late of obscurity, protrudes his shaven head at right angles to the body of Bindunath. The three eldest

sons are lovable fellows, with more than ordinary gifts and singular spirituality of mind.

Srinath himself is a man of considerable force of character. He keeps his face clean shaven, and every feature of it indicates strength. The profile is that of a priest. He was born in 1837, and is therefore now fifty-six years of age. His parents were pious and much respected in the district—the father as a preacher of the Society, and the mother as a voluntary worker among the women and girls. They placed their son in Mrs. Sale's boarding-school at Barisal, but after six months he ran away with a companion in fear of a thrashing for some boyish prank. His



FAMILY OF BABU SRINATH SIRKAR, PRESIDENT OF BAPTIST UNION,  
EAST BENGAL.

father then taught him at home. At the age of sixteen he was baptized at Kaligram by Mr. Page; and the man of fifty-six still remembers, with a thrill of joy, how, while standing in the water, the missionary held his hand and preached him a little sermon on being brought up like Timothy, and becoming a faithful preacher of the truth.

A year later we find him at the head of a band of singers, preaching from village to village. Those were stormy days for the infant churches in the Beels, and the young evangelist more than once had to aid in defending

himself and the chapel from armed attacks. On one occasion the police seized and carried him off. He married, at twenty-two, the daughter of Shoron Sirkar, who has proved a worthy helpmeet. Three years afterwards, he took his first pastorate at Katalbari, where he stayed seven years. Many others followed, so that there is scarcely a church of any size with which he has not, at some time in his career, been officially connected. This gives him great influence wherever he goes. His preaching ability appears to have been above the average. Mr. Page was accustomed to call the preachers together from time to time, and test their gifts. A month was given them in which to prepare. On the day appointed they would rise one after the other, and deliver a discourse of ten minutes' length. Marks were awarded, and great interest excited. At the first of these tournaments of talk, Srinath took the highest place, preaching from the text, "Alas, Master! for it was borrowed." There appears to have been no suspicion that the sermon was borrowed, and the youthful victor repeated his triumph the following year. He has always interested himself in school work. At Chobikarpar he had a boarding school, which was very successful; and at Uttarpar, on two different occasions, he has been placed in charge of bands of young men in training for the ministry and schools.

He is also something of a doctor, and practises both as physician and surgeon constantly. The Sunday-school at Union Chapel, Oxford Road, Manchester (Rev. Alex. McLaren, D.D.), by which he is supported, has supplied him frequently with medicines and surgical instruments. The officers of the school have written to him from time to time, especially Mr. Smith and Mr. Samuel Williams; but their letters, though highly prized, perished with everything else of value in the fire which burned down his house seven years ago.

As secretary of the Union, and founder of the short-lived Mission at Madaripore, Srinath was one of the first reformers in the direction of independence. He has worked steadily and wisely towards this end for many years.—Yours, &c.

A. H. Baynes, Esq.

WILLIAM CAREY.

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**Announcement of Meetings.**—Will friends kindly note that, for use in connection with the announcement by handbill of anniversary and other missionary services, a four-page leaflet has been specially prepared, and is now ready for issue? The first page is illustrated, and bears the title of the Society, with a blank space for the insertion of the name of the local chapel or auxiliary; the inner pages contain a brief sketch of the Society's work, and the last page is left quite blank, in order that detailed particulars of the meetings may be printed thereon. Copies will be supplied on application to A. H. Baynes, Esq., at the Mission House, 19, Furnival Street, Holborn, London, E.C.

## TIDINGS FROM THE REV. W. R. JAMES, OF MADARIPORE, E. BENGAL.

“Madaripore,

“June 24th, 1893.

“



Y DEAR MR.

BAYNES—I must confess that I have been rather remiss in sending to the *HERALD*. However, I think that I may plead as an excuse that it has been my constant aim to write now and again to the *Welsh Herald* ever since it was started. Although that publication, probably, does not carry missionary intelligence to one-twentieth the number of persons visited by its English big brother, yet I believe that it serves the cause well in its own sphere, and that consequently it ought to be supported and kept up.

### “ANTICIPATED DISTRESS.

“The rains have commenced a little earlier this year than usual, and we intend going out in the *Manchester* on the first or second of the coming month. My wife and myself will go in our own boat, and Mrs. R. Williamson intends joining us in the *Shanti Dutt*, which being translated is *Messenger of Peace*. But I am afraid that we shall not have as much joy in our work this year as usual, owing to an all but complete failure of the rice crop in these parts. As you know, a large portion of the Backergunge and Furreedpore districts is an immense basin, completely inundated in the rains, and if the water, after abating during the autumn, does not entirely dry up by evaporation in the cold season, our people cannot possibly till their land, and even should they succeed in tilling and sowing,

the young blade is very easily destroyed if a pretty large fall of rain occur unseasonably in the early spring. That is what has happened this year. Compared with other years we have had very little continuous dry weather since the latter end of February. About the middle of March many of the natives began to take a gloomy view of the agricultural prospects. Still hope lingered for a fortnight or three weeks that things would turn out better than they seemed. But that, like a flickering flame, grew fainter and fainter every day; and now all hope for this year is gone.

### “A TERRIBLE CYCLONE.

“About the end of May a terrible cyclone occurred in the Bay of Bengal, in which several ships foundered. It swept over a large area of the land as well as of the sea, leaving behind it great loss and misery wherever it went. That storm caused such high tides in these parts as to completely swamp all the rice which had been sown. True, the water of that flood-wave soon subsided, but not before it had first drowned all the springing rice. Much, indeed, had been destroyed before by the unusually heavy showers we had had. But the floods that accompanied the cyclone made an end of all that remained. In this district two crops of rice are raised, the early and the latter, one of which is gathered during the rains, in July or August, and the other in the autumn. This year both have entirely failed. So the near future looks very gloomy to many hundreds of our poor Bengali brethren, and to many thousands of the Hindu and

Mohammedan cultivators around them. Natives above middle age have told me that such extensive failure of the crops has not happened before within the limits of their memory. As yet, want has not began to pinch the people; but already its ugly form looms before their eyes; and native Christians are constantly coming here and are going elsewhere in search of work. Fortunately for our people, they had excellent harvests last year. If it had been otherwise, their case would have been already desperate. Their present little store will, in most cases, supply them with food till next December; after that, I fear it will go hard with them. Millions of Bengali peasants are never better off than living from hand to mouth, and are, of all people, the most unprepared to meet such a calamity as now threatens them.

#### “OUR DEBT TO JESUS CHRIST.

“One of their own proverbs says, ‘*Egàro màs dukh; anya shakal màs shukh.*’ That is to say, they have misery during eleven months, and happiness during all the rest. The proverb, I am sorry to say, is only too true. Ah! European Christians owe a million times more than they think to Jesus Christ. However, I do not wish anyone to read my present letter as an appeal for help. Possibly our people will manage better than we anticipate. We shall be far better able to estimate the situation as soon as the rains are over. In the meantime we shall urge as many of our community as are able to engage in any kind of manual labour to seek some means of earning something whereby they may be able to support themselves and their families. But to find employment is no easy matter. If, hereafter, it will be found neces-

sary to send an appeal for help to England, a formal one must be written and signed by all the missionaries who labour in these two districts. So I leave the matter at present, as doubtless you will, ere long, be supplied with a fuller statement of the case.

“Last year I was hopeful of pushing on the work of chapel building in our district, but I am now afraid that our hands have been paralysed for some time. Still, ere the year is over, we hope to start a girls’ school here, somewhat on the same lines as the one at Barisal; and we expect to erect all the necessary buildings without applying for any help from home. Female education has been greatly neglected here, and something in the direction I have indicated must be done without delay.

“MRS. DR. W. R. JAMES.

“My wife is getting quite a name among our neighbours as a doctor. The people around us still remember Mrs. Teichmann, and it will be a long time ere they forget her. Although my wife has not walked a hospital like her, yet she has any amount of patience necessary for the treatment of sick people; and by learning from books and experience, and by the aid of Burroughs & Wellcome’s prepared medicines, she hopes to qualify herself, to some extent at least, for this kind of work. She has plenty of patients and plenty of patience; and I am sure that the gifts of medicines with which kind friends have favoured us will prove in her hands very helpful to recommend our message to our surrounding neighbours.

“GRATEFUL THANKS.

“I am afraid that my letter has grown longer than it ought. But before finishing allow me, through you, to tender my sincere thanks to

the kind friends who have so heartily responded to my appeal for medicines and other things. Thanks to Messrs. Burroughs & Wellcome; R. Ellis, of Aberystwith; H. J. Palmer, of Liverpool; and Dr. Evans, of Festiniog, for their gifts of medicines; R. Pardoe, of Aberdare; G. Shippey, of Cambridge, and Mrs. Henson, of Charlton, for bells; and Mr. Curtis, of Neath, for medicines and foghorn. As I did not want more

than one bell, I gave the others to our Zenana mission sisters in Barisal, for the use of their school and mission boat. So there was not one too many. May the church at Noddfa, Treorkey, also accept our thanks for their second gift of presents for our schools.—With kind regards, my dear Mr. Baynes, I remain yours faithfully,

“W. R. JAMES.

“A. H. Baynes, Esq.”

## THE STUDENT VOLUNTEER MISSIONARY UNION.



UCH is the designation of a movement, now about a year old, which has arisen in the universities and colleges of Great Britain and Ireland. In as brief a space as possible, let me sketch the history of the movement and its present condition.

Some eight or nine years ago, a few missionary students in America met together—amongst whom was Mr. R. P. Wilder, well known among the colleges of this country, and now a missionary in India—and pledged themselves, “God willing,” to be missionaries, and to stir up their fellow-students to join them. Their zeal spread, and, in a few years, some hundreds joined them, stating their willingness, if God should so lead them, to become foreign missionaries. Since that time, many British students have, year by year, visited Mr. Moody’s Students’ Conference at Northfield, Mass., and have seen the immense help such an organisation has proved amongst the American colleges in the increase of missionary interests.

Following the example of our American brethren, we have accordingly started a similar Union in the colleges of Great Britain and Ireland. The Union is quite unsectarian, and consists of volunteers from all our universities and divinity schools. We are governed by an executive composed of representative students from England, Scotland, Wales, and Ireland, who keep a list of volunteers, with particulars about each, such as the Society with which they wish to be connected, the field to which they hope to proceed, the probable date of their departure, and several other items.

The pledge of membership (or covenant, as some prefer to call it) is—“It is my purpose, if God permit, to become a foreign missionary.” It will at once be seen that such a declaration, while expressing the definite purpose of every volunteer, yet, at the same time, provides for the possibility of circumstances arising which might effectually prevent that purpose being fulfilled, and also it excludes any from becoming volunteers who know at the time they are no free to go.

The Union employs a travelling secretary, who, at the close of his college course, before proceeding to his chosen sphere, spends a year in travelling round and visiting the various colleges, and speaking on missionary work and the

claims of Christ, and enrolling new volunteers. Last year our travelling secretary was Mr. A. T. Polhill-Turner, one of the original "Cambridge Seven." This year Mr. Donald Fraser, M.A., of Edinburgh, takes up the work.

The objects of the Union may be briefly summed up thus:—(1) To bring prominently before Christian young men, whose purpose in life is, perhaps, not fully formed, the claims of Christ and the heathen; (2) to keep the missionary spirit well to the front in our colleges, to band missionary men together in prayer for the heathen, and keep them supplied with missionary literature; (3) to be of service to the missionary societies in giving information as to what men might be eligible for different fields, &c., and to be a kind of missionary bureau to which they can apply; (4) that the volunteers themselves may be banded together for deputation work among the churches.

As to the present condition of our Union, we number some 500 or more volunteers—men who are purposed to fulfil Christ's will in carrying the Gospel to the heathen. At Cambridge there are about eighty volunteers; Oxford, about forty. Of the other colleges I have not statistics, save our own—Regent's Park, ten; and Bristol College, nine volunteers.

This year, about 180 to 200 of us have met together at Keswick for about five days before the Annual Convention, in conference on missionary work. This has been a great stimulus, meeting our fellow-volunteers and discussing with them methods of work, and, above all, uniting with them in prayer. At our early morning prayer-meetings at 7.15, almost every volunteer was present, and the presence of God was manifestly realised. At our evening meetings, we listened to most helpful addresses from such well-known missionary speakers as Dr. George Smith, Rev. J. Hudson Taylor, Rev. R. Wright Hay, Mr. Eugene Stock, and many others. We trust that the work of the S.V.M.U. will be followed with interest by all Christians, and that many prayers will be offered that God may widely extend its influence and bless its efforts.

The College, Regent's Park.

LOUIS C. PARKINSON, B.A.

## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A case of articles from Mr. F. W. Franklin, of Coventry, for the Rev. S. Couling (sent in response to Mr. Couling's recent appeal); two parcels from Mrs. Whitley, of Enfield, for Delhi; a box of slides from Mr. Watford, of Folkestone, for the Rev. J. A.

Clark, Upper Congo; a parcel from Cross Street Chapel, Islington, per Miss Jones, for Miss Rooke, Delhi; two parcels from Mrs. Jonas Smith, of Camden Town, for the Revs. J. Lawson and William Forfeitt, of the Congo Mission; two parcels from Miss Rawlings, of Hackney, for Mrs. H. Bentley, Congo, and Miss Way, Calcutta; three parcels from Miss Palmer, of Leamington, for the Revs. R. Phillips, J. G. Rogers, and P. Davies, B.A., of the Congo Mission; a parcel from Miss M. Kearns, of Wallington, for Mrs. Tregillus, Jessore; a box from Mr. C. Allen, of Bermondsey, for Mrs. Weeks, of the Congo Mission.



## RECENT INTELLIGENCE.



**DEPARTURE OF MISSIONARIES.**—On the first of the current month, the Rev. H. A. and Mrs. Lapham and family, together with the Rev. W. Thomson, of Edinburgh, missionary-elect, will leave London for Ceylon in the P. and O. steamship *Pekin*. Mr. Lapham will return to his former station at Matale, and resume charge of the Kandy district; and Mr. Thomson, during his probationary term, will be associated with him.

**A Sign from India.**—Surely this is a striking sign of the times in India! In a native newspaper there has just appeared an advertisement, inserted by a Parsee firm, announcing that arrangements have been made by them for conducting a tour for orthodox Hindus from India to Chicago and back. To cross the sea at all not so long ago was to lose caste. Even India moves.

**The Rev. C. A. Dann, of Nassau.**—Very sad tidings reach us from the Bahamas. The Rev. George J. Dann, of Delhi, at present in England on furlough, writing to Mr. Baynes, says:—"Very distressing news has come from Nassau. We have just received a telegram from my brother Charles, from Nassau, telling us that his wife (Miss Alden, of Oxford) had very suddenly died from apoplexy caused by common fever. I know you will very deeply sympathise with my brother in this sudden and overwhelming loss. His wife had already, although only a few months married, been a most valuable helper to him in his arduous mission work; and, by her sweet and amiable disposition and self-forgetful spirit, had endeared herself to all with whom she had been brought into contact in the West Indies." We commend our sorely-stricken brother to the prayers and sympathy of all our readers, and we also deeply and respectfully sympathise with Mr. and Mrs. Alden and Mr. and Mrs. Dann, of Oxford, and all the bereaved relatives.

**Congo Tidings: the Rev. Geo. Grenfell.**—We are devoutly thankful to report the safe return to Underhill Station of the Rev. Geo. Grenfell, after the very anxious labours and dangers of his special frontier delimitation commission work. Writing under date of the 12th of July to Mr. Baynes, Mr. Grenfell reports:—

"I wrote you a short note from Loanda informing you of my arrival at that place. This is to advise my having once more reached Underhill. Business connected with the delimitation kept me at Loanda till the 1st inst. The breaking of the West Coast cable involved despatches *via* the Cape and Suez, and consequent delay. State business here will keep me fully employed till the end of the month, though I shall find time to write in reply to letters from the Upper River which I find awaiting me. Mr. Forfeitt has handed me copies of important correspondence *re* Upper River affairs. These have my very prayerful consideration, and I trust that wisdom will be given to us all, and grace in very abundant measure. I am sorry to learn from the Upper River that the *Goodwill* is far from being completed; many of the loads are still *en route* for the Pool. When I go up country I shall give especial attention to the transport of the remaining loads. I am indeed glad to welcome my colleague, brother Lawson Forfeitt, back to Africa again. It is a great

comfort to us on the Upper River to know that business affairs are in such capable hands. I must also take the present occasion to express my appreciation of the good services rendered by our brother Graham during the interim. Mr. Pople is doing good service and promises splendidly. I am sorry to lose him from the Up River staff, but recognise the wisdom of your appointing him to Underhill Station."

**Tidings from Wathen Station.**—By the last Congo Mail, the Rev. P. Davies, B.A., writes from Wathen to Mr. Baynes:—

"I have never enjoyed my work on the Congo so well. Our church members visit the near towns pretty regularly every Sunday morning, and take their classes in the Sunday-school, besides relieving me of three services during the week. I have the remaining three week-day services and usually two on Sunday, as well as my own class in the Sunday-school, with a varying number of personal interviews with inquirers during the evening on most days. I am thankful not only to have had sufficient health and energy to do this, but to do it with enjoyment to myself. I have never been better in health in Congo than during this last month. To be steadily improving in health after three and a half years' residence in Congo is an experience to be devoutly thankful for."

**Dr. S. Roberts Webb.**—Dr. Webb, writing to Mr. Baynes from Wathen Station under date of June 25th, reports:—

"It is now just four months and two days since we arrived at this station, and as we have had quite time to shake down and feel quite at home, I venture to write and tell you some of our earlier impressions with regard to the place and the work here. The place itself, it seems to me, is almost everything that could be desired. Situated on a plateau at a considerable elevation above its immediate surroundings, and not much (if any) below the more distant parts of rising ground that come within our view, we have the advantage of every breeze that is moving. I am told that at this time of year one is usually inclined to doubt whether this is an advantage; but so far we are having a very warm cool season. Our elevation also provides us with good drainage, so that as far as one can observe we have no decidedly malaria-producing areas in our near neighbourhood. My wife and myself have both been remarkably free from fever, only having had two very small ones each.

#### "MEDICAL WORK.

"In speaking of the work carried on at this station I shall begin with the medical work, not because of its relative importance, but because it is the branch of missionary-secular work in which I am most interested. Since the death of Dr. Sydney Comber there has been no medical man here, though Mr. Percy Comber and others have used with advantage the experience gained by short courses of study in the treatment of the people. Too often, of course, it has had to receive quite a small share of attention from the one who has been acting doctor, and whose other duties have been such as to leave but a small amount of time at his disposal. The patients are seen every morning after the daily service. We begin work usually at about nine o'clock, and finish according to the number of patients. We have always a few boys or workmen with little ulcers or coughs who require attention, and sometimes among these there are more serious cases. The people from the towns come in greater or less

numbers according to the weather or the markets for the day. Many of them come or are brought from a distance and remain on the station in an old clay house, decidedly the worse for wear, which indeed has ceased to be used for any other purpose on this account. We have had thus a great number of large ulcers, the owners of which have in many cases remained with us till well. The day I arrived, I saw a station boy who had been under treatment, both medical and surgical, for dropsy during a considerable period. Though it was a hopeless case from the first, yet he improved considerably for a short time; but a few days before his death he left the station unexpectedly, accompanied by a very small boy from the same town, who has recently himself succumbed to a severe attack of dysentery. Two of the boys are my assistants, and are able to take a good deal off my hands by bandaging up the ulcers. There have been under treatment a few cases of sleeping sickness, who have never waited much longer than enabled them to have a few doses of medicine. Sleeping sickness is not very common in this part of the country. A few cases of dysentery, and one or two of a disease which the natives call 'wazi' have also been for medicine. This word is used in the New Testament to translate 'leprosy,' and the people say that the well-known deformities of this latter disease result. I have not seen anything yet, however, to give me any reason to suppose that this disease really is true leprosy. Among isolated and interesting cases, I may mention a tumour removed from the back of an old woman, and a 'bullet' (a piece of stone) removed from the leg of a man. These are not the only cases in which it has been necessary to suggest surgical treatment, but are, I think, the only cases in which it has been agreed to, except the following. One Saturday afternoon a man was brought with a very large abscess on his shoulder. After a great deal of talk, he consented to proper treatment; but the following Wednesday his friends carried him off to the town just as he was getting on well. This is interesting by the side of this other. One Sunday a man with bad acute inflammation of the lungs was carried here in a hammock; but on Tuesday morning, because he was not better, he was taken away again, and we never heard whether he reached his town alive. Mr. Davies saw them going off, and remonstrated with them, to which they replied: 'But he is *very* ill'! Indeed, I think the following conclusions are justified. As the people do not believe that death is the natural and one certain event, but consider it to be due to witchcraft, so they look upon all medicine as endowed with magical properties. They have no conception of one drug being useful for one purpose, and another for another. They come, therefore, expecting that one dose of medicine will cure, and are not prepared to suffer anything painful or unpleasant in the process. Naaman's conception as to the proper way to cure a leper is exactly what most of these people think is the way in which all the ills that flesh is heir to are to be removed, and so they rarely have sufficient patience to allow them to undergo treatment for a necessary length of time. It is an unfortunate thing, I think, that the words for 'doctor' and 'medicine' are both connected with their fetish business, though many people use for the former the transferred word 'dokota.' I have spent so long in talking about the medical work that I shall have but little time to speak of any other.

## "A BRIGHT FUTURE.

"I must just add that I am hopeful for the future. As the people get to know more of us and of our medicine, and get to lose faith in witchcraft and magic, theirs or ours, we shall have them coming in greater numbers and with greater faith. I dream of the time, not far distant, I hope, when a hospital will be added to the buildings at this station, and when native Christians will be trained to assist in the treatment of serious cases, or be able to treat in their towns at a distance from the station those who come to them for relief. Dr. Sims, of the A.B.M.U., who has had the longest experience of any medical man in this region, says: 'To do real good, you must have a hospital.' The school is to me *full of hope*. Even if we do not succeed in educating the boys to a very large extent in mathematics or languages, or other subjects of that kind (and some will never make a much further advance on their present knowledge), they are being trained in obedience and truthfulness, and habits of industry and cleanliness, which, in the future, will make for the good of themselves and those around them. That were work to be proud of; but we have evidence, in many cases unmistakable, that deeper things are stirring in the hearts of very many of the boys. Probably many have really yielded their hearts to the Saviour, and we are seeing in some that victory over their besetting sins which Jerusalem can give. There is 'sound of abundance of rain,' and under its blessed influence the deserts of barren hearts and lives 'shall rejoice and blossom as the rose.' As I am now in charge of the school, I am in some degree in a position to speak as to the cheerful obedience and good behaviour of the children. Of course there are little disturbances now and then, for we are not yet in heaven; but I doubt whether one would have as easy a task in England if teaching the same number of boys. I am not just now comparing the intelligence of the English and Congo boys. I hope you will soon hear from this station of many of the boys having 'put on Christ by baptism,' and that the Word of the Lord is being spread abroad by means of these new converts, even as by those who are already members of the Church, and that the Lord is working with them and confirming the Word with signs following."

**News from Chittagong.**—The Rev. A. J. McLean writes: "I have been very much encouraged during the past fortnight by six baptisms in our midst. One of the converts is a Burman, who seems to have the Spirit of God working in his heart. He seems an open, honest-minded, intelligent youth. Another is an Oorya doctor, who is attached to a native regiment on the Hill Tracts. He came to Chittagong laid up with jungle fever, and found, while staying with us, the great Physician of souls. He is known, I believe, to our brethren in Cuttack, and I trust they will unite in praying with us that he may prove himself to be a faithful soldier of the Lord Jesus Christ. His servant was moved to tears at his master's baptism, and could not rest content till he had taken the same step as his master had done. Another candidate was a young man of careless ways and prodigal life, whom we have had on probation for several months. We were glad to hear him give public testimony to sorrow for his past sins, and also resolving that, through the Lord's help, he would try to prove worthy of his calling. The rain has prevented my going out into the district, where three more candidates have been long waiting for baptism. On

THE ZENANA  
MISSIONARY HERALD,

BEING THE  
◀▶ MONTHLY PAPER ▶◀  
OF THE

*Ladies' Association for the Support of Zenana Work and  
Bible-Women in India and China*

IN CONNECTION WITH THE  
**Baptist Missionary Society.**

SEPTEMBER, 1893.

OUR NEW MISSIONARIES.



T may be interesting to our readers to have a few particulars with regard to the Missionaries who are going out to India and China during the coming autumn and winter. Two of these, Miss Lucy Shalders and Miss Agnes Kirkland, will already have started on their voyage to China before this number of our HERALD is issued, as they sail per s.s. *Glenartney* at the end of August.

Miss SHALDERS comes from Ipswich, and is a member of the church at Turret Green, of which the Rev. W. E. Blomfield is pastor; and the friends there, though regretting the loss of her help in their varied Christian work, are taking a deep interest in her call to the foreign field, and will follow her with their sympathies and prayers. Miss Shalders has matriculated at the University of London, and has been for five years assistant mistress at the Altrincham High School, and has further qualified herself by passing through a course of midwifery.

Miss KIRKLAND belongs to the Baptist Church at Dunoon, now under the care of the Rev. Duncan Macgregor; and besides considerable experience in Christian work, she has acquired some knowledge of nursing

and medicine at the Maternity Hospital and the Missionary Nurses' Training Home at Glasgow, and has put her knowledge to practical use amongst the poor there.

These two ladies are to be stationed at Tsing Cheu Fu, in the Shantung province: and we hope in January next, to send out two other ladies to the same province; Miss ANNIE ALDRIDGE and Miss SIMPSON, both also eminently qualified for their work, who will go to Chow Ping, and of whom we shall have occasion to give some account later. Thus in response to what we believe to be a Divine call, coming to us through the urgent appeal of our Chinese Missionaries and deputation, we are sending forth four ladies to that vast empire; but we must earnestly beg our friends at home to observe that, whilst we are encouraged by many expressions of approval and sympathy in this new sphere of work, the *donations* at present given for China will not suffice for *more than the outfit, passage, and nine months' salary* of these four workers, and unless we shortly receive *increased regular subscriptions*, the work both in China and in India must suffer and be retarded. As we have repeatedly stated, our present funds are all inadequate for our Indian Mission, which might be increased in every direction; and we need an additional £2,000 for the work that lies immediately at hand. Will our friends bear this in mind when paying in their subscriptions, and will those who read this appeal and who have not yet helped our Zenana Mission, respond as they are able, that so there may be no lack of means to carry on our Master's work.

Three other ladies are leaving in the middle of October, per P. & O. boat *Rome* for India; Miss Rebecca Eckhout, Miss Mary Coombs, and Miss Ethel Dyson; and they will be located at Agra, Delhi, and Calcutta respectively. Miss ECKHOUT is from Glasgow, a member of the Hillhead Church, under the care of the Rev. F. H. Robarts; and both Miss Eckhout and Miss Kirkland have come to our Committee with the cordial recommendation and sympathy of our friends of the West Scottish Auxiliary, by many of whom they are personally known and highly esteemed. Miss Eckhout has engaged in different branches of Christian work in Glasgow, and has found much blessing in her labours amongst the sick and aged there.

Miss COOMBS is the daughter of Dr. Carey Coombs, of Castle Cary, Somerset, and has been trained in a happy Christian home, taking part in its many activities with much earnestness and zeal. She is to go to Delhi, at any rate for the present, to join our workers there.

Miss DYSON, whose father is the minister of the Baptist Church at Harrow-on-the-Hill, passed her early years at Halifax. She received training as a teacher at Stockwell Training College, and has been head mistress for two years of the British School at Northfleet.

These seven, therefore, are going forth as our messengers to the women of these heathen lands; may we ask for the constant and upholding prayers of our friends at home, that they may truly be the "glory of Christ," and may be richly blessed in their efforts to make known His Name and extend His Kingdom.

## OUR CHRISTMAS GIFTS.

WE must ask those who are kindly intending to send gifts to any of our stations, to see that all boxes and parcels reach the BAPTIST MISSION HOUSE, 19, Furnival Street, Holborn, not later than September 15th. They should be addressed to Miss Angus, the name of the sender put *outside*, for identification, and particulars of contents, value, name of station or Missionary (if for any in particular) should be sent by post to Miss ANGUS, 5, Ellerdale Road, Hampstead. Mrs. Robert Williamson, of Barisal, asks in a recent letter if any friend will kindly send her some umbrellas for her teachers and Bible-women. We shall be glad to forward any sent in response to this request.

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LETTERS have been received from Mrs. Jones and Mrs. Whitewright, expressing their thankfulness and pleasure at the prospect of having assistance in their work for the women of China, specially amongst the converts, who sadly need regular and systematic instruction.

Mrs. Drake, of Chou Ping, also writes:—

“As ladies are now coming to China in connection with the Zenana Mission, I thought you might be glad to hear a little about the work carried on by the Baptist Missionary Society amongst the women. For the last four years I have been living in Chou Ping, and have been carrying on work both in this city and the neighbouring villages. On Sundays we have a Bible-class for women, which is attended by from ten to thirty or more women; five of these have received baptism. The work in the villages is always more hopeful and encouraging, and the number of women who are interested, and have received baptism, is far greater. Having a family of four children, it is impossible for me to go to the village stations, so I have adopted this plan for the instruction of the women. I invite two or three women from each village where we have inquirers or Christians, to the number of twelve or fifteen, to stay with me for about twelve days, when Mrs. Jones, Mrs. Nickalls, and myself give them as much Christian teaching as the time will permit. In this way we have been able to give instruction to over forty women since November, and in a few days twelve more women are coming in who will also receive baptism; then we shall have to wait till the summer is over. We have been working in this way for over two years now with much encouragement. Having some women in from all the stations once a year, the interest has been kept up, and the Christians have been able to carry on their study of Christian books. With those who seem the most intelligent and really earnest believers, we take special pains, hoping in the future to be able to use them as Biblewomen. As we are moving into a new house soon and will have greater accommodation for the women learners, I hope next autumn and winter to have a still larger number. Mrs. Jones and Mrs. Nickalls both help in this work. I was exceedingly glad to hear that two ladies were soon to join us, but as these two will probably go to Ching Chou Fu, I would like to ask you to lay the needs of Chou Ping before the Committee.

“FLORENCE DRAKE.”

Cheering news has also been received from Miss Florence Smith, of Delhi :—

“ Although six months have not yet elapsed since I last wrote, I feel I must just ask you to share with me my last new joy. A few weeks ago I was feeling very sad, fearing a whole year was to pass without one of my pupils having confessed Christ, and thought I should go to the hills with a heavy heart, wondering what the fault must be in me. Although I could thankfully acknowledge that in every house a great change had taken place during the year, and in several cases pupils seemed all but coming out on the side of Christ, still I could not feel certain of one ; it seemed almost more than I could bear. A few days ago, the great God gave me the desire of my heart. A dear Hindi woman, about whom I had hoped much for some time, openly confessed Him before several witnesses in her own home, at the same time saying she had given up idolatrous practices and bathing in the Jumna. This dear friend came to service last Sunday morning for the first time. We may, I think, be specially glad about C—. She seems to have begun at the right end. For a long time she has been wondering how to be saved from sin ; has noted her besetting fault, mourned over it, and longed to be saved from it. She cannot read very well ; but I have given her a New Testament, and, in addition to reading a portion from the Gospels, I now take a special command, each as regards idolatry, loving one’s enemies, &c., underlining the passages for her to ponder in my absence. The special thing that seemed to break her down was the fact that the Sinless One was accounted a sinner to save the sinful. She was much impressed with the fact that, when the Saviour’s accusers took Him before Pilate, the latter said, ‘ I find no fault in Him.’ There are many dear ones into whose hearts the truth is finding its way, and whom, I hope, the Saviour is conquering. Pray much for them and me.

“ FLORENCE G. SMITH.”

Contributions received from July 10th to August 10th, 1893 :—

Cirencester .....	3	0	0	Bedford—				Mr. and Mrs. E. Robin-			
Miss Benson .....	1	0	0	United Meeting ...	5	4	0	son .....	100	0	0
Scottish Auxiliary—				Bunyan Meeting ...	9	6	0	Misses Gale .....	1	1	0
“ Asiatic ” .....	5	0	0	Lewisham-road S. S. ...	1	1	10	Camden-road .....	1	6	7
Donation .....	5	0	0	Andover .....	1	14	0	Pontrhydryn .....	0	16	0
H. F., Portishead .....	1	0	0	Coventry, Queen’s-road	4	13	0	Mrs. Evans, Caerphilly	1	0	0
Mr. John Masters .....	3	0	0	Camberwell C.E.S. ....	0	10	7	Norwich, St. Mary’s ...	1	1	8
Harlow .....	2	2	9	Great Leighs .....	1	16	0	Met. Tab. Sun. Sch. ...	2	10	0
Highbury Hill .....	2	2	2	Brixham Y.W.F.S. ....	10	0	0	Bramley .....	3	6	0
Trowbridge .....	1	6	6	Miss S. Harris .....	0	10	0	Bournemouth—			
Appledore .....	0	9	0	Home of Industry—				Westbourne .....	0	16	6
Regent’s Park Chapel	11	5	1	Girls’ Bible Class .....	0	13	1	Lansdowne .....	3	8	6
Sutton-in-Craven .....	6	18	8	Forest Hill .....	1	5	8	Dublin .....	6	0	0
By Mrs. Moreton .....	0	12	6	A Tenth .....	0	12	0	Mr. J. Richardson .....	0	10	0
Leicester, Belvoir-st....	25	0	0	Portsmouth District ..	76	6	5	Cleveland .....	15	9	4

Subscriptions and donations will be thankfully received by the Hon. Cash Secretary, Miss A. G. Angus, 5, Ellerdale Road, Hampstead. Collecting cards, boxes, leaflets, &c., will be gladly supplied by the Hon. Secretaries, Mrs. Angus, 5, Ellerdale Road, Hampstead, and Mrs. J. F. Smith, 3, Aubert Park, Highbury.



of these inquirers is a *Mugh*, of whom we have no manner of doubt. His wife is doing all she can to dissuade him from becoming a Christian, but we trust that God will eventually overrule it to her joining him in becoming a Christian too. Two others are from the tea-garden. Pray for us!"

**Our Approaching Autumnal Meetings.**—We call the special attention of our readers to the arrangements for our forthcoming autumnal services at Reading, during the first week of next month, and earnestly appeal for their presence, their prayers, their sympathy, and their generous help.

## CONTRIBUTIONS.

From July 13th to August 12th, 1893.

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

ANNUAL SUBSCRIPTIONS.		
Baker, Rev. T., B.A. . . . .	0 10 6	
Bartrop, Miss S. A. . . . .	0 13 0	
Bickham, Miss May . . . . .	1 1 0	
Blackwell, Mr. J. S. . . . .	0 10 6	
Blyth, Miss P. A. . . . .	1 0 0	
Daniel, Mrs. S., Luton . . . . .	2 0 0	
Ecroyd, Mrs., Nelson . . . . .	2 2 0	
Harper, Mr. W., Madeley . . . . .	1 0 0	
Hayter, Mr. Harrison . . . . .	5 0 0	
Help in Need Society, for support of <i>Elembe and Ntumba</i> , under Rev. T. Lewis, San Salvador, Congo . . . . .	10 0 0	
Perry, Mrs. K., for Congo . . . . .	0 12 0	
Raynes, Mr. A. E. . . . .	5 5 0	
Kobinson, Mr. and Mrs. Edward, for <i>India</i> . . . . .	100 0 0	
Do., for <i>China</i> . . . . .	100 0 0	
Do., for <i>Congo</i> . . . . .	100 0 0	
Do., for <i>Italy</i> . . . . .	100 0 0	
Sargent, Mr. E. G. (3 years) . . . . .	2 2 0	
Smith, Rev. J., Newmarket . . . . .	1 1 0	
Solvyns, Baroness, for Congo . . . . .	10 0 0	
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Stevenson, Mr. John T., Auckland, N.Z. . . . .	10 0 0	
West, Mr. F. . . . .	0 10 0	
Workman, Mr. O. . . . .	0 10 0	
Under 10s. . . . .	0 9 0	
<b>DONATIONS.</b>		
A. C. . . . .	0 10 0	
Apprentice, Greenock for Congo . . . . .	0 10 0	
Caswell, Mrs. P. A., for Congo . . . . .	0 10 0	
C. and F. H. D. . . . .	1 0 0	
Cosburn, Mr. G. F. . . . .	0 10 0	
E. A. S. . . . .	0 10 0	
F. M. B. . . . .	1 0 0	
Do., for Congo . . . . .	1 0 0	
Friends at Uxbridge, for support of Congo boy . . . . .	0 10 0	
G. W. R. . . . .	20 12 6	
Hardy, Mr. L. C. . . . .	0 15 7	
"Hope" . . . . .	1 0 0	
Humphreys, Mr. J. R., for Congo . . . . .	0 10 0	
Johnson, Mr. W. . . . .	1 0 0	
Ladies' Negro Friend Society, for Congo schools . . . . .	5 0 0	
Leigh, Miss, amount collected for <i>Girls' School, Cuttack</i> . . . . .	4 0 0	
Long, Mr. W. T., amount collected for <i>Rhond Mission</i> . . . . .	0 15 6	
Meadows, Mr. W., for <i>Mr. Farthing's work, China</i> . . . . .	0 10 0	
Palmer, Mr. J., for Congo . . . . .	1 0 0	
Payne, Mr. James . . . . .	10 0 0	
Price, Mr. B. . . . .	0 10 0	
Raid, Mrs. D., Edaw . . . . .	0 10 0	
Sale of Fowls, for Congo . . . . .	0 12 6	
Scott, Mr. W., Dundee . . . . .	2 0 0	
Weightman, Miss J., for <i>Mr. Clark's work at Lokoteta</i> . . . . .	2 0 0	
Under 10s. . . . .	0 9 0	
<b>LEGACY.</b>		
Rowley, the late Mr. George, of Brecon, by Mr. David Powell, for Congo . . . . .	214 18 8	
<b>LONDON AND MIDDLESEX.</b>		
Arthur Street, Camberwell Gate . . . . .	2 0 6	
Bermondsey, Haddon Hall Sunday-school, for <i>Indian School Fund</i> . . . . .	9 1 6	
Brixton, Gresham Ch. Sunday-school . . . . .	2 10 0	
Brookley-road Sunday-school . . . . .	9 3 7	
Brompton, Onslow Ch. Camberwell, Cottage Green . . . . .	2 13 2	
Do., Mansion House Chapel . . . . .	4 4 0	
Child's Hill . . . . .	0 12 6	
Forest Gate, Woodgrange Sunday-sch., for <i>Bengali School</i> . . . . .	0 15 3	
Hammersmith, West End Sunday-school . . . . .	2 13 1	
Hampstead, Heath-st. . . . .	4 12 0	
Do., Juvenile Missionary Association, for support of boys at <i>Wathen Station</i> . . . . .	300 0 0	
Harrow, Byron Hill Sunday-school, for <i>N. P. "Proshonno"</i> . . . . .	6 5 0	
Hendon . . . . .	24 3 6	
Kingsgate Street . . . . .	2 3 9	
Metropolitan Tabernacle Sunday-school, for <i>Mr. Weeks' work, Congo</i> . . . . .	6 5 0	
Notting Hill, Ladbroke-grove . . . . .	5 7 2	
Peckham Park-road . . . . .	5 8 10	
Peckham Rye-lane, for Congo . . . . .	0 5 10	
Peckham Rye, Tabernacle Sunday-school . . . . .	3 0 0	
Putney, Werter-road . . . . .	5 15 10	
Regent's Park . . . . .	32 8 3	
Do., College Students' Rotherhithe New-road Sunday-school, for <i>China School</i> . . . . .	5 13 0	
Spencer-place, Goswell-road, Sunday-school . . . . .	0 14 9	
Upper Holloway Ch. . . . .	2 2 6	
Do., Prayer Union, for support of <i>N. P. Behari Haldar, Dacca</i> . . . . .	23 13 7	
Vauxhall Ch. . . . .	10 0 0	
Victoria Park, Grove-road . . . . .	7 9 8	
Do., for <i>W &amp; O</i> . . . . .	6 7 9	
Walworth, Ebenezer Sunday-school, for <i>Bengali School</i> . . . . .	3 8 2	
West Green, Young People's Missionary Working Party . . . . .	5 0 3	
Working Party . . . . .	8 0 0	
<b>BUCKINGHAMSHIRE.</b>		
Amersham, Lower Ch. . . . .	13 7 7	
<b>CAMBRIDGESHIRE.</b>		
Isleham . . . . .	1 3 0	
Swavesey . . . . .	4 14 0	
<b>DERBYSHIRE.</b>		
East Midland Baptist Association Collection at Derby . . . . .	16 16 7	

<b>DEVONSHIRE.</b>			<b>LEICESTERSHIRE.</b>			South Norwood ..... 3 4 1		
Devonport, Morice-sq.	0 14 1		Leicester, Victoria-road	1 1 0		Streatham, Lewin-road		
Plymouth, George-st.			Do., do., Sunday-sch.	9 17 6		Y.W.B.C., for support		
for Mr. Shorrocks			Do., Emanuel Ch....	2 18 3		of orphan girl, Cut-		
School, Shensi, China	10 4 6		Do., Belvoir-street..	3 3 9		tack .....	1 1 0	
<b>DURHAM.</b>			Do., do., Sunday-sch.	9 6 1		West Norwood, Chais-		
Gateshead Sunday-sch.	0 16 0		Do., Archdeacon-lane			worth-road Sunday-		
Stockton-on-Tees.....	1 10 5		Sunday-school ....	4 10 1		school .....	4 6 6	
Do., for China .....	0 5 10		<b>LINCOLNSHIRE.</b>			Wimbledon .....	2 6 4	
Do., for support of			Long Sutton and Sutton			Do., for W & O .....	2 9 6	
Congo boy .....	1 14 6		St. James .....			<b>WARWICKSHIRE.</b>		
<b>ESSEX.</b>			Do., for N P .....			Birmingham, Y.M.M.S.,		
Leytonstone, Sunday-						for Congo .....		
school .....	14 0 0		<b>NORFOLK.</b>			4 16 8		
<b>HAMPSHIRE.</b>			Worstead .....			<b>WILTSHIRE.</b>		
Bournemouth, Lans-			25 15 8			Bratton .....		
downe Chapel ....	5 0 0		<b>NORTHAMPTONSHIRE.</b>			Nettleton .....		
Do., for support of			Blisworth .....			2 0 0		
Congo boy .....	5 0 0		Do., for Congo .....			1 12 8		
Do., Westbourne			Bugbrook .....			<b>YORKSHIRE.</b>		
Prayer Union ....	16 8 3		Heyford .....			Bradford, Y.M.B.M.S. .		
Portsmouth Auxiliary	2 10 0		Moulton and Pitsford..			Leeds, South Parade ..		
<b>ISLE OF WIGHT.</b>			Milton .....			Do., Newton Park,		
Ryde, George-street			Northampton, College-			Union Ch. ....		
Sunday-school .....	10 0 0		street .....			Salterforth .....		
<b>HEREFORDSHIRE.</b>			Do., do., Sunday-			Sutton-in-Oraven ...		
Hemel Hempstead ....	4 6 6		schools .....			0 16 0		
Hitchin, Walsworth-rd.	1 18 11		Do., Barrack-road			<b>NORTH WALES.</b>		
St. Albans, Dagnall-st.	18 13 10		Mission Hall .....			<b>ANGLESEA.</b>		
Do., Y.M.B.C., for			Pattishall .....			Llanfachreth, Sunday-		
support of Congo			Roade .....			school, for support of		
boy .....	2 10 0		Towcester .....			Congo boys .....		
<b>KENT.</b>			<b>OXFORDSHIRE.</b>			0 10		
Ashford .....	2 14 10		Caversham .....			<b>SOUTH WALES.</b>		
Bexley Heath, Old			9 2 6			<b>GLAMORGANSHIRE.</b>		
Baptist Sunday-sch. .	0 16 0		<b>SHERPESHIRE.</b>			Cardiff, Tredegarville..		
Canterbury .....	13 6 7		Wellington .....			20 0 0		
Forest Hill, Sydenham			<b>SOMERSETSHIRE.</b>			<b>SCOTLAND.</b>		
Chapel .....	5 10 3		Bridgewater, for N P			Dundee, Rattray-street		
Pimstead, Conduit-			Bristol, by Miss Ash-			Fellowship Assocn.		
road .....	4 16 0		mead, for Palestine			Do., for China .....		
Shooters' Hill-road ...	2 13 10		Crewkerne .....			Edinburgh, Dublin-st.		
<b>LANCASHIRE.</b>			<b>SUFFOLK.</b>			Leith .....		
Accrington, Young			Ipswich, Burlington			Do., Sunday-school,		
Ladies' Association	26 1 6		Ch., Prayer Union ..			for China .....		
Do., Woodnook .....	3 14 8		2 6 6			Leven, Sunday-school,		
Barrow-in-Furness ...	1 8 4		<b>SURREY.</b>			for Congo .....		
Egremont, Sunday-sch.	8 10 4		Addlestone, Y.P.W.P. .			<b>IRELAND.</b>		
Liverpool, Princes-gate	1 6 0		Dulwich Hall, Sunday-			Brannoxtown .....		
Do., Richmond Ch. . .	0 4 0		school .....			2 11		
Morecambe .....	0 14 0		1 1 0					

## TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

THE MISSIONARY HERALD,  
OCTOBER 1, 1893.



A CHINESE FAMILY IN EVENING DRESS.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE INCREASE OF THE ANNUAL INCOME.



HERE can be no doubt that for this urgently-needed increase the Committee are right in directing their efforts to obtain new and enlarged subscriptions. A glance at the report recently issued of last year's contributions will be sufficient to show the possibility of an augmented revenue from this particular source. How many churches there are in connection with which are found no list of subscribers! In how many cases where subscriptions are given do the three or four names that appear suggest the greater number which are absent! And in how many instances might the individual sum contributed be enlarged, and, perhaps, in not a few, very considerably! What numbers there are, too, among the members of our churches from whom weekly or monthly contributions might be obtained—small givings it may be in themselves, astonishingly great, however, in the aggregate—but for the collection of which no suitable organisation exists!

It is in the confident expectation of securing these larger consecrated gifts with which to do the Saviour's work in the world that brethren honoured and esteemed by us have consented to undertake a

#### PERSONAL VISITATION OF THE CHURCHES.

We are well aware that the success of their visits will mainly depend upon the welcome and co-operation afforded by the pastors and officers. In the name of Him whose blessed Commission the Society exists to fulfil; for the sake of those who are "without God and without hope in the world," and, we may add, for the sake of the spiritual good which the true missionary spirit brings to all who cherish it, we earnestly and prayerfully bespeak this welcome and sympathetic assistance.

An earnest determination on the part of all who can influence their

fellow-Christians to do what they can during the remaining autumn and coming winter months to make the churches with which they are associated what churches should ever be, as much as possible, missionary in their nature and object, would surely mean thankfulness and joy at the close of the present financial year.

God has conspicuously blessed this Mission in the past. Let us go forth to the effort before us with hope. We are not straitened in Him. He graciously waits to accept and use our more liberal gifts. May all who read these pages be fully ready to come to the help of the Lord, the help of the Lord against the mighty.

## BAPTISM OF LEPERS AT AGRA.



THIS morning, July 27th, we baptized three lepers at Agra. The baptism took place in the River Jumna, just beyond the famous Taj Mahal. Several Mohammedans and Hindus were present and witnessed the baptism. After a service as usual at the Asylum, the poor lepers, being unable to walk, were conveyed in a bullock-cart to the place of baptism. One of them, an old man, had to be lifted into the cart by two of his companions, lepers like himself. After our arrival at the riverside, our preacher, John Paul, who visits the Asylum every week, gave a short address. I then added a few words and also offered prayer. It being the custom at the Asylum to throw the bodies of those who die as Hindus into the river, it has become to them a striking symbol of the grave. I told them that as such they were to regard it to-day; that because I believed that they had died with Christ, we were about to bury them in the water of the river, but that we should also bring them out again as Christ arose from the tomb, that they might walk in newness of life. The three men baptized, Har-Pal, Dhan-Pal, and Ram-Jani, had all been for years under instruction, and had long been waiting for baptism. Their portraits appear in the front row of the group photographed Christmas, 1888, and published in the *HERALD* early in 1889. Lepers though they were, with hands and feet wasted by disease, they all seemed very happy, now that at last they were about to put on Christ by baptism. Their confession of faith was clear and bright. They were poor sinners, and Jesus the Sinless One. Jesus came into the world to save sinners, and He alone could do so. Jesus died, and rose again from the dead, according to the Scriptures. In Him and Him only they trusted for salvation. At the baptism of these converts other lepers from the Asylum assisted us. The candidate stood or kneeled in the water, and our preacher putting his hand upon their head, they bent forward, and were baptized into the name of the Father, Son, and Holy Spirit. Each man, coming up out of the water, girt about him the new loin cloth provided for him—a symbol of the new life upon which he had entered as a disciple of the Lord Jesus Christ. Then, after a few more words of exhortation and another prayer, we sang, “Jai Prabhu Yishu” (“Victory to the Lord Jesus”), and left our new converts, repeating as they love to do, “Victory to Jesus.” Will friends

who read this letter pray that these men may be kept faithful, and that others in the Asylum may follow their example? The Asylum being under the Agra Municipality its inmates are not in any way dependent upon us for support.

Agra, N.W.P.

J. G. POTTER.

## TEMPERANCE AND MISSION WORK IN INDIA.



DEAR MR. BAYNES,

— It may be that some of the readers of the HERALD would like to know what is being done in India to promote the work of total abstinence from strong drinks.

First of all they should know that the evil habit of indulgence in liquor has greatly increased in India of late years, and that in these days, not only the low-caste people, but people of all castes and creeds, have largely taken to the habit of drinking.

There are several reasons for this, and among them these: the example of the English, and the extra facilities of late given by Government to the natives of India to obtain liquor for revenue purposes.

### ENGLISH-LIKE.

The people of India who have received English education have an idea that to drink liquor is "English-like"; and as they look up to the English as their superiors, they think it something grand to imitate them. It is singular that those who try to imitate others nearly always adopt their bad qualities and not the good ones.

This aspect of the question is one of special importance to missionaries and ministers of the Gospel in India, and it adds to the significance of it when we know that to indulge in liquor by natives means to get intoxicated, and not drink for refreshment, and they suppose English people do the same. I am glad to be able to

say that through the noble efforts put forth by the Anglo-Indian Temperance Association, of which our good friend, Mr. W. S. Caine, M.P., is the hon. sec., there are now over a hundred Total Abstinence Associations throughout India, comprising over 80,000 members.

The societies have their own local office-bearers and operations. To my certain knowledge a number have been saved just in time to escape the awful vortex from which it is next to impossible to get out. I know of no effectual remedy for the confirmed drunkard short of the converting grace of God.

Then thousands have been saved from forming the habit of drinking. The pledge is a very good shield to ward off temptations to drink.

About one-third of those who have taken the pledge are young men—students, chiefly—who are now crystallising a character and forming fixed habits for future life. In the case of the drink question it is especially true that "prevention is better than cure," and I much rejoice to see so many young people in early youth taking up a strong position against drinking habits.

### BARISAL.

This winter I visited a number of places where I had not been before, both in the Punjab and in Bengal, and I was able to organise a number of new societies as well as impart fresh energy into those already afloat. In our mission-station of Barisal I had two very large gatherings and a



good number of pledges taken, besides which I had the opportunity to preach the Gospel on the Lord's-day to several hundreds of Hindus. I was glad to find such friendly feeling between our missionaries there and the advanced natives of the place, who regard the Gospel labourers as their real benefactors. I was glad to meet with a genuine Cymro in the Mission-house in our station of Barisal, as well as to find that young Mr. Hughes was fast mastering the language of Bengal—but for that, what tongue cannot a real Cymro talk? The man who can rattle off “*Hen hwch goch a chwech o berchill bach cochion,*” can turn his tongue to anything, and no doubt a Welsh-speaking Cymro has a great advantage in pronouncing strange languages.

I also had another great treat in Barisal in having a visit from my old friend, W. R. James, who gave us such “*doniol*” and inspiring specimens of the Welsh “*hwyl*” from giants of the Welsh pulpit, so as to raise one's soul into ecstasies of heavenly joy such as only a Welsh sermon, electrifying a Welsh heart, can possibly produce. I am glad to hear our good brother James has now a helpmeet for him in his work at Madaripore, and I wish them both a long and a most useful life in the Master's work in East Bengal. Our dear brother James has no small share of the fervour and zeal of his eloquent grandfather Roberts, who ministered so many years at Swyddffynon, in the county of Cardigan. I promised to send our good brother a copy of Rev. D. Davies' “*Echoes from the Welsh Hills,*” a book which thrills the heart of the Welsh, but I failed to get a copy in India, though I got my own in the book depôt at Allahabad last year, but they were all sold. I, there-

fore, suggest that some kind Cymro should send a copy to our brother James, as I feel sure it would be highly appreciated by him. I greatly enjoyed my visit to Barisal in every respect, and, if spared, I hope to go there again on my Temperance tour, verifying the truth of the Welsh proverb, “*Lle caffo Cymro y caes.*” Let those who wish to know what this means learn Welsh, for that rich and original language contains many precious treasures hidden from the sight of the mono-linguistic Anglo-Saxon.

#### GYA.

But I must check this Welsh fervour, and return to my narrative. I can ask for space only for a further remark or two on my visit to Gya and Allahabad, both being Baptist Mission stations in the North-West Provinces.

Gya is one of the holy cities of the Buddhists and of the Hindus. There is a “*Buddh Gya*” and a “*Braham Gya,*” and the Brahmins have by far the best of it here now. I have not yet been able to persuade the Hindu priests of Gya to give up their libations of the narcotic “*bhang,*” in which they so largely indulge, and it is a remarkable fact that the most sacred cities of India are the most drunken—Benares taking the lead!

I wish now to make a remark or two on Gya as a mission station. It is quite true that it is one of the citadels of idolatry and a rocky soil for Gospel seed, but it is one of the best places in India to scatter the good seed, for here flock pilgrims from all parts of India to offer up the last oblation to the memory of departed friends, and this affords a sphere for the proclamation of the Gospel with which few other places in India can compare. It is not the converts made there that we should consider as much as the



grand opportunity the place affords to make known the grace of God in Christ to the thousands who have never heard the Gospel before, and who carry portions of the Word of God with them to villages and hamlets where a missionary has never been.

I was delighted to find that our good brother Prem Chand, who is now missionary in Gya, had been so successful in selling Hindu Gospels. No less than 8,000 copies of single Gospels and 100 copies of the New Testament have been sold at a small price, and these messengers of peace are carried away far and wide among the people of the land who visited the Gya shrines. No less than 50,000 pilgrims visit Gya every year on the great festival occasions, and it is calculated that 50,000 more come in in smaller parties during the twelve months.

The small native State of Tikari, about sixteen miles north-west of Gya, should be occupied by our Mission before it is taken up by others.

The Gya district is the most extensive in the whole of the province of Behar, and the city alone has a population of 775,000.

A promising work has been opened out among the "Doms," who are a low-caste people, well disposed towards the Gospel. One of these, along with a Brahmin and four others, were baptized by me at Gya when I was there, and there are six or seven others to follow. I hear now that one of those baptized has given Rs.100 to our brother Prem Chand towards the new chapel which is to be built, and which is greatly needed.

There are two Sunday-schools, with an attendance of about one hundred children, and the work in Gya appears to prosper under the care of my old fellow-worker at Monghyr.

#### ALLAHABAD.

We have a strong Temperance movement here, with both a native preacher and a vernacular paper to promote the work. But I wish to say a word about the English Baptist church here.

Our devoted and worthy brother, Mr. B. D. Gordon, the head-master of the Government High School, has done a noble service here. He has not only kept the chapel open after the missionary pastor left for Delhi, but the cause is now so far ahead that the little church has given an invitation to a worthy brother to become pastor with every prospect of success.

While there I had the pleasure of baptizing seven candidates, and among them one of my own sons and four of Mr. Gordon's children, all believers in the Lord.

I shall only add a word as to the way in which my Temperance work through India prepares the way for the Gospel.

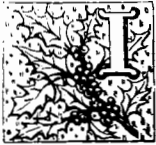
It does this in two ways. First, the natives now see and say that those who help to save their country from a great social evil must be their true friends. Thus much of former prejudice against missions is wiped away. And further, I have had thousands of educated Hindus come to hear me preach Christ who never before would enter a place of Christian worship, and that because they now see that the missionaries are the men who take the trouble to do them good. They have often asked at my meetings: "Where are our own priests and pundits when our country is in danger of being swamped with drink? They do nothing, but the missionaries are the men to try to save us."

THOMAS EVANS.

A. H. Baynes, Esq.

## A CHINESE FAMILY IN EVENING DRESS.

(See *Frontispiece.*)



ONCE asked a Chinaman "whether clothes were made for man, or man for the clothes?" He replied, "Man is made for the clothes." Judging from the fit in the picture, one would conclude that there was some truth in the reply. The two ladies and children are in "evening" dress. On the table you will see a clock (Continental make), tea cups, and water pipes. Ladies smoke in China, and etiquette demands that a cup of tea and "a pipe" be offered a guest immediately on arrival. Those interested in the question of healthy dress may find some interest in the dress of the two servants, who are standing on either side.

EVAN MORGAN.

Tai Yuen Fu, Shansi.

## AN INDIAN VILLAGE CONFERENCE.



THE Rev. Robert L. Lacey, of Berhampore, Ganjam, Orissa, sends the following interesting account of a recent village conference held at Padri Polli. We hope next month to give a picture of this village.

"MY DEAR MR. BAYNES,—I wish you could have been with us at Padri Polli certain auspicious days in last month. I mean at our first village conference in this district. I fancy the Uriya is an unknown tongue to you, but, at least, your eyes would have rested on a smiling landscape, pastoral scenes, and Uriyas in conference assembled.

"Padri Polli is not a model village in any sense, but a farm settlement of Christians in rather a jungly district. Like the jungle that surrounds them, the people have sometimes become rank and wild, and the thought has been of why cumbereth it the ground. It has been rough on its resident preachers and a thorn in the side of missionaries. But in the bosom of the jungle are fountains of sweet water, and flowers, and delicious fragrance for beautiful witness. So here are

true hearts and loyal to Christ, and such as strive to propagate the faith. This is what we are chiefly needing in every Christian community in Orissa. Not many are so inspired. We want more of the missionary spirit. One of our chief aims in this new departure is to create and make contagious such a spirit throughout our field.

"But to speak of the Conference.

### "THE NIGHT REPAST.

"The meetings commenced on a Sunday, when a feast of fat things was provided for the spiritual hunger by three of our preachers. At the close of the day we gathered about the sacred table to partake of the 'Night Repast.' With us it is called the Lord's Supper. The pastor of the Berhampore Church gave the address on the occasion. The words he had selected from which to speak were,

'Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.' They have always appeared to me delicate words to handle. I have heard a missionary speak from them — but not as this pastor. With searching thoughts he seemed to find his way to the very heart of the text, and called it 'tendency.' It was this, and not isolated acts of our life, that constituted us worthy or unworthy. And, with bowed heads, many remained behind to partake of the emblems of love.

#### " AT EARLY MORNING.

"The Conference extended over five days, four of which were introduced by early morning prayer-meetings. The speaker at the first of these treated of the Holy Spirit, and the urgency of our need of Him in our hearts, and in the Church, and in all our work for Christ. 'The Church is the body of Christ, but only a corpse if not animated by the Holy Spirit.' The thought was taken up once and again, and formed a conspicuous feature of the address of not a few at this village conference. It was felt to be profoundly true, whether of the individual believer or the Christian Church. Only as the Uriya Church entertains in much larger measure this Holy Spirit can she put forth her strength to evangelise this fair province, and then lift up her eyes to regions beyond.

#### " THE VOICE OF THE CHURCHES.

"A prominent place was given to receiving the reports of the district churches. Delegates were present from Russellkonda and Berhampore, and a report was also given of the work of the station where we were assembled. The truth is told out in

these reports. Things pleasant to realise, and discouraging, are brought to our knowledge. Increase of members was reported from two of the churches, and inquirers and a convert from Hinduism from Russellkonda. The first of these district conferences was held at this place early in the year, and it was good to hear of the fruit it had borne. It was generally felt that the churches should undertake more evangelistic work of an aggressive nature, and the thing will be done when the Spirit shall be poured down upon them.

#### " A GHASTLY SHRINE.

"It was in our hearts one day to go out in a large body and preach the Gospel in an adjoining village. But overhead the inky clouds gathered that morning, and the rain descended and it could not be. The next morning we visited a celebrated shrine in the vicinity. Long years ago it was a place of execution. It seems probable that in the days of Uriya monarchs many subjects' heads were there chopped off for trivial offences. Unhappily, the even more innocent blood of fowl, and sheep, and goat is spilt there to this day. The butchery of those luckless creatures goes on every Tuesday. And why the death of all those defenceless? I suspect because evil spirits of false religions were ever lovers of blood and broken bones, and one of their caste is supposed to hold court here. It was a hideous shrine in a lovely spot. A rough, mud platform—with a common ant-hill at one end—smeared with filth and blood, indicated the actual site. Over this was a common roof of thatch supported on slight bamboo poles. On either side were ancient forest trees, and the whole surrounded by a rough wall of stone. This, we were sorry

to learn, had been thrown together by Khonds of the surrounding hills. To a few of these the Gospel was preached, and then some of us preached it again in a village not far distant from this place. It was a trudge to remember, but we were glad to get back to our own people and resume our Conference sittings the same evening. The subject was :

“ THE INNER MAN.

“ When is he weak ? When is he strong ? ” It was a practical subject, and handled in a practical way by two of our friends from Berhampore. Both were agreed that the causes of our spiritual weakness and languor should also discover to us the sources of our glory and strength—as in Jesus, in prayer, in the Bible, in spiritual exercise (an open secret of keeping good health), and unselfish service. A discussion followed in which other points were brought out.

“ HOW LONG ?

“ We were met in a village, and the topic of the next evening appeared suitable : ‘ To what extent are village communities of Christians responsible for the extension of Christ’s Kingdom ? ’ Three friends had come prepared to speak to this question, and declared their souls on the subject. The remark that impressed me most was one made by our junior evangelist, who asked if the time had not come for Uriyas to relieve foreigners of the responsibility of evangelising Orissa. It was the first time I had heard an Uriya say

such a thing, and I cannot help feeling, if others are seriously thinking such thoughts, they may combine to create a new era in the history of the Orissa Church. Perhaps this last meeting was also the best, though the children would probably give the palm to the magic-lantern entertainment kindly given hereafter by Mr. Long.

“ FIRST-FRUITS.

“ Of old time this village has been a scene of guerilla warfare. It seems incident to home rule. But some of the villagers now said they would put a stop to this petty strife, and live in love and peace. So a few of the resolved rose up and slew a lion called ‘ Dissension,’ and a bear named ‘ Spite,’ which had taken up their abode with the people. The brutes were killed in a largely-attended committee of the villagers, and the Conference was called to witness they were dead. We trust they are also buried.

“ A ganja smoker also brought me his pipe, and the remnants of the obnoxious weed, before the Conference had closed its sittings. These things have come to the surface, but we believe the half has not been seen. In these we rejoice, and pray for more fruit and manifest blessing as a direct result of the seed sown at our first united Conference at Padri Polli. I feel sure you will join us in this prayer.—Believe me, dear Mr. Baynes, yours very sincerely,

“ ROBERT L. LACEY.

“ A. H. Baynes, Esq.”

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## “A BEEL BARI.”\*



THIS is a typical view. Every homestead stands alone and apart from all others. Every homestead is surrounded by trees—partly as a protection from storms, and partly for the sake of the fruit. The plantain and the mango are conspicuous. Every homestead is raised on a mound of earth; the earth from which it comes forming a tank or a small channel to the nearest khál. The country all round is a flat plain, dry in the cold and hot seasons, but covered with water several feet deep during the rains. I stood on dry grass to take this picture a few days ago. I shall probably sail over that same ground before the year is out, and step off the nose of



A HOMESTEAD IN THE BEELS.—(From a Photograph.)

the boat into the open cow-shed which fronts the view; the cows will have to stand in that shed, or lie down with their tails dangling over the mound, from July to October, every bundle of grass they eat being cut and brought to them in boats. Behind the cow-shed is the curved roof of the principal dwelling, where the master and his family live. To the left and right are smaller houses, the one being the home of the married son, or youngest

\* Which being interpreted means, “A Homestead in the Beels.”

brother, the other being the common cooking shed. Between the four buildings is an open square of smoothed earth, washed every few days with cow-dung and water to make it white and clean. Here the children play, and the ox treads out the corn, &c., &c.

WILLIAM CAREY.

Barisal, East Bengal.

## “GONE ASTRAY.”

ISAIAH liii. 6.



GOD, whose love, ere time began,  
Redemption's wondrous plan conceived,  
Behold the ransomed race of man  
From sin's dire hurt still unretrieved;  
Through us love's purpose to fulfil,  
Fill us with love to do love's will.

O Christ, who, by the Father sent,  
Camest to lead the exile home,  
See how, in bitter banishment,  
Lost in the gloom, earth's millions roam;  
That Thou mayest be the wanderers' Way,  
Move us to seek them where they stray.

Eternal Spirit, by whose grace  
Meet sacrifice for sin was made,  
When the blest Head of our poor race—  
God's Lamb—was on the altar laid,  
A *living* sacrifice to be,  
Fit and dispose us mightily.

And thou, my soul, to whom is given  
The grace to know the Father thine,  
A home of perfect bliss in Heaven,  
A name and destiny divine,  
Canst thou forbear to tell abroad  
What thou hast found in Christ thy God?

Earth's millions all thy kindred are,  
Since Christ is kinsman unto each;  
Speed, then, into the darkness far,  
The farthest wanderers haste to reach,  
For while neglected thus they roam,  
A shadow rests upon the Home.

R. WRIGHT HAY.

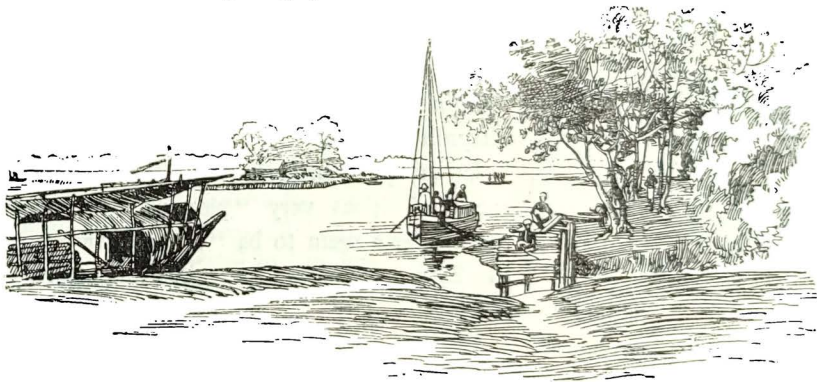
## GHAGOR, BACKERGUNGE

(THE WESTERN GATE OF THE BEELS).



THE Beel districts of Backergunge and Madaripore are accessible by boat from the north, *viâ* Madaripore and Amgram Khâl; from the east, *viâ* Turki Khâl; and from the west (or south-west), *viâ* the Ghâgor River. The market-place of Ghâgor is situated at the head of this river, and forms the gate of entrance to the marshes from that side. In the dry season the boats of the missionary and the civilian anchor here, further progress being possible only by small dinghy or by walking ankle deep in mud.

The place has a sacred interest as the scene of one of the most pathetic interviews in the early history of the Mission. In the month of December, 1847, Messrs. Pearce and Wenger anchored here on a visit to the persecuted Christians at Dighaliya. They could go no further, and Dighaliya was still three hours distant by dinghy.



GHAGOR, BACKERGUNGE (THE WESTERN GATE OF THE BEELS).

So a message was sent to the place, and the missionaries looked out over the strange country, and waited. They had anxious thoughts. The news of large accessions from this district had been reported to Calcutta, and the fathers of the Mission there rejoiced with trembling. At length the present visit was resolved upon as a means of testing the converts. The examiners had come. They were filled with forebodings. They knew not what to expect. Several hours went by, and at length a dinghy was seen coming along with men running on either side. When it arrived, twenty rough-looking fellows of the lowest class in Bengal stepped on board, and sat down in the missionaries' cabin. The rest of the story I give in Dr. Wenger's own

words. "We asked them to tell us," he says, "what they knew of the Gospel. After a little silence one old man stood up, and folded his hands, and said: 'Sir, I am a poor ignorant man, and have not received much instruction, so you must not take it amiss if I cannot express myself well.' After this short preface we expected to hear a narrative, but, instead of that, he uttered a most beautiful prayer." Mr. Pearce adds: "We were much affected by it. In a corner sat a middle-aged man, very poor and unhealthy; but his replies to our questions filled us with wonder and delight. All seemed to know the leading truths of the Gospel. We visited Dighaliya—a four hours' journey—the people dragging the dinghy. A number of women converts came together, who declared that if the Zemindars killed them they would never forsake the Saviour."

Readers of the HERALD will be interested to know that one of the men who was present at that memorable interview in the mission-boat is still living, though very old. Here is his portrait. His name is Swarup Chandra Barhui. He is very much respected, and has a son, who is to-day deacon and treasurer of the Dighaliya Church. He tells me that the missionaries stayed at Ghágor five days, each morning going to Dighaliya in the dinghy, and returning at night.



SWARUP CHANDRA BARHUI.

In the published report of their visit they speak of it as very "pleasing." Many of the converts seem to be "truly converted, and to have eminently the gift and spirit of prayer."

WILLIAM CAREY.

Barisal, East Bengal.

## TIDINGS FROM THE CEYLON MISSION.



THE Rev. W. D. Hankinson, recently arrived in Ceylon, sends the following account of first experiences of missionary work in the Colombo district:—

"Baptist Mission,

"Colombo,

"July 18th, 1893.

"MY DEAR MR. BAYNES,—I promised to write to you after a few weeks' experience in this newsphere of service.

You will be glad to know that my health has been very good on the whole, although I feel the heat rather trying sometimes. Of course, the study of the language has occupied most of my time; but there are many



opportunities for direct Christian work, both in Colombo and in the inland towns and villages. I have been able already to visit a number of our mission stations, and these visits have convinced me that there are great opportunities within the reach of these little centres.

#### “WORK IN COLOMBO.

“Concerning the opportunities of Colombo itself it may be interesting if I just give an account of one afternoon’s work among the educated English-speaking natives. It will show what splendid opportunities there are even among the English-speaking portion of the population. Mr. Durbin and I started out in the afternoon of June 29th. We had scarcely gone a hundred yards when we met a man whom we accosted in English. He responded, and we entered into conversation. We found that he had at one time thought a good deal about Christianity, but because he had had no one to teach him he was still in ignorance of its glorious truths. We tried to encourage him still to seek for the truth, and offered to help him if he would call in to see us. We next entered a book shop where six young men reside, all Buddhists, all well educated. Three of them were at home, and we found them quite willing to enter into conversation with us. We quite hope that after a few more opportunities we may be able to lead them, or some of them, into the truth. In speaking to such young men, we feel our need of the Holy Spirit’s guidance to enable us to present the truth in a simple and suitable way. We next saw three men in a watchmaker’s verandah. The watchmaker told us he was a Sivite, and he seemed quite content to remain as he was. With such men, it is not easy to know

at what point to meet them in conversation, or how to show them their responsibility to God, and their need of His mercy and grace. One of the other two men we found to be a Buddhist. He seemed pleased that we spoke to him, and promised to call at our bungalow for conversation. This he did on the following Sunday, and was persuaded by Mr. Durbin to attend the English service. We have not seen him since, but shall call again soon. The third man of the group was a Roman Catholic, and we were not able to do very much with him. How many, like this man, are bound in spiritual slavery! Leaving the watchmaker’s verandah, we met a fine-looking Tamil gentleman, whom we accosted. We asked him if he was a Hindu. He replied, ‘Well, not exactly.’ I saw where he was, and said, ‘You are not satisfied, are you?’ With a troubled look that made a great impression upon me, he answered, ‘I am not satisfied.’ We asked him to call and see us. He promised to do so, and seemed deeply thankful that we had spoken to him. On the following Tuesday he came to see us. I was alone at the time, and for more than an hour had a very close talk with him. He told me that he had been educated in a Christian school at Jaffna, and at one time, without due reflection, he had professed to be a Christian. He had, however, never really understood the truths of the Gospel, and for some time had been utterly dissatisfied. He believed in God, in His holiness and love; but he could not see the necessity for the Incarnation and Atonement of Christ. In the two interviews I have had with him it has been my purpose to show him the necessity for this. I have tried to show him that in no other way could the infinite holiness and justice

of God be maintained, while, at the same time, He manifested mercy to sinners; and in no other way than by such a manifestation of Divine love as we have in the Atonement could there be produced in the souls of men a responsive love to Himself and a spontaneous obedience to His law. He is very near the Kingdom. He is coming in to-night for further conversation, and I have great hope of him.

#### “WORK WITH BUDDHISTS.

“After leaving him on the afternoon of which I have been speaking, we called at the homes of several educated Buddhists, and had conversation with some half-dozen men. We then visited one of the wealthiest Hindus of Colombo, who received us very kindly, but declined to talk about his religion. In spite of one or two discouraging experiences, I think you will conclude from what I have said that there is a wonderful opening among the educated natives of Colombo. My regret is probably that of every new missionary, viz., that the time needed for the study of the language prevents me from doing more of this kind of work.

“One of our visitors at the bungalow has been a Buddhist priest, who seems a very intelligent man, and knows a little English. He came in response to my invitation, for I am very anxious to meet these men in quiet conversation. He left me a Buddhist catechism, which has been prepared by Henry S. Olcott, president of the Theosophical Society. Under the influence of theosophy, Buddhism has of late years become much more active, and it is quite as reasonable for me to suppose that my friend, the Buddhist priest, is anxious to convert me to Buddhism as to suppose that I am anxious to tell him the blessed news of the Gospel. Yet I believe it to be the right thing

to meet these men kindly, and to recognise every spark of sincerity in them, and to acknowledge every atom of reasonableness in what they have to say. We may do all this and yet be able to show them how far this great heathen philosophy falls short of the beauty, and the power, and the sweet reasonableness of the Gospel of Christ. One thing there is which the intelligent Buddhist abhors, and that is the false notion about forgiveness, which has been fostered so much, as though it gave licence to sin. In the train the other day a Buddhist became most excited about this point. He emphatically denounced the idea that a man might commit a murder under the shelter of anticipated forgiveness. Thank God, it was not the Gospel teaching of forgiveness he denounced—it was the awful teaching that practically makes the promise of absolution a licence for sin. It is not the Gospel in all its beauty and simplicity that many of these intelligent men denounce; it is its false representations.

#### “A VERY DISTINCT MESSAGE.

“As far as I can discern after this limited experience, we, as a Society, have a very distinct message to deliver to the people of this land. Never have I felt so thankful that I obeyed Christ’s command in regard to the baptism of believers. To numbers of people in Colombo, we may ask the question, ‘Are you a Christian?’ and the answer is ‘Yes.’ ‘How long have you been a Christian?’ ‘From my infancy.’ Then you make further inquiry and you find that there is nothing of the reality of faith in Christ. They declare themselves Christians because of their ‘baptism’ in infancy. This kind of thing creates a community bearing the name without the spirit of Christ, which does more to pre-

vent the extension of our Saviour's Kingdom than all the opposition of Buddhism. Whatever it implies to the mind of the educated Christian, it leaves the impression upon the untrained mind of the masses of something so much like the baptismal regeneration of the Roman Church that it might be called by the same name. I am most earnestly anxious for truest Christian unity, and shall do all in my power to increase and deepen it; but it appears to me of the greatest importance to be faithful on this point. In my view, it is a part of the Gospel message which cannot be omitted without dishonour to Christ and danger to the Church.

#### "OTHER OPPORTUNITIES.

"I had another sign of the splendid opportunities which are just at hand in Colombo on Sunday evening last. Every Sunday evening, Mr. Durbin has in his congregation a large number of native young men—medical students, law students, agricultural students—and last Sunday it was my privilege to take the service. More than half the congregation consisted of young men; probably 150. Any English pastor who follows Mr. Durbin will find a splendid field for service.

"Then, last week Mr. Durbin and I visited the Agricultural College, where we found one or two real Christians, several nominal Christians, and a number of Buddhists. We have arranged to hold a weekly service. Seven of these young men stayed to the after-meeting on Sunday, and four of them are coming in to-morrow for personal conversation.

"Then, every Thursday we hold an outdoor service for Singhalese people, when I have the help of an interpreter. We hope these will be very successful.

"My Sundays are spent chiefly in the villages, and I must tell you of a visit paid to Montua, some seven miles from Colombo. Here we had a morning service for the Christians who gathered in the little chapel; and in the evening we held a service in an open school-house. The place was crowded. Nearly eighty Buddhists were present, and we had a most encouraging service. Several of these Buddhists seemed to be inquiring after the truths of the Gospel. Some of them are to meet me before long for private conversation.

"On every hand opportunities abound even in Colombo itself; and when I think of the villages in the immediate neighbourhood, this one corner of the island presents a fine field for devoted service. I am very anxious to have pamphlets that would be helpful to thinking young men, who find themselves face to face with agnostic and infidel objections to the Gospel of Christ. If such lectures as those of Dr. Clifford, in the 'Dawn of Manhood,' could be printed in pamphlet form, they would be very useful for English-speaking young men. Then on the question of 'baptism,' although I always ask inquirers to rely upon the teaching of the New Testament, there is one book of which I should like to have a number of copies, if any friends who are interested in the work out here would like to help us in this way. The book is 'How readest thou?' by Frank White. Moreover, I find that some of our native preachers are very glad to receive old numbers of the *Baptist Freeman*, or *British Weekly*, and I cannot give mine to more than one or two. Very much can be done to help us in this way by those who are interested in our Mission.

"The difficulties of this field are by no means trifling, but the promise of future days is very bright. May the Lord of the harvest guide us into right methods, and, above all, give us the right spirit.

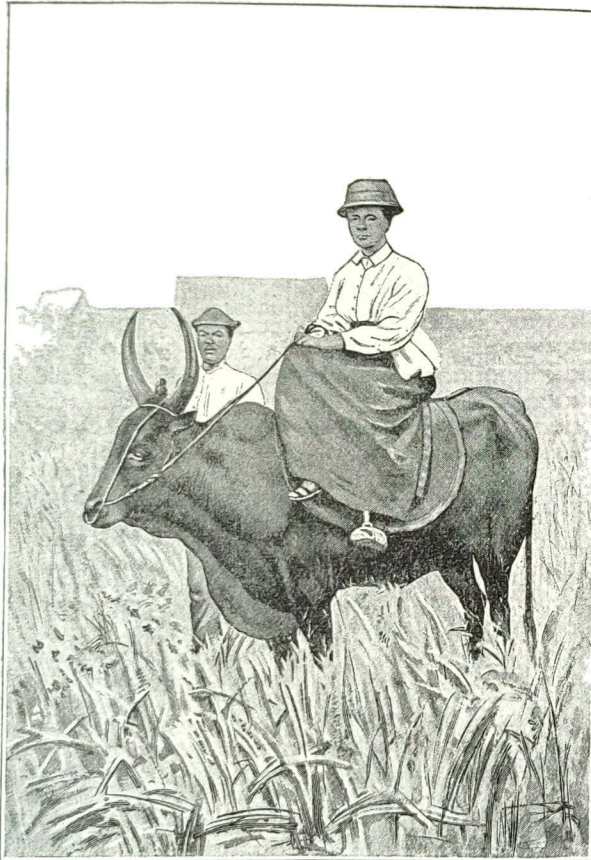
"I am, yours very sincerely,

"WALTER D. HANKINSON."

## THE REV. GEORGE AND MRS. GRENFELL, OF THE CONGO.

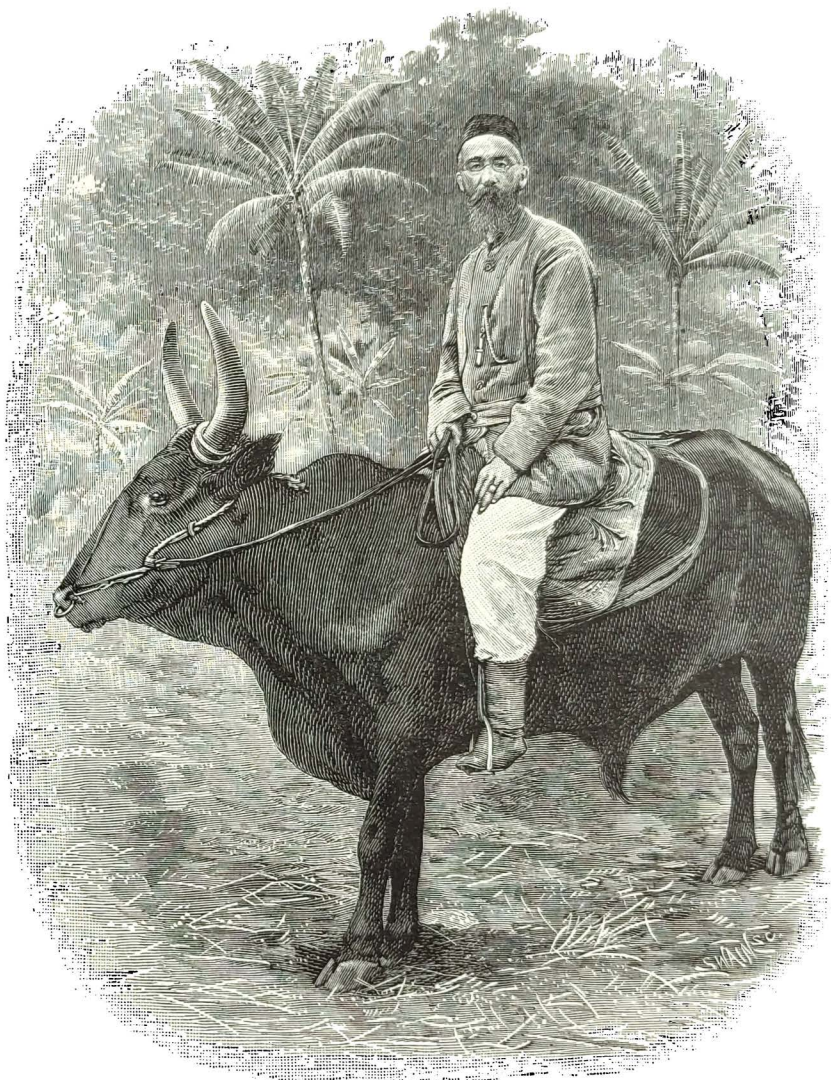


**D**URING the past year, while serving as the Commissioner Royal of the Sovereign of the Congo State for the delimitation of the Lunda frontier, Mr. Grenfell has travelled more than a thousand miles on a bull's back. Through the whole of this journey he has been accompanied by Mrs. Grenfell, and their experience of the mode of travel here depicted is so favourable that they are returning to the Congo with four oxen, and hope to make good use of them in the service of the Mission.



MRS. GRENFELL ON BULL-BACK.—(From a Photograph.)

In the province of Angola bulls are not only used as "mounts," but are yoked to carts, and do an immense amount of work in hauling water, wood, and stone. At several of the mission stations visited by Mr. and Mrs. Grenfell (Roman Catholic, and three under Bishop Taylor's administration), oxen are largely employed, and save quite a number of labourers.



THE REV. GEORGE GRENFE'L—A NEW MODE OF TRAVELLING ON THE CONGO.  
(From a Photograph.)

[ THE MISSIONARY HERALD  
OCTOBER 1, 1893.



## THE RECENT BOMBAY RIOTS.



THE Rev. H. E. Barrell, pastor of the Bellasis Road Baptist Church, Byculla, Bombay, sends the following painfully interesting account of the recent religious riots in that city :—

“ Bombay,

“ August 18, 1893.

“ MY DEAR MR. BAYNES,—Although I have written you quite recently, yet I feel sure you will be glad to have a word or two relative to the recent religious riots in Bombay.

### “ THE COMMENCEMENT.

“ They commenced practically on Friday last, the 11th inst., and, as I expect you have seen by the telegrams, the disturbances were between the Hindus and Mohammedans. The major part of both parties were affected, which means, in round numbers, about 450,000 Hindus and 200,000 worshippers of the Prophet. The cause of the outbreak—the most violent that has ever taken place in Bombay—are briefly as follows :—

“ For some time there has been disaffection between the two peoples, and, as you have doubtless read, in other places violence has been resorted to by both, although I believe the Hindus have been the first to stir the strife by their resolve to prevent the Mussulmans from killing cows—the specially sacred animals among them. This claim is, of course, preposterous, and naturally has been treated so by the Mussulmans; and report says—how far true I cannot say—that to show their resolve to pay no heed to Hindu opinion, upon one occasion a cow was killed directly opposite to a Hindu temple. This act of contempt was met, on the other hand, by some Hindus, who took a pig and killed it

on the very steps of a Mohammedan mosque—the pig being just as loathsome an animal among Mussulmans as the cow is sacred among Hindus. Whatever truth there may be in these reports, it is certain that there has been very strong feeling upon the subject in Bombay, and for some time past little black boxes have been placed at the corners of some of the principal native streets, with the words (in native tongue, of course), ‘ For the protection of horned cattle.’ This action of the ‘ Cow Protection Society ’ has been viewed by the police for some time as the probable precursor of trouble.

“ In addition to this, it would appear that recently a change was made in the priesthood of a small Hindu temple, close by the Jumna Musjid—the largest Mohammedan mosque in Bombay—and the new priest insisted upon a small bell being rung just about the time of the worship at the Musjid. This was a cause of endless annoyance, and, taking advantage of growing ill-feeling between the two communities, the Mussulmans declared that if the bell was rung last Friday they would rush out and kill all they could find.

### “ THE OUTBREAK.

“ The bell *was* rung, and the result was the whole city has been plunged into strife. One o’clock on Friday was the time fixed for the outbreak, and from that time until Saturday the riots increased in virulence. I first became aware of it as I was

going down the Bellasis Road to visit some of our people, and was stopped at the corner by the police, and then, an hour or two afterwards, the disaffection had spread right through Byeulla, which became then one of the worst places in the whole city—especially as the lower part of the road is a large Mohammedan quarter, and the upper part has a purely Hindu street opening on to it. The streets abutting Bellasis Road were, at five o'clock, what the daily papers truly described, one 'seething hell.' The police did their utmost, but, with their limited numbers, were taxed severely; from the windows stones and tiles were hurled at them; from every quarter they were attacked with sticks and clubs. The military were called out at once, and but for their timely assistance one scarcely knows what might have been the result. As it was, several were cut about the body, and all were bruised.

"About six o'clock I came back to the Manse, and found our few native Christians all gathered there, having left their homes in terror, and until yesterday they have been quartered downstairs in the Manse. After seeing to them I went to the front and found a poor Hindu, who was coming home from the College, had been dragged from his gari and soundly thrashed; his head was bleeding and he was bruised in many places; he begged to be allowed to find shelter in our chapel, which, of course, was most readily granted. Immediately afterwards—it was now dark—I could hear a scuffle, followed by heavy blows not far off, and found, right in front of the chapel, about forty Mohammedans were attacking two harmless Hindus, who looked as though they would never have hurt a fly, both well advanced in years. As Christians,

we don't believe in cowardice, and with one or two Europeans, who also had heard the blows, we 'went for them' with thick sticks; but it was too late, and of course the Mussulmans ran off as soon as their work was done. We picked the two poor fellows up, each lying in a pool of blood, and their heads both broken. We got them off under guard of native police to the hospital, which was the only thing that could be done for them. A few yards up the road in the upper direction the same thing was enacted with one solitary disciple of the Prophet, who unluckily got into the middle of a gang of Hindus. At the lower end of the street another one or two were killed, while a tradesman's cart was busy picking up the wounded men, and conveying them to the hospital.

The scene in the Bhendy Bazaar and Two Tanks defies all description. Murderous-looking gangs were going all over with long sticks, and woe to any solitary individual of the opposite party who fell into their hands.

#### "THE FIRST SHOT.

"At ten p.m. the Marine Battalion fired the first shot at the legs of the rioters in one of the principal streets as the only means of dealing with the masses of people, who had now been joined by all the scum of both sections. Houses were looted, and robbery was doubtless with that latter class a consideration ranking far higher than religious fanaticism. All traffic had stopped since four o'clock, and before that time passengers had even been dragged from their seats on the trams, thrashed, and left to make the best of the matter for themselves. The arrival of fresh troops before midnight quietened matters a bit, though the work of murder still went on in the



loss prominent places. The worst feature about the whole matter, and that which will rankle in the memories of the natives for the next quarter of a century, is the fact that on both sides the temples have been desecrated. I passed by one Hindu temple where the idol had been cast into the middle of the road, and smashed to pieces, the temple itself demolished, and standing over the broken fragments was the poor priest, with his hands clasped, and looking round in abject misery upon the sepoys who were guarding him from further violence. This is only one sample of scores I have seen in other parts. On the other hand, the Mohammedan temples or mosques have been treated in the roughest way, though generally being of more solid structure than those of their antagonists, they have not suffered so badly, but priests and worshippers have been murdered inside the sacred precincts, and, if public opinion be worth anything, this will not be forgotten as long as this generation lives. To add to the general turbulence, a few places were set on fire, and though no serious damage was done, it was solely due to the prompt action of the police and fire brigade.

#### “THE STREETS.

“On Saturday morning the scene in the streets is one which will ever live in my memory. Troops, including the mounted Lancers, had arrived during the night from Poona, and before mid-day, I think, on Saturday 3,000 troops, in addition to all the volunteers who had been called out on the previous evening, were doing duty in the streets. The main thoroughfares were covered by cannon, two close to Bellasis Road; and as one looked at these instruments of

death—as well, perhaps in this case, as instruments of order—could any one but fervently hope and pray that no need might arise for such fearful carnage? Picture the slaughter of a single seventy-pounder loaded with canister, sweeping a street with 10,000 people or more traversing it! Cannon was also covering one of the big musjids, and instructions were (as in the Mutiny), if any organised attack were made by the disciples of the Prophet, to blow the place up at once. The road from Byculla to the fort being picketed all along with European and native troops, the trams were again running. I went down with a friend to the Jumna Musjid, to see how affairs were there. The place was deserted. Every shop along the street closed and barred, the upstairs of all houses crowded with people looking with wondering faces at the lines of defence; or, if near the guns, pointing to them with an unmistakable look upon the face which clearly meant, ‘They mean business, and it will be bad business for us if they do’; or at another time straining their necks as far as possible to catch a glimpse of the Lancers, as they charged some crowd at the corner of some low half-hidden street.

#### “THE JUMNA MUSJID.

“Taking advantage of the deserted condition of the Jumna Musjid and the European guard around it, we asked if we might go inside, and, having taken off our boots, we went around the place. It is a handsome place (the flooring and balustrades of polished marble), consisting of two storeys. In the lower room we found a few Mohammedans praying. The place would accommodate perhaps 500 worshippers upon each floor, allowing room at the same time for

all postures of the body, varying between standing erect and full length on the ground. As we went into the upper room, the keeper scowled darkly at us, and muttered something about the 'white pig-eating devils,' meaning ourselves, of course. We came down to the sacred tank beneath, which really occupies the whole of the lower part of the premises, reminding one something of the style of Venice. Immense fish and turtles swarmed in the waters. As we stood in the large lower room and watched the intense devotion of the devotees, and almost *felt* the solemn silence, it did seem as though we stood in presence of some awful power; the entire absence of all idolatry, such as is seen in the Hindu temples, or even in our English churches, where altars and images find place, seemed to lend to the whole experience a solemnity not easily forgotten. Yet, while remembering their intense absorption in religious exercise, we cannot forget that the worshippers will come direct and drive a bargain which means wholesale robbery to the 'bargainee.' But for competition perhaps even English sahibs would not be so pure either in this respect; but would that we all had the same fearlessness in worship and devotion to it, accompanied by the fruits of righteousness in walk and conduct. But I am making this letter too long. Bloodshed still transpired on Sunday and Monday, though things were rapidly quieting down. The use of firearms by the police had a very telling effect upon the people. The report that on Monday the city was to be put under martial law doubtless added to it. On Sunday morning we had no one come to service, for our chapel is situated, in a certain sense, in the very midst of a turbulent district, and to

get to it the lowest streets have to be traversed.

#### "A SAD SUNDAY MORNING.

"I was summoned on a coroner's jury on Sunday morning, holding inquests on nineteen bodies, men killed round about our district on Saturday evening. I would have claimed exemption but that I was not certain of Indian law upon the point, and it was a time when every European should aid the quick dispatch of legal procedure. These naked bodies presented an awful spectacle, most having been fearfully smashed about, two shot through the chest, and one or two run through by bayonets; the place was simply smothered with blood. We had a few present at evening service, as things were growing quieter; but Sunday night was a very strange one to me. From beneath the curtains (we have mosquitoes everlastingly in Bombay) I could hear the tumult going on round about the bungalow. At one time it would be the distant sharp voice of an officer, 'Attention!' 'Get ready!' 'Charge!' and then shouts and general stampede. At another time a gentle hum would begin, increasing in the course of half an hour to a shouting mob, then a riot, and then, when the clash of sticks began, there would be a rifle report, and then a stillness like the grave, and so at regular intervals this continued all the night.

"I do not know the exact figures of those who have been killed in this, the fiercest riot that has ever happened in Bombay; but people are dying in the hospitals daily. Hundreds of cases have been treated at the hospitals, and so far there are 1,500 prisoners taken by the police. The Bombay jails are crowded, and a detachment of 700 of them went off last night to Tanna

jail. Business now is opening out again; the places are still barred up at night. Public confidence in the military control has been gained by a proclamation that no troops or guns will be withdrawn for a month to come, and all men are urged to again peaceably pursue their daily avocation.

#### “THE RESULTS?”

“What the result of all this will be none can tell; certainly the desecration of temple and mosque will not be forgotten. Frequently one has had to say, What would this city have been apart from British intervention? and nothing more clearly shows the wisdom of Government in refusing natives the possession or use of firearms. With powder or shot, instead of sticks and clubs, Bombay might have numbered its dead by thousands. The opinion of those who have been longest in India, and know the native character (and how different is their opinion generally from that of friends who

‘do India in a cold season,’ and hence have felt the *pulse* of native thought and idea—globe-trotters they are generally called), seems to be that all this will be avenged some time or other, as the Mussulmen have been decidedly worsted in the riot.

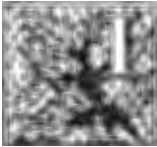
“But is not *the* result, upon all who look at deeper things than human passion and madness, a cry of pain from a sickened and a wounded heart, ‘O Lord, how long,’ ‘for the dark places of the earth are full of the habitations of cruelty’? Soon may India hear those healing words, as true today as when they distilled fresh from a Saviour’s lips, ‘Peace I leave with you, My peace I give unto you.’

“I feel sure, dear Mr. Baynes, you will forgive me for trespassing upon your time so long; but having no recognised missionary here, I thought a few lines regarding this sad matter would be acceptable.—With kind regards, believe me yours sincerely,

“H. E. BARRELL.

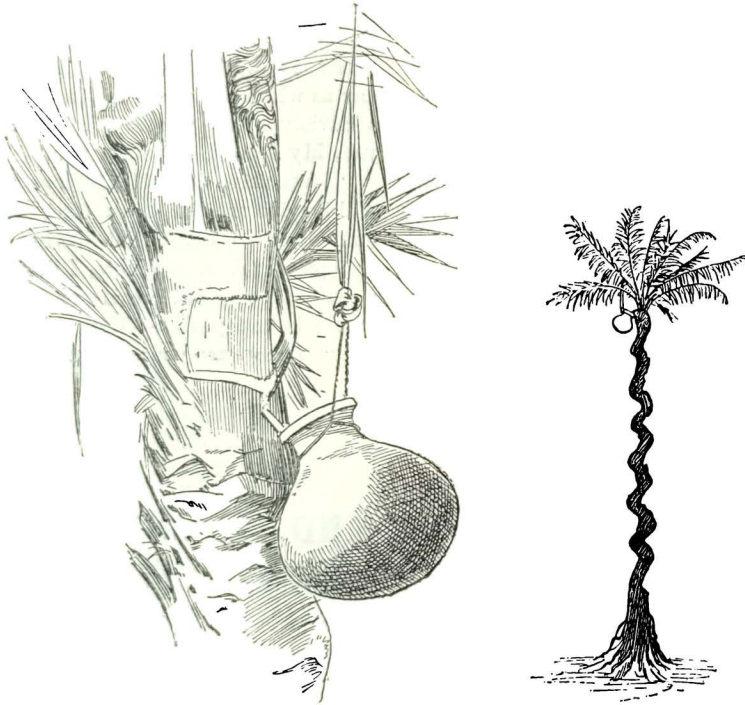
“A. H. Baynes, Esq.”

## THE DATE TREE AND ITS JUICE.



It is well known that the juice of the date tree is an article of very great importance to the people of Bengal. Vast quantities are extracted every year for the purpose of making sugar and various kinds of sweets. The accompanying picture will give you a very good idea of how the sweet juice is obtained. It will be observed that, at the flowering time of the date tree, when the sap is abundant, the leaves on one side of the tree are all cut off, and the rind is carefully pared away until the woody fibre of the tree is reached. Then notches are cut from both sides of the gash, sloping to the centre, where a peg is inserted into the tree. The object of the notches and peg is to conduct the juice into a vessel suspended beneath. This great gash is made directly under the head of the tree. The juice runs chiefly at night. What exudes during the day is allowed to waste, as of little value. It is a common

sight to see the people who undertake this work ascend the tree in the evening. When they have reached the top, they secure themselves by tying a strong band round themselves and the tree. Having done this, both hands are free to work. They have first to pare off the hardened juice from the gash with a sharp knife. But for this the juice would not flow freely. They then fasten an earthen vessel, similar to the one in the picture, underneath the cut. And last of all, they have to see that the peg is accurately fixed, so as to drain the juice into the kalabash. This completes their work in the evening. Then, where there are a great number of trees, they have to keep watch all through the night, otherwise thieves would come and steal the much-prized juice. It is not at all an uncommon thing for those who have rented the trees for the season to



THE DATE PALM AND ITS JUICE—(From a Photograph.)

suffer much loss in this way. Of course, the thieves watch their opportunity, and ascend the trees very early in the morning and carry the juice away. The owners go to the spot only to find all the vessels empty or broken at the foot of the trees. This shows the necessity for keeping a strict watch. In the early morning, even before the sun is up, the date juice extractors are on the alert. They ascend the trees and take down the kalabashes full of the fresh, sweet juice. It is then carried to a furnace which has been prepared, and is poured into large earthen cauldrons on the roaring fire. It is kept at boiling point for a long time to evaporate the superfluous moisture. The boiling is continued until the juice is brought down to the consistency of treacle. In the latter stages the juice

has to be carefully watched and stirred, or the whole would be spoiled. When the proper consistency has been reached it is poured into large kalabashes, and it is then stored for the market. Great quantities of this sugar are eaten in this form. It resembles dark moist sugar, and is considered very wholesome. The same kind of sugar is manufactured from the sugar-cane juice as well as from that of the date tree. This coarse sugar is a great boon to the people of Bengal, and is so cheap that the poorest may have abundance. Vast quantities of this sugar are bought up in the markets and carried to the large towns, where it is refined and made into all sorts of sweetmeats, which the natives of India dearly love.

It is a singular fact that, while the date tree produces great clusters of dates, yet they are absolutely unfit for food. They are all stone and rind, and are quite uneatable. Notwithstanding this fact, the tree by its juice provides a most valuable commodity for human consumption. A date tree which has been cut for a number of years presents a very curious appearance. The gashes are made each successive year on the side opposite to that made the last year. Hence the trees look dreadfully notched and crooked. The rough sketch I subjoin will give you some idea of what such a tree looks like.

I am sad to say that the juice of the date tree is often put to a use less worthy than I have described above. Instead of making sugar of it, or even drinking it in its fresh state, when it is quite harmless, it is put to ferment, and then it becomes intoxicating. In this state it is called toddy. The cheapness of it leads numbers of people to drink it who would not otherwise indulge in drink. The person who has been drinking toddy can always be detected by the foul smell it gives his breath. Sad it is indeed that a tree which was designed to be such a boon to mankind can be put to so degrading a use.

Serampore, Bengal.

T. R. EDWARDS.

## LECTURE SEASON, 1893-1894.

### MISSIONARY LECTURES.



SPECIALLY written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists, and exhibited by a skilled operator.

“We desire to call special attention to the new ‘Missionary Lectures’ of our Young Men’s Association in aid of the Baptist Missionary Society, on ‘India,’ ‘China,’ and ‘The Congo.’ While being thoroughly entertaining to a general audience, we value them chiefly from an *educational* point of view, because of their great helpfulness to our Society in giving correct and particular information in a popular style of the work of our own missionaries in various parts of the world.”—*Missionary Herald*.

**A CENTURY OF MISSIONS.** *A Sketch Lecture for Centenary Celebrations.*  
 CAREY, and the Formation of the B.M.S. INDIA.—Heathenism and the Gospel.  
 —School and Zenana Work.—India in Carey’s Time, and India To-day.  
 JAMAICA.—Knibb and Burchell.—Abolition of Slavery.—Calabar College.

BAHAMAS, TRINIDAD, &c. FERNANDO-PO and CAMEROONS.—An Abrupt End, CONGO.—The First Missionaries.—Witchcraft.—Our Present Stations.—The *Plymouth, Peace, and Goodwill*.

CEYLON.—Buddha's Tooth.—Growth of Native Churches.

THE JAPAN MISSION. CHINA.—Ancestral Worship.—Buddhism and Christianity.

PALESTINE. ITALY.—Paganism.—Popery.—Persecution and Progress.

BRITANNY.—The Monk of Morlaix.—“Jerusalem the Golden.”

NORWAY.—Tromsøe and Perpetual Snow.—A Metaphor for Missions. The Work at Home.—The Outlook.

**INDIA.**—Kettering and Dr. Carey; The First Mission Band; The Baptist Missionary Society's Medical, School, and Zenana Work of To-day, from Serampore to Simla; The Cities, Streets, and River Scenes; Tombs, Temples, Idols, Mosques, and Processions; Hinduism and Muslimism; Caste and Condition of Women, &c.

**CHINA.**—Its Early Civilisation and Literature; The Worship of Ancestors; Taoism, Buddhism, Boys' Schools, Examinations, the Classics, Opium and the “Opium War,” the Taiping Rebellion, The Great Famine, Queer Notions concerning the “Heathen Chinese,” Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—Its Work, Worth, and Want.

**THE CONGO.**—Moffat and Livingstone, Saker and the Cameroons, the Discovery of the Congo by Stanley, the Congo Free State and General Gordon and the King of the Belgians, our First Expedition, the *Plymouth*, the *Peace*, and the *Goodwill*, the Arthington Fire. Scenery—River and Inland. Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, the Nganga-Ngombo, School Work, our Losses and Repulses, our Progress and Prospects.

The Views for this Lecture are chiefly from Original Sketches and Photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

*Will shortly be ready.*

**ORISSA.**—Scenery; Tropical Rains and Tropical Fruits; The “Ubiquitous Mosquito”; Princes and Peasants; “Two Women shall be Grinding at a Mill”; Human Sacrifices; Jaganath Pilgrims; Results of Mission Work.

The Lectures are delivered in London and the Suburbs either by the Secretary or by one of the Assistant Lecturers. Terms to LONDON Subscribers to the Y.M.M.A. for Lecture and Lime-light Dissolving View Exhibition, £1 5s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each Lecture, with the Complete Set of Views, can be lent to COUNTRY Churches and Schools, on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. VILLAGE Churches and others arranging to use them for three or four consecutive evenings, can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, “THE SECRETARY, Y.M.M.A., 19, Furnival Street, Holborn.”

**CHINESE PICTURES.**—Two Sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at Meetings in Summer or Winter. The Scrolls (about 5 ft. by 3 ft.) are sent in a box, with an easel frame for exhibition and a written description, chiefly from the MS. of the Rev. H. DIXON, of Tai-yuen-fu. The charge for one evening's hire is 5s. (subscribers to the Y.M.M.A. half-price), the hirer to pay carriage from and to the Mission House.

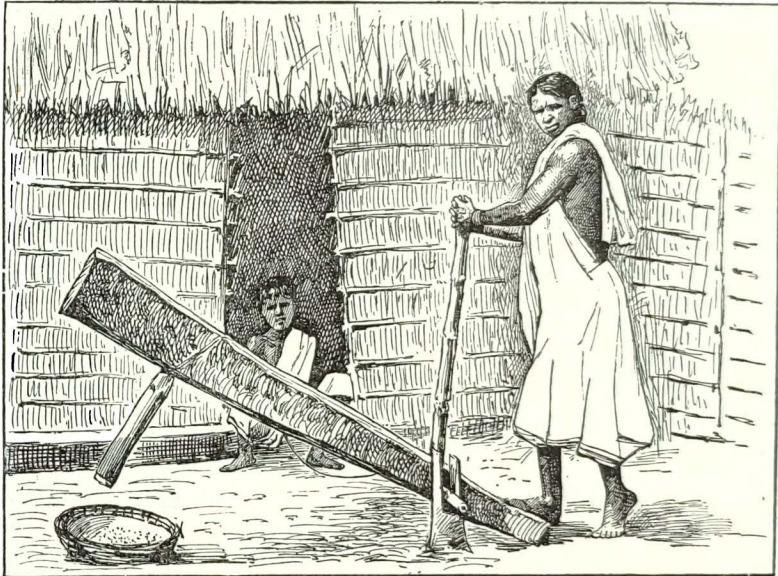


## RICE-HUSKING IN BENGAL.



MY DEAR FRIENDS,—The photograph represents a rice-husking machine of very simple construction, largely used by the country people and farmers of Bengal. This work is almost entirely done by the women. It is worked by the foot at one end, while the other end falls into a large wooden cup holding a quantity of rice. In this way the outer skin or husk of the rice is thrown off, the chaff is put on one side, and the rice then fit for use.

The woman represents a large class of low-caste Hindus, who are very ignorant and superstitious. The first time she saw me, she ran away into a small house to hide herself. However, since then she has got courage



RICE-HUSKING.—(From a Photograph.)

enough to talk a little. She is a great believer in fate, and thinks that one of the gods has written on her forehead all the events of her life.

After visiting them we often feel how much there yet remains to be done before many of these poor women are able to understand even the simple truths of the Gospel. The first rays of Gospel light are only just beginning to dawn upon them. We are longing and praying for the time to come when it shall be said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

HANNAH ELLISON.

Rungpore, North Bengal.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee, held on Tuesday, September the 19th, the Treasurer in the Chair, after prayer by the Rev. J. H. Shakespeare, M.A., of Norwich—

**The Rev. George Hughes**, from Perozpore, East Bengal, had an interview with the Committee, and a medical certificate from Dr. Biss, of Harley Street, was read reporting considerable improvement in the health of Mr. Hughes.

**The Rev. J. F. and Mrs. Hill** took leave of the Committee on the eve of their departure for Cuttack, Orissa, where Mr. Hill will resume charge of the Cuttack Mission Press.

**The Death of Mrs. Angus** was reported, and the following resolution unanimously adopted in connection with this sore loss :—

### “THE LATE MRS. ANGUS.

“The Committee of the Baptist Missionary Society record with heartfelt sorrow the decease of Mrs. Angus, for more than fifty years the wife of their revered brother, the Rev. J. Angus, M.A., D.D., President of Regent's Park College. As a daughter of the late W. B. Gurney, Esq., the well-known and devoted Treasurer of this Society, Mrs. Angus inherited a deep and intelligent interest in the work of Christian missions; and as, during the early years of her married life, her husband was the Secretary of this Society, she was enabled in many ways to express her attachment to the cause, particularly in editing the *Juvenile Missionary Herald* for a considerable period, thus materially contributing to arouse that missionary zeal amongst the young which has happily become so characteristic of our church and family life. During subsequent years, at Stepney and Regent's Park, the thoughtfulness and ardour of many a student could not but be concentrated on missionary work through the example and influence of those at the head of the College; and the result has been seen in the number of the students who, from time to time, have consecrated themselves to this department of holy service.

“In the year 1869 Mrs. Angus accepted the office of Honorary Foreign Secretary to the Ladies' Association for Zenana Work, which two years before had been formed in connection with this Society. This office she held for twenty-four years, until her death on the 3rd of the present month. In the Committee of the Association her wisdom in counsel and her practical ability were of invaluable service. As a zealous and liberal helper she constantly stimulated the zeal of others. To candidates for the work she was ever considerate and kind, rejoicing when the claims of the heathen were acknowledged by the highly-gifted and devoted of our Christian sisterhood, and without grudging or hesitancy surrendering to the cause a beloved daughter of her own.

“As their constant correspondent, she showed herself a true friend and helper to our Zenana missionaries, and they will feel that, in the loss of her kindly sympathy and judicious advice, a precious and inestimable blessing has vanished from their lives.



“Very tenderly and gratefully, the Committee make mention of the long, disinterested, and most useful service of their honoured sister; and in respectfully offering to Dr. Angus this tribute to the worth of his beloved partner, they pray that in his loneliness he may be sustained and comforted by the remembrance of the grace of God bestowed upon them both for the many years of their earthly fellowship, and by the sure and certain hope of their reunion with those who ‘rest from their labours,’ and ‘whose works do follow them,’ in the presence of their Lord for evermore.”

**Special Prayer** was then offered by Mr. John Chown, of Brondesbury, and the Rev. John Clifford, M.A., D.D., of Westbourne Park.

### FLOODS AND FAMINE IN EASTERN BENGAL.

The Indian Committee presented the following report, which was unanimously adopted, and ordered to be published in the **MISSIONARY HERALD** :—

“The India Committee have had under their careful consideration important letters from missionary brethren in Bengal, relative to the severe distress consequent upon recent floods. In this connection the Committee desire to call special attention to a letter from the Rev. W. R. James in the September issue of the **MISSIONARY HERALD**. Mr. James reports that at the end of May last a terrible cyclone occurred in the Bay of Bengal, that it swept over a large area of land and sea, leaving behind it terrible loss and misery; that it caused such high tides in Eastern Bengal as to completely swamp all the rice which had been sown. Much, indeed, had been destroyed before by the unusually heavy rain, but the floods that accompanied the cyclone made an end of all that remained. Both the early and the latter crops have been utterly destroyed.

“In a later letter Mr. James reports :—

“Every day we get most distressing appeals for help. We have all of us come to the decided conclusion that an immediate appeal for help from the Home churches must be made; there is really no time to lose. In the appeal that we are preparing we shall state the case, and with regard to any help given by the Home churches we shall take the utmost care not to give away money except by way of remuneration for work done. An exception, of course, must be made in the cases of widows, orphans, and the hopelessly infirm. It is terribly trying to be out in the fields at such a time as this empty-handed. From morning till night we hear scarcely anything but “I need help, I need help, can't you do something for me?” It would raise our spirits greatly if at any rate we could get some help at once. Cannot you advise us of, say, £50 by telegraph, so that we may do something to meet the most terribly needy cases?”

“In a further letter Mr. James forwards the following appeal, with the earnest request that it may be inserted in the **MISSIONARY HERALD** without delay :—

#### “AN URGENT APPEAL.

“As the distress occasioned by the all but complete failure of the rice crops in the two districts of Backerguige and Madaripore has been described in

previous letters, we, the undersigned, now send this formal request for help to the Home churches.

“It was first thought that this appeal should be delayed till the next Association meetings of the churches of these two districts, but we now see that the distress is already felt to a much larger extent than was at first anticipated, and it will certainly continue for another year. Those who have a little rice in store from last year naturally refuse to sell, and thousands have none at all. As we cannot expect much help from our brethren in this country, our poor Christians naturally seek the sympathy of their Christian brethren in England, and we join them in their prayer to God that He may move the hearts of the friends at home to respond. We propose distributing the funds in the following ways:—

“ I.—Relief to widows, orphans, and the infirm.

“ II.—Purchase of seed for next year's sowing.

“ III.—Payment for the excavation of tanks near our native chapels, which will prove a permanent benefit to our churches and to the immediate neighbourhood.

“ Signed—ROBERT SPURGEON, W. R. JAMES, MARY MELHUISH JAMES, MINNIE N. WILLIAMSON.’

“The Rev. C. Jordan, of Calcutta, reports:—

“ We have had abnormally heavy rains here. These have flooded many of the villages, and much of the rice-land belonging to our people in what are known as South Villages, or Twenty-four Pergunnahs. There is great need and great distress.’

“The Rev. Gogon Chunder Dutt, of Khoolna, also writes:—

“ You will, I know, be sorry to hear that the prospect of the rice-crop is most gloomy, on account of the phenomenal rains we have had lately, and the terrible storms. The crops here have been destroyed, and there is great distress. I am greatly burdened to know what to do to meet the need of our Christian people.’

“The brethren contemplate that a sum of £700 will be required to meet the actual necessities of the case.”

Under these circumstances the Committee feel that the appeal sent home by the brethren in Barisal should be inserted in the forthcoming issue of the MISSIONARY HERALD, and that, with a view to meeting the immediate needs of the situation, a sum of £50 should be telegraphed to India, to be used in meeting the pressing necessities of urgent cases.

A special fund will be opened, to be called “The Bengal Famine Relief Fund,” and prompt help is earnestly solicited.

**Return of the Rev. George and Mrs. Grenfell.**—The Western Committee reported the safe return of the Rev. George and Mrs. Grenfell, from Mr. Grenfell's arduous and harassing labours as Frontier Plenipotentiary representing the Congo Free State.

Writing to Mr. Baynes under date of July 12th, from Underhill Station, Mr. Grenfell says:—

“Congo State affairs will keep me employed here until the end of July. You will therefore kindly advise the Brussels Authorities that my services on

behalf of the State will terminate at the end of July. The Portuguese gave us a grand reception at Loanda. We had apartments at the Palace of the Governor, who invited company almost every day to do us honour. We had a carriage and pair at our disposal, and when the time came for us to leave, the Governor took us on board the gun-boat in a State barge, and handed us over to the care of the Port Admiral, who, in his turn, handed us over to the care of the captain of the gun-boat, with instructions to take us on with all speed to Boma.

“I have never been made so much fuss of in my life, and never shall be again, I suppose. It is a great relief to me that I am not for this manner born. The British Consul, Mr. Pickersgill, handed me letters on my arrival in Loanda. The Consul lives just opposite the Governor's Palace. I had many opportunities of meeting Mr. Pickersgill, and greatly enjoyed his companionship during my stay at St. Paul's. Everyone was most kind to Mrs. Grenfell and myself.”

Under date of August 4th, Mr. Grenfell further reports to Mr. Baines :—

“I came back from Boma yesterday, having delivered my final papers relative to my work as Delimitation Commissioner. To-day I have commenced getting into mission harness again, and I am indeed most thankful to feel myself free from the burden of the State Mission that I have been bearing for nearly two years. I have much to be thankful for, and I have been specially conscious of the Divine guidance and protection through all the time. Had I come back by way of the Kwango and Stanley Pool, I could not have escaped from being mixed up in fighting that has been going on all along that line. My colleagues, and the other portions of our caravan that returned that way, were attacked on several occasions. As it is, I have been kept clear from all fighting from beginning to end, and, in the midst of much sickness, have been graciously preserved in health and strength. Hunger, small-pox, and disease cost us considerably over one hundred lives, but we have been mercifully preserved.”

The Committee greatly rejoice in the safe return of Mr. and Mrs. Grenfell. They desire to recognise with devout thanksgiving the goodness of God in preserving their lives, and in giving them health and strength for the special work which has been so successfully completed, and they request that the Secretary convey these feelings to Mr. Grenfell, and assure him of the affectionate regard and esteem of the Committee. The Committee rejoice to think that Mr. Grenfell has now returned to mission work, and they trust that his valuable life may be long spared, and that he may have increasing joy in his work in connection with the Congo Mission.

**The Rev. J. Lawson Forfeitt**, of Underhill, Lower Congo, reports, under date of August 1st, the safe arrival of the new boat (built by Messrs. Thorneycroft, of Chiswick) for Bopoto Station, the gift of a friend in connection with the Downs Chapel, Upper Clapton, and its speedy despatch to the Upper Congo.

**The Rev. W. A. Wills**, of Chou Ping, Shantung, on the recommendation of the Shantung Local Committee, was accorded permission to leave China on furlough in March next year, 1894,

**Decease of Mrs. Dann, of Nassau, Bahamas**—A resolution of affectionate sympathy with the Rev. C. A. Dann, of Nassau, in his sad and sudden bereavement was unanimously passed; and, in response to his earnest appeal, it was resolved to meet the expense of passage to Nassau of his sister, Miss Dann, of Oxford, it being, in the judgment of the Committee, most important that Mr. Dann should have some help in his home, and in connection with the manifold Christian agencies carried on by the late Mrs. Dann in association with the Zion Church.

## RECENT INTELLIGENCE.



**AUTUMNAL MISSIONARY MEETINGS IN READING** on Tuesday, Wednesday, and Friday, October 3rd, 4th, and 6th.—As full details of these meetings were inserted in the August and September issues of the **HERALD**, it appears only needful to express the earnest hope that these gatherings, now so close at hand, may, in answer to earnest and importunate prayer, be rich in result, and memorable for renewed consecration and deepened interest. We intend to give reports of these services in the next issue of the **HERALD**.

**Departure of Missionaries.**—On the 22nd of last month the Rev. J. F. and Mrs. Hill left London for Calcutta *en route* for Cuttack, Orissa, in the British India steamship *Rewa*, and on the 29th Mrs. T. R. Edwards left for Calcutta in the P. & O. steamship *Australia*, to rejoin her husband at Serampore.

**Camden Road Chapel Congo Mission Sale.**—Mr. W. W. Parkinson, of 18, Carleton Road, Tufnell Park, London, N., writes to Mr. Baynes:—"In view of our Annual Congo Sale, which we are arranging for the last week in November next, may I ask you kindly to insert a preliminary notice in the **MISSIONARY HERALD**, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?" We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale.

## ACKNOWLEDGMENTS.



**THE** Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of clothing for native women, from Friends at Wallington, Surrey, per Mrs. Kearns, from Mrs. Tregillus, Jessore, India; a parcel of clothing from Miss E. R. Jones' Bible-class, Bethany Sunday-school, for Mrs. Jewson, Calcutta; a parcel from Mrs. West, Clifton, Bristol, for Mrs. Tregillus, Jessore; parcels of tracts, &c., from Friends at Sutton, per Miss Starling, for Miss Saker, Dacca; a gift for the Agra Chapel (Mrs. Day) from Miss B. Briggs, of Moretonhampstead; boxes of

garments, toys, &c., from Mrs. Macaulay, Portrush, Mrs. Croll, Norwood, and from the Young People's Missionary Working Party, Falmouth, per Miss Cox, for Mrs. Stubbs, Patna; a box from Mrs. Johnston, Forest Gate, for Mrs. Anderson, Calcutta; parcels from Mrs. Wright, Kingston-on-Thames, for Mrs. Williamson, Calcutta, and Miss Thorne, Delhi; a parcel of clothing, dolls, &c., from the Carshalton and Wallington Juvenile Missionary Working Meeting, per Miss Ridley, for the children of India; two parcels from "Marguerite," Harrow, for Mrs. Edwards, Calcutta; 700 copies of the New Testament from Mr. E. G. Glazier, Hampstead, for distribution in India under the direction of the Revs. R. W. Hay, Dacca, J. Ellison, Rungpore, C. Jordan, Calcutta, W. B. James, Julpaigori, Bengal, and Rylands Brown, Darjeeling, Miss Gilbert, and Mr. F. F. Lewis, Calcutta; case of books, lantern slides, and hymns, from Mrs. Wilkins, Wirksworth, for Rev. Gordon Wilkins, Orissa; clothing, books, dolls, &c., from Friends at Lewin Road Chapel, Streatham, for Miss Gleazer, the Female Orphanage, Cuttack, Orissa; parcels from "Friends," from the Ferme Park Missionary Working Party, per Miss Bishop, a parcel of clothing from the Downs Missionary Working Party, per Miss B. Payne, for Mrs. Bentley, Wathen, Congo; a case of clothing from Bristol, for the Rev. W. H. Bentley, Wathen, Congo; a case of school materials, toys, &c., from the Young Women's Bible-class, Bermondsey, per Miss Allen, for Mrs. Weeks, Congo; a parcel of magazines from Mrs. Johnston, Southport, and a parcel from St. Leonards, for Rev. Lawson Forfeitt, Underhill, Congo; a box of garments from the St. Andrew's Street Sunday-school Girls' Working Meeting, Cambridge, per Miss S. L. Smith, for Mrs. Grenfell, Bolobo, Congo; case of toys from the Victoria Street Sunday-school, Small Heath, Birmingham, per Mr. J. W. Preston, for the Rev. H. A. Lapham, Ceylon; a parcel from Chorlton, Manchester, for China; a parcel of cards from Grovclands Sunday-school, Reading, per Miss Sacret, for Mrs. Farthing, China; and a number of books from Mr. J. S. Wells, Nottingham, for the library, &c., at the Mission House. Mrs. Hawker wishes to thank "A Friend, Liverpool," for a piece of work and Maltese lace for Congo Mission Sale, Camden Road Chapel.

"THE LORD LOVETH A CHEERFUL GIVER."—Acknowledgments under this head are postponed until the November issue, in consequence of great pressure on our space this month.

## CONTRIBUTIONS.

From August 13th to September 12th, 1893.

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

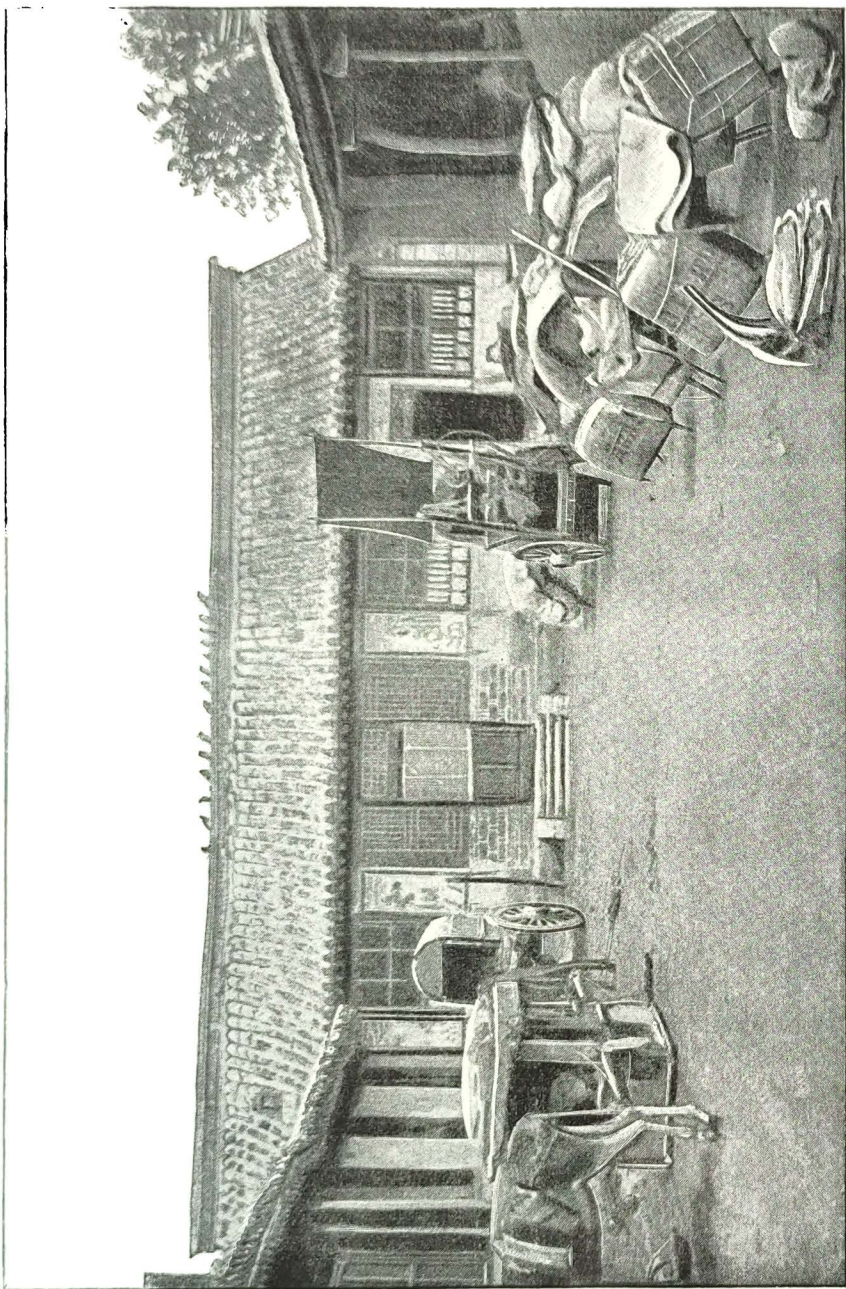
<b>ANNUAL SUBSCRIPTIONS.</b>	Freer, Mr. F. A. ....	10 0 0	Shorrock, Mr. E., for
A Friend.....	Gregory, Miss M. ....	1 0 0	<i>Messrs. Shorrock and</i>
Do., Victoria, Aus-	"Hope" .....	0 10 0	<i>Duncan's work to</i>
tralla, for <i>India</i> ..	Jones, Mr. W., Hoylake	5 0 0	<i>Shensi, China</i> .....
Do., for <i>Congo</i> .....	Knight, Mr. R., Kil-	0 10 0	Thorp, Mr. W. R. ....
Do., for <i>China</i> .....	ington .....	0 10 0	Wyatt, Mr. Joseph ....
Do., for <i>W &amp; O</i> .....	MoAlley, Miss, for	0 10 0	Under 10s.....
Atkinson, Mr. L .....	<i>Congo</i> .....	0 10 0	
Banister, Miss R. ....	Roberts, Mr. D., Putney,	1 1 0	
	for <i>Congo</i> .....	1 1 0	

DONATIONS.		BUCKINGHAMSHIRE.		SOMERSETSHIRE.	
A Friend, for Congo		Chesham, Lower Chapel,		Bristol Auxiliary, per	
<i>New Testament</i> .....	7 0 0	for N P .....	0 5 0	Mr. G. M. Carlile,	
"An Offering to the				Treasurer .....	61 14
Lord" .....	1 0 0	<b>CAMBRIDGESHIRE.</b>		<b>SUFFOLK.</b>	
Beck, Mr. C., Nurem-		Willingham .....	3 10 7	Sudbourne .....	2 2 7
berg .....	1 0 0	<b>CHESHIRE.</b>		<b>SURREY.</b>	
"Buchan, N.B." .....	5 0 0	Chester, Grosvenor Park	3 0 0	Croydon, Sunday-sch.,	
"C." .....	1 1 0			for Congo boy ....	5 0 0
Crampton, Mr. W. ....	1 1 0	<b>CORNWALL.</b>		Do., for <i>Delhi School</i> ..	6 0 0
Dean, Mrs. W. ....	0 10 0	Falmouth, Sunday-sch.,		Do., for <i>Congo</i> .....	1 18 4
Dunnett, Mr. W. ....	1 0 0	for N P under Mr.		Redhill .....	3 18 10
Hislop, Mr. ....	2 0 0	<i>Stubbs, Patna</i> .....	6 0 0	South Norwood, Sun-	
Holden, Mr. F. ....	0 10 6	<b>DORSETSHIRE.</b>		day-school .....	17 3 0
Long, Mr., amount col-		Weymouth .....	6 0 0	<b>WARWICKSHIRE.</b>	
lected for <i>Khond</i>		<b>DURHAM.</b>		Henley-in-Arden .....	0 10 10
<i>Mission</i> .....	4 14 0	South Shields, Westoe-		<b>WORCESTERSHIRE.</b>	
Readers of the <i>Christian</i>	6 10 7	road, for <i>Congo</i> ..	4 4 9	Bewdley, Sunday-school	1 12 9
Do., for <i>Congo</i> .....	1 1 0	Do., Sunday-school ..	0 9 9	<b>YORKSHIRE.</b>	
S. W., for special work		<b>ESSEX.</b>		Bradford, Girlington	
under care of Mr.		Theydon Bois .....	1 16 0	Chapel .....	0 5 0
<i>Farthing, China</i> .....	5 0 0	Do., for <i>Congo</i> .....	0 17 0	Guiseley, Sunday-school	2 0 4
Thomas, Mrs., llanely,		Upton Cross, Sunday-		Milnsbridge .....	3 10 6
for <i>Bengal Famine</i>		school .....	0 8 0	ShIPLEY, Rosse-street,	
<i>Fund</i> .....	5 0 0	<b>GLOUCESTERSHIRE.</b>		Bethel, and Charles-	
W. T. ....	10 0 0	Milton and Shipton....	0 11 3	town, for <i>W &amp; O</i> .....	2 15 7
Under 10s. ....	0 17 6	<b>HUNTINGDONSHIRE.</b>		<b>SOUTH WALES.</b>	
Do., for <i>Congo</i> .....	0 5 0	Huntingdonshire—		<b>GLAMORGANSHIRE.</b>	
Do., for <i>T.</i> ....	0 5 0	<i>Amount collected by</i>		Cardiff, Tredegarville..	7 18 8
<b>LONDON AND MIDDLESEX.</b>		<i>Mrs Bateman Brown,</i>		Morrleston, Hope Ch. ..	1 6 0
Chalk Farm, Berkeley		<i>for Italian Mission</i>	7 16 0	<b>SCOTLAND.</b>	
Road Sunday-school	1 0 0	<b>KENT.</b>		Arbroath, Sunday-sch.,	
Dalston Y.M.B.C. ....	0 4 1	Tonbridge .....	2 8 0	for <i>Congo</i> .....	0 12 6
Do., Sunday-school..	16 0 0	<b>NORFOLK.</b>		Do., for <i>India</i> .....	0 12 6
Deptford, Octavius-		Norwich, per Mr. J.		Fortrose .....	0 14 6
street Sunday-school	2 0 6	J. Colman, M.F.,		Glasgow, Adelaide	
Highbury Hill, Sunday-		Treasurer .....	40 19 1	Place .....	10 0 0
school .....	4 15 0	<b>NORTHAMPTONSHIRE.</b>		Do., Bridgeton, Sister-	
Islington, Salters' Hall		Far Cotton .....	1 0 6	street .....	3 2 0
Sunday-school, for		<b>NOTTINGHAMSHIRE.</b>		Helensburgh, Working	
<i>Central School, Back-</i>		Nottingham Carrington		Boys and Girls'	
<i>ergunge</i> .....	5 0 0	Juvenile Missionary		Religious Society,	
South London Taber-		Society .....	3 7 2	for <i>Congo</i> .....	1 3 0
nacle, Sunday-school	6 18 6	Do., Woodborough-		Lochgillphead .....	3 10 0
Walworth-road .....	3 16 0	road .....	15 0 0		
Wandsworth, East Hill		<b>CENIENARY FUND.</b>			
Sunday school .....	3 6 0	By an oversight, which we much regret, the following was omitted from the July HERALD:—			
Wandsworth-road, Victoria		Girlington Chapel, Bradford, Yorks, by F. W. T. Newbould, Esq., £44 6s. 11d.			
Chapel .....	20 0 0				
Willisden Green Sun-					
day-school .....	5 7 5				
<b>BEDFORDSHIRE.</b>					
Bedford, Mill-street....	8 2 1				
<b>BERKSHIRE.</b>					
Ascot, Baptist Chapel..	0 5 4				
Reading, Carey Ch. Sun-					
day-school .....	1 18 9				

## TO SUBSCRIBERS

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*

[THE MISSIONARY HERALD,  
NOVEMBER 1, 1893.



A CHINESE INN.—(From a Photograph.)



[NOVEMBER 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE AUTUMNAL MEETINGS AT READING.



It is our pleasing duty to avail ourselves of the first opportunity these pages afford for expressing our indebtedness to the good friends in Reading for their cordial welcome and many kindnesses on the occasion of the recent meetings. We feel especially under obligation to the Rev. C. A. Davis, and to those who were associated with him as officers of the local committee: Mr. E. P. Collier, chairman; Mr. R. Oakshott, vice-chairman; Mr. H. Gilford, hon. treasurer; the Revs. W. G. Hailstone, W. A. Findlay, and S. H. Case, M.A., and Mr. C. R. Stevens, as co-secretaries. To all these brethren, and to all the kind hosts who entertained the numerous guests, our sincere thanks are accorded.

As to the meetings themselves, we feel that in their tone and influence, from the Missionary Breakfast Conference with which the series of meetings began, to the Young People's Gathering with which they closed, they cannot but be an inspiration for many days to come.

With the exception of Mr. Payne's invaluable paper, it is impossible in the space at our command to attempt any lengthy report; but the necessity for this has been removed by the full and detailed accounts which have already been widely circulated in the denominational and other papers. We must, however, express the great pleasure with which we listened to the address of the Rev. Hubert Brooke, M.A., the incumbent of St. Mary's Episcopal Church, in Reading; its earnestness, its fraternal cordiality, its practical suggestiveness, made his remarks specially acceptable.

#### THE SERMON,

by Dr. Parker, of the City Temple, was greatly appreciated, and we doubt whether the Doctor ever preached to a more sympathetic audience. We

are thankful for the many words of true wisdom, of stimulating encouragement, which fell from his lips.

By request, we give in this number the portraits of the missionaries of whom farewell was taken at the Valedictory Meeting, and also some particulars respecting them personally, and their respective fields of labour. The address given by the Rev. W. Medley, M.A., to the departing brethren was full of devout and tender sentiments, the remembrance of which cannot fail to help and cheer in future toil.

Of the two evening meetings, held simultaneously in the Town Hall and in Trinity Congregational Church, we could write much; but the excellent speeches have no doubt already been perused by most of our readers. We cannot, however, refrain from quoting the following extracts from the important address of the Rev. Charles Williams, of Accrington, bearing, as they do, so appropriately upon the present financial condition of the Society. Referring to the effort now being made to increase the annual income, so that the proposed new missionaries may be sent forth, Mr. Williams said:—

By the close of the nineteenth century all of the additional missionaries should be at work. That leaves us some four years in which to increase our income to £100,000. In the course of this year we should add at least £10,000 to our receipts, and another £10,000 by the end of 1895. Why not add £10,000 each year till we reach the required £100,000? Then in 1897 we should send out our last contingent of the 100 additional missionaries; and by the year 1900 the whole 100 would be employed in the various parts of our missionary world. The only question is, Can this be done? Are Baptists equal to this demand upon their faith, their devotion to the missionary enterprise, their resources? If not, the demand should be withdrawn; but if they are, they ought forthwith to come up to the help of the Lord—to the help of the Lord against the mighty.

I reckon that in the constituency of the Baptist Missionary Society we have about 250,000 church members, who live in some 125,000 families, which families contain 625,000 individuals. Am I right in assuming that Baptists are neither very rich nor very poor? Certainly, they are not very rich, "Behold, your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, not many rich 'are called.'" It is estimated that the income of the whole of the inhabitants of the United Kingdom is £1,200,000,000. This gives an average of £157 for every family. I take the average income of a Baptist family to be £100, and more rather than less. You see the income of our constituents is £12,500,000. Less than one penny in every 10s. of income would yield us the £100,000 we ask. Is this too much to ask from Baptists in support of the holy war we wage in winning the world for Christ? I put it in another way. Our national army and navy exist for the defence and maintenance of the British Empire outside of Great Britain. They cost £33,312,571. I think we pay our full share of this, for those

whose income is less than £500 pay more taxes in proportion to their means than those whose income is above £500. If so, our contribution to naval and military expenditure is more than £500,000. Is it extravagant in the Committee to ask that Baptists should spend one-fifth as much in maintaining and extending the authority of our Saviour King in heathen lands as they pay for maintaining and extending the authority of Queen Victoria by the army and navy? It seems almost incredible that our national drink bill should reach £140,000,000 yearly. How much of this is paid by Baptists? The average? That means more than £2,000,000 a year. Half the average? That means £1,000,000. A fourth of the average? That means £500,000. An eighth of the average? That means £250,000. A sixteenth of the average? That means £125,000. Can it be true that the faith and zeal and resources of Baptists are not equal to the demand that they should devote as much to the winning of the world for Christ as they expend on useless if not mischievous intoxicating drinks? I repeat, the expenditure by the Committee is not too large, nor is the demand made by Mr. Baines too great. The giving of our churches is far less than it should be. The £100,000 would soon be forthcoming if we caught the spirit of William Carey. When his income was £1,200 a year, he cast more than £1,000 of it into the missionary exchequer. And Ward and Marshman were like-minded and as liberal. Oh, for more of their enthusiasm!

*Who will take part in this blessed work?* Is there any need for urging arguments and pleas in support of my appeal? *The time calls loudly for action.* We, yesterday, completed the first year of the second century of our missions. Can we, on the morrow of our Centenary, celebrate or go back from vows and be faithless to resolutions? The memory of meetings in Nottingham, and Leicester, and Kettering, in London and Northampton, will not let us grow slack, but inspires us with the determination to carry on efficiently the work our fathers undertook a hundred years ago. *The needs of the heathen and Mohammedans plead with us.* Carey proposed that the Gospel should be preached to 420,000,000 heathen. But now there are 600,000,000 who perish through lack of knowledge. During the last ten years, there have been 30,000,000 added to the population of India alone, and it is calculated that nearly 40,000,000 are added to the population of China every ten years. The mass of heathenism increases instead of diminishes. No impression seems to be made upon the darkness. Should we not rescue the perishing? "Come over and help us!" cry these hundreds of millions.

Shall we whose souls are lighted  
With wisdom from on high—  
Shall we to men benighted  
The lamp of life deny?

To me there can be no more pathetic reason why we should "go forward" than the fact that every ten years some 70,000,000 are added to the number of the heathen and Mohammedans in India and China.

*Sympathy with God and the Saviour summonses us to greater zeal and larger liberality.* Our God the Heavenly Father loves the fatherless millions. He has room in His heart for them all. And till they know Him, and return love

for love, their place is empty. He wants to be a real Father to them, and yearns over them with more than a mother's affection, and eagerly waits for the cry of "Father" from their lips. The Lord Jesus is not satisfied, nor can or will He be till He has saved the world, till He has reconciled all to God through His grace, till every tongue shall confess that He is Lord and every man shall walk in the light of life.

The meeting in connection with the Zenana Society on the Wednesday afternoon was full of interest. On the Friday evening young people assembled in large numbers for their own special meeting, which, in enthusiasm and hopefulness, was all that could be desired. In the recollection of these autumnal gatherings at Reading, we thank God and take courage.

## FAMINE AND CHOLERA IN BENGAL.



THE following postcard reached Mr. Baynes from the Rev. Robert Spurgeon, of Barisal, by a recent Indian mail :—

“Renewed floods. What little rice had survived is now gone. Suffering native Christians come in daily for help. The need is very great. Government will not help at all, I understand. Cholera is resulting from the consumption of unedible food. My small Relief Fund is but a drop compared with the vast need. Pray send soon.

“ROBERT SPURGEON.”

By a later mail the following letter was delivered :—

“MY DEAR MR. BAYNES,—Last mail I sent you a few lines on a postcard, and now repeat the news. The distress is very real. Everything seems to lend itself to increase the trouble. I have only a very small Relief Fund, and have to give aid so scantily that it appears but a drop in the ocean of need. The very sight of wide stretches of water where rice should be growing is painful to us who realise the meaning of it to the people. Then, too, the incessant appeals for help, and the spread of cholera from eating things unfit for food, indicate what the distress is likely to be in a few months' time.”

By the last mail the following report was received :—

“People are still coming to me for famine relief. Need increasing. Cholera raging in many parts. My little fund is nearly exhausted. Thank God, no Christian has yet died of starvation, though many are living on one meal a day, and that of wild herbs, often without rice. Do send help soon : the need is most urgent.”

## THE DUTY AND PRIVILEGE OF THE YOUNG IN RELATION TO OUR FOREIGN MISSIONS.

BY W. PAYNE, ESQ., OF UPPER CLAPTON.



THINK it will be agreed that, in a conference or discussion on any given subject, much valuable time may be saved by coming to an understanding at the outset as to the meaning of the terms employed in the question under consideration. My purpose, therefore, is to state at once what I understand by the terms employed in the subject announced for this morning's conference.

A definition of "Our Foreign Missions" may seem altogether superfluous in an assembly like this, and after a century of foreign missionary operations; but, for a specific reason, I quote paragraph 2 of the "Plan and Regulations of the Baptist Missionary Society." It is printed regularly in the Annual Report, and is as follows:—"The object of the Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles, by the preaching of the Gospel," &c. In carrying out this object, our Society does its best to find the suitable men, and then send them out to preach the Gospel *beyond the British Isles*, and it does this as the executive of the Christian churches *within the British Isles*. It is unfortunately the fact that there are some Christian churches in the land which take no share in the work of foreign missions; it may be useful, therefore, to reaffirm the statement that such churches only fulfil half their function. It follows that "our foreign missions" will be carried on with increasing vigour when in greater numbers the Christian people of this land regard "the knowledge of the religion of Jesus Christ," as their richest treasure, and when they realise that their own joy in its possession is enhanced by their efforts to extend that knowledge "throughout the whole world."

The next definition is somewhat embarrassing. Who are included in the term "the young"? The attainment of a certain age will hardly be a satisfactory border-line to mark the separation between *the old* and *the young*; while, if a neutral zone called *middle age* is set up as a sort of buffer state between the two, the question is not solved. We must, therefore, accept some more or less arbitrary limit, and, for our purpose to-day, I propose that we should include in the term "the young" all the children in our congregations and families, and all the young people therein of any age, and of both sexes, up to the time they set up an establishment for themselves, and so assume a separate and independent position. If this arbitrary definition is permitted, several advantages will be secured. Those who are halting between two opinions on the subject will no longer be in doubt; the susceptibilities of the ladies (who are said to be very sensitive on this point) will be allayed; and the responsibility of parents, and of the teachers and officers of our schools as to "the duty and privilege of the young" will form part of the question. It will be for those who are in any way related to the young to point out by precept and example

what duty is and how it may be performed, as well as to use their influence to preserve and extend their privileges.

"Duty" is that which is due, that which one *owes* to another person or object. The root word is *debeo* (to owe), and the commercial terms, *debt*, *debtor*, and *debit*, come therefrom.

"Privilege" is a state of advantage not enjoyed by others, created by a law in favour of a private individual or particular class, the word being derived from *privus* (private), and *legis* (law).

With these few preliminary words of explanation, we can now proceed to the consideration of the subject. My business is to open it, and not to exhaust it or you, and so to open it as to excite your remarks without making too many of my own.

1. *As to Duty*.—A very natural question starts up at once. Whose is this foreign mission work? Does it belong to Mr. Baynes? In one sense, yes; for no man loves it more intensely, or makes more personal sacrifices for it, than he. But yet it is not his. Is it Carey's, or Sakor's, or Comber's, or any of the heroic men who "counted not their lives dear to them" that they might further this sacred cause? I answer, Yes, and No. Is it Kerry's, or Bentley's, or Whitewright's, or any of the splendid band of men who now conduct its affairs in distant lands? Yes—very emphatically, yes—it is theirs; but yet it is not theirs. It belongs to their Master and ours—to Him who said: "Other sheep I have which are not of this fold"; to Him who charged His first disciples to "preach the Gospel to every creature"; to Him who for a century past in these latter days has been inspiring and sending out men into new lands to scatter the seed of the Kingdom, and who is now graciously permitting us to see in many places "fields white unto the harvest." This mission is His, and, while it has claims for its own sake, the obligation to promote it is imperative, because the work is *of* and *for* the Lord.

"Lord, when we creation scan,  
See what Thou hast done for man;  
Then our grateful hearts agree—  
What a *debt we owe* to Thee.

"But when we redemption view,  
Gaze on all Thy love could do,  
Lord, our grateful hearts agree—  
How much more we *owe* to Thee."

I want, now, frankly to confess that I find myself thus early in a position of danger and difficulty—of danger, lest, by broadening the subject out into generalities, we should miss our special object; and of difficulty, because I do not very clearly see any specific duties to be assigned exclusively to the young in this matter. Still, the question to be faced is this: "What do the children and young men and women in our families and congregations *owe* to foreign missions, and how may they discharge the obligation?" To begin with, they owe very much to the fact that foreign missionaries ever came to this land, and they ought to be thankful for that. When I went to Sunday-school forty or fifty years ago, we used to sing a hymn which I seldom hear now. This is the first verse:—

“ I thank the goodness and the grace,  
That on my birth have smiled,  
And made me in these Christian days  
A happy English child.”

It is surely good to remember the dark days of the early Britons, and contrast our present happy lot with theirs, and it is surely right to pass on to others the priceless heritage which the men of former days have given to us. But is not *duty* a word for the elder people? Can *duty* be for *the young*? I should like here to quote a paragraph from a delightful story which should be in every Sunday-school library, and in every family in the land. It is entitled “The Gold Thread,” and was written by the late Dr. Norman Macleod. He tells us in the preface that it was written for his own children. Here is the scene:—  
“To their delight, Eric and Wolf now saw a beautiful cottage not far from their path, and, as they approached it, an old woman, with a pretty girl who seemed to be her daughter, came out to meet them. ‘Good-day, young gentlemen,’ said the old woman with a smile, ‘you seem to be on your travels, and you look wearied. Pray come into my cottage, and I will refresh you.’ And the young woman, joining in, said to Eric, ‘Come, my handsome young gentleman, we will make you so happy. You shall have such a dinner as will delight you, and you may remain as long as you please, and I will dance and sing to you, nor need you pay anything.’ Wolf was quite disposed to go, for, said he, ‘one does not get such offers every day’; but Eric said to him, ‘You know, Wolf, I cannot go, for my duty tells me to follow the gold thread,’ and then turning to the women, he said, ‘I will not enter your dwelling, for my duty calls me away.’ At which both the women gave a loud laugh, saying, ‘Hear him! only hear a fine young fellow talking about duty. Pleasure, ease, and liberty are for the young; we only want to make you happy.’”

Now, I venture to affirm that there is not one in this company who does not desire to see the lives of children as bright and happy as they can be, and who does not wish for our young people as much “pleasure, ease, and liberty” as they can rightly use and enjoy; but have not the words just quoted an evil sound on the lips of the fair enchantress in the story? Those who purchase pleasure at the expense of the smallest neglected duty pay a terrible price, and danger is imminent when any one laughs at duty. It is frequently said that this is a pleasure-loving age, and that our young people are more eager in the pursuit of pleasure than were the young of former times. Probably such a statement needs qualification in many respects; it would not, however, be convenient to follow that subject now; but it can hardly be denied that far more time and far more money are spent by the young to-day for purposes of self-gratification than ever before, and why? Well, in the first place, because they have more time and money at their disposal than ever before; shorter hours of labour, and better remuneration of labour, give to the young of to-day an amount of time and money which former generations had not, and which, if rightly used, would become a mighty power for good. And then, in the second place, if the young expend more time and money in self-gratification than formerly, is it not because their elders have set them the example? If this is a pleasure-loving age, who made it so? Did the children? Surely it is you and I, and the men and women of this generation, who make the social

and moral atmosphere into which our children are born. God forbid that I should adopt a censorious tone on this subject, or suggest blame in any direction; my purpose, in referring to the social circumstances of the present day, is to emphasise the fact that never before had young people so much time and money at their disposal; and the special object of our conference is to consider how a goodly portion of these may be devoted to the furtherance of "our foreign missions."

I have already indicated that gratitude to the Lord of Missions is a primary duty, but how shall this duty be practically expressed? Well, not by all going abroad as missionaries. It will be a sorry day for this country, and an absolute break up of our Missionary Society as at present constituted, when all our godly young men and women leave this land, even though it be "to preach the Gospel throughout the world." No, we need at home a strong and vigorous Christian Church to maintain and extend our foreign missions; and it is to the young we look to acknowledge Christ as Head of the Church, and for Christ's sake to love "the Church, which is His body." Surely the young have a part to perform in the varied activities of the Church, and it is only by constantly recruiting from their ranks that the Church at home can maintain its efficiency, and extend its operations; and that Church is best serving our foreign missions whose sympathies and methods are adapted to win the young, and develop their Christian activities. (May I say in passing, that *the Young People's Societies of Christian Endeavour* seem well suited to this special purpose; perhaps some present, with more information and experience of their working than I have, will express their views hereon in the course of the conference.) Such a Church, all aglow with love to Christ, will first find scope for its efforts in home mission work, even as the disciples who received from our Lord the commission to "go into all the world and preach the Gospel to every creature" began at Jerusalem. And in such a Church, our young men and women will regard their time, talents, and money as sacred trusts, and sure I am that great joy will be theirs when "with willing hearts they consecrate these unto the Lord." In brief, the duty of the young to foreign missions will work out in this way. First of all, there will be gratitude to the Giver of all good, finding natural expression in the words: "What shall we render to the Lord for all His benefits?" Then there will spring up a desire to instruct others in the knowledge of Him, and in Sunday-school and Mission-room, as far as time and ability will permit, they will be found active in the varied efforts of the Church to teach the ignorant, to comfort the distressed, to reclaim the drunkard, to persuade men to be reconciled to God; and then, growing out of these efforts at home, not a few will experience a desire to go forth to nations sitting in darkness, that they may tell men of Him who said, "I am the Light of the World." And then, finally, those who remain at home will say to those who go abroad, "Brethren, we esteem you as men and women whom God has highly honoured, we will gladly support you while you prosecute your arduous work, and we will never cease to follow you with our sympathies and our prayers." This naturally leads up to the subject of money, which at the present time is of the gravest importance, giving to the Committee in general, and to our Secretaries and Treasurer in particular, the deepest anxiety. I am afraid, however, that some will be disappointed, because



in this paper no particular method is formulated for obtaining contributions from the young for "our foreign missions." Will such allow me to say that probably no particular method would be found the best for every place. Only let the love of God and a desire to spread His Kingdom animate our young people, and they will not fail in devoting some of their money to promote that object and in finding channels through which to give it. But of course there must be some method and some careful organisation, and it seems natural to look to our Sunday-schools for more efficient effort in awakening and stimulating in the young the duty of regarding time and money as a trust from God, and in teaching them that they honour Him by regarding these talents as His, and by rendering unto Him the first-fruits of all their increase. Much is being said, and not a word too much, on the duty of every church member to subscribe to the Missionary Society, and I heartily join in advocating this duty, subject, however, to one important proviso—namely, that every church member is first of all a subscriber to the fund which provides support for the minister of his own church. I have already said that in the natural order personal service will begin at home; I also think the money offerings should begin at home. I say advisedly *begin*, because that implies *continuing*; and I venture to say that no earnest Christian man, however much he may be giving to support Christ's cause at home, will feel that he has fulfilled his obligation to the Lord of our missions until he has also given something to promote foreign missionary operations. And how shall the money be gathered? Well, in our Sunday-schools there is the method of passing round the box at the close of teaching, and recently I have seen a new method adopted—namely, the passing round of a small bag instead of the box, each bag being marked with a distinctive number for each class, the said bags being taken up to the secretary on each occasion. The secretary empties each bag, registers the amount contained in each, and on each Sunday places a schedule on the notice-board, showing the contributions on the previous Sunday, and at the end of each month or quarter giving a summary in similar form. In the school where I have seen this system at work more money is being collected than by the boxes previously used; but perhaps that is more because the method is new than for any intrinsic merit of its own. In every case the all-important thing is the personal interest of the superintendent and officers and the hearty co-operation of each teacher. In a school where these conditions exist, information about foreign missions will be sought for and supplied to the children, and the children will be encouraged to consider themselves personally sharers in the great work of the Society. And when the children come to regard the Society and its work in this light contributions will be sure to follow, and, what is better still, not a few will grow up to devote their lives to this most noble calling.

2. *As to Privilege.*—Time is flying, and I must be brief. What advantage have the young with regard to our foreign missions which others do not possess? I answer, much in many ways, but chiefly in the matter of age. This may, at first sight, appear a truism which goes without saying, but I repeat it, and say that a law of nature favours them, and gives them a pre-eminent advantage over those who are not young. I have not been very long on the Committee of this Society, but long enough to have heard on many

occasions the question, "What is his age?" There is work to be done which only the young can do. And then in the matter of early educational training, the young of to-day possess advantages which those of former days did not enjoy, and the opportunities in childhood and youth of laying the foundations of fitness for personal service are increased a hundred-fold. And finally, as to money, the young, compared with the men and women of middle and later life, stand in a position of immense advantage. Please remember our definition of the young is "the youth of both sexes in our families and congregations before they set up an establishment of their own." I venture to say that in every town and city in the land there are many young men and women who are earning as much money as others with families to support and educate, and, of course, with far fewer claims upon it. And what are they doing with the money? Some are prudently saving it. The amount deposited in our national savings banks is now about 120 millions, nearly double what it was twenty years ago; and in all probability a very large proportion of this vast sum belongs to the class of our population we are now considering. With regard to such thrift in early life, who has anything but praise to express? Only let there be godliness with thrift, for "there is that withholdeth more than is meet, and it tendeth to poverty," and there is such a thing as "earning wages, and putting it into a bag with holes." (See Haggai i. 6.) Some are spending no little time and money in efforts after social and political reform. And some have a very sacred duty to perform which makes a large claim upon their service and purse. I refer to such as have to care for, and maintain, infirm or aged parents in necessitous circumstances. Surely no performance of Christian duty in other directions could atone for the neglect of this. But, on the other hand, what a very large sum in the aggregate is expended by our young men and women in personal self-gratification! Who can estimate the sum expended weekly on the early closing day in the country, and on the Saturday half-holiday in London, not to mention the daily use of articles of luxury which their fathers and mothers hardly know the names of. Now, why do I speak of these things? Is it because I grudge the youth of our warehouses and factories the time and opportunity to enjoy health-giving recreations; or because I would put back the clock of civilisation, and keep them to flint and tinder-box for striking a light? Nay, nay, for no such cynical purposes, my dear young friends. Right cheerfully do I adopt the words of the young woman in the story and say, though using them in a far different sense, "Pleasure is for the young." I am only trying to sustain the proposition that our young men and women have a great deal of money in their hands, and I would remind them that in the use or abuse of the money at their disposal they will realise a blessing or a curse, and I would speak to them of duty, because "I want them to be happy." I do verily believe that it is in the power of our young men and women to supply all the extra money needed to complete our Centenary programme. The £100,000 Thanksgiving Fund is in the Treasurer's hands. Thank God that He has put it into the hearts of His people, young and old, to devote this noble sum to His service; and now, fully to utilise that capital sum, a yearly income of £100,000 is absolutely essential in order to carry out the work ready to our hand at the commencement of this second century of our enterprise. Speaking broadly, we need an increase of £30,000

a year in our income, and where shall this come from? That is the question.

May I, in conclusion, make, through the pastors and delegates here assembled, an appeal to the young men and women of our churches. We have come to a time in the history of our Society full of peril, but full also of glorious possibilities. During the last few years, work has grown upon us in Africa and China, far faster than our resources, and while brethren on the field are struggling with their difficulties, and begging us to send men out to help them, we are unable, with last year's figures before us, to see the money to maintain the men already there. No doubt many here remember the song of the Jingoos a few years ago:—

“ We've got the men,  
We've got the ships,  
We've got the money, too.”

Brave words, very brave, but worthy of a better cause than that in which they were sung. Judas Maccabeus, addressing his countrymen, said, “ Arm, arm, ye brave! a noble cause demands your zeal,” and men eagerly rallied to his standard. And is there not Christian chivalry in the young men and women of to-day to meet the demands of this most Holy Crusade? I am persuaded “ we have the men.” The presidents of our colleges say that in increasing proportions students are expressing their desire to qualify for foreign mission service. And I am persuaded “ we have the money too.” It would not be right to omit reference to the present condition of trade and commerce. In almost every direction there is depression, and serious losses have been made by very many, not a few of whom have been liberal contributors to our missions. But for the most part, the shrinkage of trade profits and the losses of capital have fallen upon those in middle and later life, while those who are young have suffered little in these respects. Dear young friends, we look to you in this crisis of our history. Many of your elders have been disabled for a time; will you not step into the breach? Say “ No ” to some of the claims which self makes for gratification, and with cheerful voice say “ Yes ” to the collector who invites you to share the cost of this blessed enterprise. Is it too much to expect that one hundred of the very best of you should be willing to go out to heathen lands, and that the thousands who stay at home will cheerfully stand behind with needful supplies? Only let those of you who profess attachment to Christ consecrate your time, talents, and money more entirely to Him, and very happy results would follow. Surely, “ God, even our own God, would bless us;” the other young people in our families and congregations would catch your spirit, the workers for home and foreign service would be increased, and the exchequer of every church in the land, and of our Foreign Missions, would be constantly replenished.

May the gracious Lord bestow upon the young the manifold influences of His Holy Spirit! May they early hearken to the voice of Wisdom, and realise that “ her ways are ways of pleasantness, and all her paths are peace ! ” Then, with advancing years, though trials and disappointments and afflictions may befall them; yea, perhaps, because the All-Wise One may appoint these for their discipline, they shall ripen into mellow fruitfulness, and “ at evening time it shall be light,” for “ the path of the just is as the shining light, which shineth more and more unto the perfect day.”

## THE LIGHT OF THE WORLD.

“I am the Light of the World.”

“Ye are the Light of the World.”



O Macedon! To Macedon!  
O, bringers of the dawn, press on!”  
So rings the cry imperious,  
“Thou hast the light God meant for us;  
A myriad hearts are waiting thee  
In darkling lands beyond the sea!

“Thou canst not of our darkness guess,  
Too awful is its mournfulness,  
With God a dark, suspected power,  
And man his plaything for an hour,  
Life a dark mockery, that Death,  
With blacker gloom, envelopeth.

“Such darkness wraps our lands about:  
Thou hast the light! O! flash it out,  
Till island, continent, and sea,  
Catching the beams that come from thee,  
Turn from the blackness of their night  
To Light, to all-embracing Light.

“Light of the World indeed was He,  
The beacon set on Calvary;  
Light of the World indeed art thou;  
His name He gives thee. Now, O now,  
Arise and shine. In Macedon  
We wait the dawning, all and one.

“As He was in the world, thou art,  
To work His work, to play His part,  
To finish all that He began,  
To tell the love of God to man,  
Till man below and God above  
Love, and are loved in utmost love!”

And still the cry rings on and on  
From out the darkling Macedon;  
For God and man alike beseech,  
Each yearning for the love of each;  
Brothers, to you and me they cry:  
Light of the World—are you?—am I?

## VALEDICTORY SERVICE, READING.



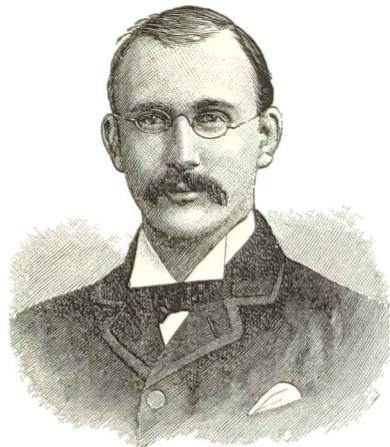
THE General Secretary, **Mr. A. H. BAYNES**, gave the following details relative to the outgoing missionaries:— It is my privilege, in a few brief sentences, to introduce to you the outgoing brethren. Four of these are on the eve of commencing their missionary career, and all four are designated for work in India—the cradle of our Baptist Missionary Society, our oldest, our largest, and, shall I say, our dearest field of missionary toil, rich in inspiration, and full of imperishable memories. My only regret is that instead of four we have not forty, for the needs of India to-day are supreme. Only last week a missionary patriarch wrote:—

“India just now is not only full of promise, but of fruit. ‘Say not ye there are yet three months, and then cometh harvest, for the fields are already white unto harvest.’ On all hands dissatisfaction with Hinduism, inquiry as to Jesus Christ, and a widespread quest for copies of the Scriptures. I verily believe if the whole Christian Church would put forth a great effort, commensurate with the demands of the work, India would be won for Christ in a decade.”

Of the one hundred new missionaries which the churches have undertaken to permanently support, and for which the Centenary Thanksgiving Fund provides outfit, passage, and probationary expenses, the Committee has already accepted twelve, and four of the twelve are with us to-day.

**Mr. J. J. HASLER, B.A.**—Mr.

Hasler's name is well known to most of us in connection with the ministry of his honoured father at Andover, in Hampshire. Mr. Hasler was born at Downham Market, in Norfolk, on February 1st, 1868. When quite young Mr. Hasler gave his heart to the Saviour. His early education was at Andover Grammar School and Mill Hill, and he afterwards engaged in teaching work, during which time he successfully graduated at the University of London. While in London he was a member of Regent's Park Church, and took an active part in the work of the Regent's Park



MR. J. J. HASLER, B.A.

Mission Band. He visited the common lodging-houses, spoke in the open air, and worked earnestly in the Sunday-school. It is interesting to know that his resolve to devote himself to foreign mission work was the result of a special Centenary sermon preached by the Rev. F. B. Meyer, B.A., in connection with the Centenary celebrations of our own Society. In his own words:—"The conviction forced itself upon my mind during that sermon that as there was nothing to hinder my giving myself to foreign work, it was my duty to do so. I felt I might be of more service abroad than at home where so many stand idle all the day." With a view to further equip himself he entered Bristol College, where he has had the great advantage of close association with the President, the Rev. Dr. Culross, to whom all Bristol students owe such a vast debt of gratitude. Mr. Hasler is designated for educational work in connection with the Native Christian Training Institution in the great Mogul city of Delhi, and his past tutorial work and university training appear to the Committee to peculiarly qualify him for this important department of missionary service.

**Mr. ARCHIBALD E. COLLIER** was born at Brentford, in Middlesex, on December the 30th, 1867, and was educated at Ealing College and West Cliff College, Ramsgate.



MR. A. E. COLLIER.

From childhood Mr. Collier became deeply interested in the foreign missionary enterprise, largely due to home influence, where his mother and father constantly brought before him the claims of the heathen, and, by their own intense interest in the work, did all they could to foster the missionary spirit. He was baptized by the Rev. J. S. Hockey, the minister of Park Chapel, Brentford. It was in the spring of 1885, when Mr. Collier was just seventeen years of age, while on a visit to this good town of Reading, at the house of his cousin, Mr. Edward Collier, that he met our well-known missionary, the Rev. J. J. Fuller, of Cameroons, and largely as the result of intercourse with him he resolved to consecrate himself to missionary service. In 1888, before Mr. Collier was twenty, he became the mission pastor of the village church of Harefield, connected with the Herts Union, where he spent eighteen months of happy work. He subsequently entered Bristol College, where he



took the full course of four years. He has also had the advantage of special training in medicine and surgery at the Bristol General Hospital, where he acquired a considerable amount of medical and surgical knowledge. Mr. Collier is designated for work in the densely-populated district between Agra and Delhi, and it is hoped that after the completion of his probationary course in Delhi, he will be stationed at one of the numerous towns in that promising field.

**Mr. FREDERICK W. HALE** was born in Colchester on May 10th, 1866, where he received his early education. After his conversion and baptism he joined the church at Regent's Park, and, like his friend Mr. Hasler, became associated with the band of young men working amongst the lodging-houses, in Sunday-school, open air, and mission-hall work, and amongst the neglected classes in that neighbourhood. For many years the desire for foreign service has been deepening, and, with a view to fit himself for this enterprise, he entered Hulme Cliffe College, and, subsequently, on leaving that institution, he entered Bristol College, where he has taken the usual course of study. He also has had, like his friend and fellow-student Mr. Collier, a period of training in the Bristol General Hospital, where he has acquired a considerable knowledge of medicine and surgery.



MR. F. W. HALE.

Mr. Hale will proceed to Agra, and be associated with the Rev. J. G. Potter, and Mr. Hale's college companion, Mr. Day, now undergoing his probationary course in that important centre.

The Missionary Prayer Union of Westbourne Tabernacle, Bournemouth, have undertaken to provide the means of support for Mr. Hale.

**Mr. DAVID LAMIE DONALD** is a Scotchman, and was born on May 10th, 1865, in Dundee. At fourteen years of age he was converted and admitted a member of John Knox Presbyterian Church, at Stepney, London. For three and a half years he worked in connection with the Presbyterian Church, preaching in the open air and at cottage meetings. Subsequently for six years he laboured in connection with the Strangers' Rest, in Ratcliff Highway, amongst sailors, dock labourers, and

lodging-house occupants ; and for two years afterwards he was associated with Miss McPherson at Bethnal Green. It was during these years that Mr. Donald's special attention was drawn to the subject of baptism. On searching the Bible, he arrived at the distinct conviction that believers' baptism was the only Scriptural baptism. He therefore resigned his membership with the Presbyterian body, was baptized at the Metropolitan Tabernacle, and became associated with the Metropolitan



MR. D. L. DONALD.

Tabernacle Church. Subsequently he entered the Pastors' College. For more than twelve years the desire to preach the Gospel to the heathen in foreign lands has taken possession of Mr. Donald's heart ; in his own words, "The accomplishment of this desire has been the goal at which I have aimed in all my home work for the lost and wandering."

After leaving the Pastors' College, finding no vacancy in connection with the Baptist Missionary Society, he undertook the pastorate of Coupland Street Church, Manchester, where, amid

many difficulties, his labours have been followed with encouraging success.

Mr. Donald is designated for Bengal, and will be associated during his probationary course with the Rev. W. R. James, of Madaripore, and it cannot but be of signal advantage to him to be placed with so enthusiastic and devoted a missionary as Mr. James, who has consecrated his life with unselfish earnestness to the highest welfare of the peoples of Eastern Bengal.

These four brethren are on the eve of leaving us, and of entering upon the great work to which to-day they publicly pledge themselves. We all unite in the prayer that God may preserve their health, give them favour in the eyes of the people, and follow their labours with a rich success.

And now I turn to brethren some of whom have long borne the heat and burden of the day, and are now returning to their fields of work. Doubtless they are well known to many, and I should hope that more than a few have prayerfully followed the story of their sorrows and successes in the pages of the MISSIONARY HERALD. It is not necessary I should say a word to commend these brethren—their names are dear and their work well known.



**Mr. ROBERT WALKER** is returning to Naples. Mr. Walker is a Scotchman. He was born in the Galloway village of Crossmichael on May 30th, 1857. He was educated in the Free Church, and entered commercial life in the city of Glasgow; there led to study the subject of baptism, he adopted Scriptural views, saw it his duty to be baptized, and join in membership the friends connected with the Blackfriars Baptist Church. Subsequently he removed to Liverpool, where he was connected with Pembroke Chapel. In 1877 Mr. Walker went to reside in the city of Genoa, as the representative of an important English life assurance office. There he became associated with the late John Landels, and entered earnestly with him into Italian evangelistic work. When, in the mysterious providence



MR. R. WALKER.

of God, that devoted missionary was translated to the higher service of the Father's house, Mr. Walker resolved to consecrate himself to mission work in Italy. He applied to the Society and was accepted in 1880. For many years afterwards he laboured in the North of Italy, making Genoa and Turin his centres. In 1887, when it became necessary, owing to the failure of health, that Mr. William Landels should leave Naples for the North, Mr. Walker exchanged spheres of work and removed to Naples. Recently he has been cheered by evident blessing in the important town of Calitri, and he goes back to Italy, after a season of rest at home, refreshed in health, and believing that there are bright days in store in connection with the work to which he has devoted himself with so much zeal.

**Mr. HERBERT DIXON** comes of an old Essex family, and was born in 1856. After having passed a satisfactory course at Regent's Park College, he was accepted by the Baptist Missionary Society for the Congo in 1881, and, for the brief time he was permitted to remain on the Dark Continent, gave himself with great gladness to the work of the Congo Mission. Many here know how he was driven away by severe illness, and in what a shattered condition he reached England. His recovery was, indeed, almost miraculous. His return to Africa being forbidden by medical certificate, he resolved to seek some other field, and, with the doctor's approval, was sent to North China, where he has been labouring ever since. He has been stationed mainly at

H'sien Chow, in the T'ai Yuen Fu district of Shansi, where his efforts have been greatly blessed, and where there is large promise of further success. So deeply anxious is Mr. Dixon that this work should be carried

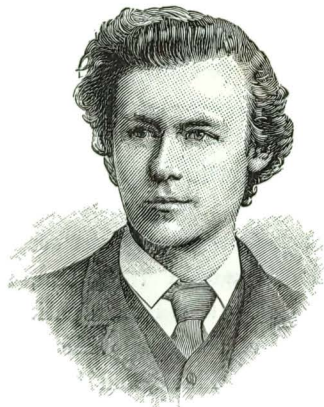


MR. H. DIXON.

on without a break that he has voluntarily relinquished his furlough in England, and is now on the eve of returning, leaving wife and children at home to recover strength. The staff of the Mission in Shansi is at present so small, the necessities of H'sien Chow so pressing, and the prospects of harvest so inspiring, that Mr. Dixon feels he cannot remain at home. He has resolved to return at once, and will be leaving for China in a few days.

And now turning to the Congo. "I go to open the door of Central Africa," said David Livingstone on his last journey. "Christians at home, I beseech you, see to it that that door is never again shut." Let us thank God to-day that across that dark, slave-hunted, benighted, long-neglected, mysterious continent, the voice of the watchman is heard crying, "The dawn breaketh, and the day is at hand."

**Mr. WILLIAM HENRY WHITE** was born at Dalston on November 12th, 1865, and was accepted for mission work on the Congo in the early part of 1889, after the usual course of study at Regent's Park College. Mr. White comes from Tottenham, and was baptized by the Rev. G. Turner, at that time minister at Tottenham, but now of Sutton, in Surrey. Mr. White has had many and varied experiences in connection with work in Africa. He has been evangelist, schoolmaster, navigator in charge of the Mission steamer *Peace*, and linguist. His heart is in Africa, and he yearns with a still deeper earnestness than at first to resume work in that land of his adoption. His return will be a great joy to his colleagues, and as this time he takes out a wife to lighten his sorrows and share his joys, there will be two workers instead of one,



MR. W. H. WHITE.

The next brother bears a name that is almost a household word amongst us—we may call him the “Carey of the Congo”—**WILLIAM HOLMAN BENTLEY**, Mr.

Bentley was born at Sudbury, in Suffolk, on October 30th, 1855, where his much respected father was at that time pastor. He was baptized by the Rev. T. Vincent Tymms on September 3rd, 1874, and joined the Downs Church at Upper Clapton. It was in the early part of 1879 that Mr. Bentley was accepted for work in Africa, and he first sailed for the Congo in April of that year. With our brethren Grenfell and Crudgington, he was one of the

pioneer party of our Congo Mission, and he had much to do with the founding of our Mission stations on the Lower River. In 1884 he returned to England with his native assistant, Nlemvo, to prepare and pass through the press his Dictionary and Grammar of the Congo

language, a lasting memorial of his scholarship and skill. In the words of Dr. Cust, certainly one of the greatest authorities in connection with African languages, “Mr. Bentley has done a work which will inseparably associate his name with the uplifting and evangelisation of the peoples of Africa, a work of great labour, accurate scholarship and painstaking skill.”

In 1885 Mr. Bentley married Miss Kloekers, whose father, the Rev. H. Z. Kloekers, was our first missionary in China. Born of a missionary

stock, inspired by early association with missionary enthusiasm, she has nobly seconded all Mr. Bentley's endeavours on behalf of the Congo peoples.



MR. W. H. BENTLEY.



MRS. W. H. BENTLEY.



Little wonder that she is beloved and respected by all with whom she has been brought into contact. A gifted and indefatigable worker, she has herself translated several important works into the Congo language—"The Congo Primer," "More about Jesus," "A Bible History," "The Peep of Day," and "A Book of Arithmetic," in three parts, with 1,550 problems—while, in addition, she has had the charge, at Wathen Station, of a large Congo girls' school, numbering more than seventy-five scholars.

In addition to his translating labours, Mr. Bentley has had a large amount of missionary travelling, house-building, school-teaching, and station work. He has set up and worked the printing-press at Wathen, and, in conjunction with Mr. Philip Davies, edits a magazine in Congo, entitled *The Dawn is Breaking*.

Last year Mr. and Mrs. Bentley returned to England once again, bringing



MR. AND MRS. J. STUBBS.

with them Nlemvo, their faithful native assistant; and since then they have together completed the entire translation of the New Testament into the Congo language, and the British and Foreign Bible Society have undertaken to print it for the Society free of cost.

We thank God for Mr. and Mrs. Bentley, and for the splendid work they have accomplished, and we pray that their valuable lives may long be spared for the good of the peoples of Central Africa, and for the furtherance and extension of the Kingdom and cause of our Lord and Saviour Jesus Christ.

And now turning to India, let me refer to our brother, the **Rev. JOHN STUBBS**. He was born at Woolwich forty-four years ago, on July 29th, 1849. The early years of his business life were spent in a lawyer's office, but feeling that the Gospel had imperative claims upon him, he relinquished

the law and entered the Pastors' College, and, after a satisfactory course, in 1873 he accepted the pastorate of the Baptist church at Eythorne. In 1879 Mr. Stubbs went out to Allahabad, in the North-West Provinces, as the pastor of the English church in that important city. His health failing, he and Mrs. Stubbs were compelled the next year to return to England. After a pastorate of three years at Brannoxtown, in Ireland, his health during that time having become fully re-established, his yearning for further work in India compelled him to offer himself to the Society, and in October, 1884, Mr. and Mrs. Stubbs again left for India, being designated for Bankipore. Mr. Stubbs will now take up work in the great city of Patna, one of the most important centres in the whole of Northern India. It is the earnest desire of the Committee to strengthen the Mission in this great Mohammedan stronghold, in which, and in the immediate neighbourhood of which, there are more than eight millions of people.



MR. AND MRS. W. J. PRICE.

**Rev. W. J. PRICE** was born at Bourton-on-the-Water in 1852; and was educated at Fairford and Hay. At the age of fourteen he was baptized at Fownhope by the Rev. T. Mudge. In 1874 he entered Pontypool College, and in 1877 was accepted as a missionary of the Baptist Missionary Society, being designated for India at the Autumn Meeting in Newport, in October, 1877. He was first stationed at Monghyr, in association with the Rev. Thomas Evans; afterwards laboured at Agra, Dinapore, Benares, and Calcutta respectively. His return last year to England was due to the grave illness of Mrs. Price, who came home in obedience to positive medical directions. Mr. Price is now returning to India to take over charge of the Delhi Native Christian Training Institution, in view of the approaching departure of the Rev. Stephen S. Thomas,

at present in charge, who contemplates taking furlough to England in the spring of next year. In the judgment of the Committee, Mr. Price is signally well adapted for this important and onerous position, and they confidently anticipate that this important Institution, under the charge of Mr. Price, will continue to thrive and increase.

And, finally, I desire to refer to our honoured friend and brother, the **Rev. GEORGE KERRY**, who for so many years has been the Financial Secretary of our Mission in India. We remember that the Wise



REV. G. KERRY.

Men came from the East, and Mr. Kerry comes from the capital of East Anglia. He was born in Norwich on September 18th, 1826. In 1841 he was baptized by the late Dr. Brock. After a full course at the Normal School of the British and Foreign School Society in London, in 1847 he went to Bristol College. In 1851 he became pastor of Fishponds Baptist Church, and in 1852 entered upon the pastorate of the Baptist church at Dorchester. In 1856, just thirty-seven years ago, Mr. Kerry was accepted by the Committee of the Baptist Missionary Society for service in

India. There he has carried on evangelistic work in Howrah, Barisal, and in the South Villages in the twenty-four Pergunnahs. In 1866 he visited England for the first time after his landing in India, and in 1878 took his second furlough. In 1879, after the retirement from utter failure of health of that Prince of Missionaries, the Rev. C. B. Lewis, he was appointed Financial Secretary to the Indian Mission, and in 1886, at the request of the Australian Baptist churches, he visited the colonies in the interests of the Indian Missions of the Colonial churches, whose representative in India he has been for many years past. His health seriously failing a few months ago, the doctors advised he should voyage to England. Under these circumstances the Rev. Charles Jordan very cheerfully consented to act for Mr. Kerry during his absence, and Mrs. Kerry, whose frail condition entirely prohibited the thought of her leaving Calcutta, with rare magnanimity and self-sacrifice, cheerfully consented to the departure of her husband in the hope that a few months' rest and change might re-establish his health. Mr. Kerry contemplates returning to India next month.

It would be difficult to adequately summarise the value of the services rendered by Mr. Kerry to the Society in India as evangelist, educator, administrator, trusted friend, and wise counsellor. In all these offices he has rendered signal help, and the Committee rejoice that he is now on the eve of returning to his important post, refreshed in health, and reinvigorated in strength. He will be welcomed back by all the friends of our Mission with great rejoicing. In India our missionaries like to call Mr. Kerry "father," and Mrs. Kerry "mother"—so true is it :—

"'Tis keenest joy to live in hearts, and to be loved by all."

To-day we all unite in the earnest prayer that the closing days of our dear friends may be their brightest and their best. May they realise in fullest measure the presence of their Divine Master, and ever "endure as seeing Him who is invisible"; and to all the dear brethren on the platform, so soon to leave us, we say: "Brethren, may the Master go with you, and may the Master ever ABIDE WITH you!"

"Spirit of Christ! Thy grace be given  
To those who lead Thine host, that they  
With might may wield the sword of heaven,  
And feel Thee on their weary way.

"When foemen watch their tents by night,  
And mists hang wide o'er moor and fell,  
Spirit of counsel and of might,  
Their pastoral warfare guide Thou well."

## A CHINESE INN.

(See *Frontispiece*.)



OUR frontispiece is a picture of a Chinese inn. It looks clean and fairly comfortable. But, in China, "things are not what they seem." You would find a mass of dirt and dust that would fairly astonish anyone accustomed to the luxury of an English inn. Still, one is grateful for any house of rest in travelling. As Sir T. Wade says, "If one is tired, one doesn't think much of surroundings." Every house in China "stands four square," and all the windows overlook the central courtyard.

You have, in China, your choice of how you travel: carts, sedan chair, a litter slung between two mules, pack mule, &c., &c.

Tai Yuen Fu, Shansi.

E. MORGAN.



## DEATH OF PUNDIT HARI RAM, OF AGRA.

BY THE REV. J. G. POTTER, OF AGRA.



ON Thursday, August 17th, Pundit Hari Ram, the senior evangelist of the Agra Mission, died of pneumonia. His death removes one of the most prominent members of the Agra Mission Staff. European missionaries have come and gone, but Hari Ram has remained for twenty-five years a faithful witness for Christ in this district. All the missionaries who have known him will feel that by his death they have lost a personal friend. Mr. Jones, of Bankipore, writes :—“ I can truly say there is nothing that has so touched me for a long time as this, the news of the decease of dear Hari Ram. So many memories come crowding in. There is not a place of any note around Agra where he and I have not visited and worked together. We can thank God for the peaceful end. May his death be made a blessing in Bisarna and the district.”

The Rev. J. Gregson, writing in 1868, said concerning him :—“ The way of salvation through a crucified Redeemer filled him with deepest joy, and he really seems like a man resting on Jesus Christ for salvation. He never speaks or hears of the Saviour’s love without much emotion, and often we have seen him moved to tears whilst talking with him on this theme. Unable to keep the glad tidings to himself, he spoke to others, read to others the Scriptures, and tried to bring others to think and feel like himself.”

As one who has known Hari Ram intimately for the past twelve years, I am glad to state that the estimate formed of him in 1868 has been verified by his conduct since. There is much that I could write concerning him, and much has already been published in the *MISSIONARY HERALD* during the past twenty-five years. I trust that some permanent record of his long and useful life may yet be published. If so, we who knew him well will gladly give our tribute to his memory.

His end was peace. On Sunday afternoon, August 6th, he preached to the Agra native church. Though apparently then in good health, he stated that possibly it was the last time that he should address them. Those present remarked a more than usual earnestness in his manner, though he was always much in earnest. The following day he joined with the other preachers in the usual monthly meeting for prayer and praise, when reports of the past month’s work are given in. On Tuesday, August 8th, we parted, after which I did not see him again. The next day he was



taken ill, but sent no message either to his home or to us. Four days afterward he asked to be taken home, and six days afterward the news reached Agra. His two sons went at once to see him, and reported him very ill. A doctor was sent out from Agra, who returned to state that the case was one of pneumonia, and that there was little hope of recovery. Three days before his death he continued to say, "Four o'clock, four o'clock," and at 4 a.m. on Thursday, August 17th, his eyes closed, and soon after life had departed.

In the days of his illness the Hindi New Testament was his constant



PUNDIT HARI RAM, THE REV. J. G. POTTER, NATIVE PREACHERS AND TEACHERS.  
(From a Photograph.)

companion. One of his sons reports that, when asked as to his state after he became too weak to speak, he used to point first to the New Testament and then upward. In this precious copy of the New Testament, shown to me after the Pundit's death, I found one page turned down at Acts vii., with a line under the precious words of dying Stephen, "Lord Jesus, receive my spirit." Hari Ram leaves a widow, who was baptized some years ago, an elder sister as yet unconverted, two sons, who are preachers of our Society, and a little girl of nine years.

May I ask that special prayer be offered for this family; also that the

Pundit's death may be made a blessing to the whole village and district ; and further that the Lord of the harvest would thrust out many more such labourers as this one who has gone to his reward ?

I enclose a photograph taken by Mr. Rouse in 1884, showing Pundit Hari Ram and two of his converts. The names in the group are as follows, reckoning from the left :—

Thomas. Teacher at Benevolent Institution School (B.M.S.).

Jacob. Preacher of B.M.S.

Manoah Das. Brahman convert of Hari Ram, and preacher of the Society.

Hari Ram. With arm uplifted as in the act of preaching.

Rati Ram. Brahman convert of the Pundits, now stationed as preacher at Shamshabad.

Gabriel. Colporteur of B.T.S.

J. G. Potter. Seated in front of the preachers.

Agra, N.W.P.

J. G. POTTER.

## ILLUSTRATED MISSIONARY LEAFLETS for YOUNG PEOPLE.

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„ „ **INDIA**, by Miss LEIGH.

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Apply to "**THE SECRETARY, Y M. M. A.**, Baptist Mission House, 19, Furnival Street, E.C."

## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A parcel from friends at Downs Chapel, Clapton, for Miss Way, India; a parcel of books from Mr. J. T. Howieson, of Peckham, for the Rev. R. Wright Hay, of Dacca; a box from Miss Heyden, Bournemouth, for Mrs. Ellis, Calcutta; two dolls from Miss Checketts, Walsall, for Mrs. Kerry's Orphanage, Calcutta; parcels from friends at Highgate Road, per Mrs. Coxeter, for Misses Wrigley, Pike, Saker, Gleazer, and Bergin, India; a box of dolls, &c., from City Road Chapel, Bristol, per the Rev. J. J. Doke, for Mrs. Herbert Thomas, Delhi; thirty-six yards of flannelette, from Mrs. Anderson, Holloway, for Mrs. Tregillus, Jessore, for Christmas presents to native Christian women; a parcel of fancy articles from Miss Blackwell, Southsea, for Mrs. Day, Agra; a parcel of garments, &c., from the Wellington United Juvenile Zenana Society, per Miss Burnett, and a parcel from Friends at Woodford, for the Rev. R. Spurgeon, Barisal; a parcel of garments, from Miss Smith, Purley, for Mrs. J. G. Kerry, Dacca; a box from Mrs. W. Jones, Cardiff, for the Rev. D. Jones, Bankipore; a parcel of toys from "L. M.," Wakefield, for Rev. T. R. Edwards, Serampore; packages of garments, toys, &c., &c., from Misses Hoare and Byerley; from Salem Church, Dover, per Rev. E. J. Edwards; from Miss Joyce's Bible-class, Lolwater; from the Misses Harvey and Friends at Eythorne, per Mrs. Harvey; from the Misses Pledge, Ashford, Kent; from Mrs. Wellden, Deal, and from the Missionary Working Meeting, Worthing, per Miss A. Butcher; and a parcel of books from Mrs. C. H. Spurgeon, Norwood, for the Rev. John Stubbs, Patna; parcels of scrap-books from the Sunday Scholars and Friends at Croydon, per Mrs. Spurgeon, for the Rev. R. Spurgeon, Barisal, and various Congo missionaries; a bale of garments from Camden Road Sunday-school Missionary Working Party, per Miss Hartland, for Mrs. Lewis, San Salvador; a box of garments, toys, and dolls, from the "Spare Minutes" Society, Park Chapel, Great Yarmouth, per Miss Aldred, for the Rev. W. H. Stapleton, Upper Congo; a parcel of magazines from Miss Tilly, Southport, for the Congo Mission; a parcel from the Ladies' Missionary Working Party, Brunswick Road Chapel, Gloucester, per Miss Sims, for Mrs. Bentley, Wathen, Congo; a parcel of cards from the teachers and scholars, Tabernacle School, Burton-on-Trent, for the Congo Mission; a parcel of cards from Mrs. Sacret's Class, Grovelands Sunday-school, Reading, for Mrs. Farthing, China; parcels from Friends for Mrs. Whitewright and Mrs. Morgan, China; a parcel from Cheltenham for Rev. S. Couling, China; twenty-eight dolls from Miss Sandell's Class, Gresham Chapel, Brixton, for Mrs. Couling, China; a parcel of magazines from Mr. W. R. Dover and Friends, Holloway, for the Rev. H. A. Lapham, Ceylon; parcels from Canterbury and Mrs. Southwell, Child's Hill, for Mrs. Wall, Rome; a parcel of cards from Leeds, for the Mission; a box of books, &c., from Miss Maris, Shelford, for Miss Pledsted, India; and gifts of books from Friends in Bristol, per the Rev. R. Glover, D.D., for the Revs. A. E. Collier and F. W. Hale, India.

The Committee also desire to join with their missionary brethren in the

following expressions of gratitude:—The Rev. William L. Forfeitt, of the Congo, desires to acknowledge with warmest thanks the following gifts for Bopoto Station:—A communion service from a few Friends at King's Road Chapel, Reading; garments, scrap-books, toys, &c., for our young people from Mrs. A. Sims, Bristol, Mrs. Hawkes, Liverpool, Mrs. Smith, Camden Road. Mrs. Beckingsale, Cheltenham, and Mrs. Morgan, Bushey. The Rev. A. T. Teichmann, of Pirizpore, Bengal, returns hearty thanks for £3 2s. 6d. from Friends at Halifax, Rishworth, and Steep Lane for magic-lantern slides; and for £4 4s. from Mrs. Cope, Stratford Road Chapel, Birmingham, for a magic lantern. And the Rev. Moir Duncan, M.A., writes from San Yuan, Hsien, Shensi, July 13th, 1893: "My dear Mr. Baynes,—Would you kindly acknowledge, with many thanks, the following generous gifts on behalf of the Shen Hsi Mission—(i.) From Rattray Street Church, Dundee, per Rev. T. W. Lister, for Mrs. Duncan, three boxes of clothing and other useful articles for charitable distribution, women's work, and girls' school; value (including £1 15s. 6d. for freight) £14 1s. 4d.; (ii.) from Mr. Pardoe, Aberdare, Spencer repeating rifle. We look forward to its receipt with great interest, for the wolves still abound, and this year leopards have made their appearance on the plain. This morning we had one fine brute flayed at our premises. It attacked three men, and tore off one half of a lad's face yesterday. Not many hours after they had their revenge by having its flesh cooked for their evening meal. Unfortunately the Chinese official at Hankow refuses to sanction our rifle being sent into the interior, so we have not received this eagerly-looked-for gift; (iii.) from Dr. Wilson, Han Chung Fu, (a) case of most useful drugs; (b) two sets of allegorical scroll paintings by native artist, for use in preaching; (c) valuable hints on pharmacy of native drugs."

Mrs. Hawker, of Camden Road, wishes to thank a friend for jewel case for the Camden Road Congo Sale; also friends in Nottingham and Portsmouth for parcels of work for Congo Sale.

## WHO WILL RESPOND ?



RS. CAREY, of Barisal, sends the following letter, to which we hope there will be a hearty response:—

"Barisal, East Bengal, September 10th, 1893.

"MY DEAR MR. BAYNES,—Will you be so kind as to put an appeal in the HERALD for gifts of Christmas cards, illuminated wall texts, oleographs and chromographs of English scenery, &c., on behalf of our 'Bible School' boys? They are all Hindus, you know, and I want these gifts in time for Christmas please, because on that day we have a 'special service for students only,' and present each lad afterwards with a Christmas card and text, which he values highly. Last Christmas Day the Preaching Hall was packed with students, and we had the greatest difficulty in supplying all with cards and texts. They nail them up in their lodgings and prize them as great treasures; but, what is better still, every time they look at them, they read God's words, and I am quite sure, in the case of many boys, they have helped them to love what is pure and to keep

from sin. One student came to my husband the other day, and asked for any old newspapers he could spare. He wished to paste them all over his mat walls, as he did not like the look of the ugly mats. We gave him the papers, and also a few pictures I had, and he was so pleased.

"This suggests a kind of missionary work which can be done by anybody, and promises to prove very fruitful of good. Little children might collect their nicest cards, and young people, who have crops of them as thick as daisies, might easily spare those most suitable and attractive for the purpose named. We could put a thousand such witnesses for the Master in as many houses in Barisal alone. Trusting that many will respond to this appeal, and that you, my dear Mr. Baynes, will do your best, as I am sure you will, to send me the cards by Christmas, I remain, yours very sincerely,

"To A. H. Baynes, Esq."

"LETTIE CAREY.

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## RECENT INTELLIGENCE.



THE CONGO MISSION.—The Rev. Lawson Forfeitt, writing from Underhill Station, Lower Congo, under date of August 22nd, reports:—

"On Thursday last Mr. and Mrs. Glennie and Mr. and Mrs. Stapleton arrived here by the Dutch steamer and left yesterday for Stanley Pool. They were all well, and I hope they will have a safe and pleasant journey up country."

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**Outgoing Missionaries.**—The Rev. Herbert Dixon left London on his return to Shansi, North China, in the P. and O. steamship *Oceana*, and on the same date the four new brethren, Messrs. Hasler, Collier, Hale, and Donald, left for Calcutta in the P. and O. steamship *Kaisir i Ind*. On the 14th the Rev. W. J. and Mrs. Price and the three new Zenana missionaries, the Misses Echhart, Coombs, and Dyson, in the P. and O. steamship *Rome* for Bombay, and on the 27th, in the P. and O. steamship *Mirzapore*, the Rev. J. and Mrs. Stubbs for Calcutta. Will our readers please remember these friends in special prayer?

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**Camden Road Chapel Congo Mission Sale.**—Mr. W. W. Parkinson, of 18, Carleton Road, Tufnell Park, London, N., writes to Mr. Baynes:—"In view of our Annual Congo Sale, which we are arranging for Tuesday, Wednesday, and Thursday, the 28th, 29th, and 30th of this month, may I ask you kindly to insert a notice in the MISSIONARY HERALD, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?" We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale.

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**To Treasurers and Secretaries of Local Auxiliaries.**—We shall be greatly obliged if friends who have contributions in hand for the Mission can make it convenient to make remittances at an early date. The expenditure of the

Mission is increasingly heavy, and large payments have to be made during the current month. The Society was never in more urgent need of help than at present.

**Tidings from San Salvador.**—The Rev. George Grenfell, who has recently visited San Salvador Station, writes, under date of August 21st:—"My visit to San Salvador was the source of very great pleasure—not only because of the intercourse I had with my brethren there, but also because of the encouraging change that has come over the place since my previous visit. My colleague, Lawson Forfeitt, the pleasure of whose company I enjoyed on this journey, though he could not contrast the work at San Salvador to-day with our earliest efforts at that place, greatly rejoiced at the manifest activity of our small church, and the eagerness of the surrounding villages to receive the ministrations of the missionaries and evangelists. The church members number forty-nine; the scholars in regular attendance about twice that number, the girls being more numerous than the boys—this fact being largely due to the very marked influence of Mrs. Lewis, who makes a splendid missionary. On Sundays there are twelve or thirteen services held in as many villages within a radius of some six miles from San Salvador. At four places the natives have built meeting-houses, and at two of these the San Salvador Church supports native teachers, and hopes soon to set apart a third for this same work. Mr. Crudgington's old friend Buku inquired after her 'Mwana Hali' (child Harry), and when she heard he was again in England begged me to send many 'mavimpis' (greetings). The San Salvador church members have recently come into contact with the Chinese labourers sent out for the Congo railway, and are greatly interested in the work of our Society in China. They propose, Mr. Lewis tells me, to give very practical evidence of their sympathy by sending some money to their old friend Herbert Dixon to help him in his work among the people. So you see, my dear Mr. Baynes, there has indeed a great change come over the San Salvador people since the early history of our work among them—such a change as sends us on our way with renewed courage—such a change as fills our heart with thankfulness to Him in whose name we labour."

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the Quarterly Meeting of the General Committee, held in Reading, in connection with the recent Autumnal services, the Treasurer in the Chair, after prayer by H. M. Bompas, Esq., Q.C.—

**The Rev. Robert Gray**, of Oxford Road Church, King's Heath, Birmingham, was invited to join the Mission Committee, and occupy the seat rendered vacant by the lamented decease of the late S. A. Daniell, Esq.

**The cordial thanks of the Committee were given** to Ed. Robinson, Esq., J.P., of Bristol, for his further generous promise of an additional sum of £200 to complete the new buildings of the Gotch Robinson College in Tsing Chu Fu, Shantung, North China, now in course of erection.

**The Secretary presented and read the following resolution of the Irish Baptist Association, forwarded by the Rev. C. S. Donald, of Belfast, the Secretary of the Association :—**

At the Annual Session of the Irish Baptist Association, held in Belfast, in September last, resolved unanimously :

“That this Association of the Baptist Churches in Ireland heartily rejoices to learn that more than £100,000 has been raised for the Centenary Fund of the Baptist Missionary Society, and warmly approving of the object and aim of the Committee in their effort to raise the annual income of the Society to £100,000, would earnestly press upon Baptist churches in Ireland the obligation of sympathetic co-operation in this most laudable endeavour.”

“(Signed) C. S. DONALD, *Secretary.*”

Resolved unanimously :—

“That the Committee of the Baptist Missionary Society have received with special pleasure this welcome expression of interest and support from the pastors and delegates of Irish Baptist churches. They thank their brethren most heartily for it, and gratefully acknowledge the sympathy and kindness of the secretary as expressed in its transmission.”

**Dr. Underhill having reached his eightieth birthday,** it was resolved unanimously :—

“That the Committee of the Baptist Missionary Society desire to congratulate their brother and colleague, Dr. Underhill, on attaining his eightieth year. They greatly rejoice in the long service to the Church of Christ in general, and to the Foreign Mission Cause in particular, rendered by their dear friend. They are devoutly thankful that he reaches his advanced age full of honours and in good health, and in the enjoyment of the light of the Saviour’s countenance.

“They earnestly trust that the remaining years of his life may be enriched with the special presence and blessing of the Divine Lord, and that in fullest measure he may enjoy constant communion with the Saviour.”

**The Rev. Daniel Jones, of Bankipore,** reported that, in view of the urgency of the work in the Patna-Bankipore district, he had resolved to postpone his intended furlough to England until the spring of 1895.

**The Rev. H. Paterson, of Patna City,** was urged to take a season of rest and change in England in the spring of 1894, Mr. Paterson having been seventeen years in India without furlough, and his present condition of health giving much anxiety to his colleagues and friends.

**The Rev. John Stubbs** was requested to reside in Patna city, on his return to India, and to carry on the work to be relinquished by Mr. Paterson, on his departure for England.

**With regard to the Reading Autumnal Meetings** it was unanimously resolved :—

“That the hearty thanks of the Committee of the Baptist Missionary Society be given to the officers and members of the Reading Local Arrangements Committee, and to Reading friends generally, not only of the Baptist denomination, but of all sections of the Christian Church

for generous hospitality and manifold acts of thoughtful kindness; special acknowledgments being presented to the local secretaries for untiring zeal and admirable arrangements for securing the comfort of visitors, and accommodation for the public services of the Mission."

The Rev. J. Jenkyn Brown, of Birmingham, closed the meeting with prayer.

## THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful thanks we acknowledge the receipt of the following welcome proofs of deep interest in the work of the Society:—A silver thimble from an Orphan, who writes: "This is the only article of any value that I have; please accept it for the Congo Mission;" old silver spoons, &c., from "Faith," Bournemouth (per Mrs. Doggett); "A thank-offering, for the fact that Mr. Hale is going out to India, supported by the Prayers' Union, at West Cliff Tabernacle;" a silver trinket, per a Friend, Upper Wimpole Street, London, who writes: "I have been asked to forward this one small article to you to sell for our missionary cause; it is from a poor but very dear afflicted servant of God, who longs to help, but has not money to give. I post my HERALD to her each month, after reading it, and she has seen how many do send articles for sale, and therefore begs your acceptance of this. I know it is sent with much earnest prayer for the cause. I, too, would take this opportunity of saying how much we enjoy reading the HERALD, and rejoice over the encouraging accounts of the work month by month. May the gracious Lord thrust forth many more workers into the vineyard, and continue to bless you, Mr. Baynes, and all our beloved missionaries;" a silver knife from "A Poor Widow, who longs to give something to send the glad tidings of a Saviour's love to dark Africa;" a small gold chain from a Servant, who "cannot keep it when it might be sold, and the money spent in sending the light of the Gospel into the dark places of the earth;" a small ring from one of the inmates of the Incurable Hospital, for the China Mission; a silver bracelet from "A sad soul who has had sorrow upon sorrow;" a jet chain and locket from "A Widow, who would send money if she had any, but is only able to earn just enough to keep herself and child from starvation;" and a small pencil-case from "A Boy at School, who loves the Congo Mission, and hopes some day to give himself to it."

The very cordial thanks of the Committee are also given to the following generous donors for most welcome help—just now most sorely needed:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. W. R. Rickett, £250; Mr. C. F. Foster, £100; A Friend, £95; Mr. J. Marnham, J.P., for *Congo* and *India*, £92 10s.; Matthew vi. 1-4, for *Congo*, £60; Mrs. Thomas White, £50; Friends at Bromley, for *Bromley Press, Wathen*, £30 0s. 9d.; "Meg," for *Congo*, £25; Mr. J. B. Mead, for *Rome*, £25; G. W. R., £20 12s. 6d.; Mr. J. Masters, £12; "Selchar," for *India*, £10; A Friend, per G. W. E., £10; Mrs. W. L. Lang, for *N. P. Dacca*, £10; Mr. J. T. G. Dodd, £10; A Friend, £10; Mrs. E. P. Allen, £10; W. T., £10; Mr. F. A. Freer, £10; Baroness Solvyns, for *Congo*, £10; Mr. J. Payne, £10; Mrs. W. Thomas, £20; Mrs. H. Thomas, £20.



# CONTRIBUTIONS.

From September 13th to October 12th, 1893.

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

ANNUAL SUBSCRIPTIONS.		
Allen, Mrs. E. P. Auckland, New Zealand ..	10	0 0
Blinkhorn, Rev. R. K. . .	1	0 0
Byerley, Mr. G. . . . .	1	0 0
Byerley, Miss C. M. . . .	0 1	6
Chapman, Mr. Jas. L. . . .	3	3 0
Christlan, Miss Julia . . .	2	2 0
"Eccles" . . . . .	5	0 0
Edmanson, Mr. J. . . . .	1	0 0
Hall, Mrs., Cheshunt, for <i>N P</i> . . . . .	1	0 0
H. J. W. . . . .	1	0 0
Knight and Glazier, Misses, for support of Congo boy. "Mokilobivengua" . . . . .	2	10 0
Marnham, Mr. John. J.P., for support of Congo missionary . . . . .	75	0 0
Do., for support of Indian missionary . . . . .	17	10 0
Massy, Mr. Stephen . . . .	1	0 0
Masters, Mr. John, New Bilton . . . . .	12	0 0
Matt. vi. 1-4, for support of Congo missionary . . . . .	60	0 0
Mead, Mr. J. B., for Mr. Wall's work, Rome . . . . .	25	0 0
Pratt, Mr. C., Wickenden . . . . .	4	4 0
Speed, Mr. E. J. (2 years) . . . . .	1	0 0
Swan, Mr. W. . . . .	0 15	0
Wilson, Mr. J. . . . .	1	1 0
York, Miss E. . . . .	2	2 0
Do., for Congo . . . . .	1	1 0
Do., for China . . . . .	1	1 0
Under 10s. . . . .	0 12	3

DONATIONS.		
A Friend, Australia . . .	2	0 0
Canham, Mrs. W. J., for <i>N P</i> . . . . .	0 11	0
Dodd, Mr. J. T. G. . . . .	5	0 0
Do., for Congo . . . . .	5	0 0
F. S. O. . . . .	5	0 0
Foster, Mr. F. . . . .	100	0 0
Harrison, Rev. J. S. (box)	0 10	10
Hipkins, Mr. W. H. . . . .	0 10	0
"Hope" . . . . .	1	0 0
"In Fulfillment of a Promise" . . . . .	2	0 0
L. E. P. . . . .	1	0 0
Leigh, Miss . . . . .	2	0 0
McLaren, Miss Janet . . .	0 1	6
"Meg," for Congo . . . .	25	0 0
Miliken, Mr. H. O., Collections taken at drawing-room services, Kilticrankle House, for Congo . . . .	1	15 0
Readers of the Christian, per Messrs. Morgan & Scott, for Khond Mission . . . . .	1	17 9

Rouse, Mr. W. H. D., M.A., for Mr. Crutling, China . . . . .	1	0 0
"Welchar," undec. for Indian Mission . . . . .	10	0 0
Skeats, Mr. G. W., Fleet, for <i>W &amp; O</i> . . . .	0 10	6
Smith, Miss L. . . . .	0 10	0
Watford, Mr. R. K. J., Folkestone . . . . .	1	0 0
Under 10s. . . . .	0 13	3

### LONDON AND MIDDLESEX.

Arthur-street Ch., Cambridgewell Gate . . . .	11	13 2
D., Sunday-school . . . .	8	3 6
Battersea, York-road Sunday-school, for R. Manjura School, Ceylon . . . . .	12	0 0
Camberwell, Cottago Green Sunday-sch., for China . . . . .	5	0 0
To., Denmark Place . . .	4	7 8
Chalk Farm, Berkeley-road Sunday-school . . . .	1	10 0
Child's Hill Sunday-school . . . . .	1	1 6
Chiswick Sunday-sch. . . .	2	4 3
Clapton, Downs Chapel . .	50	0 0
Commercial-road Chapel	25	0 0
Dalston Junction Sunday-school . . . . .	5	0 0
Enfield . . . . .	7	12 6
Do., Y.M.B.C., for Congo . . . . .	0	4 4
Islington, Cross-street Sunday-school . . . . .	6	16 9
Do., Salter's Hall Ch. . . .	9	4 2
Peckham, Summer-road Sunday-school, for China School . . . . .	3	0 0
Peckham Rye, Barry-road . . . . .	0 16	0
Poplar, Cotton-street . . .	1	1 0
St. Peter's Park Sunday-school . . . . .	2	16 6
Upper Holloway Y. M. B. C. . . . .	0 5	6
Do. for <i>N P</i> , India . . . .	3	15 9
Do., for Congo . . . . .	5	0 2
Vauxhall, Sunday-sch. . .	8	2 4
Vernon-square Chapel	5	9 6
Walworth, Ebenezer Sunday-school, for Bengalt School . . . . .	3	11 0

BEDFORDSHIRE.		
Bedford, Mill-street Sunday-school . . . . .	4	16 2

BERKSHIRE.		
Reading, Carey Chapel Juvenile Collectors . . .	3	18 7

Reading, Y.P.S.C.E., for Mrs. Couling's work, China . . . . .	0	19 0
Do., Wicliffe Sunday-school . . . . .	0	9 8

BUCKINGHAMSHIRE		
Olney, for Congo . . . . .	0	5 0

CAMBRIDGESHIRE.		
Per Mr. G. E. Foster (Treasurer) . . . . .	31	7 7

CHESHIRE.		
Altrincham, Tabernacle . .	1	4 6
Do., Sunday-school . . . .	3	5 0
Chester, Grosvenor Park . .	8	13 4

DEVONSHIRE.		
Bovey Tracey . . . . .	7	12 0
Bradinch . . . . .	4	13 0
Devonport, Morice-square . . . . .	0	10 4
Do., for Congo . . . . .	1	0 0
Do., Sunday-school . . . .	1	0 0
Paignton . . . . .	3	16 6
Plymouth, Mutley Chapel Sunday-sch., for Congo . . . . .	12	1 0
Teignmouth . . . . .	6	0 0
Tiverton . . . . .	20	8 4
Torquay, Upton Vale . . .	15	13 6
Do., for Italy . . . . .	0	10 0
Do., for Congo . . . . .	0	10 0

DURHAM.		
Gateshead . . . . .	9	15 6
Hartlepool . . . . .	1	5 0
Middleton-in-Teesdale . . .	20	0 0
South Shields, Westcoast-road . . . . .	8	3 2
Do., for Congo . . . . .	1	0 0

ESSEX.		
Barking, Sunday school . .	2	15 0

GLOUCESTERSHIRE.		
Cheltenham, Cambray, for <i>N P</i> under Rev. R. W. Hay, Dacca . . . .	10	0 0

HAMPSHIRE.		
Milford-on-Sea . . . . .	4	3 0
Sway . . . . .	0	10 0

KENT.		
Bromley, for Bromley Press, Wathen . . . . .	3	0 9
Pembury, Union Ch. . . . .	1	15 0
Whitstable . . . . .	0	12 0

<b>LANCASHIRE.</b>		<b>STAFFORDSHIRE.</b>		Kelfley District .... 76 10 7	
Accrington, Willow-street and Woodnook Sunday-schools.....	8 6 6	West Bromwich .....	3 0 0	Lockwood .....	6 17 0
Blackpool, Union Chh.	0 18 9	<b>SUFFOLK.</b>		Middlesbrough, Marton-road .....	14 12 0
Briercliffe, Hill-lane ..	4 0 0	Ipswich, Burlington Chapel .....	11 3 3	Norland .....	1 2 0
Boals Chapel .....	2 5 0	Do. for <i>Chinese evangelist</i> .....	1 6 1	Satterforth .....	5 3 0
Liverpool Auxiliary—Birkenhead, Jackson-street .....	1 4 7	<b>SURREY.</b>		Scarborough, Albe-marle .....	29 9 10
Liverpool, Kensington Chapel .....	19 14 6	Lower Norwood, Gipsy-road Sunday-sch. for <i>support of "Lukelo"</i> .....	5 0 0	Sheffield Auxiliary .....	17 15 0
Do., Princes Gate....	6 0 0	Do., do., for <i>Barisal School</i> .....	10 0 0	Skipton, Belmont Chh. ....	2 19 4
Do., Richmond Chh. ....	32 18 1	Do., for <i>China School</i> .....	3 2 11	Slathwaite, Zion .....	1 4 8
Southport, Tabernacle Sunday-school .....	4 16 2	Penge, Tabernacle .....	9 16 1	South Bank .....	1 4 6
Waterfoot, Bethel .....	1 7 10	Stratham, Lewin-road, Y.W.B.C., for <i>orphan at Cuttack</i> .....	1 1 0	Sutton-in-Craven .....	14 7 2
Do., Sunday-school ..	1 2 19	Do., Sunday-school, for <i>support of Kopil Eshwera Das</i> .....	10 0 0	York, Juvenile Society ..	5 19 8
<b>LEICESTERSHIRE.</b>		Sutton .....	5 19 11	<b>SOUTH WALES.</b>	
Leicester, Carley-street Sunday-school .....	10 0 0	Do., for <i>N P, Delhi</i> ..	2 4 8	<b>BRECONSHIRE.</b>	
<b>LINCOLNSHIRE.</b>		Tooting, Summers' Town Sunday-school ..	1 16 1	Brynawr, Zion Sunday-school .....	0 10 0
Lincoln, Monk's-road ..	3 3 3	Wallington, Queen's-road .....	12 16 5	<b>CARMARTHENSHIRE.</b>	
<b>NORFOLK.</b>		Do., for <i>Congo</i> .....	10 0 0	Llanely, Greenfield Ch. ..	81 15 8
Roxton .....	2 5 0	<b>SUSSEX.</b>		<b>GLAMORGANSHIRE.</b>	
Great Yarmouth, Park Chapel .....	19 0 0	Worthing, Sunday-sch. ..	4 0 0	Cardiff, Hope Ch. Sunday-school .....	5 8 4
<b>NORTHAMPTONSHIRE.</b>		<b>WARWICKSHIRE.</b>		Pengam .....	3 15 1
Kislingbury .....	4 4 6	Rugby, Sunday-school ..	3 0 0	Swansea Mount Pleasant Sunday-school, for <i>Mount Pleasant School, Congo</i> .....	43 8 6
Long Buckby .....	12 1 10	<b>WORCESTERSHIRE.</b>		<b>MONMOUTHSHIRE.</b>	
Northampton, Grafton-street .....	0 18 0	Evesham, Cowl-street ..	70 0 0	Glascod .....	1 5 6
West Haddon .....	2 10 0	Bedditch .....	2 14 11	Llangibby .....	0 16 6
<b>NORTHUMBERLAND.</b>		<b>YORKSHIRE.</b>		<b>SCOTLAND.</b>	
Ford Forge .....	1 2 2	Bradford, Y.M.S., for <i>support of Congo missionary</i> .....	20 0 0	Cambuslang .....	2 11 6
Jarrow - on - Tyne .....	5 1 0	Do., ston and Caledonia-street Sunday-schools .....	5 10 0	Edinburgh, Bristol-place .....	81 13 4
Grange-road .....	5 1 0	Cowling Hill .....	3 12 3	Glasgow, John-street ..	9 0 0
Newcastle - on - Tyne, Westgate-road .....	39 0 4	Goitcar .....	7 6 10	Kiracaldy, Whyte's Causeway Sunday-school .....	1 5 0
Do., Jesmond .....	18 11 5	Guiseley .....	2 0 0	Millport .....	2 2 9
Do., Bye Hill .....	8 8 5	Hallifax, United Meetings .....	6 9 3	Selkirk, for <i>Mr. Thomas's work, India</i> .....	0 7 6
Do., do., Sunday-sch. ..	2 1 9	Do., Trinity Chh. ....	5 0 0	Wishaw .....	2 6 8
<b>OXFORDSHIRE.</b>		Helliield .....	2 5 0	<b>IRELAND.</b>	
Caversham, Sunday-school .....	2 16 6	Huddersfield, Lindley Oakes .....	8 2 8	Cairndaisy .....	0 12 6
<b>SOMERSETSHIRE.</b>		Do., Sunday-school ..	2 19 4	<b>CHANNEL ISLANDS.</b>	
Bath, Manvers-street ..	13 10 0	Do., for <i>support of Congo boy and girl</i> ..	5 8 7	<b>JERSEY.</b>	
Bristol Auxiliary, per Mr. G. M. Carllie, Treasurer .....	4 5 7			St. Heller, Vauxhall ..	
Crewkerne .....	1 2 9			7 15 0	
Do., Sunday-school ..	2 9 2				
Williton, Sunday-sch. ..	1 3 0				

## TO SUBSCRIBERS

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

[ THE MISSIONARY HERALD,  
DECEMBER ], 1893.



THE MAGISTRATE OF TAI YUAN FU AND FAMILY.—(From a Photograph.)

[DECEMBER 1, 1893.]

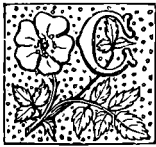
# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE INCREASE OF THE ANNUAL INCOME.



COMMUNICATIONS are being received from the local secretaries reporting the steps they are taking in their respective districts relative to this most urgent question. If ever the practical sympathy of the friends of the Society were required it is now, in connection with this present effort to meet the growing demands of the Mission—demands arising out of the very success which has resulted, under God's blessing, from the labour of our missionaries. When fields are so white unto the harvest, it is surely not the time to stay our hands. We ask for our brethren who, in their various localities, are endeavouring to deepen interest and enlarge the contributions a cordial reception.

So far as the churches in London are concerned, it is expected that, as the result of communications already made with them, meetings will be arranged during the next few weeks for the presentation of the claims of the Society. We hope, in the next number of the HERALD, to give a list of such arrangements. It is sometimes said that

#### LONDON MUST LEAD.

We feel that, in the present circumstances of the Society, an opportunity indeed presents itself, which we trust will be earnestly improved.

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### THE CENTENARY CELEBRATION VOLUME.



It is with much pleasure we announce that the above volume will be published this month, copies being ready on and after the 12th inst.

As already intimated, it will contain revised reports of the sermons and addresses delivered at the Commemoration Services held in

**NOTTINGHAM, LEICESTER, KETTERING, LONDON, AND  
NORTHAMPTON;**

also detailed acknowledgments of contributions to the Thanksgiving

Fund; and will be numerously illustrated. In style it will be uniform with, though twice the size of, the Centenary Volume.

*As only a limited number of copies are being printed, application should be made at the Mission House without delay.*

The book will be published at three shillings and sixpence, but copies will be supplied to subscribers at the low price of *half-a-crown* each, or, including postage, *three shillings*. Parcels of several copies can be sent by rail, in which case the extra charge for carriage would be less than sixpence per copy.

Those of our friends who have not yet obtained the earlier work, "The Centenary of the Baptist Missionary Society," may be glad to know that copies are still on sale. The two companion volumes can therefore be obtained at the same time, the price together being *four shillings, postage ninepence extra*.

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## THE CENTENARY PRAYER UNION.



AS one of the results of the Centenary celebration the above Union was formed, and from many homes during the year now soon to close fervent supplications will have risen for blessing to rest upon our missionaries personally and the work in which they are engaged.

We are anxious that, with the New Year, the membership should be largely increased. In this missionary enterprise we cannot exaggerate the importance of prayer. God will be inquired of by His people. He permits them to be His remembrancers. The object of this Union is to unite in the communion of prayer all who labour at home or abroad in connection with the Baptist Missionary Society for the evangelisation of the heathen world, and, to secure this communion, a calendar is prepared suggesting subjects for daily intercession.

### THE CALENDAR FOR 1894,

greatly improved and well illustrated, will be ready by the 12th inst.

The price will be reduced upon that of last year, being now published at *eightpence*; in parcels, sent to secretaries for use of members, at *fourpence* per copy. A specimen copy, together with specimen card of membership and full instructions for forming a branch of the Union, forwarded post-free for *sixpence*.

## 1894 SACRAMENTAL COLLECTION FOR WIDOWS' AND ORPHANS' FUND.



HE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the New Year will fall on the 7th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

## THE 1894 NEW YEAR'S DAY MISSIONARY PRAYER-MEETING.



ON Monday morning, January 1st, 1894, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, under the chairmanship of Dr. Underhill, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published in the various denominational and other religious papers nearer the date of meeting.

## CHRISTMAS AND NEW YEAR'S CARDS FOR THE NATIVE PREACHERS' AND EVANGELISTS' FUND.



THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

## THE FAMINE IN EASTERN BENGAL.

### DISTRESS INCREASING.



THE distress in the districts of Barisal and Madaripore is evidently on the increase. Mrs. W. R. James, who has recently been on a tour in the famine-stricken villages of Madaripore, in company with her husband, writes :—

“In company with a preacher and his wife who were travelling with us, I one afternoon visited a Christian homestead, where it struck me that the family showed little of the usual lively satisfaction displayed in receiving the visit of a European sister. They all seemed too dejected and languid even to rise. In the hut was a woman who had just given birth to an infant, which was lying on an old mat, while the mother crouched moaning beside it on the mud floor. I begged them to give her nourishment at once, and it was then that I found out that neither the poor woman, her husband, nor their three or four children had tasted food that day. I at once sent for rice and *dal* from the boat, and they were soon busy with their evening meal (it was after 4 p.m.).

“Meanwhile, I had a talk with the poor mother, and found in her the brightest example of thankfulness in pain and privation that I have ever seen either in England or India. Not a word of complaint, only gratitude to God for helping her through her hour of bitter need! She was a true Christian, and made me feel ashamed. Oh, that I could say that all our Christians show similar feeling! But that would be too much to expect. Still, there *are* bright examples of courage and faith to be found among them, though some—*most* seem utterly panic-struck, hopeless, and even demoralised. My husband spent long hours inquiring into cases of destitution, and distributing the money which a few kind friends had sent for the purpose; but that which was contributed seemed small indeed in proportion to the great need, as he doled it out in two and four anna bits to the widows and sick and disabled and starving who crowded to the boat. Besides, this money, not being contributed specially for *Christians*, but rather for the needy generally, had to be distributed with strict impartiality, and no regard whatever to the religion of the recipient. Since that we have received some money especially for Christians, but this seems miserably inadequate to the need. Rice is now two annas a seer (eight seers the rupee), and it was heartrending to think that, even after giving all we were able in order to relieve present and pressing necessity, we were only prolonging the agony. One sunny afternoon, as we were speeding along under all sail, we were hailed with despairing shouts by a Mussulman woman, who was paddling with all her might to overtake us. We waited till she came up, spent and breathless. In the boat were three or four young children, one of whom was lying in a semi-conscious state, and miserably emaciated. A baby was in her arms, and she begged us to help her and her children. We were exceedingly touched at the sight. A few minutes later, another—this time a Hindu—made a similar plea on the other side of the boat. In some places I hear from one of our preachers that the people are lying on their beds too feeble (from want) to rise.



“Cholera has broken out, which is not very usual at this time of year; and though we have not yet heard of many victims, yet famine-weakened bodies cannot hope to hold out against that and the malaria, which is so deadly in these marshes, and indeed in all East Bengal, at this season. I have heard that those who have fallen victims drop off quickly, and almost painlessly; they can make no fight for life. There is a difficulty in finding burying and burning places in this inundated country; and, should deaths occur in any great numbers, this again will be a source of danger to the public health.

“Under such conditions are our three thousand five hundred Christian brothers and sisters dragging slowly along the weary and anxious days. ‘Our only hope is in God and in you,’ they often pleadingly exclaim. We turn to you, more favoured Christian readers, and ask, ‘Shall they hope in vain?’ ‘He that giveth to the poor lendeth to the Lord.’

I make this appeal to your generosity with the more confidence as I recollect that, with all their faults and shortcomings (and who is without these?), these Christians are the nucleus of Christ’s Kingdom in this district, and being members of the ‘whole family in heaven and earth,’ there is a closer tie between us than even that of blood; and I feel sure that this tie will assert itself now, in their hour of greatest need; for He whom we all delight to honour, the Brother of our souls, the Brother ‘born for adversity,’ has said, in His divine and unchangeable pity, ‘I was hungry and ye fed Me; for inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me.’

“Madaripore, Furreedpore District.”

“MARY M. JAMES.”

Mr. Spurgeon writes:—

“Our need for help in Eastern Bengal is indeed urgent. Forty thousand people are suffering from famine, and all our people are living in the quarters most seriously affected by the famine. We have just established four chief centres for the distribution of rice, and the urgency of the need is increasing daily.”

Mr. James writes:—

“We have had already several deaths from starvation. I do hope and pray that our Christians will not die from want. I cannot tell you, my dear friend, how sorely we are tried and worried just now. Hundreds of people are constantly coming to us for help. These last few months have taken a great deal out of me; but I pray that I may be kept from breaking completely down—at any rate, until this sad distress is over. I can assure you our need is very urgent.”

In a more recent letter Mr. Spurgeon writes:—

“It will be useless for me to attempt to give the distressing details of our need, for it would mean a whole day’s writing. Suffice it to say that one long stream of people come in for help, and is daily increasing; 726 people have received enough rice for a meal a day for a week. I think of sending out for the people unhusked rice, so as to give work to the women, and we shall be able to buy more rice for a less sum. Our need seems daily increasing.”

Gifts amounting to £100 have been received in response to the letters that appeared in the last issue of the HERALD. This sum is, however, altogether inadequate to meet the needs of the famine districts. We trust our readers, amid the glad associations of the approaching Christmastide, will think of their brothers and sisters in Eastern Bengal dying from want, and promptly and generously hold out a helping hand in this season of sore need and distress. All sums received will be at once sent out to India.

## EARLY EXPERIENCES OF WORK IN CEYLON.



THE Rev. W. S. Thomson, recently arrived in Ceylon, writes :—

“MY DEAR MR. BAYNES,—The voyage from London to Colombo was most enjoyable. The weather was uniformly fine, and the discomforts of the ship almost *nil*. Mr. Durbin had very kindly agreed to take me in as his guest until such time as we had arranged about going up country; so, within an hour after we had dropped anchor in the harbour, I was comfortably installed in his manse.

“The following day, we held an informal conference in the Mission House, at which it was decided that I should remain in Colombo until Christmas, as Mr. and Mrs. Lapham would not be able to occupy the Mission House in Matale until about that time.

“I engaged a Pundit at once. He comes to me for two hours daily, six days a week.

“With regard to the work here, I find it very interesting, not to say encouraging. I addressed the prayer-meeting of the Cinnamon Gardens Church about two hours after we had landed. The next day, I accompanied Mr. Hankinson to an open-air service near at hand, and, at the close, drove out to Mattakuliya, with the pastor and an interpreter, and addressed a splendid gathering of the native church there. Then I took the evening service in the Baptist church here on the Sunday, and the mission-workers’ meeting on the Monday. In fact, the opportunities for Christian work in and around Colombo are simply innumerable. On every hand are open doors, were we only able to take advantage of them. As an instance of this, let me give you an account of our experiences last Sunday.

### “SOWING THE SEED.

“Mr. Hankinson and myself paid a visit to Veyangoda, a village twenty-five miles from here. We set out at twenty minutes to seven in the morning, and arrived there about eight o’clock. We travelled third class, and had eight fellow-passengers in the compartment with us, two of them Buddhist priests. We distributed a few tracts among them, which opened up the way for a conversation about Christianity. One of the men knew English very well, and interpreted for us. Very soon, the priests took up the cudgels against us, and it became a clear case of Buddha *versus* Christ. The other passengers got

interested, and those in the next compartment, hearing the sound of our voices, got up on the seats and put their heads over the partition, thus giving us an audience of sixteen. The conversation was continued until we reached Veyangoda. Here we found Mr. Lewis, the evangelist, awaiting us with his son. A few minutes sufficed to arrange our plans for the day. Then we went down to the village, and, taking our stand under a large tree in the principal street, began our first meeting. Before we had got through the opening hymn we had a crowd of from 100 to 150 men around us. Mr. Lewis spoke first, and then interpreted for Mr. Hankinson. At the close, we distributed a large number of tracts, and returned to the station to hold a service there with the people who should be waiting for the next train. While waiting for them to arrive, we had several very interesting conversations with a few already there. About half an hour before train-time, when some twenty had come in, I addressed them. Before I had finished there would be about forty present. Then Mr. Hankinson said a few words until the train arrived. On leaving the station, we had a long conversation with a man who was evidently an earnest inquirer after the truth. We took his address, and promised to write him. It was now between ten and eleven o'clock, so we went and had breakfast with the evangelist. Just before leaving his house to conduct a service in a village four miles away, we had a short meeting with several men who came in. Then we drove to the village in a bullock hackery. The service was held in the native schoolhouse. I took the address, and Mr. Hankinson spoke to the children at the close. Here we had another most interesting conversation with an educated Buddhist, who seemed almost, though not quite, a Christian. When we left him, it was with the understanding that he should pay us a visit in Colombo.

"We reached the station three-quarters of an hour before train-time, and held several conversations with natives on the platform. On the journey back, we spoke to two men who understood English, and one of them promised to call on us.

"We reached the Manse at ten minutes past seven, feeling a little tired in body, though happy in spirit, at having had such a good day. This is a description of one day only, but, were we able to undertake it, every day might be the same. There is no lack of opportunity; where the lack comes in is in our inability to take advantage of the opportunity. But, as you know, until we have a thorough grip of the language, we must be content with the little we can do at odd times, and by the aid of interpreters."

## TAI YUAN FU, SHANSI.

(See *Frontispiece*.)



THIS engraving, taken from a photograph brought from China by the Rev. Evan Morgan, of Shansi, shows an arbour in the Yamen or office of the ruler of the city of Tai Yuan Fu, the headquarters of our mission work in Shansi. The magistrate and his family are in the foreground.

## THE "TRESIDDER SCHOOL," HARI PARA, INTALLY, CALCUTTA.



HIS school was begun in the early part of this year, soon after our return from England. It is a day and Sunday school, and is mainly for Native boys and girls. The majority of the children come from Hindu homes, some are Mohammedans, and five or six are Christians. The children are mostly from very poor homes. They are of low caste—scavengers' and labourers' children. They speak the Hindustani tongue. As scholars they are very bright, and find coming to school a great pleasure. Some of them have committed hymns, the Lord's Prayer, and various passages of Scripture to memory. The school is named after our friend, Mr. J. E. Tresidder, of Walworth Road Chapel, London, who has aided us with a liberal donation. Our heart's desire is that these children may be gathered now and eternally into the fold of the Good Shepherd. Please, dear young friends, aid us in seeking this end by your prayers and gifts.

Intally, Calcutta.

C. JORDAN.

## WORK ON THE LOWER CONGO RIVER.



HE Rev. George R. Pople, of Underhill Station, who only reached Africa less than twelve months ago, sends us the following very interesting account of his work :—

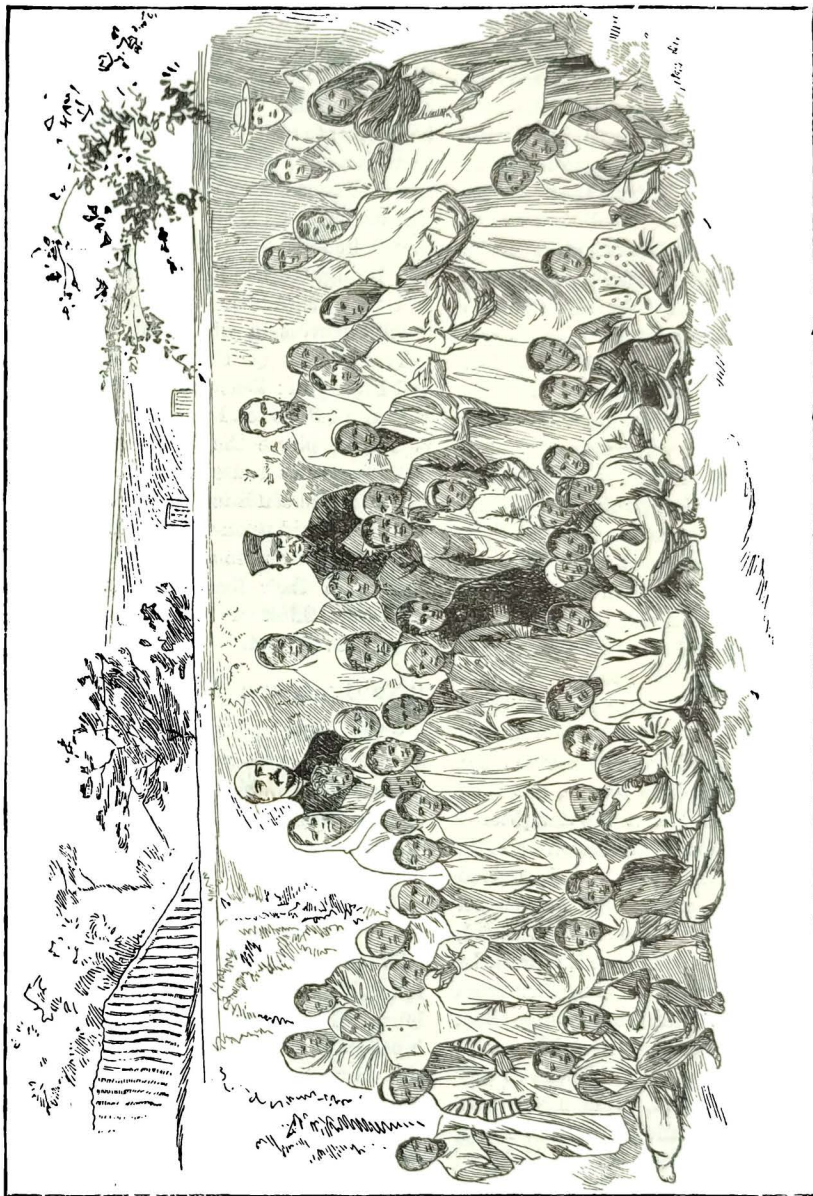
"DEAR MR. BAYNES,—It is now six months since I first began my work upon the Congo, and, whilst I cannot report much done in the way of evangelisation, I can say that I have tried to be faithful and loyal to the One who called me to this country.

"You are too well aware of the many business affairs which fall to our lot to suppose that we can have much time either for itinerating or school-work. As a matter of fact, we have, for the most part, to be content with the daily services. It is not

unusual for us to get congregations of over sixty, and sometimes, when a lot of carriers have been here waiting for loads, we have had over a hundred. We thus have many grand opportunities of proclaiming the story of God's love for the children of men, and trust that the Gospel message will reach the hearts not only of many of the workmen, but also of those who only visit us occasionally.

### "THE LOAD OF SIN.

"The carriers come here for loads, which they carry upon their heads.



THE "TRISSIDER SCHOOL," HARI PARA, INTALLY, CALCUTTA.—(From a Photograph.)

Would to God that they might leave this station with the load of sin removed from their hearts! I can assure you that our hearts are oft-times filled with pain, as we realise the woeful condition of the sons of Africa, and then think of the few missionaries of the Cross compared with the millions who have never heard of the Saviour. It is true that here at Underhill we are not called upon to witness scenes of bloodshed, but the stories of cruelties which come to us from districts not far distant are enough to make us sad. Here is one the truth of which I can vouch for. A missionary belonging to a sister society, and labouring upon the north side of the river, was passing through a native town one day, quite recently, when he noticed that there was considerable excitement amongst the people. He stopped and inquired into the cause. He found that a man, together with his son and daughter, had been accused of witchcraft. Already the man had been slowly tortured to death by being placed near a fire and roasted, and that in the presence of his children. By some means the son managed to escape, but they had just decided that the daughter—a girl of about seventeen—should share the father's fate, when God interfered by sending His messenger. He pleaded with them to be merciful, at first with no effect, and, indeed, he only succeeded in rescuing her from that horrible death by giving them cloth, and taking the girl away. They were slow to yield even to that offer, for they said, 'She has a devil in her,' which called forth the reply, 'Well, if she has a devil in her, I will give her medicine to kill it.' Surely the devil has possession of their hearts that they should act thus cruelly! We will pray to God to hasten the

time when Christ shall dwell in them, and then we know that these cruelties will cease, and love will reign. When we know that such wickedness abounds, do you wonder, Mr. Baynes, that we look each month in the HERALD to see if any more men have been accepted for the Congo? Surely there is a call, and a loud one too, for more missionaries to come out here. The urgent need is the call. Think of them, bound by superstition, born and brought up amid scenes of filth and vice, degraded, immoral, selfish, cruel, believers in witchcraft, and utterly ignorant of the Way of Life, and I ask you: Does not all this constitute a call so loud and piteous that it should pierce the heart of every Christian, and rouse him to action? Surely if the condition of these people was really laid upon the hearts of the young men at home, many would consecrate their lives to this work who now think of labouring in our own beloved land.

#### "NO CAUSE FOR DISCOURAGEMENT.

"We ought not to be discouraged by the few comparatively who have, as yet, come out on the Lord's side. These people are, indeed, bound in sin. Can we wonder that those who know but little of love; who will sell their children for slaves, or put them to death for the most trivial offences; who will turn the solemnity of a funeral into a scene of bloodshed, and burn widows alive; who will put their brothers and sisters to death upon the accusation of witchcraft—I say, can we wonder that such people, with hearts so devoid of love, find it hard to believe that 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?'

Is it surprising that, with such evil and loathsome habits handed down from generation to generation, and thus become a part of their very nature, they should be disinclined to regard them as sinful, and thus not feel the need of Saviour?

"Is it not hard for them to renounce their evil ways and declare themselves followers of Christ, when oftentimes it means persecution, and the possibility of being killed on a charge of witchcraft?"

#### "PERSECUTION."

"Only about a week ago, I was asked to pray for a Christian boy, who was just leaving a mission-station to return to his town. He was going to certain persecution, and so fierce was the hatred against him because he had become a Christian, that his own brother and other fellow-townsmen would only refrain from killing him for fear of punishment, and, could they do it secretly, he would most certainly lose his life. The boy felt it his duty to go, and I pray that he may be spared to prove a blessing to those who hate him, and be the means of leading them to the Christ who died for them.

"It is true that, in some parts, where the missionaries have gained the confidence of the people, there is the opposite danger of some professing Christianity in order to gain increased respect; still it is true that many are to-day called upon to suffer for Christ's sake in Africa.

"We thank God for the proof that the Gospel has reached the hearts of many of the sons of Africa, and to Him be all the glory.

#### "PERSONAL EXPERIENCES."

"You will, I am sure, be sorry to hear that my eldest brother died on the 4th of June. It is a heavy trial for us all, and especially for his dear wife, to whom he had been married scarcely a year. My mother, too, is almost heartbroken, but the One who has seen best to take our loved one to the home above will comfort and sustain all of us who are thus plunged into sorrow.

"I am glad to be able to say that the health of my colleagues has upon the whole been good, and, during the first four months of my stay here, mine could not have been better. Since the commencement of June, however, I have had repeated attacks of fever. Thank God, they have not been severe, but the last especially, which kept me in bed six days, and threatened to be troublesome, weakened me very considerably. It was decided that I had better have a little rest and change, and accordingly I spent a week at Ngangila, a station of the International Missionary Alliance. I was very cordially welcomed by Mr. Reid and his fellow-workers, and I am very grateful to them for the many kindnesses shown to me during my short stay. Although Ngangila is only about six hours' journey from here, the air is cool and bracing compared with what it is at Underhill. I returned here yesterday week, feeling very much better, and am still enjoying excellent health.

"Yours very sincerely,

"GEORGE R. POPLE.

"A. H. Baynes, Esq."

## AT THE YEAR'S END.



WIFT speed the days the years that bear ;  
 Swift speed the years the end that bring ;  
 All things move swiftly save ourselves  
 To do the bidding of our King ;  
 Swiftly dark souls press toward the uncertain night ;  
 Only we loiter—children of the Light.

Swift beat these hearts that mark time's tread ;  
 Swift flits from us life's one brief chance ;  
 Christ's chariot-wheels roll swiftly nigh ;  
 He'll come swift as the lightning's glance ;  
 Swiftly men move vain projects to fulfil ;  
 We alone loiter—doing God's great will.

Must it be thus the years throughout ?  
 Shall it thus be another day ?  
 God pardon us that we have lagged  
 Where Jesus hastened on the way ;  
 Surely the Cross, to which intent He sped,  
 Should make us follow eager as He led.

Urgent the need—men sin with zest ;  
 Urgent—else life's Lord ne'er had died ;  
 Oh, for the faith that *wills* it true  
 That we with Christ were crucified ;  
 With Him, too, from earth's hold divinely freed,  
 That Heaven's rich grace through us might meet earth's need !

That half our race which hath not heard  
 That Christ hath died, for whom and why,  
 Can never hear till we who know  
 Eagerly claim the grace to die  
 To the whole world, its prizes, praise, and sin,  
 That we may live others from death to win.

So shall the Cross to all be shown  
 As the blest rood that tells the height,  
 The depth, length, breadth, of God's great love —  
 The lost soul's passport into Light ;  
 Our living sacrifice shall help men see  
 True is the tale we tell of Calvary.

Then shall the years that fleetly speed  
 Swiftly the Day of Christ bring in ;  
 The New Year dawn for God and man—  
 New heavens, new earth, no taint of sin ;  
 And He who wore the thorn-crown of such pain  
 Shall wreath earth's brow with peace, and prosperous reign.



## WITH THE NATIVE CHURCHES IN BACKER- GUNGE AND FURREEDPORE.

BY THE REV. E. S. SUMMERS, M.A., SERAMPORE COLLEGE.



THE yearly meeting of the churches in Backergunge and Furreedpore was held this year during the three days from Wednesday, August 23rd, to Friday, August 25th. The dark shadow of famine is hanging over the district in which the churches are situated, and it was, therefore, gratifying to find that the numbers of those who attended the meetings were as large as usual, while the fervour of the singing, and the spirit of attention that characterised the audiences, seemed to indicate that the people were still facing their somewhat gloomy prospects with courage. A cattle pestilence carried off a number of their cattle in the beginning of the year, and in May the unexpected heavy rain and sudden rise of the Ganges destroyed the rice crop that was approaching maturity, and prevented the sowing of the December crop. In some cases here, as in the villages to the south of Calcutta, where the land is of the same low-lying character, the fields were planted three times, and three times was all hope of a crop destroyed by the rising of the water.

### FLOODS AND FAMINE.

Widows and persons who are in poor circumstances are already in need, and the suffering will increase as the year goes on to the harvest-month, in which there is no hope of harvest. All our churches will be sadly tried during the next year,

and many of the members will be in a state of absolute want. The meetings were held at a place called Digalea. The approach indicated the deplorable character of the disaster that has come on the district. At this time of year the country is always under water, and can only be traversed by boat. Here and there the homesteads of the people, surrounded by orchards and jungle and situated on artificially-raised hillocks, stand out from the water. But, in many cases, the water is right up to the house doors, and in some cases the houses have been temporarily deserted, as the water was over the verandahs and floors. But the expanse of clear water showed more clearly than anything else to one who knew the district the magnitude of the calamity. At this season there ought to have been a great mantle of green rice waving over the surface, completely hiding the water in which it grew from view. When the boat entered the beels near Damshur, a little green was to be seen; but, as it passed on to the centre of the district, past Ashkor, and so on to Digalea, the waters spread out clear and blank, save for the wild grass or the wild lily that alone had been able to survive the untimely arrival and rise of the waters. The mission-boats anchored near the chapel, and all the time we were at Digalea we did not see more than ten or twenty square yards of dry, or rather damp, earth that lay between the chapel and the schoolhouse. On two sides of the chapel the waters washed the walls.

## THE DIGALEA MEETINGS.

Mr. James, of Madaripore, was the first to arrive, as was fitting, seeing that Digalea lies in his portion of the diocese, and, as the different boats—the ladies', the Barisal, and the Perizpore boats—arrived, they were duly saluted by the ringing of a bell and the bray or blare, or whatever it may be called, of the fog-horn that some kind friend has provided him with. Each of the boats, too, is supplied with its own ship's bell, and the combined force of all these bells, with the deeper sound of the fog-horn, were employed with startling and effective result to call the brethren twice in the day to the meetings. As the ringing of bells constitutes an important part of religious worship with the Hindus, it is just possible that any present might have imagined that it formed a part of Christian pooja. If so, they would have been mistaken; but there could be no doubt that the bells, and especially the fog-horn, contributed greatly to the enjoyment of the native Christians. In fact, it was difficult to stop the fog-horn when it once began.

The morning session on Wednesday was commenced with prayer and a sermon from Mr. Summers, the principal of Serampore College. After the sermon, Mr. Spurgeon, the chairman for the year, entered upon his office, and Mr. W. Carey was appointed vice-chairman.

Then followed reports from the teachers of the chief schools throughout the district. In some respects this was the most interesting feature of the meetings, and it was a new one. It put the body of teachers in a more prominent and honourable position than has hitherto been conceded to them, and deepened their

sense of responsibility by having to speak of their work before their neighbours, and the representatives of the other churches. Questions were also put to them, intended to elicit further information about their schools, and also showing them to what particular points in their work public attention was being drawn. Mr. Carey particularly made pressing and affectionate inquiries about the development of Sunday-school work. The difficulties in the way of developing educational work in these Beel churches are very great, but it is satisfactory to feel that they are being grappled with.

## THE OBJECTS OF TEACHING.

In the afternoon, one of the leading teachers in the district, a Christian convert, named Rossik Chandra Chandra, read a paper on the objects of giving instruction. His ideas were a little mixed; still he said some true and useful things. As an illustration of his ideas and style, I append the three divisions of his theme. The objects of teaching are:—

- (1st) To further the glory of God.
- (2nd) To spread the glory of Jesus in the earth.
- (3rd) To restore and give peace to man's corrupt nature.

After this, there was a discussion in which many speakers took part, and supplied what the others left out.

On Thursday, after a prayer-meeting, and exposition of the opening verses of 2 Peter i. by Babu Prionath Nath, of Barisal, a number of pastors reported on the condition of their churches. Some said nothing in many words, with as much grace and ease as characterises some English pastors. One or two who were not supposed to

be up to much had plenty to say. The most interesting reports were from the pastor of Kalmogha, who told of seventeen Hindus that had joined the Christian community during the year; from the pastor of Barisal, who reported certain new efforts intended to make the church the model church of the district; and from the pastor of Damshur. The latter referred to special efforts that had been made to correct the habits of unpunctuality and irregularity in attendance on public worship. They had continuous singing and prayer through Sunday in the chapel. Many had been attracted who never came before, and quarrels and disputes had been settled as a result of reawakened spiritual feeling. Twenty-five men had made a special promise to abstain from the use of filthy abuse. His people had shown their love for him by ploughing and sowing his field, and, though the results of their labour had been lost through the flood, yet the love remained.

A number of deacons also gave in reports. The most noticeable was that of the deacon of Digalea, who reported that they had spent Rs.250 in chapel repairs during the year.

Kiron Babu read a paper on the Christian Endeavour Society movement. Then followed a discussion, in the course of which it was shown how strenuous were the efforts that were being made to develop the Christianity of Backergunge, not only

as a principle of faith, but as a principle of right and earnest action.

#### PAPERS AND DISCUSSIONS.

In the afternoon, Mr. Kerry, from Dacca, read a paper on "Secret Prayer and Meditation." This was followed by a discussion, in which many things good and old were said. Mr. James also spoke on the subject of building and taking care of places of worship.

On Friday morning, Mr. Rouse gave a discourse on "Baptism," intended to stimulate the devout feelings of Baptists who understood the ordinance, rather than to provoke controversy.

After this, the new committee of the Association was elected. During the election, some questions came up for sharp discussion, which were interesting as showing how familiar difficulties about maintaining the rights of individual churches without clashing with the Union recur under the same circumstances. The pressure of the committee has been felt, and has aroused opposition. This shows that there is life on both sides, and so far is good. In the end, all differences were most amicably adjusted, and any remaining points left for discussion next year, and the proceedings closed with a very deeply interesting Communion service, to which the intense heat of a crowded building was the only drawback.

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**Ceylon Mission.**—The Rev. H. A. Lapham and Mr. W. Thomson have arrived in Ceylon, after a very enjoyable voyage. Mr. Lapham writes:—

"Everywhere I meet with a most hearty welcome.

"Brethren Hankinson and Thomson were present with me at a welcome meeting at Gampola, and a right good time it was. The arrival of these two new brethren has already been the means of breathing new life, hope, and energy into the native church."

## A DORCAS MEETING IN SHANTUNG.



RS. FORSYTH, wife of the Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, North China, who at present is on a visit to this country, after many years of work in China, sends the following very interesting letter to the readers of the *MISSIONARY HERALD* :—

“ 18, Berkeley Terrace, Glasgow West.

“ MY DEAR MR. BAYNES,—As the winter is approaching, and the time for ‘Dorcas’ meetings has come round again, I thought perhaps the dear girls and young women who read the *MISSIONARY HERALD* would like to see what a ‘Dorcas’ meeting in the interior of China is like.

“ We have had these meetings every autumn for some years now, and have been able to give away—first to our poorest Christians, principally women and children, then to any deserving poor around us, about forty garments on an average a year.

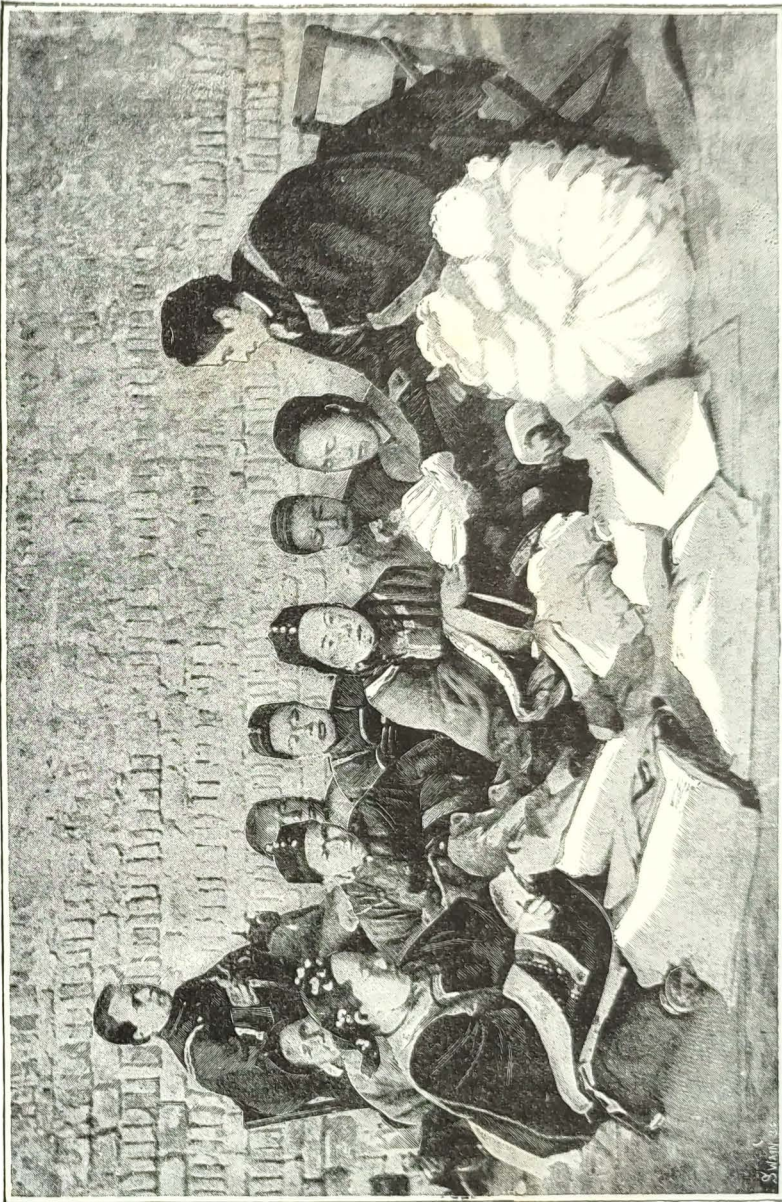
“ The last two winters these meetings have been held in my house, under the superintendence of Mrs. Bruce and myself. The women who attend are nearly all as poor as they can well be without being actually destitute, and are unable to give money, but they are willing to give a little of their time, which to them means money, so that they may help their still poorer sisters.

“ The photograph enclosed only shows a few of these women in the act of wadding one or two of the garments. These garments must be thickly wadded with cotton wool to be of any real good. We cannot afford to give one person more than one garment unless in a very few exceptional cases ; and this one garment must be thick and warm enough to keep out the intense cold, or it is no use.

“ Now, dear Mr. Baynes, I should like to appeal to the readers of the *MISSIONARY HERALD* to try and help us in this work in Tsing Chu Fu, with either money or material ; I don’t say garments, because we don’t think it advisable to make these garments in England. They are much more easily and quickly made by our Chinese women with the help of our sewing machines ; the wadding process is neither an easy nor a pleasant task.

“ The material should be of the commonest kind ; navy blue inferior cotton for the outside, and any common material of any colour or white for the inside of the garments.

“ If we make them of even what we consider second or third rate material they would be taken straight to the pawnshop, not by our Christian



A DORCAS MEETING IN SHANTUNG.—(From a Photograph.)

THE MISSIONARY HERALD  
DECEMBER 4, 1893.

poor, but by the heathen; and we don't think it good policy to give more to our Christians than to the heathen; only we see that our destitute Christians are served first.

"If my readers could only see a few of these poor women and children for themselves, I know they would without the slightest hesitation hasten to help us.

"I ought to say that our best-looking women are in the front of the photograph. Some of the poor ones are behind, and others had not arrived when the photograph was taken.

"Mrs. Bruce is sitting at one side of the group, and I am at the other side.—Believe me, dear Mr. Baynes, yours very sincerely,

"To A. H. Baynes, Esq."

"ANNIE G. M. FORSYTH.

## MISSION WORK IN ORISSA.

### THE FESTIVAL OF JAGANNATH AT POOREE.



THE Rev. Alexander H. Young, B.A., of Cuttack, sends the following graphic account of mission work at the recent Jagannath Festival at Pooree:—

"Cuttack, July 25th, 1893.

"MY DEAR MR. BAYNES,—Those of us who went to Pooree during the time of the Rath Jatra, when the idols are brought or rather dragged out of the temple and placed on huge wooden cars more than forty feet high, and prepared annually for conveying them to the Goondicha, Jagannath's garden house, and back, returned all well last week. This year our number was larger than usual, consisting of two missionaries from here, Cuttack; the Rev. G. H. Parsons (C.M.S.) from Calcutta, with two evangelists; two evangelists from the American Baptist Mission, Northern Orissa; and seven others from our own stations.

"WORK AT PIPLI.

"On our way to Pooree we stopped

three days at Pipli, where we had a series of interesting meetings for the purpose of encouraging and stimulating the Christians there, and those who came from the neighbouring villages, to greater holiness and higher spiritual attainments. The papers read and the addresses given were suitable, and all were pleased with and, I hope, refreshed by the meetings. Similar meetings have been held in several places during the past two years, and they have all been very much appreciated.

"While at Pipli, we learned that a large number of pilgrims were expected, and that those passing were more numerous than they had been for several years. As we journeyed to Pooree we saw crowds of pilgrims sitting or sleeping by the wayside, and when we arrived there, six days

before the chief day of the festival, there were many thousands of pilgrims in and about the town. During that week they came in by thousands daily, until it was reported there were more than 100,000. Local visitors, who are not regarded as pilgrims, coming in a day or two before the bringing out of the idols, greatly increased that number.

"The cause of such an enormous influx this year was the widespread belief that Jagannath would receive a new body, and that there would be special virtue in obtaining a sight of it. But a new body was not given, because, it is said, the chief person whose consent was necessary feared lest it should bring death to herself or some of her nearest relatives. There was, therefore, a compromise, and the old body or image was mended up, and new stumps were added as arms.

#### "THE PILGRIMS.

"This year there were very few Bengalees—a very unusual thing. Most of the pilgrims were from the north-west and northern parts of India. Hundreds of biragis or fakirs were there, having their bodies smeared with ashes, paint, and whatever they thought most fitted to make them appear holy, and clothed most of them almost as when they were born, without the slightest shame, and regarding it as a proof of their special holiness so to appear in public. Many of them spent a large part of their time in counting their beads, which they can do and at the same time observe all that is going on around them. They are objects of veneration and worship, especially among the common people. This practice of counting beads is very common, and among the pilgrims were to be seen

many men and women with several strings of them around their necks. Many counted their beads openly as they went about, while others had them in a small bag covering their right hand, all the time making them to pass between their forefinger and thumb as they counted them.

"Among the crowd we saw two men, each with an arm above his head, stiff and withered, because it had been held for years (one said twelve) in that position; men and women measuring their length on the main road in Pooree leading to the temple or round about it; and one biragi sitting upon spikes. This last seemed to us quite a fraud, for the spikes were about an eighth of an inch square and quite close together. He sat near the end of the board, and not in the middle, with a sloping block of wood immediately behind him, and he reclined with his hands resting on the corners of the board so that the weight of his body rested on his arms. We also saw one who was always standing when we passed, but he had in front of him a board, with some cloths, on it suspended from a tree, like a swing for children, and on it he leaned with his arms, supporting a considerable part of the weight of his body.

"It was a sad sight to see the crowds of travellers, consisting mostly of old and middle-aged men and women, trudging along weary and footsore, many of them lame by reason of the way, and some of them blind, shouting from time to time, 'Jagannath swami ki jai' ('Glory or victory to Jagannath'), or sometimes singing, as in troops they walked along, the praises of their gods or of Pooree, to which they were going. Their singing did not seem to be joyful sounds expressive of inward



happiness and delight, but like a mournful dirge, telling, as did their countenances, of weariness of body and sadness of heart.

“OUR WORK AT POOREE.

“Thus far about the number of pilgrims and some things we saw among them, and now a few words about our work. On our arrival, we went as soon as we could to the book-room recently built, and were very much pleased with it as being very suitable for our work. Next morning we began preaching there, and soon had a large company listening to the message of salvation. It consisted of persons speaking different languages, and Oriya was in part understood by those who came from the far north. In a short time some biragis were seated in the book-room, conversing in Hindi or Hindustani with those of our brethren who could understand them and speak to them. In this way we continued our work morning and afternoon, preaching in companies in other places also, and endeavouring to sell gospels and tracts as we found opportunity. In the crowd we met with biragis who knew much about Jesus; some men who had been taught in mission schools, and knew well the details of the Saviour's life and death, and spoke of Him as the best man that ever lived; some who spoke against Jesus, and strongly affirmed that there is only one God, and were very eager to discuss according to Hindu philosophy the qualities and attributes of the Great Spirit, but quickly turned away when sin and its consequences and how to obtain salvation were

introduced into the conversation; and some who reproached and blasphemed the name of Jesus. As we continued our work we were surprised to find how many in the crowds that were round about us seemed to know something, at least, about Jesus, and who, though speaking Hindi, &c., on hearing us preaching in Oriya, knew we were speaking of Isa Masih (Jesus the Messiah), and seemed to know, more or less, what our purpose was, and used the stock arguments found in all parts of the country in conversing with us. We thanked God for this experience, and realised more powerfully than before the effect that is being produced by the labours of our brethren in all parts of this land.

“PRAY FOR US.

“We cannot help thinking that if our brethren and sisters in the fatherland saw and heard what has been going on in Pooree during the past month; that if they saw the crowds of weary, spiritless, haggard-looking pilgrims trudging along the road to and from this centre of iniquity as well as of idolatry, their spirits would be stirred within them, and the number of faithful witnesses for Jesus in heathen lands would be greatly increased. This land is being filled with the knowledge of Jesus Christ, and the earnest, united, believing prayers of the children of God are needed to secure the quickening influence of the Holy Spirit to apply that knowledge to the heart and conscience of the multitude around us.—Yours sincerely,

“ALEX. H. YOUNG.

“A. H. Baynes, Esq.”

## MISSION WORK IN THE SOUTH VILLAGES, BENGAL.

### BISHTOPORE SCHOOL GROUP.



R. J. S. HUSBAND, Hon. Secretary of the Birmingham Young Men's Missionary Association, has kindly supplied a photograph of the Bishtopore Native Christian Boarding School, which we present with the current number of the **MISSIONARY HERALD**.

In the centre of the picture at the back is the Rev. Herbert Anderson, of Calcutta, missionary-in-charge ; on his right (left in



SCHOOL GROUP AT BISHTOPORE, BENGAL.—(From a Photograph.)

the picture (the Rev. Krisstanga Biswas, the school superintendent ; and on his left the head teacher.

The Bishtopore School, which is supported by funds contributed by the Birmingham Young Men's Missionary Association, is a most important and valuable Institution. Many of the Christian young men from this school have been admitted as students in Serampore College ; and the Rev. E. S. Summers, M.A., the principal, writes :—"These young men from Bishtopore make first-rate students and devoted evangelists, pastors, and teachers"

**EXTRACTS FROM PROCEEDINGS OF COMMITTEE.**

At the last meeting of the General Committee, on Tuesday, November 21st, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. Principal T. Vincent Tymms, of Rawdon College, the Secretary presented and read the following letter from:

**E. B. Underhill, Esq., LL.D.**, dated Hampstead, N.W., November 2nd, 1893 :—

“MY DEAR SIR,—Be so kind as to present to the Committee of the Baptist Missionary Society my warmest thanks for the resolution they were so kind as to adopt on the attainment of my eightieth year, on the 4th of October last.

“I very highly value this expression of their Christian regard, and the exceedingly warm terms in which they refer to my ‘long service’ in the cause of our dear Master and Saviour. After all, whatever has been achieved in the years of my active life, it is entirely owing to His grace, and to Him I desire to give the honour and praise.

“Praying that He may be with you in all the days to come, giving to every endeavour to spread His Gospel of redemption His blessing and guidance, I remain, yours very truly and affectionately,

“A. H. Baynes, Esq.”

“EDWARD B. UNDERHILL.”

**The Rev. J. R. Wood, of Upper Holloway**, was requested to represent the Baptist Missionary Society on the Council of the “Native Races and Liquor Traffic Society,” in the place of J. S. McMaster, Esq., now resident in Canada.

**Special attention having been called** to the present expenditure of the Society, being nearly £15,000 in excess of the normal receipts, it was resolved to refer this important question to the immediate consideration and report of the Finance Sub-Committee.

**The Rev. W. Holman and Mrs. Bentley** took leave of the Committee on the eve of their return to the Congo, and were addressed by the Treasurer, on behalf of the Committee, in a few sympathetic and appreciative words, to which both Mr. and Mrs. Bentley responded, expressing their deep pleasure at the prospect of resuming their missionary work in the land of their adoption. Special prayer was then offered by the Revs. T. G. Atkinson, of Liverpool, and C. A. Davis, of Reading.

**The First Complete Copy of the Congo New Testament**, as translated by Mr. and Mrs. Bentley, and printed at the cost of the British and Foreign Bible Society, was presented to the Committee by the Secretaries of the Bible Society, and most gratefully received.

**A Report on the Famine in Eastern Bengal**, from the Indian Committee, was then presented and adopted, and a further appeal for funds sanctioned. (For details see special article in this issue on the Bengal Famine.)

**The Rev. E. Palgrave Davey, of Agra**, who has been suffering from a very severe attack of enteric fever, reported under date of Agra, October 18th :—

“I am thankful to say I am now free from fever and progressing towards full recovery, although still in bed. Every one in Agra has been most kind

and thoughtful. I have had a most severe [attack, but, thank God, I am now well on the road to recovery."

**The Arrival in Nassau, Bahamas**, of the Rev. Louis Parkinson, B.A., and Miss Dann was reported, the Rev. C. A. Dann writing that he has been greatly cheered by their presence and help.

**Two appeals for financial help were presented** and read from Jamaica:—

The *first* from the Rev. George House, of St. Ann's Bay, for assistance towards the large outlay of £1,500, for the rebuilding of St. Ann's Bay Baptist Chapel, destroyed by fire during the night of August 28th. Mr. House forwarding a request from the Committee of the Jamaica Baptist Union earnestly appealing for assistance towards the reconstruction of the building.

The *second* from the Rev. A. M. Gordon, of Milk River and Whitfield churches, asking for help towards the cost of three new chapels now in course of building, one of the three being very near completion.

The Committee resolved regretfully, in view of the present financial position of the Society, to decline the assistance so urgently needed.

**Dr. Underhill was earnestly requested** to preside at the New Year's Day Missionary Prayer Meeting in the Mission House, at 11 o'clock a.m.

**The meeting was closed with prayer** by the Rev. J. H. Shakespeare, M.A., of Norwich.

## THE LORD LOVETH A CHEERFUL GIVER.



THE Committee desire to render grateful acknowledgments for the following welcome proofs of generous interest in the work and needs of the Mission:—Miss Lucy Gray, Manchester, for two silver jam dishes and six egg-spoons for the Congo Mission; "A Friend," Glasgow (per Alexander Young, Esq.), three small gold rings, who sends these for the funds of the Society, as "she has no money to give"; Mr. and Mrs. Priestly, of Catford Hill, who have generously doubled their annual subscription, making it £10 instead of £5; "A Blind Girl," for a small silver fruit-knife for the mission work in China, "who rejoices that if she cannot herself read the monthly MISSIONARY HERALD, she can hear it read to her, and who delights to hear of what God is doing in the regions beyond"; "An Old Soldier," for a silver coin for the Congo Mission; "A Young Friend, Bristol," for a small gold ring for the Mission; and from a "Widow Needlewoman," for a small brooch left by her little girl for the Congo Mission, and who, when dying, charged her mother to send it to Mr. Baynes.

The Committee are also most thankful for the undermentioned welcome and specially timely contributions:—Mr. Ed. Rawlings, £100; Reyner Trust Fund, £100; Mr. J. Jenkins, Argoed, £50; Mr. Ed. Lejeune, £25; Mr. Parker Gray, for *China*, £20; Mr. John Barran, M.P., £20; Mrs. Barran, £10; Mrs. J. Barran, £10; Mr. W. C. Houghton, £15; A Village Offering, £13; Mr. Joseph Wates, £10; W. H. W., £10; Misses McIlvain, for *Congo*, £10; Mr. and Mrs. Crossley, £10; Mr. J. G. Aitken, for *distribution of New Testaments in India*, £10 10s.

## RECENT TIDINGS FROM THE FIELD.



**“READ CAST UPON THE WATERS.”**—The Rev. G. H. Rouse, M.A., of Calcutta, writes :—“ I was recently sitting in my study, when word was brought that a Babu wished to see me. A bright-looking young man came in and sat down. I asked what he wanted. He said: ‘ I was brought up a Mohammedan, in the Krishnagar district. Some years ago I became a Christian. I have studied at Krishnagar, and in the C.M.S. College at Allahabad, and I am now studying in the C.M.S. Divinity School in Calcutta. I have come to see you simply in order to tell you that it was your Musulman-Bengali tracts which led to my conversion. “ Jesus or Muhammad, on whom shall we trust ? ” was the one which most moved me, but all have been useful. I have distributed a great many copies of them.’ He also mentioned the names of three or four other Mohammedans, whom he knows, who have become Christians through these tracts. I need not say how thankful I was to hear these statements. I never saw a brighter or happier face than that which the young man had when he was talking of his faith in Christ; and I trust that after these years of preparation this bright young Christian may be much blessed to his fellow-countrymen who are still in the dark. I may add that the Madras Tract Society’s report speaks of a Moulvie at Bellary who was converted through reading one of the tracts, ‘ Fatcha,’ which has been translated into Urdu.”

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**The Rev. James Smith, of Simla,** reports :—“ We have had a good month’s work, notwithstanding a good deal of rain. The Sunday afternoon congregations on the ridge have been large, and on the whole attentive. The Aryans have opposed, but their opposition has done more good than harm. On the 14th of the month we had five baptisms. Four were young men brought up in the Mission School, the fifth a European Christian of long standing, who felt he had never yet fulfilled the Lord’s command regarding baptism. I have four more candidates whom I hope to baptize in a few days. Two are educated natives of good position, and I trust they will add real strength to our church. We have got a larger building in the bazaar, and can accommodate a much larger congregation and Sunday-school. This will give us facilities for both classes and a reading-room.”

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**Enlargement of the Chapel in Rome.**—The Rev. James Wall writes, under date of October 23rd :—“ Our enlarged chapel was opened to the Roman public last night. The alterations are quite a success. By the time of service, the chapel was crowded, and soon the doors had to be closed. Many of the shopkeepers in the piazza, who are amongst the most sturdy Catholics, were present for the first time. The discourse, which was on ‘ Democratic Christianity,’ and lasted an hour, was listened to with great interest, and many came up after to express their sympathy. Many stood all the time. The number of people inside and out was about five hundred. Several made application for membership.”

## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Two boxes of presents from the Ladies' Missionary Working Party, Brunswick Road, Gloucester, per Miss Simms, for Mrs. D. Jones, Bankpore; dolls and a writing slope, from Miss Webb, Hampstead, for Miss Gange, India; a parcel, from Falmouth, for the Rev. J. Stubbs, Patna; garments, toys, &c., from Mrs. Robinson's class, Bournemouth, per Miss Carter, for Mrs. Ritchie; a doll from Miss M. E. White, South Norwood, for Miss Ewart, India; a case of clothing and dolls from the Ladies of Buckingham Chapel, Bristol, per Mrs. Carlile, for the Rev. H. J. Thomas, Delhi; books from Mrs. C. H. Spurgeon, Norwood, for Rev. J. G. Potter, Agra; a parcel of work-bags from Miss Chew, Bishopston, for Mrs. Potter, Agra; parcel of bags and cards from Mrs. Fletcher, for Miss Compston, Calcutta; a parcel of clothing and dolls from Miss Nicholls, Walworth, for Miss Pike, India; tracts, pictures, &c., from Mr. A. M. Ferguson, Hampstead, for Mrs. Waldock, Ceylon; a parcel of cards from Miss Baker and Friends, Bloomsbury, for Mrs. Whitewright, China; a parcel of garments from the Missionary Working Party at Kempsey, per Mrs. Manning, for Mrs. Couling, Shantung, China; a parcel from Leicester, for the Rev. J. S. Whitewright, North China; a parcel of cards from M. B. T., Leeds, for the Rev. R. C. Forsyth, China; a box of dolls and useful things from Miss Davies, Bangor, for Miss El Karey, Palestine; a bale of 114 garments from the Missionary Working Society and Mothers' Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador, Congo; a parcel of garments from the Kirkintilloch Baptist Church Missionary Working Party, per Miss Hudson, for the Congo Mission; a box of clothing from the Hanbury Hill Young Women's Society, Stourbridge, per the Rev. Thos. Woodhouse, and a box of dolls from Mrs. Aikenhead, Birmingham, for the Rev. G. R. Pople, Underhill, Congo; a parcel of clothing from Mrs. Steane, Rickmansworth, for the Rev. W. H. Stapleton, Congo; a parcel of magazines from Mr. T. Clement, Sleaford, for the Congo Mission; parcels of garments, fancy articles, &c., from Miss Trusted, Ross; the Misses Anderson, Edinburgh; Miss Beaumont, Edinburgh; Mrs. Underhill, Hampstead, and Mrs. Steane, Rickmansworth, for Mrs. Wall, Rome; and a parcel of magazines from a friend at Torre, for the Mission; also gifts of cards for Mrs. Carey, Barisal, in response to her appeal, from Miss Williams, Audlem; Mrs. Cottingham, Ringsstead; Miss Allen, Totterdown; Miss Unstead, Hampton Wick; Misses G. Bradley and S. Blunn, Oldham; Mr. Catlow, Ashton-under-Lyne; Miss M. E. White, South Norwood; Miss Clarke and Friend, South Hampstead; Mr. T. Edward's Children, Bridgend; E. J. D. S., Axminster; Miss Curtis, Neath; Miss Norris, Kensington; Miss J. Moss, Loughboro'; Mrs. and Miss Sydney, Fakenham; Scholars of Appledore Sunday-school, per Rev. W. Luke Crathern; Miss A. V. Saunders, Eastbourne; Mrs. McInnes's Children, Leicester; C. S. H., Weymouth; Mrs. Foster, Cambridge; Mr. Simpkin, Snettisham; Children of Sunday-school, Cirencester, per E. F.; L. W., Maindee; Mr. F. W. Carter, Reading; Mr. T. J. Pennell, Leominster; Miss Cheyne and Servant; Misses Lizzie and Mary Whiting, Bedford; Miss L. E. Neal,

Eastbourn; Mrs. Tayler and the Children of the Rev. W. E. Frost, Avening; Misses Constance, Margaret, and Kathleen, and Master Gilbert Sheldrick, Cambridge; Mr. E. G. Read, Weymouth; Mr. J. A. Fone, Crewkerne; Mrs. Barclay, Montrose; Mrs. Searle, Hampton Wick; Miss Lewis, Mildmay Park; Ladies at Wem, per Rev. G. Sear; Mrs. S. C. Thompson, Appledore; Miss V. Collier's Class, Reading; Miss Gowan, Liverpool; Misses Maggie and Evelyn Baker, Bridgwater; Miss F. A. Griffin, Portishead; a Few Members of the Christian Endeavour Society, York Town, per Miss Banghurst; Two Friends, Bristol; Catford Hill Missionary Auxiliary, per Mr. J. Taylor; H. C., Peckham; Mrs. Angus, Sidcup; Mrs. Rodway, Weston-super-Mare; Misses Edith, Beatrice, and Kate Hutchence, Whitchurch; Friends at Torquay, per the Rev. W. Emery; Sunday Scholars, Teachers, and Friends at Pill, per Mr. Plyer; Friends at Greenock, per Mrs. Campbell; Mrs. James, Harborne; Miss Whitehead, Timperley; Mrs. Lever, Liverpool; Miss Baker, Chedney; "Florrie," Bradford; S. M.; An Aged Widow, Fishponds, Bristol; Misses E., S., E. and G. Seuse, Surbiton Hill; "Faith," Bournemouth; Miss Munro, Chepstow; Mrs. Trafford, Stoke Newington; Master E. J. Shackleford, Reading; Master A. Marshall, Ramsgate; Miss B. Rendell, Weymouth; Mrs. A. Smith; Miss Raven, Forest Gate; Mr. B. Bennett, Waterford; Onslow Sunday-school, Brompton, per Mr. Thompson; Miss Carter, Reading; B. M., Christchurch; Miss Smout, Earl's Colne; the Classes of Misses Overton, Opie, and Mansfield, Commercial Road, Chepstow; Miss James, Leamington Spa; "Hampstead"; Wellington Square, Hastings Y.P.S.C.E., per Mr. Compton; Miss Newsome, Staincliffe; and friends at Cardiff, St. Margaret's, Twickenham, Leamington, Holloway, Bath, Tynecastle, Addlestone, Pewsey, Portsmouth, Putney, Darlington, Salisbury, Plymouth, and Dublin.

## RECENT INTELLIGENCE.



**H**HE Rev. George Kerry, the Indian Financial Secretary, left Liverpool, on his return to Calcutta, on Friday, the 10th of last month, in the ss. *City of Venice*, and Miss Compston, of the Zenana Mission, in the P. & O. ss. *Thames*, on Friday, the 17th.

The Rev. W. Holman and Mrs. Bentley expect to return to the Congo by the Dutch steamer, *Edward Bohlen*, leaving Antwerp on the 7th of the current month.

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 " " **CEYLON**, by Mrs. LAPHAM.  
 " " **CHINA**, by Mrs. TURNER.  
 " " **INDIA**, by Miss LEIGH.

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**Congo Missionaries.**—The Rev. Philip Davies, B.A., writing from Wathen Station, Lower Congo River, under date of October 10th, reports:—"Dr. and Mrs. Webb and myself are keeping well. We have been delighted to see, during the last few weeks, Brethren Grenfell, Forfeitt, Whitehead, Stapleton, and Glennie, with their wives. All were well and going forward to their stations on the Upper River."

The Rev. S. C. Gordon, of Stanley Pool, writes:—"Mr. and Mrs. Roger, and Mr. Kirkland have reached here, and we welcome them with all our hearts."

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**The late Rev. W. P. Lockhart, of Liverpool.**—By the death of Mr. Lockhart the Mission has lost a generous friend and supporter.

Whatever Mr. Lockhart put his hand to he did well and *with his whole heart*. To missionaries he was ever a brother beloved; to them his house was always open, and his sympathy and hospitality unbounded. In his preaching he made mission work prominent, and the Toxteth Tabernacle contributions for this enterprise surprised not a few by their large total.

In a recent letter addressed to Mr. Baynes, Mr. Lockhart wrote:—

"This blessed mission work is dearer to me now than ever before. Don't be discouraged! We shall do our best to respond to your appeal for larger funds, and in the doing we are sure to have joy and blessing."

Blessed are the dead that die in the Lord! Farewell, dear brother, "until the eternal morning breaks and the shadows flee away."

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# CONTRIBUTIONS.

From October 13th to November 12th, 1893.

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

### ANNUAL SUBSCRIPTIONS.

Batchelor, Mr. G.....	1	0	0
Briggs, Mr. R. H.....	0	10	6
Curtis, Mr. A. Harper..	1	1	0
Forster, Miss E. ....	5	0	0
Gott, Mrs. Sophia.....	0	10	6
Hall, Mrs. M. A., St.			
Leonards-on-Sea ....	1	0	6
Hill, Miss .....	1	0	6
Hooper, Mrs.....	1	8	8
McClelland, Dr. R. B..	1	0	0
Mead, Mr. Geo.....	0	10	0
Morten, Mr. John S. .	5	0	0
Price, Mr. Benjamin ..	0	10	0
Rawlings, Mr. Edward	100	0	0
Saunders, Mr. J. S. .	0	13	6
Swift, Mr. Jas. H. .	1	0	6
Winsford, Mr. W.....	5	0	6
Do., for W & O .....	1	0	0
Yorston, Mr. A. G.....	5	0	0
Do., for Congo .....	2	0	0
Do., for <i>Pa'estime</i> ....	0	10	0
Under 10s. ....	1	6	0

### DONATIONS.

A Brother and Sister in Christ .....	1	0	0
A Friend, per Rev. J. B. Myers .....	10	0	0
A Village Offering ..	13	0	0
Balley, Mr. John, sen., for <i>Orissa Mission</i> ..	1	0	0
Beardon, Mrs. M. S. (box), for Congo ..	0	10	0
Bible Translation Society, for T. ....	400	0	0
Dawbarn, Mrs. G., <i>Prayer Unton contributions</i> .....	1	0	0
F. G., Bedford .....	5	0	0
Gray, Mr. Parker, "hankoffering, for China .....	20	0	0
Hooper, S. and King, S. "Hope" .....	0	10	0
Hopkins, Mr. and Mrs. and Family, for Congo ..	0	10	0
Jenkins, Mr. I. ....	50	0	0
Johnson, Miss E., for Congo .....	0	13	4
Kemsley, Mrs., Woodford, amount collected for Mr. Spurgeon's Church at Indookhann, Bariat. ....	7	10	0
Lejeune, Mr. A. Ed.....	25	0	0
McLvinin, Misses, for Congo .....	10	0	0
M. E., for China .....	2	10	0
Do., for Congo .....	3	10	0
Reynor Trust Fund ..	100	0	0
R. J. R., Weymouth, for Mrs. Carey, Bariat. ....	0	10	0
Saiter's, Miss E. K., Bible-class, for support of <i>Nobin Chunder Dutt</i> .....	4	0	0
Starkey, Mr. P. J., Willenhall .....	1	1	6

The William Taylor Trust Fund, for <i>Calabar College</i> ....	50	0	0
Wates, Mr. Joseph ....	10	0	0
West Coombe House Missionary Circle, Past and Present Pupils of Miss Fletcher, Hornsey Rise, per Mrs. Evan Morgan, for the <i>Mary Stephenson Girls' School, Shenst</i> .....	5	0	0
Williams, Mr. Geo., for Congo .....	1	0	0
Under 10s. ....	1	14	6

### LEGACIES.

Macallan, the late Mrs., of Aberdeen, per Messrs. Morice and Wilson, for <i>Rev. J. Wall's work, Rome</i> ..	100	0	0
Naylor, the late Mr. James, of Stockton Heath, near Warrington, per Messrs. R. Davies & Co. ....	180	0	0
Olney, the late Mr. John T., of Clapham-road, per Mr. T. H. Olney .....	100	0	0

### LONDON AND MIDDLESEX.

Acton, Sunday-school ..	4	3	0
Bernmondsey, Haddon Hall Sun.-sch., for N. P., P. C. Dass ..	10	0	0
Do., for support of Congo boy .....	5	0	0
Bethnal Green - road, Hopetown Hall .....	1	5	0
Brixton, Kenyon Ch. .	9	0	8
Do., do., Sun.-sch....	6	12	4
Do., St. Ann's-road Sunday-school ....	0	16	0
Brockley-road Sun.-sch.	8	12	6
Brodesbury, for Mr. Pople's work, Underhill, Congo.....	1	1	0
Camberwell, Clarendon Chapel .....	2	14	1
Do., Manson House Chapel.....	0	12	6
Clapham, Grafton-sq. .	8	17	6
Clapton, Downs Chapel, for Congo .....	60	0	0
Dalston Junction.....	2	2	0
Forest Gate, Woodgrange Sun.-sch., for <i>Bengali School</i> ..	3	13	0
Do., for <i>China School</i> ..	2	18	4
Do., for Congo boy, "Mansendi" .....	0	15	11
Hammersmith, West End .....	1	14	10
Do., Sunday-school, for Boys' School, India .....	2	5	0
Do., for Girls' School, China .....	2	5	0

Hampstead, Heath-st. 350	0	0	
Harlesden, Sunday-school .....	6	2	0
Harrow - on - the - Hill, Byron Hill Chapel Do., Sunday-school, for N. P. Proshanno	3	10	0
Highbury Hill, Sunday-school .....	2	14	8
Islington, Cross street Sunday-school .....	4	7	6
Do., Salters' Hall Sunday-school, for Central School, Backergunge .....	6	7	10
Kingsgate-street .....	5	0	0
Metropolitan Tabernacle Prayer Meeting, Special Subscriptions, per Rev. A. T. Pierson, D.D., May, 1893 .....	34	11	8
Do., Sunday-school, for Mr. Weeks work, Congo .....	6	5	0
Peckham, Park-road ..	13	9	8
Regent's Park Ch.....	17	7	6
Do. (Miss Westaway's Class), for Congo..	1	17	0
Spencer-place Sunday-school .....	1	18	1
Stoke Newington, Devonshire-square	6	9	9
Do., Sunday-school ..	10	0	0
Do., for <i>Bengali Sch.</i>	6	6	0
Do., for boy and girl under Rev. W. H. Bentley .....	10	0	0
Twickenham .....	1	0	0
Vauxhall Chapel .....	4	4	5
Do., Sunday-school ..	0	13	0
Vernon-square Ch., for Congo .....	8	8	0
Do., Sunday-sch., for Congo boy and girl, under Rev. P. Davies, B.A.....	12	0	0
Wandsworth-road, Victoria Chapel .....	12	0	0
West Green Ch. ....	3	0	0
Do., Sunday-school ..	5	10	9
Wood Green Sun.-sch., for <i>Bengali School</i> ..	1	0	10
Do., for support of two Congo boys ..	2	10	0

### BEDFORDSHIRE.

Bedford, Sunyan Meeting .....	19	12	10
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### BERKSHIRE.

Reading, Autumnal Meetings.....	103	17	7
Do., King's-road ....	12	12	3
Do., Sunday-school ..	21	9	10
Do., Grovelands Sun-school .....	9	13	7

### BUCKINGHAMSHIRE.

Olney .....	3	16	4
Stony Stratford .....	15	9	1

**CHEESHIRE.**

Altrincham Tabernacle	1	0	0
Tarporley	52	16	0

**CORNWALL.**

Helston	7	0	0
Liskeard	7	18	0
St. Austell	0	9	6
Truro	5	1	9

**DEBBYSHIRE.**

Swanwick	1	2	9
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**DEVONSHIRE.**

Brixham	27	3	4
Do., for Congo	0	10	0
Cullompton	11	4	6
Devonport, Hope Ch.	4	9	7
Hatherleigh	0	5	0
Honiton	5	1	11
Kingsbridge	12	8	0
Do., for China	2	9	10
Paignton, Juvenile Aux.	1	2	6
Plymouth (contents of box, by Mrs. Fox), for orphan at Bartsal	5	0	0
Do., George-street	4	17	10
Do., Mutley Chapel	31	2	4
Totnes	31	15	4
Do., for Mr Couling's work, China	1	1	0

**DORSETSHIRE.**

Bridport	3	17	0
Dorchester, Sunday-school	2	0	10
Weymouth	8	6	10

**DURHAM.**

Crook	0	8	0
Langley Moor	0	5	0
Langley Park	0	11	0
Stockton - on - Tees, Northcote-street	9	7	7
Do., for China	0	17	0
Do., for Congo	1	14	0
Sunderland, Enon Ch	1	12	6
Ushaw Moor	0	2	2
Waterhouses	2	14	0
West Hartlepool	4	8	0
Do., for support of Congo boy	5	0	0
Witton Park	0	16	0

**ESSEX.**

Barking, Sun.-sch.	2	17	0
Colchester, Eld-lane	3	10	0

**GLOUCESTERSHIRE.**

Arlington	0	10	10
Avening	9	3	7
Hourton-on-the-Water	11	15	0
Chipping Camden	1	15	0
Do., for support of Congo boy, "Newambi"	3	2	2
Cirencester	9	11	19
Kingstansley	14	3	2
Do., for Congo	0	10	6
Naunton and Guiting	6	7	8
Napend	7	10	0
Newton-on-the-Wald	5	4	8
Wotton-under-Edge	12	6	0

**HAMPSHIRE.**

Beaulieu Rails	1	2	0
Boscombe	6	7	4
B-urnemouth, Westbourne, for support of Mr. Ha'e	28	8	4
Lymington, Sun.-sch.	10	8	8
Romsey	14	0	0
Southampton, East-st. Sun.-sch., for N P, Dinapore	6	0	0

**ISLE OF WIGHT.**

Newport, Castlehold Sun.-sch.	2	13	2
Ryde, Park-road	3	11	9
Yarmouth	4	3	0

**HERTFORDSHIRE.**

Cheshunt, Windmill-lane Sunday-school	0	15	0
St. Albans, Dagnall-st.	38	15	7

**KENT.**

Canterbury	14	13	9
Do., for Congo	5	0	0
Catford Hill	5	0	0
Dartford, Sunday-sch.	2	1	6
East Greenwich, Azof-street Sunday-school	4	2	0
Shoreham, for Congo	1	15	0
Tonbridge	3	3	8

**LANCASHIRE.**

Accrington, Young Ladies' Association	14	4	6
Do., Woodnook	6	7	10
Bacup, Doals	3	4	0
Do., Zion, Irwell-terrace and South-st.	5	2	5
Cloghfold	22	5	2
Liverpool, Myrtle-st.	98	0	4
Do., Princes Gate	0	10	0
Do., Richmond Ch	25	12	8
Do., do., Sunday-sch.	15	5	1
Do., Egremont	12	3	6
Do., Everton Village Welsh Chapel	16	19	10
Do., Tue Brook	1	5	10
Do., Carlsbrook Sunday-school	4	4	0
Do., Cortenham-street and Empire-street	2	11	8
Do., Kensington Ch	11	1	7
Do., do., Sunday-sch.	5	14	8
Do., Stanley-road	1	0	0
Do., do., Sunday-sch.	1	2	10

104	12	1
Less Auxiliary Expenses	29	7
165	4	4

Manchester and District Auxiliary, Public Meeting

11	14	9
Manchester, Union Chapel	40	4
Do., Grosvenor-street	3	4
Do., Coupland-street	2	1
Do., Gorton, Wellington-street	1	14
Do., Openshaw	1	0
Do., do., School	0	8

Manchester, Sale, Juvenile Auxiliary

1	8	10
70	17	8
Less Expenses	4	16
60	1	3
Millgate	1	0
Morecambe	1	1
Waterfoot	4	0

**LEICESTERSHIRE.**

Leicester, Belvoir-st.	101	1	2
Do., do., Sunday-sch.	13	2	7
Do., Charles-street	21	0	0
Do., Victoria-road Sunday-school	5	0	7

**NORFOLK.**

Necton	1	0	0
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**NORTHAMPTONSHIRE.**

Kingsthorpe	6	5	0
Moulton and Pitsford	2	8	7
Weston-by-Weedon	4	6	0
Do., for W & O	0	11	0

**NORTHUMBERLAND.**

Alnwick	1	10	0
Broomhaugh and Broomley	13	6	2
Newcastle - on - Tyne, Westgate-road	24	16	2
Less expenses	0	2	6
24	14	8	

**NOTTINGHAMSHIRE.**

Butwell	1	16	0
Nottingham, Chelsea-street	5	0	0
Do., Derby-road	38	19	6
Do., Sunday-school	16	5	8
Do., for support of Congo boy, "Dimbi"	3	6	1
Do., George-street, Juvenile Auxiliary	15	6	1

80	13	4
Less expenses	4	12
76	1	4

**OXFORDSHIRE.**

Hook Norton	0	13	6
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**SOMERSETSHIRE.**

Bristol Aux., by Mr. G. M. Carille, Treas.	109	4	11
Minehead	16	16	0
Taunton, Albemarle Ch.	6	15	0
Yarcombe	0	8	6

**STAFFORDSHIRE.**

Tamworth	0	11	0
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**SURREY.**

Croydon, West	19	5	7
Do., do., Juv. Aux., for support of Congo boy	5	0	0

Croydon, West, for <i>Deiht School</i> .....	6 0 0
Do., Memorial Hall Sun.-sch., for <i>Congo</i> .....	1 15 7
Dormans Land .....	4 3 0
Do., for <i>W &amp; O</i> .....	0 12 0
Do., for <i>China</i> .....	0 7 0
Do., for <i>Congo</i> .....	0 7 0
Dulwich, Hall Sun.-sch. Guildford, Sun.-sch. ..	1 1 0
Mitcham, Sunday-sch., for support of <i>Congo boy under Mr. Roger</i> ..	4 6 0
South Norwood .....	2 6 4
Do., Sunday-school ..	8 6 0
West Norwood, Chatsworth-road Sunday-school .....	6 0 11

SUSSEX.

Brighton, Holland-road Y.M.P.U. ....	6 17 3
Do., Sunday-school ..	3 18 6
Do., Sussex-street Sunday-school ....	2 0 0

WARWICKSHIRE.

Birmingham, Smethwick .....	0 16 0
Coventry, Queen's-road ..	195 4 0
Henley-in-Arden .....	0 10 10
Leamington, Warwick-street .....	5 0 7

WILTSHIRE.

Bratton .....	2 0 0
Devizes .....	2 17 0
Downton .....	40 5 10
Do., for <i>Congo</i> .....	0 12 8
Do., for <i>Congo girl, "Akotya"</i> .....	2 18 0
Salisbury .....	151 10 2
Swindon, Sunday-sch..	14 10 0

YORKSHIRE.

Birchcliffe .....	24 3 11
Bradford Aux., by Mr. Mr. J. R. Birkinshaw, Treasurer .....	42 5 8
Bradford, Grlrlington Ch. ....	11 13 9
Brearley .....	20 0 0
Charleston .....	2 4 0
Eccleshill, Snday-sch. ..	1 0 0
Farsley .....	87 0 11
Harrogate .....	27 18 4
Do., Juvenile Asseolatlon, for <i>Congo</i> .....	6 6 4
Hebden Bridge .....	64 2 6
Heptonstall Slack .....	9 16 0
Horsforth, Cragg-hill..	22 16 2

Huddersfield District—	
Mtlnsbridge .....	0 10 4
Salendine Nook .....	8 0 0
Sunny Bank .....	1 1 0
Upper Elland Edge..	2 2 0

Less District Ex-penses .....	5 0 0
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Idle .....	6 13 4
Leeds Auxiliary .....	6 8 0
Do., South Parade ..	25 7 3
Do., Armley .....	34 9 7
Do., Burley Road....	4 16 4
Do., Wintoun-street Sunday-school ....	1 14 6

Less Expenses .....	68 14 8
	12 14 8

Malton .....	56 0 0
Meltham .....	2 11 6
Normanton .....	7 6 0
Ossett .....	1 4 6
Pole Moor .....	1 3 6
Pole Moor .....	4 12 0
Rawdon .....	36 8 0
Rishworth .....	15 8 8
Rodley, Bethel .....	6 1 0
Salterforth .....	5 3 6
Sheffield, Glossop-road	17 15 3
Shipley, Bethel .....	4 7 0
Stanningley, Sun.-sch.	6 10 0
Todmorden Auxiliary, United Meetings ..	5 9 6
Do., Roomfield .....	25 C 10
Do., do., for support of <i>Congo boy, "Mbundu"</i> .....	5 0 0
Do., Wellington-road	21 5 6
Do., do., for support of <i>orphan girl, "Naomi," at Cut-lick</i> .....	3 0 0
Do., Lydgate .....	13 17 0
Do., Lineholme .....	8 9 4
Do., Shore .....	13 14 6
Do., Vale .....	6 18 10
Walnsgate .....	8 18 0
Do., for <i>Congo</i> .....	5 0 0
Wakefield .....	6 9 7
West Vale .....	1 18 5

NORTH WALES.

FLINTSHIRE.

Buckley .....	0 10 0
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SOUTH WALES.

CARMARTHENSHIRE.

St. Clears, Slon .....	12 10 8
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GLAMORGANSHIRE.

Hafod .....	5 4 8
Mumbles, Bethany ....	1 7 5

MONMOUTHSHIRE.

Abergavenny, Frogmore-street .....	23 1 7
Paglan .....	6 1 0
Whitebrook .....	1 14 0

PEMBROKESHIRE.

Ebenezer .....	6 10 11
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SCOTLAND.

Glasgow, Adelade-place .....	7 14 8
Do., Bridgeton .....	3 15 0
Hawick, Sunday-school	5 0 0
Pitlochrie .....	4 8 0

IRELAND.

Cork .....	4 15 0
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Anderson, Rev. J. H. ..	0 10 0
Anstie, Mr. T. B. ....	1 0 0
A Servant, Torquay ..	0 10 0
A Sympathiser .....	1 0 0
Bates, Miss .....	0 10 0
Berrisford, Mr. Jos. . .	0 10 0
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Wicks, Mr. T. ....	0 10 0
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Under 10s. ....	2 14 6

Clapton, Downs Ch. . . .	16 6 9
Do., Oram, Mr. R. E. . .	
Sprague .....	10 0 0
Ferne Park .....	6 13 10
Hampstead, Heath-st. .	10 16 1
Cullompton .....	0 5 9
Lower Norwood, Gipsy-road Sunday-school..	1 16 5

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