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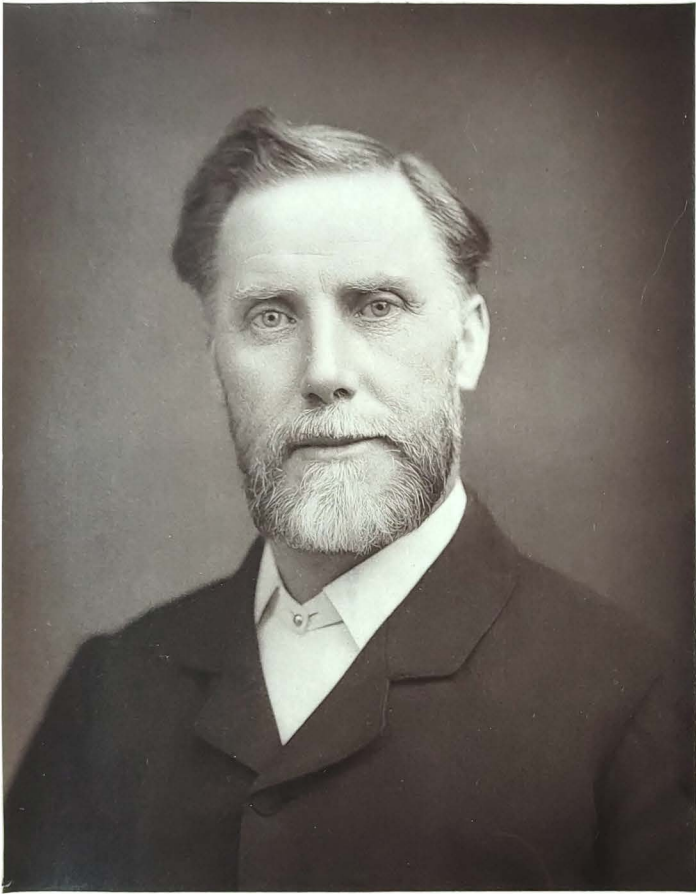
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*Sincerely Yours,
W. J. Henderson.*

THE
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THE
BAPTIST MAGAZINE

JANUARY, 1894.

THE REV. W. J. HENDERSON, B.A.

BY THE REV. W. T. ROSEVEAR.

MR. HENDERSON was born at Poplar, in 1843, and came to the knowledge of the truth at Woolwich in the year 1859. His spiritual life began under revivalistic influence. There must have been in it from the first a spark of apostolic zeal, for he threw himself at once into evangelistic work. "I remember," he said the other day to his friends in Coventry, "telling you, soon after I came, of my earlier years when I used to preach in fairs, at races, and in the streets, knowing no more than a bird where my next meal would come from, but as happy as the day was long."

For several years he met for worship with the stricter sect of the Plymouth Brethren, and derived, in connection with them, great advantage from Bible study. In course of time he saw his way clear to join the Baptist denomination, and to enter Rawdon College, where he spent five years under Dr. Green, of whom he always speaks with ardent gratitude.

He commenced his ministry in 1868, in Bond Street Chapel, Birmingham. After four and a half years' earnest work in that city, he accepted, in 1872, the pastorate of the church in Cow Lane, Coventry.

One important feature of his work at Coventry has been a system of Bible classes, the chief of which was conducted in the chapel on Wednesday evenings. This congregational class studied many

parts of the Bible in a consecutive way and with considerable minuteness. Printed outlines of the topics to be discussed were circulated prior to the commencement of each meeting: essays were written by the members and examinations conducted: indeed it was a sort of collegiate class plus some necessarily popular elements. Another noteworthy feature of his work has been a system of Early Sunday Morning Classes for Men. The growth of these classes has been remarkable; they are now very large and flourishing. Between Mr. Henderson and the able and devoted workers associated with him in many kinds of service, there has been, all along, an inner as well as an outer fellowship of mind with mind, and of heart with heart, resulting in mutual confidence and enrichment. The spacious new chapel in Queen's Road, built in 1884, involving a cost of nearly £12,000; the old historic chapel in Cow Lane, transformed into a large lecture hall and class-rooms for the numerous organisations of the church; and extensive additions to the Lord Street Schools, are visible signs of the prosperity enjoyed. The far-reaching institutions over which Mr. Henderson presided are the outcome of Christ-like sympathy working hand in hand with great organising and executive skill. They touch the life of the city at many points. Some 2,500 men, women, and children are at present under religious instruction in the several classes and schools connected with the church at Queen's Road.

As to Mr. Henderson's public work apart from his church, he was a member of the committee of the Coventry and Warwickshire Hospital, and for two years its chairman; a member also of the School Board and of the committees of the Free Library and the Technical Institute. He has been for many years a member of the Council of the Baptist Union and of the Committee of the Baptist Missionary Society, and is well known through the denomination as one of our leading speakers and preachers. He contributed the opening chapter to the Centenary Volume.

In the whole round of public work which has now come under review, Mr. Henderson has been greatly helped by her who has for twenty-five years shared his life and brightened his home. In 1868 he married Lucy Ann Firth, whose father was a deacon of a strict Baptist church in Bradford, a man whose Biblical knowledge

and spirit were highly valued by his friends. We have heard Mr. Henderson speak of his wife as "his wisest adviser and critic, a devoted co-pastor," whose influence upon his life and work had been immeasurable.

Mr. Henderson has in him a dash of unconventionalism; he does not go in the old ruts. A man of marked individuality, he thinks for himself; his thoughts are his own, he must utter them in his own way. Genial and sunny-hearted, yet, impelled by the tendency of his own mind to go searching down towards the roots and causes of things, he has known what it is to be bewildered and lost in a great darkness. But he faced and wrestled with his doubts, and gained through the conflict a deeper ground of certainty and a larger realm of truth. Long since the darkness has rolled up. "The Face of Jesus" has been clearly seen as that of the Incarnate Son of God, man's Redeemer and King.

It is not easy to define the exact measure of excellence in any man's preaching. Tastes and standards differ. Perhaps Mr. Henderson's regular hearers would say that in his preaching there has been a rare combination of the old and the new—that the theme of it has been the old Puritanic and apostolic doctrine of Christ; but shaped into a new message straight from God for the men of to-day. Perhaps they would say that this spiritual message was "matched by spiritual phrase," illustrated from recent scientific discoveries, lighted by poetic imagery, and delivered to the conscience in words which hit the mark. His ministry among them has been characterised by some of the best elements of the true teacher. It has been marked by growing clearness of insight into the many-sided eternal truth of redemption, combined with growing mental and spiritual force to expound it in relation to the complex needs and aspirations of their daily life.

His personal influence among them has been great. They have had before them the example of a real and true man, who scorned what is hollow and false. He has had the courage of deep conviction, and has felt the stern joy of being, when duty called, "a good fighter" in a good cause. He has met difficulties with a brave heart, and cut his way through them with a determined will. There is in him tenacity of purpose with a definite aim; he has capacity for many kinds of work, and his diligence is untiring. He

is essentially sympathetic, not only with the larger forms of suffering, but with the very differences of individual temperament. Those who know him best could tell of a wonderful tenderness of heart, a rare sympathetic intuition, by which he has understood and helped their inner life in hours of sorrow and bereavement. Was the clear vision, with the fine touch, which characterised him in ministering to men in their seasons of exceptional perplexity, the reward of painstaking efforts, in the Spirit of the Master, to promote the best interests of all sorts and conditions of men in the common round of daily duty?

Mr. Henderson's chief characteristic has, perhaps, been his persistent energy as a student. There must have been great skill in the distribution of time to have enabled him to pursue, as he has done through his busy ministerial life, a course of almost uninterrupted study. He matriculated and took his B.A. degree at the London University; and it may be noticed that he never failed in an examination, and that each time he presented himself he passed in the first division. He has kept himself abreast of the thinking of the age, and in touch with the ideas of the generation which is rising around him. He has been a great reader; indeed, reading has been his principal recreation: even in holiday times few days have been passed without refreshment from some master-mind. A great book has always been at hand. He has found his chief pleasure in books dealing with the great problems in theology, psychology, and ethics, to which he has given whatever attention could be diverted from his daily tasks. Large mental vision has been the reward of earnest and devout study in the midst of actual work. He is alive, too, in face of the great social problems of the time, with that moral earnestness, that manly sympathy for toil and toilers, and that consciousness of a Spiritual Universe, the belief in something higher and better than the best that can ever be made of the world around us, all of which are essential to a modern leader of men.

In founding the Coventry Local Preachers' Union, in his work as an examiner at his own college, and especially in his scheme by which he has had in recent years a succession of senior students from that college under his personal training, it is evident that much special attention must have been directed to matters scholastic

and practical in relation to the Christian ministry. We are not surprised, therefore, that the ministerial course here sketched should have led to a college tutorship. There would seem to have been, from first to last, a process of unconscious training for collegiate work. At a time when it might have been supposed that his pastorate at Coventry would last as long as his future ministry, Mr. Henderson received a hearty and unanimous invitation to join Dr. Culross in the presidency of Bristol College. It must have been difficult to sever himself from prosperous work and from beloved friends, who made repeated endeavours to retain his services. But the call was urgent. He accepted the educational task for which private study and public experience had been a fitting preparation. He will unite heart and soul with his honoured colleague in perpetuating the best traditions of our oldest college, one of which, standing boldly out in the memory of some of us older Bristol men, is contained in the phrase of Dr. Gotch—so characteristic of him and of his teaching—"Christ the Centre." Moreover, being intense himself, Mr. Henderson will naturally seek to kindle in the life of the students that enthusiasm, that intensity of power, without which they will be men of straw in the new testing-hour which has come upon the world. Theories pass, systems fail; the Christ of God lives on as the Divine Epoch-maker in the progress of the human soul and of the human world. Signs are not wanting that He is even now at our doors, opening a new epoch in the social life of England, and that one of the right-hand forces required for the making of this new life in the homes of the nation is an educated, earnest, and heart-awakening ministry. The supreme want of the hour is the intensity which comes from the preacher's insight into the heart of Christ, and from his lips being touched by the Divine fire. The intensity which is a law to itself, which cannot be silent, which cannot keep back but must by an inner necessity utter forth the God-given message, while always irresistible for good, is specially so in a national crisis. Dante saw this, and urged the preacher of his day—nay, through his immortal writings, the preacher of all ages—not to quench but fearlessly to abandon himself to the Divine enthusiasm when it was burning within for utterance:—

"Fear not to speed the shaft that on thy lips
Stands trembling for its flight."

In every age and land it is the word fresh from the preacher's heart, "part of him rather than his"—part of his own central life inspired to intensity by the message of inspired truth—it is *that* word which goes straight to the heart of men, and quickens in them the life of God.

OLD TESTAMENT STUDIES.

THE MAKING OF ISRAEL.—(I.)

THE story of Jacob shows how the great Potter can make "a vessel unto honour" out of very common clay.

Jacob and Esau were twins—Jacob the younger. They grew up as unlike as brothers could well be. Esau's disposition was wild, impetuous, daring, with a dash of generous recklessness. Scorning the commonplace life of a shepherd, which demanded steady watchfulness and endurance, he delighted in the chase. Jacob, on the other hand, a true "mother's bairn,"* preferred home-life, and was "a dweller in tents"—that is, a shepherd. Constitutionally he was affectionate and patient, a man with little "fight" in him, but fertile in devices and quietly persistent. His name "Jacob"—"Supplanter"—might be taken as index to his character by a superficial observer, overlooking the possibilities which were not actualised till late in life under Divine training. Few have suffered more from hasty and harsh judgments than he. While Esau gets liberal praise for qualities which he did not possess, Jacob's faults are dwelt upon and magnified.

The two being yet lads, Jacob prevailed on his brother to sell the "birthright," the great inheritance transmitted from Abraham (his already by promise) for a mess of pottage. In appraising the share of each in the transaction, we must bear in mind how lightly—as Jacob must have known—Esau valued the birthright. Assuming that the family priesthood went with primogeniture, what was "priesthood" to him? Probably he thought he had the best of the bargain. In a faint kind of way, we may find a parallel

* "Isaac loved Esau, but Rebekah loved Jacob." It is a true proverb, and is illustrated in Jacob—"A child may have more of his mother than her blessing."

to his action, as has been suggested, in that of a young man "selling the family Bible to pay for a box at the theatre," or even for some lower pleasure. It is the way of the graceless heart that prefers present enjoyment to future store—according to its cherished proverb, "A bird in the hand is worth two in the bush."

Years after, in the matter of the "Blessing," certain considerations must not be overlooked. Isaac knew the decree, "The elder shall serve the younger." He knew, also, that Esau's "profane-ness" utterly disqualified him for being trustee of the promises made to Abraham. Yet he resolved to give the Blessing to the elder-born, who had really sold it in selling the birthright, and he arranged that the thing should be done clandestinely, without the cognisance of Rebekah and Jacob. Jacob's action, by which the scheme was baffled, cannot be justified. It was a piece of deception devised, indeed, by his strong-willed mother, but acquiesced in by himself. Yet Esau lost nothing to which he was really entitled, or which he was capable of rightly valuing. His wrath, however, was kindled to a sullen glow—he "hated" Jacob, and vowed deadly vengeance. To save his life Jacob fled, making his way to Haran, where his mother's kindred dwelt. Even this flight was arranged by an artifice.

The fugitive would naturally put as great a distance as possible between him and his brother the first day of his flight. From Beersheba to Luz is sixty miles, up hill and down dale, the shortest way you can take it. The narrative implies that under the power of strong excitement, rising in the starlit morning, Jacob traversed the whole distance before he slept. Journeys as incredible are known to have been made by mountaineers in good training. He seems to have gone forth from Beersheba all alone, staff in hand, with bitter recollections and doubtful forebodings for his only company. In the evening, just at sundown, he arrives at the low grey hill where the Canaanitish city of Luz stood, and prepares to spend the night under the open sky. There is nothing like our evening twilight there, when day melts slowly into dusk: no sooner has the sun's rim dipped than it is night, and almost at once the deep-blue vault is lighted with the splendour of a thousand stars. There was thus small time for ceremony, and, for a hardy shepherd, small need; so, choosing a convenient spot, he arranges

the stones for his bed, and lies down to rest, tired, overworn, and heavy-hearted, with a stone for his pillow.

Laid on his uncurtained couch, and shutting his weary lids, he speedily loses sense of the outer world. One of the last objects on which his eye would rest in the star-light was the outline of the neighbouring hills, which, seen in profile where the rocky strata crop out, appear like a mighty stairway rising toward the sky, which it seems to touch. The scene gives shape and colouring to his dreams; indeed, becomes the "stuff" out of which they are woven. God visits him; and to his tranced imagination it seems as if a ladder rose from earth to the open heaven, with angel forms moving up and down, while the Lord Himself stands above, benignant, gracious, and speaks in undeserved kindness to the poor slumberer on his stony couch beneath. He repeats the great promise made to Abraham and renewed to Isaac, and then assures him, "Behold I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

So real was all this to Jacob that it awaked him out of sleep long ere dawn, doubtless with a strangely-beating heart, and the deep awe of one who finds himself in the presence of the living God. The solemn stars are still shining overhead in the dark azure, and a hush lies over all nature: but the man is no longer "alone"; the place is full of God. When he lay down to sleep it was only common ground; now, a sense of the Divine nearness has made it "dreadful"; it is none other than "the house of God and the gate of heaven"; these vision-steps slope upward to the palace of the Eternal. He had believed in God previously, after a fashion. Henceforward God shall be the living God to him, and the ever-near and gracious. It is a revelation that he can never forget, and that would form a point of light in the darkest hour of the future. He does not, indeed, take in its full significance all at once, nor is his faith yet perfect; for he is "afraid," and fear means some remaining distrust; and then, too, he meets God's "I WILL" with his human "IF"—"*If* God will be with me." Nor does his character undergo instantaneous and complete transformation; the old craft still lingers—lingers till that awful night of

wrestling, when he went in Jacob and came out Israel. But the Divine training of his spirit has advanced a stage, and life assumes a new meaning and depth to him. The great Potter has the clay in hand, and the man begins henceforward to realise, though faintly and with much forgetfulness, the awful and perpetual presence of God and the powers of the world unseen.

In all this, Divine grace is manifest. Jacob had been devising subtle schemes to bring God's word to pass; helping Him (so to speak) by artifice and falsehood. Considering how he had distrusted God, he had no right to expect such a visitation now; rather his guilty conscience (if it spoke) would suggest that all was over between him and God; yet here, in free kindness, unbought and unsought, is the promise given, covering all his needs, "I am with thee and will keep thee." If the earthly home is shut to him, heaven is opened and God is his. The dream is gone; the glorious vision fades into the light of common day; but the truth remains for this man, with all the wondrous heart-peace which it conveys, "Nevertheless, I am continually with Thee." We do not wonder to read that, in Eastern phrase, he "lifted up his feet," and came into the land of the people of the East. The sense of Divine graciousness, with the hope it inspires, gives buoyancy to his spirit and swiftness to his steps.

The vision has broader scope than the life of Jacob, and brings heaven nearer for all succeeding generations. The Lord uses it in that ever-memorable interview with Nathanael, to set forth what is given under the Gospel. "Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." That is what we see to-day. The heaven that sin had shut, grace has re-opened to the eye of faith. We have not to look round upon a world all sad, desolate, needy, ruined past hope; and upward to a heaven that shews no sign of pity, no token of help, its gates shut and bolted against us, impenetrable to the wail of misery that rises from every land. Lo, heaven is open; God speaks in grace to men; the ancient intercourse is more than restored. This is what we see under the Gospel—an opened heaven above, a needy earth beneath, and Jesus Christ the medium of communication between the two. Through Him as Mediator, the blessings of eternal goodness flow down to men; through Him, angelic ministry is going on; through

Him, our prayers, and praises, and thanksgivings return back to God ; through Him, human intercourse with heaven becomes a blissful reality. However it may seem to Sadducean eyes, earth is not the lonely place it seems ; it is not God-forsaken and God-forgotten ; surely the Lord is here, even though men know it not. For us, too, there is a Voice speaking to our secret hearts, as truly as it spoke to Jacob, and in equal grace. If we realise all this, life will be another thing to us. Instead of trying to build our nest in a terrestrial paradise, we shall confess ourselves strangers and pilgrims, and shall look to those things which eye hath not seen, nor ear heard, but which God hath revealed to us by His Spirit.

“ Oh, spread thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.”

JAMES CULROSS.

BIBLICAL STAGES IN GOD'S MARCH THROUGH HISTORY.

IV.—THE DISCOVERY OF THE INDIVIDUAL.

WE have seen that the moral development of the human race proceeded along the line of successive “differentiations.” The first unbroken mass was sundered into smaller masses, and these masses distinguished from one another by receiving different missions, and performing different functions, as different members of the same body. This process may be described as a search for the human “unit.” It is clear that the final work of the construction of the human race on a permanent basis into a perfect whole is not possible until the real unit has been discovered, has been estimated according to its true value, and assigned its right place. There must be a complete “analysis” before there can be a true “synthesis.”

As the discovery of the “individual”—in the sense in which we now use the term—is the last step in the great process of human “differentiation,” it necessarily occurs at a comparatively late period in the history of the world. In fact, it does not seem to have clearly come to pass until the Son of Man came and raised the individual man as such to dignity and honour. Of course, we

are speaking, not of the physiological, but of the *moral* individuality of man, for the perception of these two did not go together. The former is patent to man's sensuous vision, and required no great development to make it clear; the other can only be apprehended by advanced moral vision, and was not discovered for many generations. It must not, however, be thought that, because the individual man was not at first *recognised* as the moral unit, that he could ever be really less than this. In looking at a palace through the mist we may only see a great looming edifice, having no distinctness of parts; yet its real structure has not changed a whit when we see it clearly later, and are able to see how it was constructed, stone upon stone. The failure of our perception did not make the real unit other than it was. So in ancient times men gazed as through the mist upon the human mass, and saw not clearly the moral dignity, independence, and grandeur of the individual, yet the individual was as truly the moral unit as later when Jesus said, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" "There is joy in heaven over one sinner that repenteth." This is shown by the fact that every attempt to set up another unit than the individual ended in failure. The supposed unit proved to be divisible; it crumbled into parts, and the idea of the unit had to be reduced from time to time to an ever-narrowing compass. It was impossible to find a resting-point until the process led to the individual human spirit, and there it was satisfied.

To understand clearly the gradual character of the discovery of the moral unit in humanity, it will be well to note the following elementary fact: the distinct apprehension of the ultimate parts of any object depends upon two things, viz., the distinctness of the parts themselves, and the clearness of the eye that sees them. The lack of distinctness in the parts and of clearness in the vision will not alter the character of the parts themselves, though it may greatly affect the apprehension of them. Now, in the case of the perception of the moral individual, or the discovery of the moral unit, both the distinctness of the object and the clearness of the vision were at first equally at a low stage, for they depended on one and the same condition; and they therefore developed *pari passu* from age to age. The condition on

which both alike depended was the degree of moral life and power which men had attained at the time. The indistinctness of the individual, as the result of a low stage of moral life, can be easily perceived by us now if we turn our gaze upon the moral records of the ancient world. Here and there, it is true, an individual stands in clear relief by towering above the rest of the mass; but, apart from that, the individuals we seek to discriminate ever and anon melt away into the moving whole. We know that the individuals that constitute the whole are moral units, for otherwise there could be no moral life at all; but moral individuality is as yet very indistinct, and is often hidden from us by the sweeping shadow of the mass. If the moral unit in the life of the ancient world is so indistinct to us, who possess the clear moral vision produced by the Christian faith and life, what must it have been to those, the clearness of whose moral vision was at the same stage of imperfection as the distinctness of the moral individual. It is by the growth of moral life within us that we obtain moral vision, that we become conscious of the dignity and responsibility of the individual spirit of man.

For the sake of clearness it may be well to remind ourselves what we mean by describing the individual as the moral unit. We do not mean that any individual life can be complete in isolation from others, for each life exists in a network of living relations to other lives. There cannot be such a thing in finite life as an absolute individual. Except the branches abide in the vine, they wither away. But, though the individual cannot exist apart from his relations to the world, yet an ethical being like man has the power and the duty of *self-determination* in reference to these relations as far as they are ethically determined, and may set his individual ethical convictions against the world. The ethical individual is not merged and lost in the community of which he forms a part, but discovers in himself a distinct "centre of judgment," from which he may possibly condemn this community. By this it is not meant to deny that the individual man is largely the creation of his environment, or to imply that he is entitled lightly and rashly to enter into violent opposition to the main trend of thought, whether social or religious, in the current of which he finds himself. It is a high duty that he should, as far as

possible, be a contributive factor to the thought and life and action of the community and the time in which he lives. Yet is he not a slave to the community, but, as an independent living centre of force, reacts upon it. And should the demands of the community and the free ethical convictions of the individual ever contradict one another, the latter are for the individual of paramount importance. It is this power of ethical self-determination, of ethical reaction upon the forces which environ him, that gives to each man a distinct individuality, that confers upon him the high dignity of being a distinct moral unit. Each man forms a distinct centre of ethical life, and therefore a distinct centre of moral responsibility and moral judgment.

That this conception of man gives the widest possible range and variety of power to human life as a whole, and furnishes it with the amplest forces for bringing about the mightiest development is clear enough; but we should conclude even *a priori* that the conception would be attained somewhat late in the history of moral development. It is in accordance with the general law of development in knowledge that we should proceed from the more general manifestations of life to the deeper springs from which these proceed. It is from analysis to analysis that we enter step by step into the truth of things; and it required many an analytic step to disentangle the individual from the human mass in which he was merged. The patriarchal community at first, and the nation later, absorbed the individual, and hid him from view.

It may not be irrelevant to point out the bearing of this fact upon the origin of social and political organization. Rousseau, in his "Contrat Social," represents the state as originating in a voluntary association of individuals, who knew themselves to be born absolutely free and independent, each individual giving up certain rights which, apart from this voluntary abdication, were inalienably his. But we see that this theory commits the almost absurd mistake of placing an important conception, of which the ancients knew nothing, at the very beginning of history. The "free and independent" individual is a modern entity; he belongs to the latter days of history, not to the beginnings of it. The social relations of man are, both as a matter of history and of conception, long prior to the free, independent, and self-conscious individual.

Such a conception of individual independence as would show social organisation to be an unnatural aggregation of unassimilable units must necessarily be false. Social organisation is not a delicate and precarious contract between independent units, but a living, organic union of social beings. The "individual" and the "social" life are equally natural and fundamental, and are inextricably intertwined with one another.

It is not only in Jewish history that we find the individual not yet discovered; if we turn to Greek thought, it is just the same. In Plato's "Republic," for example, we find that the individual is not recognised as possessing any life distinct from that of the State. The fundamental ethical principle was, "Live for the State, and as the State directs you." Further even than this, in the "Republic" the "unit of the family" is also abolished in order that the State may be all in all. The principle with which we are dealing is therefore of universal application, and by no means a special peculiarity of Jewish history.

Speaking broadly and roughly, the conception of the relation of the State to the individual held by the Jew was very similar to that held by the Greek. The chief difference lay in this, that in Jewish history the seeds of development are much more clearly and prominently visible. The profound ethico-religious intuition of the Jewish people made it impossible that the individual life should be permanently suppressed into a mere echo of the life of the State; hence we find a number of imposing figures in the history of the Jewish nation that seem to attain a kind of quasi-independence, as though on the point of leaping into a new and higher individual consciousness. Yet, from first to last, they are far removed from the Christian conception that every man is an independent moral centre, and that the individual, and not the nation, is the moral unit.

It must be admitted that, in the case of exceptionally exalted ethical and religious consciousness, as, for example, in that of some of the great prophets of Israel, it would be difficult to say how far it fell short of the consciousness of individual moral independence. But, on the whole, it is plain that the prophet spoke, not as an *individual* against the nation, but as the spokesman of the true national life. His constant aim is, first and

foremost, to make the State what it should be; not to remove moral responsibility from the State to the individual. The *nation* is still the unit to which God's revelation comes, and the individual Jew has to conform to the national life.

The development from the national to the individual standpoint could only take place in one way, viz., by the development of individual ethical life. As the moral and religious consciousness grew clearer and stronger, the individual life necessarily came into greater relief, until at last it knew and asserted its own moral freedom and independence. But if the national and the individual life had moved on in perfectly harmonious relations with one another, if no discrepancy had revealed itself between them, the final fulness of individual self-consciousness would have been attained in a somewhat different way from that in which it was actually achieved, and even the form in which it was held would have been somewhat different. Man would have attained self-knowledge, not through a sense of conflict with the world, but through the consciousness of a full life fulfilling its individual function in the perfect harmonies of the world. But, as a matter of fact, the individual outstripped the nation, and the prophet, after a vain attempt to raise the national ideal to its right altitude, was compelled by the inexorable demands of his ethical ideal, to give up the conception of the nation as the moral unit, and to fall back upon a "remnant" within the nation. But, when once the national standpoint had been definitely abandoned, there is no final resting-place short of the individual. There is no solid rock upon which this world, shattered by sin, can be reconstructed, until you dig through the mass and find the individual life. The world must be built up again from the individual. Therefore, as Paul points out in the discussion, in the Epistle to the Galatians, of the promise to Abraham and his seed, it is not through a nation that the world must receive its profoundest blessing, but through an *individual*. The "seed" which was in the Divine mind was not a community, but a person, namely, Jesus Christ.

In Jesus Christ, then, we have the individual consciousness in full perfection. Of course, Jesus Christ was far more than an individual man, for in Him in some marvellous way the individual and the universal met and were reconciled. But we are dealing

now, not with that in which He essentially transcends us, but with that purely human consciousness of His, which is the true ideal for all human life. In the ethically perfect life of Jesus, especially to His own clear vision, the freedom, independence, and grandeur of the individual life stood revealed. But even then this consciousness could not be imparted to others unless they had attained a certain stage of ethical development. The conception could be propagated only by appealing to the ethical consciousness of men. But we have seen that, centuries before Christ came, the individual was beginning to break away from the thralldom of the community; and in this respect as in many others the Christ came in the fulness of time. Men were ready for the new message, and welcomed with joy the proclamation that each child of man was of so much value that he was separately sought for by the infinite love.

But this conception of each individual as a distinct and independent moral centre is really so profound and marvellous that even the Christian Church has failed to maintain its high and glorious standpoint. Great ecclesiastical organisations have sought to suppress the individual life, and "national" churches have tried, and are trying, to do that which Israel long ago proved cannot be done. All this must end in failure, for it is an attempt to move the world back again into the centuries preceding the Christian era.

By this conception the grandeur of the significance of human life and history becomes unspeakably great. The value of human redemption assumes infinite proportions, and individual responsibility becomes as immeasurable as heaven. Doubtless it opens out new difficulties in the way of bringing the world back into the Divine likeness, but face to face with these it introduces a vast army of new forces to fight the battle of the Lord. And, lastly, it is only from the standpoint of this conception that perfection of social life can be finally realised. The highest form of society is that in which each member lives his own free life, yet in such living and sympathetic interaction with all the other members, that they form a perfectly harmonious whole. This is the kind of society that Christ has purposed to create; we propose to deal with it in our next paper.

JOHN THOMAS.

SIR WALTER SCOTT'S FAMILIAR LETTERS.*

TWICE, within a period of three years, Mr. Douglas has been entrusted with one of the most honourable and important tasks which could fall to the lot either of editor or publisher, and on each occasion he has fulfilled the task with an intelligence, a skilfulness, and a modest self-suppression which have earned for him the gratitude of all lovers of our literature. He has arranged the letters in the most perfect order, and supplied in brief foot-notes the information without which many of the most interesting allusions, literary, historical, and personal, could not now have been understood. He has had access to invaluable records, and his own mind is rich in the treasures of the storied past. "The Journal of Sir Walter Scott," issued three years ago, excited an interest which could not have been greater had it been an accredited novel of the first rank from the pen of "the author of 'Waverley.'" Its evident frankness and unreserve, the naturalness and simplicity of its confessions, make it one of the most charming pieces of self-portraiture in our language. It covers the time of Scott's financial disaster, and, almost at its opening, reveals the presence of a "cloud no bigger than a man's hand," which proved to be the prelude of a terrific storm—such a storm as would have completely crushed and destroyed many a strong man. We know not where to look for a more pathetic sight than that which is presented to us in the brave and generous resolve of this man of genius, amid infirm and broken health, to discharge to the last farthing liabilities for which he was but indirectly responsible. His brave endurance of misfortune, his chivalry and honour, his cheerful submission to the inevitable limitations of his altered position, win for him our unstinted admiration. He was a noble Christian stoic—a stoic certainly, but a Christian stoic no less certainly. His Journal shows him at his grandest—strong and heroic in misfortune, like a majestic oak bending before the storm,

* "Familiar Letters of Sir Walter Scott." Two vols. Edinburgh: David Douglas. 1894.

but neither broken nor uprooted by it. As Lockhart could not, when writing the "Life of Scott," make free use of his Journal, neither could he publish all his letters. Some of the most valuable and interesting had to remain in MS.

The selection now published ranges in date from 1797, the year of Sir Walter's marriage, to 1825, the year in which he commenced his Journal. It thus covers the most important period of his literary life—the period of the "Lay of the Last Minstrel" and of "Marmion"; of "The Lady of the Lake" and "The Lord of the Isles"; the still greater period of "Waverley" and "Guy Mannering"; of "Old Mortality" and "The Heart of Midlothian"; of the "Bride of Lammermoor," "Ivanhoe" and "Kenilworth," and other of the works which only the great magician could have wrought. The interest of the Letters is, as we should anticipate, different from that of the Journal, but it can scarcely be said to be less. So simple and unaffected was Scott's nature, so broad and humane were his sympathies, so manifold his points of contact with life, that even his ordinary utterances had a charm which the most studied efforts of ordinary men could never have acquired. We here come in contact with him in the domestic and social circles. He gives us details about himself, his friends and contemporaries, which, though they can scarcely raise our estimate of his character, at least confirm the admiration and strengthen the affection with which we regard him. The Letters have the same dominant note of frankness as the Journal. They are free and unrestrained, and are, directly and indirectly, a revelation of the writer's innermost self. We know Scott better after reading them, know more of his weaknesses, his clannishness, which renders him, perhaps, too deferential to the great Buccleuch, his land hunger, his desire to become the owner of a large estate and to reach the position of a country gentleman; but we know more, too, of his kind and genial nature, of his unswerving truthfulness, of his swift and ungrudging appreciation of merit wherever found, and of his generous sympathy with the weak and unfortunate. Scott appears here as one of the most lovable of men. He wrote as he spoke. There are letters more elegant and stately, but none more sincere.

The letters from his more distinguished correspondents, too, are worthy of the association in which they here stand with his own.

Lady Louisa Stuart, Lady Abercorn, Lord Jeffrey, Lord Minto, Hogg the Ettrick Shepherd, Lockhart, Joanna Baillie, and William Stewart Rose, are among those whose letters are given. Lady Louisa Stuart's are especially worthy of the honour they thus receive. She was one of Scott's frankest and most penetrating critics, and detected flaws in his work which at the time were generally overlooked.

Scott was married on December 24th, 1797, to Miss Charlotte Carpenter, from whom he does not conceal the fact that he had recently been so deeply in love with another lady as to be heart-broken by her rejection of him. The volume opens with two or three love-letters, frank and manly as we should expect, but slightly antiquated in style, and such as might have been penned by more than one of the novelist's own heroes:—

“Since Miss Carpenter has forbid my seeing her for the present, I am willing to incur even the hazard of her displeasure by intruding upon her in this manner. My anxiety, which is greater than I can find words to express, leads me to risque what I am sure if you could but know my present condition would not make you very, very angry.

“Gladly would I have come to Carlisle to-morrow, and returned here to dinner; but, dearly as I love my friend, I would even sacrifice my own personal gratification to follow the line of conduct which is most agreeable to her. I likewise wish to enter more particularly into the circumstances of my situation, which I should most heartily despise myself were I capable of concealing or misrepresenting to you. Being only the second brother of a large family, you will easily conceive that though my father is a man in easy circumstances, my success in life must depend upon my own exertions. This I have been always taught to expect, and far from considering it as a hardship, my feelings on that subject have ever been those of confidence in myself.

“If you could form any idea of the society in Edinburgh, I am sure the prospect of living there would not terrify you. Your situation would entitle you to take as great a share in the amusements of the place as you were disposed to; and when you were tired of these, it should be the study of my life to prevent your feeling one moment's *ennui*. When care comes, we will laugh it away; or, if the load is too heavy, we will sit down and share it between us till it becomes almost as light as pleasure itself. You are apprehensive of losing your liberty; but could you but think with how many domestic pleasures the sacrifice will be repaid, you would no longer think it very frightful. Indisposition may deprive you of that liberty which you prize so highly, and age certainly will. O, think how much happier you will find yourself, surrounded by friends who will love you, than with those who will only regard even my beloved Charlotte while she possesses the power of interesting or entertaining them.”

His heart was, as he said, "handsomely pieced" again by his happy marriage, though "the crack would remain till his dying day." In a letter to Lady Abercorn, referring to what he felt to be one of the defects of his poem, there is a reference to his home life of deep interest—so far as we know, the only one of the kind. It has frequently been said that Scott's lovers are cold and artificial. "I have tried," he writes, "according to promise, to make a knight of love who never broke a vow."

"But well-a-day, though I have succeeded tolerably with the damsel, my lover, spite of my best exertions, is like to turn out what the players call a *walking gentleman*. It is incredible the pains it has cost me to give him a little dignity. Notwithstanding this, I have had in my time melancholy cause to paint from experience, for I gained no advantage from three years' constancy, except the said experience and some advantage to my conversation and manners. Mrs. Scott's match and mine was of our own making, and proceeded from the most sincere affection on both sides, which has rather increased than diminished during twelve years' marriage. But it was something short of love in all its forms, which, I suspect, people only *feel* once in their lives; folks who have been nearly drowned in bathing rarely venturing a second time out of their depth."

The first reference to "Waverley," and the determination of Scott to pose as "the great unknown," is in a letter to his friend Morritt (previously published) of July 9th, 1814, in which Scott refers to it as "a small anonymous sort of novel":—

"I had written great part of the first volume, and sketched other passages, when I mislaid the MS. and only found it by the merest accident as I was rummaging the drawers of an old cabinet; and I took the fancy of finishing it, which I did so fast that the last two volumes were written in three weeks. It has made a very strong impression here, and the good people of Edinburgh are busied in tracing the author, and in finding out originals for the portraits it contains. In the first case, they will probably find it difficult to convict the guilty author, although he is far from escaping suspicion, for Jeffrey has offered to make oath that it is mine, and another great critic has tendered his affidavit *ex contrario*; so that these authorities have divided the good town. However, the thing has succeeded very well, and is thought highly of. I don't know if it has got to London yet. I intend to maintain my *incognito*. Let me know your opinion about it. I should be most happy if I could think it would amuse a painful thought at this anxious moment."

Morritt, who was one of three or four persons in the secret of the authorship, entreated Scott to acknowledge the work. Among other reasons he urges:—

"Amongst the reading world you are, I find, named as the author, not merely at Edinburgh, for I have heard here [London] about Mr. Scott's novel, boldly pronounced, and the unknown author begins to be accused of a trick which I really think will be rather prejudicial than advantageous to your fame. Pray re-consider this, and reflect whether it is not worth while to descend from your ambush into the open field, where you will find more friends than enemies, and where your name and cognisance are already a host in themselves."

Eventually, however, Morritt yielded the point to Scott, who persisted in maintaining his anonymity.

Another friend to whom the secret had been disclosed was Lady Louisa Stuart—a bright, vivacious, witty woman, to whom Scott was indebted for reminiscences of Fielding, Lady Suffolk, and of her own eccentric mother, Lady Mary Wortley Montagu, and from whom he obtained his knowledge of many invaluable traditions. He writes to her :—

"I hope there is no great harm in the lies I am obliged to tell in self-defence, since my secret would otherwise be at the mercy of every one who chose to ask a blunt question. I very often qualify my denial with this statement. It is very diverting how people are divided; but from those I have lived much with I cannot escape, and they have only the politeness to be silent on the question. I suppose a thousand peculiarities of feeling and expression, besides little anecdotes noted in one's mind, mark such compositions to those who see much of you. In the meantime, the mystification of those who would see very far into the millstone is sufficiently diverting."

The sprightly lady replied as follows :—

"DEAR MR. SCOTT,—Perhaps this is a quicker return of fire than you reckon upon; but I want, like a trusty spy, to impart all my intelligence. First, let me say, though, that I feel the value of your confidence, and return you sincere thanks for it. Thank you a little also for the diversion it makes me share—something similar to one I used to take formerly by going disguised to ladies who saw masks, in days when, from shyness, I did not love to hear the sound of my own voice. Hiding my face set my tongue at liberty, and as my habits were always retired, I was precisely the last person in London whom my nearest friends could suspect of being the mask that teased them. Then came the enjoyment of their different accounts and conjectures for a week afterwards; and if I asked an innocent question, 'Pooh! it's a sort of thing you can't enter into.' You see I have been in training for a conspirator."

An amusing instance of the straits to which he was frequently put is seen in a letter to Miss Edgeworth, whose transcendent

merit he is always eager to acknowledge, and with whom he would not think of comparing the author of "Waverley" !—

"I do not rate the unknown author of our Scottish tales so high as to place him in the same rank either of merit or utility, and yet I think highly of many of his works, and expect to be gratified by those which are still promised from the same abundant and concealed source. I do assure you I am quite an impartial judge upon the occasion, and that you do me too much honour in supposing that I have any interest in these narrations."

It has always seemed to us that Scott was wrong in so rigidly striving to preserve the secret—the open secret—of the authorship. The shifts to which he had recourse must have been painful to a man of his scrupulous honour. He did "protest too much," and had, we imagine, an uneasy feeling that there was harm in the lies he thought himself obliged to tell. This was probably the weakest point in Scott's conduct.

There is in the selection but one letter to Wordsworth. It, however, is of supreme interest. It was written shortly after the wreck of the *Abergavenny*, East Indiaman, commanded by Wordsworth's brother, John, whom Wordsworth revered and loved, and who, as he once told De Quincey was the original of "The Happy Warrior." Sir Walter wrote:—

"I duly received both your letters, and before the last arrived had deeply sympathised in your late melancholy loss. The same dreadful catastrophe deprived me of a near relation, and a delightful and promising youth, the hope and pride of his parents. He had just obtained a cadetship, and parted from us in all the ardour of youthful hope and expectation, leaving his father (a brother of my mother) almost heart-broken at his departure. But I will not dwell on the grief and despair which his fate occasioned, except to assure you that in the scenes of distress which I was obliged to witness, and in which, indeed, I shared sincerely, I often thought of the similar effects which the same disastrous event must necessarily have produced in your little family of Love. I hope you will struggle against the too great indulgence which grief is apt to exact. . . . It is a vile, selfish maxim to say 'Sorrow not for what cannot be recalled,' and those who can give the advice are, I hope, the only persons who could accept of the consolation it affords. But that which *is* has stronger claims on us than that which is gone, and I hope in the discharge of your mutual duties and in the task of mutual consolation your sorrow will, in time, be robbed of its bitterness."

In the same letter he thus alludes to the "Lay of the Last Minstrel," and gives an interesting glimpse into the genesis of the poem:—

"I am truly happy that you have found anything to interest or amuse you

in my romance. It has the merit of being written with heart and goodwill, and for no other reason than to discharge my mind of the ideas which from infancy have rushed upon it. I believe such verses will be generally found interesting because enthusiastic."

References to Lord Byron abound in the letters. To Morritt, Scott wrote :

" . . . I am very sorry for what has taken place between Lord Byron and his lady, for I was in great hopes that the comfort of domestic society might tame the wayward irregularity of mind which is, unfortunately for its owner, connected with such splendid talent. I have known Lord Byron do very great and generous things, and I would have been most happy to find that he had adopted other and more settled habits. But I should be afraid that is hardly to be hoped for now, for the very circumstances of *éclat* which has attended the separation will prevent them ever uniting again ; for such breaches made up are like a china dish clasped—it has an appearance of union, but has lost its value, and must always be precarious and insecure."

Referring to "Childe Harold," Part III., Scott wrote :—

"Lord Byron has more avowedly identified himself with his personage than on former occasions I question whether there ever lived a man who, without looking abroad for subjects excepting as they produced an effect on himself, has contrived to render long poems turning almost exclusively on the feelings, character, and emotions of the author, so deeply interesting. We gaze on the powerful and ruined mind which he presents us, as on a shattered castle, within whose walls, once intended for nobler guests, sorcerers and wild demons are supposed to hold their Sabbaths. There is something dreadful in reflecting that one gifted so much above his fellow-creatures should thus labour under some strange mental malady that destroys his peace of mind and happiness, although it cannot quench the fire of his genius. I fear the termination will be fatal in one way or other, for it seems impossible that human nature can support the constant working of an imagination so dark and so strong."

The following was addressed to Lady Abercorn :—

"I have been terribly distressed at poor Byron's death. In talents he was unequalled, and his faults were those rather of a *bizarre* temper arising from an eager and irritable nervous habit than any depravity of disposition. He was devoid of selfishness, which I take to be the basest ingredient in the human composition. He was generous, humane, and noble-minded when passion did not blind him. The worst I ever said about him was that he rather liked indifferent company than that of those with whom he must, from character and talent, have necessarily conversed more upon an equality. I believe much of his affected misanthropy—for I never thought it real—was founded upon instances of ingratitude and selfishness experienced at the hands

of those from whom better could not have been expected. During the disagreement between him and his lady, the hubbub raised by the public reminded me of the mischievous boys who pretend to chase runaway horses :

‘ And roar, Stop, stop them, till they’re hoarse,
But mean to drive them faster.’

Man and wife will hardly make the mutual sacrifices which are necessary to make them friends when the whole public of London are hallooing about them.”

EDITOR.

(To be continued.)

OUTLINES OF SERMONS.*

BY THE LATE JOHN FOSTER.

I.

“*Speak, Lord, for Thy servant heareth.*”—1 SAM. iii. 9.

AS to the Lord’s “speaking”—the manner of it in those times of old ; but speaks not now.

How, then, is anything known of Him ? Those who would obey and serve Him—how know His will ? Those that hope for any good from him, what reason have they ? If He speak not to them now, how shall He judge them at last ?

I.—But we know that He does speak to men now, though not with a voice. What is the Bible but the Word of God ; He has meant it to be His word always. Do not we know, and feel, that it is the Lord speaking ?

And also there is what we call Conscience. And sometimes things that are done, events in the world, are the voice of God.

II.—But then, there are too many who do not desire to be spoken to by Him.

Not so the true servants of the Lord. They wish to have the mind of God spoken to them. “Speak, Lord.” They know that they need this for instruction ; know that there is no being right, and wise, and safe without it.

“Thy servant heareth.” What does this imply ? Ready to give

* These Outlines are copied from Foster’s own MSS., under the direction of our revered friend, the Rev. Dr. Culross, whose kindness in the matter has laid us and all our readers under deep obligation.

their most serious attention—will strive to understand—will think of it in the way of applying it to themselves—will lay it to their conscience—will carry it in mind as what the Lord has said, or is saying to them—will not be persuaded out of it by what anyone else says—will ask of God to keep it in their minds, and cause it to profit them.

III.—Now to such as these the Lord will speak, in a way that will do them infinite good.

They will far better know His meaning than others—will see far more that suits their condition, their wants—will see far more importance in what He says, and what He says will have great influence on them—will see what they are to be, and how to act, in order to please Him—will have plain before them the way of salvation, how they are to be safe and happy for ever—will have many consolations amidst the evils they have to pass through in the world.

IV.—Now all this is lost to those who are not inclined to hear what the Lord speaks—who disregard or despise His words—who give their attention and assent to a quite different kind of sayings. And is it not astonishing to think how little serious attention is given to what the Lord speaks? Some that do so the most are despised by many around them.

But let it be remembered that there will come a time when all shall attend to what He will say. Then the happiness of the true servants of God, who now desire to hear what He says, and give their earnest attention to it.

II.

“And it is certain we can carry nothing out.”—1 TIM. vi. 7.

In some instances the perfect certainty of a thing makes us think of it less. “Going out of the world,” we can carry nothing. The certainty contributes to make us think of nothing with a reference to another world—shuts us in to this world.

This world, we are told, and we see, was made for Man. We see an amazing multitude in possession of it (ourselves among them). But what an incomparably greater multitude have possessed it—and do not now!—gone “out” of the world—globe.

The next striking idea is—they have taken nothing out of it.

Nothing missed. All that on coming into it they found, going out of it they have left.

1. After all the possible modes of possession and use. 2. In whatever world they may be, they have not one particle belonging to this. 3. Whatever wrongs they may have committed, they have taken nothing away from this world.

Hardly any circumstance has struck my own mind more, in thinking of the recent removal of anyone intimately known, than the total resignation of all that was his—claim withdrawn—things that were his, no longer any jealous care lest anyone should covet or appropriate them—an end to the interest or pride of having or displaying them—no manner of using them or disposing of them calls him forth to interfere—what he has prized, admired, preserved with care, may, for him, be despised, cast away, he will never come to require any account. The thought, how lately they were his, and how wholly now relinquished, gives an emphatical expression how absolutely gone!

This impression may be made by various particulars of what did belong to the departed—the things for the common accommodation of life—tokens, furniture of house, books, the raiment—worn no longer. If there have been things of show, luxury, and elegance, “the pride of life,” money, storehouses, keys, inscriptions on—estates. The expectants of these things know that they will stay, when the present professors go—the distinctions, honours of life. The human friends. The body itself. It stays—not now his. May carry it where they will, with no protest from him.

Can carry nothing out that belongs to this world. Thus there are countless millions of human beings who have no portion under the sun. Yet every one has had it. How naked, then, goes away the soul! The earth, having accommodated it during a short sojourn, has no more for it—no *viaticum*—as it were, cares for it no longer (as at an inn), keeps all the things for others.

But then, shall the soul care about the earth, as if it were its all? Mournful! This is now mine—but——! What a state the soul must be in that having made the world its all feels it has lost all! Infinite poverty and destitution. Where is that I had? (Suppose it to enumerate all.) Since we can carry nothing of it out, shall we not be intent on making the utmost of it while we have it?

for, else, there will be carried out the reproach and guilt of having misused.

The serious question, "What shall we do with it here?" for we cannot carry it to yonder world. Shall we not earnestly seek to possess something which does not belong to this world, and, therefore, can be carried out? Well, must leave all these. But may be obtained here something belonging to another world, which may be "carried out" thither—heavenly mindedness, love of God, confidence in Jesus Christ, a preparatory sanctification, high hope. Let this be compared with a passion for the world itself, and such possessions as it can obtain. How just is the Apostle's inculcation to be "content" with not having any large possession of the world. So much to leave!

Lastly, how greatly different that other world, since nothing earthly can be carried away thither!

THE PREPARATION FOR PUBLIC PRAYER.

WHEN it is urged that the minister who has no liturgy to fall upon needs to pay all the more attention to the preparation and delivery of his sermon, only half the truth—and that, perhaps, not the more important half—has been expressed. He should also pay more attention to the devotional parts of the public service.

The importance of public prayer is too obvious to call for much emphasis here. The terms by which it is defined sufficiently set this truth forth. At opposite extremes of theological opinion are the Calvinist and the Transcendentalist. But they agree here. "Prayer," says the "Shorter Catechism" "is an offering up of the desires of the heart to God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies." This is fuller and more satisfactory than what Emerson says, but to the minister, looking over his experiences in the pulpit, it is not a whit more suggestive—"Prayer is the contemplation of the facts of life from the highest point of view."

Perhaps the difficulty of conducting this part of public worship

acceptably has pressed on the heart of the Church in all ages. The "Westminster Directory for Worship" long ago recommended to a ministry most jealous of printed forms the study of manuals, "That so the prayers may be performed with dignity and propriety, as well as to the profit of those who join in them, and that this important service may not be disgraced by mean, irregular, or extravagant effusions." The craving for a liturgy is not found where public prayer is what it should be, but only where it exposes itself to the criticism of the saintly Payson: "Our devotional performances are too often cold and spiritless; as the heart did not assist in composing, it disdains to aid in uttering them. They have almost as much of a form as if we made use of a liturgy; while the peculiar excellencies of a liturgy are wanting." A public prayer which did not appeal to the emotional nature of so versatile a man as William George Ward led, we are told by his biographer, "to irritation and distraction." A rough western man, hearing a distinguished minister use the following expressions in pulpit prayer—"We thank Thee that all men are Thy children, and that when we love men we love Thee; when we think highly of human powers we praise Thee; when we worship human genius we are not idolators as our fathers thought"—followed a sound instinct when he swung out of the church with the characteristic exclamation: "Great Scott, what praying!"

On the other hand, we recall at once instances in which prayer has lifted us to "the highest point of view," from which to contemplate our life present and to come. We remember to have heard members of Robert Hall's church, alike in Leicester and in Bristol, declare that very often they could have wished to leave the chapel after his prayers, even though to do so would have deprived them of his sermons; and who has not felt the same in worshipping under the ministrations of Mr. Spurgeon? "Spurgeon prays," an American said, after hearing him, "as if he were in the presence of Him whom he addresses, and the hearers melt into silence, for they feel that the Ruler of the universe must be present, and that the place is indeed holy." And to turn for another illustration of a man not less devout, who completely transformed the Liturgy to those who worshipped in Lincoln's Inn Chapel in the days of his chaplaincy there, it is the testimony

of his biographer that Frederick Denison Maurice, while "conscious that he was leading the prayers of a congregation, still showed by his whole manner and voice that he was completely absorbed in the actual communion of thoughts with the unseen."

Mrs. Oliphant tells us that it was a speech by Canning that first drew the attention of the great world of London to Edward Irving, and that this speech was suggested by one single phrase which Sir James Macintosh had repeated to him after hearing it from Irving in public prayer. An unknown family of orphans in the obscure Hatton Gardens congregation had moved the affectionate heart of the great Scotchman to pity, and he pleaded for them as "now thrown upon the fatherhood of God."

The late Dr. C. L. Goodall, of St. Louis, once received at the close of a morning service this hasty note written in pencil on the back of a telegram blank, "God bless you for your prayer for the strangers present. Three of us, and many miles from home. God bless us all! Excuse the pencil and paper.—(Signed) AN OPERATOR."

For such devotional exercises there must be much preparation of the heart.

Perhaps it would be well if the minister reserved a special time in the week—preferably Saturday evening—for this purpose. No half-finished sermon must throw its incomplete shadow over this hour; no unfulfilled pastoral duty haunt it with a remorseful memory. There must be, first of all, "a heart at leisure from itself." And the heart must also be in full sympathy with God and with His purposes. How well Trapp puts it: "God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces prevail in prayer."

For public prayer, while the preparation of the heart is most important, it is not sufficient. There should be an intellectual preparation as well. Why not make ready to pray to the full as conscientiously as we make ready to preach?

The language most seemly for prayer is more limited than for any other act of worship. George Dawson, of Birmingham, was

not willing to use any word in prayer which had not the sanction of the Elizabethan period in our English literature. His book of prayers is an admirable model. Much help may also be found in Henry Ward Beecher's volume of prayers. He had a rare power of sympathy in prayer, and almost as speedily as Mr. Spurgeon in the few words of his invocation lifted his congregation up "from their dead selves to higher things." Dr. Johnson was too staunch a Churchman to be impartial, and when he said that he knew of "no good prayers but those in the Book of Common Prayer," no doubt he did not speak without prejudice, but there are many Nonconformists who are inclined to agree with him. The best manual even yet is probably Matthew Henry's "Method of Prayer," and it is all the better because exclusively Scriptural. There is no prayer-book comparable to the Psalter, and from it and other prayers of the Bible the minister, if he be wise, will compile a selection for his own private use. Is it ever well to write out a prayer? To do so has high sanction. It was "the practice of some of the most godly ministers of the Church of Scotland, who, though gifted with readiness of utterance and felicity of devotional expression, and satisfied if in their more private ministrations they could arrange their thoughts and prepare their hearts, yet in the stated services of the sanctuary made conscience of writing down beforehand the substance of their prayers as well as of their sermons, though they were no more in the habit of reading the latter than the former." Dr. Chalmers wrote out and read the very brief prayers with which he introduced his lectures as a professor before his class. Yet the limit should no doubt be placed at a preparation which stops short of reading. "For real business at the Mercy-seat," as Mr. Spurgeon said not long before he left us, "give me a home-made prayer."

There ought certainly to be careful preparation in the matter of subjects to be touched upon in prayer. A prayer must have order and arrangement as much as a sermon. The minister may with advantage make a note day by day, during the whole preceding week, of events in the world, the nation, the community, the church, which should be remembered in the congregational prayers. His people may also be trained to send him requests for prayer. This good old Puritan habit needs reviving. Of Cotton Mather

we read that he took "the bills that were put up for prayer to his study, and prayed for each person separately."

Much profit, it may be added, can be found in listening to the unconventional prayers of devout Christians who are not in the ministry. The prayers of the late Brownlow North, and those of Mr. Moody, are intensely real. This is not a subject for ministers only. A good prayer from the pulpit on Sunday often yields a good prayer from the pew at the prayer-meeting on Wednesday. Every minister is bound to make ready for this act of public prayer as one who shall give account. We shall answer for our prayers as surely as we shall answer for our sermons. The complaint of prayers which are poor, unctious, and formal do not all come from those who have a predilection for a prayer-book. The Duke of Wellington's dislike to what he called "fancy prayers" is shared by many who do not possess his belief in a religion established by Act of Parliament. It will be well that the advocates of free worship remove all reasonable cause for reproach from this most important part of the public service. Every pastor does justice to it only when he brings to it a preparation of the heart, and the fruit of much previous meditation and private prayer. "The scope and spirit of our prayer," in Irving's noble words, "should be limited by the promises of our God. This is to make prayer a matter of serious premeditation. And to keep it progressive with an understanding of the Scriptures, a knowledge of the purpose of God must precede it; and without that knowledge it is an empty form, or rather a sinful liberty taken with the ear of God. It is most lamentable to hear very often how this necessary rule of prayer is broken through, and with what rude, unprepared language the ear of God is vexed."

T. HARWOOD PATTISON.

WOMEN WRITERS: Their Works and Ways. By Catherine J. Hamilton. Second Series. Ward, Lock, & Bowden.—This volume contains twelve full-length sketches of some of the best-known English authoresses of our century—Mrs. Hemans, Mrs. Jameson, Mrs. Browning, Mrs. Gaskell, Charlotte Brontë, George Eliot, Adelaide Anne Proctor, &c. The work may be cordially commended both from a biographical and critical standpoint. It is clear, concise, and comprehensive. The portraits which accompany the sketches are a valuable addition to the book.

A NEW YEAR'S HYMN.

“Casting all your care upon Him, for He careth for you.”

YEA, Lcrd, we feel, we know
That Thou for us dost care ;
And to Thy feet we fain would go,
And lay our burdens there.

Yet is our faith so small
That, when with cares oppressed,
We bring thee *half* instead of *all*,
And faint beneath the rest.

Our dearest earthly friends
Our hearts can never know ;
Reserve so oft its curtain lends,
And hides what they would show.

And though we long to tell
Our troubles out to some,
They would not understand us well,
We fear—and we are dumb.

Thy love and care above
All earthly friendships shine,
For Thou art Man and God, Thy love
Is human and divine.

Lord, with that love so free,
A river deep and wide,
Fill up our hearts, that there may be
No room for aught beside—

No room for care or doubt—
Then cares and doubts will cease ;
Thy perfect love will cast all out
Except Thy perfect peace.

LUCY M. ALDEN.

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture by Joseph Parker, D.D. Vol. XXI., John. London : Hazell, Watson, & Viney, Limited.—Dr. Parker's treatment of the narrative portions of Scripture is not more brilliant or effective than his discussion of the profoundly spiritual teaching of the fourth Gospel. Here also he seems thoroughly at home, and speaks as one who has conversed much and deeply with the Master, whose glory he, seeks to unveil. Such preaching as this cannot fail to be instructive, stimulating, and ennobling. In the discourses on chapters xiv.—xvii. there are some of the *ter derest* and most beautiful things we have met with.

SUNDAY MORNINGS WITH THE CHILDREN.

I.—THREE THINGS FOR EVERY DAY.

IT seems only a few days since we said "A Happy New Year" to each other on the first Sunday of 1893. And now we meet each other again with the same greeting. Another year has flown, and we stand at the beginning of 1894. It is quite right that we should wish each other God-speed, as we make a new start along life's journey. We really mean it, do we not? You wish me joy and gladness; and I wish you a bright and sunny year. Our wishes are from the heart. And yet, my wishes won't help you very much; for the year will be to each of us *what we make it*. And as every year is made up of days, our happiness this year depends upon what we make of the days as they come; and so I want to remind you of three things for every day, which should help to make the New Year bright and happy.

"EVERY DAY A PORTION."

I wonder how many of you remember the story of King Jehoiachin? He was only a youth, eighteen years old, when he became king in Jerusalem, and he only sat upon the throne for three months. Then Nebuchadnezzar, the greatest warrior of his time, came up against the Holy City, and the poor young king was overthrown and carried away to Babylon. For many weary years he lived in captivity. Thirteen weeks upon the throne were followed by thirty-seven years in prison. Then there came a sudden change. His conqueror died, and a new king reigned in his stead. And the new king, whose name was Evil-merodach, had pity on the royal prisoner who had grown old in the dungeon, so he brought Jehoiachin out of prison, and gave him a throne and a seat in the palace. He was no longer treated as a prisoner, but as a guest. And (says the historian) "for his allowance, there was a continual allowance given him of the king, every day a portion, all the days of his life." (2 Kings xxv. 30.)

Did you ever think that we are all guests at a King's table? All good things come from God, who is King of kings and Lord of lords. And though men's hands may spread our table, we owe all to God's bounty. "He giveth food to all flesh." "He preserveth man and beast." And because we are guests at the King's table, we may be sure of a portion every day. Many years ago, a good man, named Oliver Heywood, was in sore trouble. A cruel and wicked law (the Act of Uniformity) had cast him out of his house, and taken from him all means of livelihood. For a time he and his little ones lived on his small savings, but at last these came to an end. They were at starvation point, with no earthly prospect of another meal. They sang at family prayer—

"When cruse and barrel both are dry,
We still will trust the Lord most High."

With empty purse and empty basket their faithful old servant then set out from the house, and wandered through the streets of Halifax, thinking of the

famishing children whom she loved, and wondering whence their daily portion would come. On her way home, after an aimless walk, one of the tradespeople of the place called her into his shop as she passed the door. Said he, "I am glad you happened to come this way. I was just wondering whom I could send to your master with a remittance of five guineas which has just come for him from Manchester." You can imagine the joy with which she took the money. And when she reached home, with food and gold, it looked like a miracle. And the good father said, when they met at evening prayer, "The Lord hath not forgotten to be gracious. His word is true from the beginning. 'The young lion *may* lack and suffer hunger, but they that trust the Lord shall not want any good thing.'"

"EVERY DAY WILL I BLESS THEE."

So said the Psalmist (cxlv. 2) as he remembered the goodness of God. Is it not a good resolve for the New Year? God is blessing us every day, and our praise should be as frequent as His mercies. But most of us are readier to pray than to praise. We are like those little children who are very quick to ask for anything they want, but who so often forget to say "Thank you." How are we to learn the habit of thankfulness? I have heard of a school in which it was a custom to give a prize to the pupil who kept the fullest record of the number of kindnesses received during the session. Don't you think the girl who carried off such a prize must have been one of the happiest girls in the school? How would it be to try a plan like that, and keep a "Book of Mercies" in which to write down the goodness of God towards us? Ah! the difficulty would be in finding space for them all. But just as the Psalmist called to remembrance God's mercies, and said to himself, "Forget not all His benefits," so ought we to try each day to remember how many reasons we have for thankfulness. If we would do this, we should have a new song for every day.

A thankful heart is like a nest of singing birds. Grumblers are never glad. I have somewhere read a beautiful story about an old monk who was very, very poor. Day by day he saw his little store of provisions grow less and less, until one morning he had not a morsel of food for breakfast. But he was a man of faith; he was sure that somehow "the Lord would provide." And he bent down over the empty dish, and closed his eyes, and thanked God for what he was about to receive. Meanwhile the God of the ravens, that fed Elijah, came down to his poor hut; and, behold, when the aged man opened his eyes, there stood the dish with plenty in it, and he was well fed. It is only a tale, but it teaches a true lesson. Thankfulness multiplies our blessings. The poor man who is thankful is better off than the rich man who is discontented.

"THE DUTY OF EVERY DAY."

Ezra, the scribe, tells how the priests who ministered in the temple offered sacrifices "according to the ordinance, as *the duty of every day* required" (Ezra iii. 4). What a beautiful pattern that is for your life and mine! For every day has its duties for us each. Our daily rounds are very different; no two of us have quite the same tasks or the same opportunities; and no two

days are exactly alike. But, as we stand on the threshold of the New Year it is like standing on the doorstep of a new house, in which there are three hundred and sixty-five rooms to be lighted, warmed, and furnished. So each of the three hundred and sixty-five days of 1894 will have its own work for all. And the only way of ensuring a "Happy New Year" is by doing well "the duty of every day."

This is one of the lessons we are always forgetting. There is an old story of an artist who had long sought for a piece of sandal-wood out of which to carve a beautiful statue. At last he was about to give up in despair. He could not get the precious wood he wanted. Then a dream came to him in the night, and he heard a voice bidding him shape the figure from a log of oak which had been thrown aside for firewood. He obeyed the voice, and out of that despised block he fashioned a wonderful statue which all admired. He had been wasting his time and strength seeking for sandal-wood, and all the while there lay close at hand the very thing he needed! And in just the same way, many people wait for wonderful chances which may never come, and miss the chances which every day brings to them, so that the beautiful things they dream of doing are left undone. Don't make that foolish blunder. Use the days as they come; do all your work well; and fill the hours with holy thoughts, kind words, and helpful deeds.

Shall I tell you two things which "the duty of every day requires"? To get good, and to do good. Seize every chance of *getting good*. Learn something every day. Study the Bible every day. It does not seem much to commit to memory one verse of Scripture every day; but in ten years you will have learnt three thousand six hundred and fifty verses! And seize every chance of *doing good*. Make King Alfred's motto your own:—

"Count that day lost whose setting sun
Saw by thy hand no good deed done."

What a happy new year it would be if everybody acted upon the golden counsel of another great man, John Wesley:—

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

There is a society, called the Ministering Children's League, which gives its members a beautiful motto—"No Day without a Deed to Crown it"; and teaches them this daily prayer:—"Loving Father, make me like the Holy Child Jesus, a ministering child, loving, kind, and useful to others. Teach me to feel for the poor and suffering, and may I be ready to do what I can to help all who are in need, for Jesus sake. Amen."

Will you all make the motto and prayer your own?

G. HOWARD JAMES.

NOTES AND COMMENTS.

THE COMPLIMENTS OF THE SEASON.—To all our readers, in accordance with the time-honoured custom, we heartily wish “A Happy New Year.” Such greetings as are exchanged at this season, so far as they are sincere, are in every sense appropriate, and should pledge us to continual good-fellowship. As men and as Christians, we should be interested in one another's welfare, and desire for one another the benediction of God. Time, as we are well aware, is no agent, and no year, whether old or new, has of itself the power to secure us the good of which we are in quest. Happily for us, the future is hidden from our view ; but Christ is “Lord of the Ages,” and our times are in His hands. That He loves, and will love us, is certain. Our happiness comes, first of all, from our believing this fact, and then, as a consequence, from submitting ourselves to His wise and loving guidance, and seeking complete conformity to His will. We may, perhaps, have to encounter toil and trial, disappointment, and loss. Externally, the year may not be unbroken sunshine; but, inwardly, it may be all bright and prosperous. God thinks, and plans, and acts for us. He knows our needs. He sympathises with us in our sorrows. He bears our burdens. He supplies us with all-sufficient grace. To be at one with God is to have peace and gladness, and this is what we should supremely seek. If the New Year should ensure for us a profounder humility of spirit, a more sincere contrition for sin, a stronger trust in the Divine mercy, and a more thorough consecration to the Divine service, it would bring to us a full measure of happiness, and make all things new. Happiness depends on what we are rather than on what we have, and to those of us who know our weakness and sin, the value of the New Year lies largely in this, that it encourages us, notwithstanding all the failures of the past, to new trust and new endeavour. Faber pointedly said, “Souls are never lost because their beginnings break down ; but because they won't make new beginnings.” “I believe many heroic and saintly lives will be found at last to be simply an entanglement of generous beginnings.” May we all have the heart to try again !

THE BAPTIST DENOMINATION AND THE “BAPTIST MAGAZINE.”—It will be our endeavour in these pages to aid the fulfilment of our New Year's wish. The Magazine is, as it has always been, an exponent and an advocate of Evangelical and Baptist principles. For eighty-five years it has had the honour of diffusing a knowledge of the things which are most surely believed among us, and of showing the grounds on which our faith in them rests. Baptists would be untrue to their principles and unworthy of their history were they afraid of the light. It is their interest, not less than their duty, to keep an open mind and to welcome all established truth. They believe in the necessity of “proving all things,” but they are nowhere commanded to accept blindly or without proof. They have, moreover, to be faithful to the kindred duty of “holding fast that which is good,” and so far as the most rigid investigation and the most palpable teachings of experience are con-

cerned, they believe that their distinctive principles are emphatically good, and they are therefore resolved to maintain them. We are no advocates of narrowness and bigotry. We allow to others the same liberty of interpretation and action as we claim for ourselves. We should deem ourselves disloyal to Christ were we to restrict our sympathy to those who are of our own way of thinking. We are prepared to admit, with Coleridge, that those who begin by loving their Church more than Christ, will end by loving themselves more than either. None the less, with our views of what Christ Himself requires from us, we cannot surrender either our Nonconformist, our Evangelical, or our Baptist principles. Differences exist, and it is useless to ignore them. Let us rejoice in the unities which are deeper than they; in the great central truths and the specific Christian spirit which are the possession of all who are Christ's, and the monopoly of none. There may be spiritual unity even in diversity, but the diversity may render impossible formal and organic union. A healthy, large-hearted denominationalism is not necessarily an evil. It may be an immense good. The time has certainly not yet come when Baptists as such can by their own act cease to be. The decision rests not with themselves but with their Lord, to whom at all costs they are bound to be faithful. So long as His words remain we can consent neither to the neglect nor to the perversion of the ordinance from which we derive our distinctive name.

THE SCOTTISH CHURCH SOCIETY recently held its first annual conference in Glasgow. It did nothing to alter our conviction that it is a retrograde rather than a progressive movement, and that its tendencies, whatever may be said of its aims, will ultimately be found to be prelatical and sacerdotal. The meetings suffered from the absence of the President, the Rev. Professor Milligan of Aberdeen (whose illness, we deeply regret to see, has proved fatal), and who deserved all that was said of him in regard to the very great service he had rendered to the Cause of catholic truth, his wide and ardent human sympathies, his deep and profound knowledge of the needs of the time, his far-seeing Christianity and statesmanship, and the sweetness of his personal character. Equally with the members of this Society we are prepared to admit, that the Church of Christ has a divine and living Lord for her guardian and head, and that He, by His Spirit, is ready to work as powerfully as He has ever done in her and through her for the accomplishment of her great mission in the world. These truths are not so vividly realised either by the Church of Christ as a whole or by our own particular branch of that Church as they ought to be. But we do not admit that we shall be able to realise these truths by insisting our unscriptural views of ministerial ordination and of the sacraments. There may be orderly and reverent worship without any approximation to the Anglican and Romish churches in daily services, "due celebration of the Holy Eucharist," "offertory sentences," and above all "prayers for the dead," which were advocated with unblushing effrontery. The movement has in it elements of good. It is, perhaps, a

natural reaction from the bald and slovenly methods of worship which have too widely prevailed, but it has too much the appearance of "apeing Anglicanism," and needs to guard against the opposite extreme. We cordially endorse Dr. Milligan's conception of ministerial functions, and commend his words to all our pastors. "For my own part I should prefer to designate the ministers of Christ less as priests than as in what appears to me to be their true Scripture character, the servants of the priesthood. We feel deeply how much has to be done to make the Church of the Lord Jesus Christ the power for good in the world she was designed by her great Head to be. In seeking to attain this we would elevate the tone and character of the ministry, and would lead it in the paths of self-denying labour and suffering, which alone it can truly follow, in the footsteps of Him who came "not to be ministered unto, but to be ministered, to give His life a ransom for many."

PLEASANT SUNDAY AFTERNOONS.—It is evident that this movement, whether we approve of it or not, has taken root, and is likely to grow. Quite recently a letter in its favour has been addressed to the ministers of various sections of the Church of Christ by Dr. Paton, Rev. F. B. Meyer, Rev. A. H. Byles, and others. They regard it as a means of overcoming the alienation of the working classes and of leavening the democracy with the spirit of the Gospel. They see the perils of the movement, the insidious growth of the demand for entertainment, the usurpation of the platform for the ventilation of mere socialistic schemes and the depreciation of the Church. But these perils are not inevitable, and with the sympathy of the Church, the presidency of the pastor, and the introduction of Christian men into offices of responsibility, they may be avoided. A conference of representatives from London and the provinces has also been held in the Memorial Hall to consider the question of national federation of P.S.A. Societies. The idea was for the present, at any rate, abandoned. The Rev. G. S. Barrett, Chairman-elect of the Congregational Union, presided, and took a position similar to that indicated in the above letter. He approved of the movement, and stated that for three or four years there had been such a service in connection with his church at Norwich. But he claimed that if the movement was to be successful, it must be distinctly evangelistic, and must also be brought into living connection with the church life itself. If it drifted away from it, it would become a weakness rather than a strength. Mr. Duffill, Secretary of the London P.S.A. Federation, declared that if the meetings were strictly evangelistic, and if political and social questions were rigidly eliminated, ninety per cent. of the members would cease attending. We greatly fear that this is so in too many cases. The value of such gatherings depends entirely on the spirit and methods by which they are conducted. In not a few instances they have become purely secular—a mere entertainment, with music and singing which can be best described as comic. In some places, we have been assured, the movement has seriously interfered with the ordinary worship of the churches, and crippled their power of work. Numbers go to the P.S.A. and let their

religious observances end there. This is a side of the question which calls for careful consideration. Is there not some risk, too, that the P.S.A. will develop into a new sect?

THE BOARD SCHOOL CONTROVERSY is increasing in intensity, and both parties have apparently reached the conclusion that it must be carried on to the bitter end. The action of the irrepressible Mr. Athelstan Riley and his friends is to be deplored, as it inevitably raises larger questions than they intended, and it can only result in secular instruction pure and simple being given by the School Boards. It would seem as if the compromises, to which Nonconformists have assented, have encouraged the clerical party to go in for all or nothing. They have, to a large extent, the training of teachers in their hands, and if they can only remove existing restrictions from the Board schools, they believe that they will get all. It may be necessary for Nonconformists to take a strong and definite stand on the principle that the Church and not the State is responsible for religious instruction, and that the duty can be relegated to no body of men appointed by the ratepayers, fit though they may be to impart secular instruction. Mr. Riley is determined to force his views on the Board. This is what he really means by standing up for what is righteous and true, and defending his principles until God sends victory, or calls on others to take his place. "We claim (Protestants, mark this), justly as I believe, to be the representatives of the Catholic Church in this land; we look upon our Roman brethren as intruders, and yet what a lesson they teach us! We do not find Roman bishops and clergy, or laymen either, talking nonsense about the School Board system; they are never tired of denouncing it as good enough, perhaps, for those outside the Church, but absolutely unacceptable to them." This barefaced commendation of the spirit and methods of Romanism is deeply significant. If Romanists and Anglicans are dissatisfied with the School Board, let them "absolutely" provide a system of their own. The conclusion is exquisite in its simplicity and depth. "Circumstances, of course, differ; I do not deny that in practice the School Board system is capable of being made rather more tolerable to us than to them (*i.e.*, the Romanists), and herein lies the work of the Church members of a Board, though in theory it is equally intolerable to both. The moral I want to insist upon is that fidelity to principle is sure to be rewarded in the end."

PROFESSOR TYNDALL'S DEATH took place under distressing circumstances—by an overdose of chloral administered by mistake. He has long been regarded as one of the most brilliant scientists of our age. He rose from a lowly condition of life and pushed his way to the fore by sheer strength of intellect and will. He was a favourite pupil of Faraday's, though his attitude towards Christianity was widely different. He did much to popularise science, and in this direction won his brightest spurs. He was an admirable lecturer, and it is impossible to be insensible to the charm of his style. His later political harangues have been deplorable. Many of his letters read like the scoldings

of an angry kitchen-maid. His criticism of Christianity always seems to us a sad exemplification of his own words, "A favourite theory—the desire to establish or avoid a certain result—can so warp the mind as to destroy its power of estimating facts. I have known men to work for years under a fascination of this kind, unable to extricate themselves from its fatal influence. . . . Their intellects were so blinded to the perception of adverse phenomena that they never reached truth."

DEATH OF THE HON. DR. PHILLIPPO, M.P.C., PRESIDENT OF THE LEGISLATIVE COUNCIL OF JAMAICA.—The sad event took place suddenly, near Kingston. For many years Dr. Phillippo had the first medical practice in the island. He was the eldest son of the Rev. James Mursell Phillippo, one of the founders of the Jamaica Baptist Mission. The father began his work in 1823, under conditions of obloquy and persecution, but lived to prosecute it for over fifty years, with the most cheering success, through an extensive district of the south side, from Spanish Town to Mandeville, a distance of forty miles, subsequently rendering important service to the Government in times of disquiet and threatened disturbance. And the son, whose death, at the age of sixty-three, we have now to deplore, rose to the highest position next to that of the Governor of the Colony. His whole career in every relation—civil, social, and religious—was worthy of the honoured name he bore; while his elevation to the Presidency of the Legislative Council is not only a noble testimony to the consistency, integrity, and devotedness of his life, but to the wonderful change which has come over the spirit of the community and its institutions. Dr. Phillippo was a Baptist by conviction, and never shrunk from an open avowal of his principles. He was a much beloved member of the church at East Queen Street and constant attendant on its ministrations, a generous friend, and liberal supporter of its pastor. In his medical practice he sought not only the physical but the spiritual welfare of his patients. In accordance with his habit, in one of his last professional visits, before leaving he said: "Let us kneel down and ask God's blessing." The poor will bless his memory, for in sickness he was ever ready without fee or reward to attend them. Our deceased friend has died universally lamented. The high esteem in which he was held was impressively seen at the funeral service in East Queen Street Baptist Chapel, which was crowded by attendants, every section of the community being represented, hundreds of carriages forming a procession from the chapel to the cemetery, while the ships in harbour and Government buildings floated their flags half-mast.

BREVIA.—*A New Departure in Wesleyanism* is contemplated by the grouping of the thirty-five districts under thirteen divisions, and placing each division under the charge of a chairman, whose functions are to be those of a spiritual overseer. Such an appointment would be in harmony with the genius of Methodism, and has much to commend it.—*Congregational Church-Aid*. The

Conference lately held at the Memorial Hall, between the representatives of the Church-Aid Society and the Congregational Union, rejected the plan of a Sustentation Fund in favour of augmentation. It is evident that the churches are not yet ripe for the larger and more effective scheme. The Union has neither legislative nor administrative power over them, nor any direct control over the formation of churches and the appointment of pastors. We believe that events are moving towards this consummation in both sections of Congregationalism. It is useless to disguise the fact that there is here a weak place in our polity. Our American brethren are in this respect in advance of us.— Since our last notes were written, death has removed from among us the Rev. B. Thomas, of Narberth, one of the most eloquent and influential of Welsh preachers, and editor of the *Seren Cymru*; the Rev. W. Julyan, the devoted pastor of the church at Barnstaple; and the Rev. T. R. Stevenson, who had filled with honour various pastorates at home and abroad.

REVIEWS.

THE PSALMS. By Alexander Maclaren, D.D. Vol. II., Psalms xxxix.-lxxxix.

THE GOSPEL OF ST. MARK. (Same author.) Hodder & Stoughton.

THE opinion that much of Dr. Maclaren's best work will be found in his exposition of the Psalms has already been abundantly justified, and is here strikingly confirmed. His thorough mastery of Hebrew, and his familiarity with the best Continental and English commentators, guided by his piercing insight and vivid imagination, have been turned to the highest account. Not the least valuable part of his work for students is his often rugged, but always forcible and faithful rendering of the text. His translation is a commentary in itself. In the exposition proper he invariably aims to reach the exact truth of the Psalms, and to illustrate its historical basis, its import in a progressive revelation, and its ethical and spiritual applications. Dr. Maclaren is no blind follower of the modern school of critics, but as little is he blindly orthodox. His position will command the assent of the majority of intelligent and scholarly Evangelical theologians. It is needless to add that the volume abounds in the choice similes, the suggestive analogies and picturesque touches which have given to Dr. Maclaren's preaching its unique power. The chapters on Mark are, as the preface informs us, reprints from the American *Sunday School Times*, for which they were written as a commentary on the International Lessons. There is no need to characterise the work. Like all that proceeds from the author's pen, it is full of subtle expository power and pithy illustration. On every page there flash upon us jewels of thought.

CATHERINE BOOTH, THE MOTHER OF THE SALVATION ARMY. By F. de L. Booth-Tucker. London: International Headquarters, 101, Queen Victoria Street.

THIS abridged edition is better adapted for general reading than the larger and more costly work, which, notwithstanding its excellencies, contained much

that was superfluous. If the space is more limited, concentration on the central theme is more marked. Whatever may be our opinion of the Salvation Army, Mrs. Booth was a noble and saintly woman, and her life, as here written, ought to be known by all.

THE SURE FOUNDATION, and other Sermons. By the Rev. John Alcorn, with Memoir by John Clifford, M.A., D.D. London: Veale, Chiffereil, & Co.

MR. ALCORN was one of those quiet, earnest, and well-disciplined workers whose devotion to the study of the Scriptures, to the preaching of the Gospel, and to active pastoral labour have made the Baptist ministry a power. His sermons show that evangelical faith and intellectual culture are each enriched by and made to serve the purpose of the other. His ministry was instructive rather than sensational, and tended to the development of a vigorous full-orbed Christian life. Dr. Clifford has written a lucid, concise, and captivating life of his friend, the only fault of which is its brevity. The work is beautifully got up, and we cordially commend it, especially to the attention of our ministers.

GEORGE WILSON MCCREE: His Life and Work; with Extracts from His Journals. By his Elder Son. London: James Clarke & Co.

THERE was throughout our denomination a feeling of deep sorrow when, twelve months ago, "Brave McCree," as *Punch* aptly termed him, left us. In the days when he did what was perhaps the grandest work of his life, the late Earl of Shaftesbury spoke of him as the "Bishop of St. Giles." As the Bloomsbury missionary, under the direction of Dr. Brock, he exemplified the true principles and the best methods of home evangelisation. He acquired a rare and almost unique power over the poor, and, in many instances, over the criminal classes. His work as a home missionary, a temperance reformer, a lecturer and, afterwards, as a pastor in Borough Road, was one that the best and noblest among us would be thankful to have lived. His elder son has paid to his memory a graceful, hearty, and well-merited tribute, of which all our readers should take due note.

THE JUBILEE OF THE REV. J. T. BROWN: History of College Street Chapel, Northampton, and of the Pastorate of the Rev. J. T. Brown. With Biographical Notes of all the Ministers, and Special Papers and Statistics, by Dr. Culross, Rev. T. Arnold, Rev. Charles Williams, Rev. J. Jackson-Goadby, &c. Northampton: Taylor & Son, The Dryden Press.

WE have quoted the title-page of this book at full length, as it gives an adequate idea of the contents of the volume, one of altogether special value, not only because of all that it contains with regard to the "Mecca of Nonconformity," but from its bearing on our Baptist history in general. The historian of the future will have a keen appreciation of this invaluable volume. It is a welcome souvenir of a most interesting event.

THE CHURCH AND SOCIAL PROBLEMS. By A. Scott Matheson. Edinburgh and London : Oliphant, Anderson, & Ferrier.

MR. SCOTT MATHESON is in touch with the most advanced social reformers, and insists that the Gospel of the Christian Redemption, with its message to the individual, is the one great panacea for the evils of our time. On this point he is emphatic, but contends that the message to the individual demands universal application :—"The Church's duty is not only to spread a knowledge of the menacing conditions which lie at the base of the social fabric ; it has likewise a positive and constructive work to discharge. It is the proper function of the Church to think out and formulate the moral law of Christ, as applicable to modern conditions, in order that a truer public sentiment may be cultivated and prevail among us, as theological opinion has prevailed ; and that the Church itself may stand out again in the public eye as a body which has a clearly-understood code for politics and industry and property, and especially for the social inequalities and miseries of the age. If we would be the servants of Jesus Christ, at whatever cost, we must place ourselves again at His feet, as he sits upon the Mount, and opens His mouth to teach us the laws of His kingdom, and shows us their bearing on matters that concern the life of commerce, or the relations between capital and labour, or the administration of justice, or the tone of public morals, or the mutual obligations of classes to one another." After an interesting survey of economical science, from the time of Adam Smith to our own day, he discusses the land, the labour, the liquor, the better housing of the poor, the sweating, and other questions, on all of which he has much to say which is well worthy of the closest study. For many his principles will be too radical, and his suggested methods of reform too drastic. He perhaps would have gained by a severer self-restraint. His style, which is well adapted for speech, is somewhat diffuse and rhetorical in print, and would be improved by judicious pruning. He occasionally allows his feelings to carry him away, as when he says : "We want a new Christ, a new heart," &c. We understand and sympathise with his meaning, but his expression of it is inaccurate, and to many will be offensive. These are real, if small drawbacks, to a noble book.

ICELANDIC PICTURES : Drawn with Pen and Pencil. By Frederick W. W. Howells, F.R.G.S. Religious Tract Society.

MR. HOWELLS has the advantage of a comparatively novel theme. The ground over which he takes us has not been worn to death. The British tourist has not yet set foot upon it, and to the bulk of even intelligent readers the physical contour, the natural history, the manners and customs of the people of Iceland, their politics and religion, are a *terra incognita*. Its rugged coasts, with their lofty cliffs, their grotesque rocks and fine natural arches, its basaltic formations, reminding us of Staffa and the Giant's Causeway ; its geysers, its glaciers, and fosses ; its lava beds and craters (of which Hekla is only one) ; its houses and public buildings ; its people and their occupations, are all made to stand before us with a distinctness which can only be eclipsed

by actual observation. The sketch of the religious history of Iceland (its faith is mainly Lutheran) is profoundly interesting.

THE REVELATION AND THE RECORD. By Rev. James Macgregor, D.D.
Edinburgh: T. & T. Clark.

DR. MACGREGOR belongs generally to the old-fashioned school of apologists, and pursues a line of argument which scarcely touches some of the more recent attacks on Christian faith, though he has evidently read widely on the subject, and on his own ground is impregnable. He writes on the Supernatural, the Internal Evidence, the Inspiration and the Canon of Scripture, devoting to this last subject three essays out of six. He is a robust thinker, apt at times to make his statements in an extreme form, and without due consideration of the difficulties which hinder some minds from accepting them. His remarks on the inerrancy of Scripture, *e.g.*, are quite inadequate. As to the genuineness and the authenticity of the various books of the New Testament his reasoning is forcible and incisive, leaving no escape from the conclusion he seeks to establish. He writes in racy and pointed English.

THE CHURCH OF ENGLAND AND RECENT RELIGIOUS THOUGHT. By Charles A. Whittuck, M.A. London: Macmillan & Co.

THERE have been several slighter works of the same class as Mr. Whittuck's, but none, to our knowledge, so frank and thorough. It is not often that we find so resolute an attempt to understand and, for the time being, occupy the place of an opponent. Mr. Whittuck is a broad-minded and sensible Churchman, who can see the weak as well as the strong points in the position of his fellow-Churchmen, and the strong, not less than the weak, points in the position of Dissenters. He finds one of the most serious obstacles to reunion in the unscriptural and unreasonable exclusiveness of the Anglican party in the Church. He fails to grasp that the principle of loyalty to Christ and to the conception of the Church as a spiritual community—independent of political sanction—would prevent Nonconformists from entering an Established Church. He has much to teach us with regard to the causes of alienation from all churches, to which we hope subsequently to call attention. No one interested in our English religious life should remain ignorant of this exceptionally able and manly book.

THE BURNING BUSH, and other Sermons. By W. Boyd Carpenter, Bishop of Ripon, D.D., &c. Sampson Low, Marston, & Co.

NO series of "Preachers of the Age" could have the slightest pretension to completeness if it did not include the name of Dr. Boyd Carpenter. A capable administrator, he exercises over his large and important diocese a wise and diligent supervision, but his elevation to the Episcopal Bench would have been purchased at too great a cost had it interfered with his frequent occupancy of the pulpit. He is a thorough Bible student, and pierces to its root principles and seminal truths. His mind has been enriched by the study of literature, and his glowing style and wealth of illustration leave us at no loss to understand his popularity.

TWILIGHT DREAMS. By Rev. W. B. Carpenter, D.D., &c., Bishop of Ripon.
Macmillan & Co.

THE Bishop of Ripon has done well to commit to the press his beautiful dreams, which yet were not all dreams. They are similar to the chapters of his delightful "Truth in Tale." They are neither sermons nor addresses, but stories of the imagination, such as children and young people "cannot choose but hear." The story of the poet who lived, but did not speak or write his poetry, is one that will come home to many; so should the chapter on "Dives Dreams," in which the Bishop deals with the responsibilities of capital. This is an entrancing book. It takes us into the presence of "The Angel of the Beautiful," and enables us to find "The Lost Pearl."

IN THE DAYS OF YOUTH. By J. M. Gibbon. Elliot Stock.

IT is an undoubtedly good sign that so much attention should be directed from the pulpit to the claims of the young. Ten minutes' talks with them will soon be the rule rather than the exception. Mr. Gibbon knows how to catch the ear of the little ones, and to instil into their minds so that they will remember the great truths and principles which build up character. He is never weak or sentimental. He never insults children by adopting a tone of condescension. But he is simple, unaffected, and earnest, and even in dealing with familiar texts and incidents he invests them with rare freshness, see, *e.g.*, the chapters on "Paying off Old Scores," "Bits and Bridles," "In the Temple," "The Best School," "Helping Jesus," and "Sharp Edges."

THE BOY AND THE ANGEL. Being Sunday Morning Talks to the Children.
By Rev. John Byles. T. Fisher Unwin.

THOUGH Mr. Byles "takes a text" for his talks, he invariably turns for its illustration to some well-established discovery of science, some great historic event, or some memorable poem. "The Boy and the Angel" is based on Browning's poem of that name, which tells the story of Theocrite. Other themes are suggested by "The Wooden Horse" in the siege of Troy, "Cassandra," "The Search for the Holy Grail," "The Lily Maid of Astolat," "Telemachus," Mrs. Browning's "The Romance of the Swan's Nest," "St. Pancras," &c. Mr. Byles has a special gift for addresses of this kind. He is a graphic word painter, and cannot fail, we imagine, to be rewarded with the attention of his young hearers and readers.

THE ASCENT OF FAITH; or, The Grounds of Certainty in Science and Religion.
By Alexander James Harrison, B.D. Hodder & Stoughton.

MR. HARRISON is an exceptionally effective lecturer to sceptics. He begins by putting himself into the position of his opponents, and defining their common ground. From this he advances step by step to the conclusions which he wishes them to reach. He has no difficulty in showing that all men, Agnostics included, have more faith than they generally suppose. With relentless logic he compels the Agnostic to admit on the one hand that there is no inherent impossibility in the articles of our faith, and, on the other

hand, that the facts which lie at its foundation are facts indeed ; not allegations, but actualities. The mathematical form into which the lectures are thrown is a decided advantage in reading. One of the weakest parts of the book is the plea for Infant Baptism, without any attempt to show that it is a New Testament ordinance. Mr. Harrison cannot escape the difficulty of his position by saying that there is some danger of making a fetich of belief. He poses as an epitome of all the sects, but, so far as we are concerned, we must remind him that Baptists insist not so much on the necessity of baptism (in a vague, indiscriminate sense) as on the necessity of faith in order to its valid administration. Christ joins what the Church has no right to put asunder.

THE PILGRIM'S PROGRESS AND ITS LESSONS. By Rev. Samuel Wright.
Elliot Stock.

It is a perilous thing to publish a work of this sort immediately after Dr. Alexander Whyte's lectures, but with Mr. Wright the work of the "immortal dreamer" has been a life-long study, and he has entered so fully into its spirit, and is able to use it so effectually in the interpretation of varied spiritual experiences, that his lectures will be widely welcomed. Though he has not the poetic imagination of Dr. Whyte, and moves on more common-place lines, his style is clear and forceful, and he is less morbidly introspective than the Edinburgh preacher. His lectures would have gained in value had they been compressed into half the space.

THE LIFE AND LETTERS OF JAMES RENWICK: The Last Scottish Martyr.
By Rev. W. H. Carlaw, M.A. (Oliphant, Anderson, & Ferrier.)

THESE publishers, who have done much to extend the popularity of the letters of Samuel Rutherford, have now laid us under obligation by issuing the "Life and Letters of James Renwick," one of the heroes and the last of the Scottish martyrs, whose letters, like Rutherford's, are amongst the most precious possessions of the Christian Church. Though less known than Rutherford, Renwick was of a kindred spirit, and had he not been cruelly put to death in early manhood, his letters would have had an equal value: they have a rare power of unveiling the heart of the Gospel, and of proving the sufficiency of its consolations, even in the sorest trials. Mr. Carlaw has done his work with commendable care, and has presented the letters with an approach to absolute accuracy.

A BOOK OF CHRISTMAS CAROLS. Designed under the direction of Arthur J. Gaskin. London: George Allen, 156, Charing Cross Road.

THIS is a choice collection of the best and best-known Christmas carols, many of which have descended from the eleventh and subsequent centuries. Their simple and rude force is often very impressive, though, no doubt, to our more polished ears their quaint conceits are often tinged with absurdity. Dr. Neale's "Good King Wenceslas" is included in the collection. The illustrations are designed by members of the Birmingham Art School, and are in all cases boldly conceived and finely executed. Among those which attract special attention are "Good King Wenceslas," by Arthur J. Gaskin; "I saw Three

Ships come sailing in," by Bernard Sleight; "Here we come a-whistling," by Mary J. Newill; "The Three Damsels," by Sidney Meteyard; and "The Seven Virgins," by Fred Mason. The book, like all Mr. Allen's work, is most charmingly got up.

QUABBIN, the Story of a Small Town; with Outlooks upon Puritan Life. By Francis H. Underwood, LL.D. London: Bliss, Sands, & Foster.

WE noticed in a recent issue Dr. Underwood's monograph on his friend, James Russell Lowell, and commended it for its lucidity, its penetration, and sobriety. In the present work he photographs the main features of the life of the descendants of the Pilgrims and Puritans in Massachusetts as it existed "sixty years ago." His work is of a similar class to Miss Mitford's "Our Village," to Galt's "Annals of a Parish," and to Mrs. Earl's "Sabbath in Puritan New England." Dr. Underwood has travelled far since his early days, and views the old scenes through larger eyes. It cannot be said that in his retrospect "distance lends enchantment to the view." While fully alive to the charm of the Old World virtues, he does not look back upon that world as exactly a "Paradise Lost." He remembers vividly its narrowness and intolerance, its humdrum and common-place, as well as its romance. The "Meeting House" was, in most senses, the centre of the village life, and its successive ministers and deacons are vividly described. We get a glimpse of Sunday observances which have long since disappeared, and are introduced to characters such as are now rarely met with. Dr. Underwood's theological position differs materially from ours, as he is—unless we misunderstand him Unitarian—in his sympathies and creed. But his criticism of the Old World ways is never unkindly, and he has made a distinct addition to our literary and historic treasures. The book is admirably illustrated.

EMINENT CHRISTIAN WORKERS OF THE NINETEENTH CENTURY. By G. Barnett Smith. Society for Promoting Christian Knowledge.

NINE capital sketches of men who have helped to make our English Christianity a world-wide power for righteousness, such as Archbishop Tait, Bishop Patteson, the Earl of Shaftesbury, Dr. Arnold of Rugby, Bishop Wilberforce, George Moore, &c. They are men whom it is good to know, and Mr. Smith has written in a style which renders it pleasant to read of them. We should have been glad if one or two sketches of men who were not of the Church of England had been included.

THE STUNDISTS: the Story of a Great Religious Revolt. Introduction by John Brown, D.D. London: James Clarke & Co., 13 and 14, Fleet Street.

WE have already directed attention to this thrilling account of one of the most remarkable religious developments of modern times, as it appeared, week by week, in the *Christian World*. The history is worthy of much more detailed attention than we can at present devote to it. Among the press of books at the Christmas and New Year season, this remarkable pamphlet should not be overlooked. The sufferings to which the Stundists are exposed

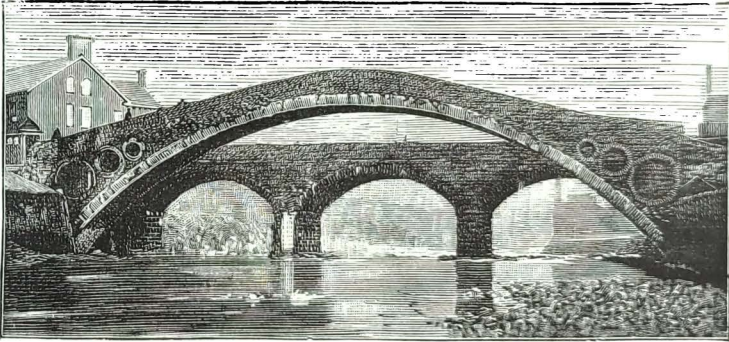
would, if the accounts were not well attested, be deemed incredible. English Christians have a debt to discharge to these brave and innocent victims of a cruel persecution. The Stundists are a simple-hearted, God-fearing people, devoted to the study of the Bible and to the unflinching practice of its precepts. They are akin to ourselves as Free Churchmen and in their anti-sacerdotalism. Their religion is a religion of the heart and of the life. The title "Stundist" was attached to them as a nickname, because they worshipped at stated times—"Stunden" or hours. They are not, as is sometimes supposed, all Baptists. The writer of the pamphlet says, "Stundism, as we know it now, is composed of two great divisions, one adhering to infant, the other to adult, baptism. By far the greater number, probably more than two-thirds, are adherents of the doctrine of infant baptism. We first hear of Russian Baptists in connection with this movement as early as 1865. They were the spiritual children of the German Baptists, Pritzkau, Wieler, and others. These first converts were insignificant men, who played no part of any prominence in the future history of the movement; but it was not long before others of greater importance joined the Baptist, attracted, doubtless, by their greater strictness of rule, and their more hostile and militant attitude towards the orthodox Church. Foremost among these were Balaban, of Kherson, and Kapustinski, of Kief. Others who joined, and greatly influenced them were Zimbal, of Karlovka, and Trophim Khlistoun, men of saintly lives, who prayed in quiet, and whose lives were sermons not made with words. Khlistoun was, however, not always quiet. When he chose he was a most powerful speaker, and between 1870 and 1875 did some useful evangelistic work all over the South of Russia. Those who have heard him preach speak of his great oratorical powers, of how he swayed his hearers to passion or to prayer, to thanksgiving or to revolt; to the loftiest heights of spiritual ecstasy, or to the lowest depths of humiliation. There can be little doubt that the Baptist movement was a distinct advantage to Stundism. It did much to make the ordinary Russian Protestant more vertebrate. Until the Baptist set his face sternly against the Orthodox Church, and all its corruptions and defilements, the Stundist was satisfied to steer diplomatically between his new and his old faith. Afraid of giving offence and of consequent trouble, he adopted a line of action and a mental attitude—outward conformity to Orthodoxy and inward contempt for it—which was suicidal, destructive of all true spiritual progress. The Baptists rebelled, and it is to their rectitude on this point that the present lofty position of Stundism is due. To German Baptists like Wieler, Pritzkau, Bekker, and Onken, of Hamburg, the Stundists are deeply indebted; for, in addition to purifying them from the taint of dissimulation, they were instrumental in no small degree in putting the stronger and sterner elements of the movement in a thoroughly orderly position. The Baptist wing of the Stundists is, undoubtedly, the best equipped and organised." The pamphlet is printed in large type, and is enriched with a good map, which is of real service in the study of the history of the Stundists.

LITERARY SUPPLEMENT.

WE made last year a new departure in the way of an OCCASIONAL ILLUSTRATED LITERARY SUPPLEMENT, and from numerous testimonies which have reached us from all parts of the country we are assured that this effort to keep our readers abreast of the best literature has been heartily appreciated. We open the year with one such Supplement, and hope in due course to follow it with others equally attractive. Even with the extra space thus afforded us, it is impossible to notice at length all the works which should be reviewed. Several important reviews have this month to stand over. We shall, as heretofore, do our utmost to insure prompt, careful, and thoroughly reliable estimates of the books in which the ministers and members of our churches are interested; and shall be glad if those who appreciate this department of our work will do their utmost to make it known in quarters where their appreciation is likely to be shared.

THE CHRISTIAN PICTORIAL: a Religious Illustrated Weekly. London: Alexander & Shephard.

THE half-year's numbers of this spirited publication make a very solid and attractive volume. It is full of bright and instructive reading, presenting as it does the best features of both a magazine and a newspaper. Its character-



THE ONE-ARCH BRIDGE AT PONTYPRIDD.

sketches and descriptions of men prominent in our own times in politics, philanthropy, and religion, and of men famous in history, are decidedly good. Its great feature is, of course, its illustrations, on which no pains or expense

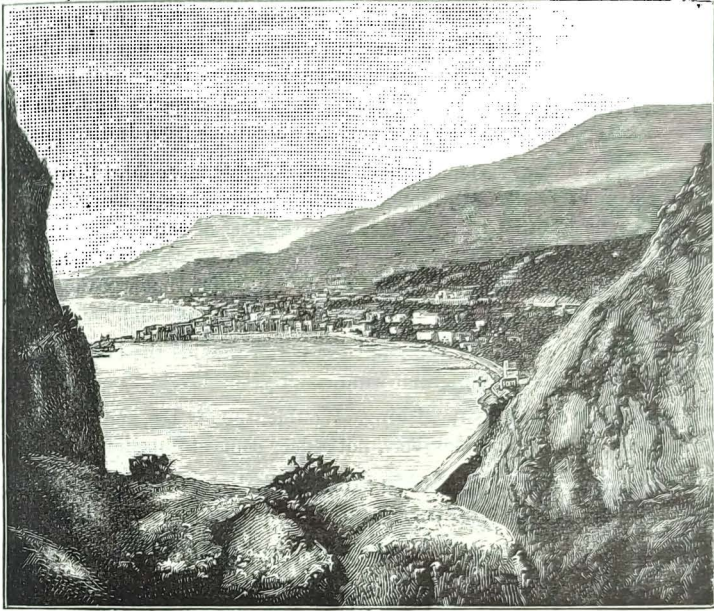
have been spared. Its descriptive reports of meetings are rendered of quite special value by this means. The representations of the buildings in which the meetings are held, and of the principal speakers, are the next best thing to being actually present at the meetings. As specimens of the illustrations, we here reproduce "THE ONE-ARCH BRIDGE AT PONTYPRIDD," which is given with the Editor's admirable description of the Welsh Eisteddfod, one of a number of papers which recall his famous "Echoes from the Welsh Hills." Another is from an article on MENTONE, describing the Rev. C. H. Spurgeon's last visit—a beautiful representation of this charming bay. The cross marks the hotel in which the great preacher breathed his last. The other illustration is of "THE OLD MEETING-HOUSE AT JORDANS." These illustrate an article, entitled "A Visit to Penn's Resting-Place," at Jordans, near Chalfont, St. Giles, in Bucks—a place associated also with Milton and his friend Ellwood, who suggested the writing of "Paradise Regained."

SCOTLAND YESTERDAY. Some Old Friends. By William Wallace.
Hodder & Stoughton.

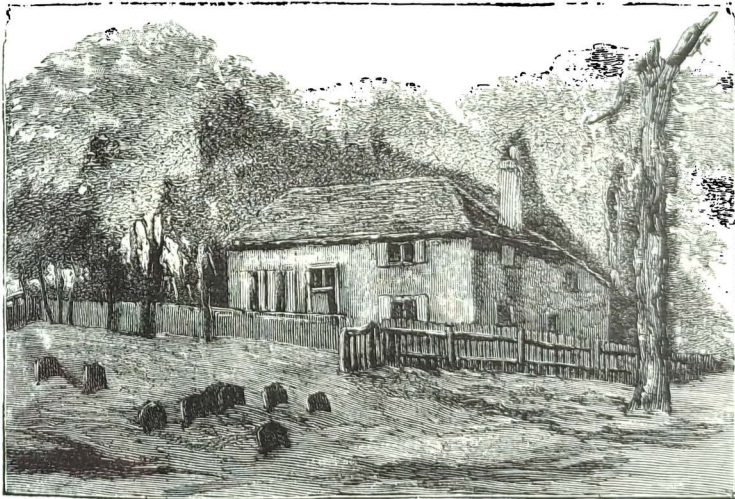
THERE are few countries whose "yesterday" is so well worth knowing as that of Scotland, and which, happily, has been so fully and so indelibly depicted. Sir Walter Scott, Professor Wilson, Dean Ramsay, and John Galt have had worthy successors in Macdonald, Stevenson and Barrie, Alexander and Johnston and Crockett, writers among whom Mr. Wallace occupies no mean place. The papers here collected attracted general attention when they appeared in the *Glasgow Herald*, and a still warmer welcome awaits them now. The first eleven describe the life of a typical Village in the East of Scotland, and the remaining ten the life of a typical Country Town in the West. There is no lack in the stories of "homely comedy and tragedy." If Mr. Wallace were to spin out his materials, as some writers do, he could easily elaborate out of these sketches half-a-dozen three-volume novels. Miss Ogilvie the Lady's Maid, the itinerant Fiddler, and, still more, the Fisherman, are characters which will live. What a story, too, might be made out of the Dressmaker—familiar as it is, and not so racy of the soil as the others. "The Clergyman of All Work" recalls a bygone condition of things—a condition which the Disruption and the general forces of civilisation have rendered impossible; but there was often more than a "soul of goodness" in these irreverently-styled "guinea-pigs," who were on an even lower level than "the stickit minister." Mr. Wallace has accurately depicted forms of life which, more and more, live only in memory.

THE BOOK OF GOOD COUNSELS. From the Sanskrit of the "Hitopadésa.
By Sir Edwin Arnold, M.A., K.C.I.E., &c. A New Edition. With
Illustrations by Gordon Browne. London: W. H. Allen & Co., Ltd.,
13, Waterloo Place.

It is more than thirty years since this story-book from the Sanskrit made its appearance in an English dress. It has long been out of print, and a new edition has naturally been called for. The stories—whose origin is too remote



MENTONE.



THE MEETING-HOUSE AT JORDANS.

to be traced—are quaint and occasionally grotesque gems of folk-lore, forming a sort of Oriental *Æsop*, always pointing a moral, and full of “wise saws,” which we may illustrate by many “modern instances” from our own observation and experience. The stories are mostly taken from the animal kingdom lions, tigers, elephants, jackals, cats, crows, frogs and serpents figure in them largely. Interspersed with them are curious quotations from Indian poetry.

“Wise men, holding wisdom highest, scorn delights more false than fair ;
Daily live they as Death’s fingers twined already in their hair.
Truly richer than all riches, better than the best of gain,
Wisdom is. Unbought, secure—once won, none loseth her again.
Bringing dark things into daylight ; solving doubts that vex the mind :
Like an open eye is wisdom : he that hath her not is blind.”

“Look, the clay dries into iron ; but the potter moulds the clay ;
Destiny to-day is master—Man was master yesterday.”

“Worthy ends come not by wishing. Wouldst thou ? Up, and win it then !
While the hungry lion slumbers, not a deer comes to his den.”

“Good things come not out of bad things : wisely leave a longed-for ill ;
Nectar, being mixed with poison, serves no purpose but to kill.”

“Passion will be Slave or Mistress : follow her, she brings to woe ;
Lead her, ’tis the way to fortune. Choose the path that thou wilt go.”

“Wisdom answers all who ask her ; but a fool she cannot aid.
Blind men, in the faithful mirror, see not their reflection made.”

The following, on Giving, are not without lessons for ourselves :—

“Give, and it shall swell thy getting ; give, and thou shalt safer keep :
Pierce the tank wall, or it yieldeth when the water waxes deep.”

“He whose coins are kept for counting—not to barter or to give—
Breathe he like a blacksmith’s bellows, yet in truth he doth not live.”

“Gifts bestowed with words of kindness, making giving doubly dear :
Wisdom, deep, complete, benignant, of all arrogance clear :
Valour, never yet forgetful of sweet mercy’s pleading prayer :
Wealth, and scorn of wealth to spend it :—Oh, but these be virtues rare !”

We thank Sir Edwin Arnold for the re-issue, in a form so choice and attractive, of these good counsels. Their excellence no one can deny. All the more manifest is it that wisdom alone cannot supply the needed motive power to goodness. The tree of knowledge is not the tree of life.

OUR VILLAGE. By Mary Russell Mitford ; with an Introduction by Anne Thackeray Ritchie, and One Hundred Illustrations by Hugh Thomson. Macmillan & Co.

MISS MITFORD’S sketches of rural character and scenery have been perhaps necessarily thrown into the shade by the crowd of similar works which inces-

santly stream upon us, but on the principle of the survival of the fittest, we may safely predict for them an enduring popularity. No one can be insensible to the quiet humour, the simple pathos, the artless narration or the singular



"Watering my flowers"

truthfulness of these delightful sketches. Not less than Wordsworth, Miss Mitford opened the eyes of English readers to the real character of the poor and struggling, their virtues as well as, in many cases, their vices. She was

alive both to the comedy and the tragedy of life. Mr. Ruskin, as is well known, is a great admirer of Miss Mitford's writings, and affirms that they had "the playfulness and purity of the 'Vicar of Wakefield,' without the naughtiness of its occasional wit, or the dust of the world's great road on the other side of the hedge." Mrs. Ritchie's graceful introduction furnishes exactly such a sketch of Miss Mitford's life and an estimate of her work as the generality of readers will desire. Of Mr. Thomson's illustrations it would be



PLAYFELLOWS.

superfluous to speak. He has certainly never been in finer form than he is here. Never has an artist entered more fully into the spirit of an author, or depicted more happily the characteristics of English rural life. The variety of the illustrations is one of the attractions of the volume. Our young readers will be pleased with the two which Messrs. Macmillan allow us to reproduce "WATERING MY FLOWERS" and "PLAYFELLOWS."

SYLVIA'S ANNUAL (London: Ward, Lock, & Bowden, Warwick House, Salisbury Square) has greatly improved under the editorship of Graham R. Tomson. In addition to the information it gives with regard to all forms of dress and fashion, matters relating to nursing and housekeeping, it has many short stories and literary articles of light and leading. It has descriptions of "Woman Workers in Many Fields"—a really fine series; also of the best known girls' schools and colleges—Girton, Newnham, Cheltenham, &c., &c. The articles by Katherine Tynan on Tennyson's and Longfellow's heroines are especially noteworthy. The illustrations are both numerous and good. Our lady readers especially will delight in this choice magazine, written by ladies for ladies.

THE DRYBURGH EDITION OF THE WAVERLEY NOVELS.—KENILWORTH; THE PIRATE; THE FORTUNES OF NIGEL. By Sir Walter Scott, Bart. London and Edinburgh: Adam & Charles Black.

IN point of popularity and power "Kenilworth" ranks among the first three or four of Scott's masterpieces. In none of his stories has "the great wizard of the North" drawn a more lifelike and exquisitely finished portrait than those of Queen Elizabeth and the beautiful but unfortunate Amy Robsart; in none has he a more complex, though well arranged, and interesting plot, worked out with a wealth of picturesque detail and dramatic force. Mr. Paget's illustrations are in every way worthy of the brilliant story.—"The Pirate" takes us into the far North, its scenes being laid principally in Shetland, whose wild sea coasts and quaint, old-world people, with their antique manners, stand out before us with a distinctness which only actual eyesight could surpass. Mr. Overend has supplied appropriate illustrations.—"The Fortunes of Nigel" deals with the times of James I., and here again we obtain a view of the social and political conditions of the age such as no historian has given us. The characters live before us. We are not only witnesses of their actions, but enter into their plots and counter-plots. The weak, selfish, pedantic monarch and his courtiers are no mere puppets on the stage. No parts are more amusing than those in which the canny goldsmith, George Heriot—"Jingling Geordie," as he was called—and James come into contact. The cautious citizen who became Court jeweller, and who founded the magnificent school at Edinburgh which bears his name, was more than a match for the wily monarch. Our illustration forms Mr. Godfrey Hindley's frontispiece to the volume represents Nigel Olifaunt (for the time Heriot's *protégé*) and Buckingham. "He entered, that unhappy minion of Court favour, sumptuously attired in the picturesque attire which will live for ever on the canvas of Vandyke, and which marks so well the proud age when aristocracy, though undermined and nodding to its fall, by external show and profuse expense, endeavoured to assert its paramount superiority over the inferior orders. The handsome and commanding countenance, stately form, and graceful action and manners of the Duke of Buckingham made him become that picturesque dress beyond any man of his time. At present his countenance seemed discomposed, his dress a little more



NIGEL AND BUCKINGHAM.

disordered than became the place, his step hasty, and his voice imperative. All marked the angry spot on his brow, and bore back so suddenly that the Earl of Huntinglen, who affected no extraordinary haste on the occasion, with his companions, who could not, if they would, have decently left him, remained as it were by themselves in the middle of the room, and in the very path of the angry favourite. He touched his cap sternly as he looked on Huntinglen, but unbanned to Heriot, and sunk his beaver, with its shadowy plume, as low as the floor, with a profound air of mock respect. In returning this greeting, which he did simply and unaffectedly, the citizen only said, 'Too much courtesy, my lord duke, is often the reverse of kindness.'

ASPECTS OF MODERN OXFORD. By A Mere Don. London : Seeley & Co., Essex Street, Strand.

OXFORD is not so much of a *terra incognita* to the outside world as formerly. Mr. Andrew Lang's "Oxford" has been widely read, and, no doubt, the work of "A Mere Don" will be equally so. The book is all but exclusively concerned with college and university life, and is, therefore, narrower in scope than Mr. Lang's; but it is written with an intimacy of knowledge, a lightness of touch, and an airiness of spirit which all readers appreciate. There is here a great deal that is amusing as well as instructive, and we may obtain as full an insight into the aspects of university life as it is possible for outsiders to possess. The author has the advantage of recent experience, and to the bulk of his readers his work will be none the less acceptable because it leaves aside many controverted topics, and is sprightly, good-natured, and, at times, frolicsome. His sarcasm is keen, but not cynical. There are upwards of a dozen illustrations, light, graceful, and breezy, specially prepared for this work by Mr. Lorimer, Mr. Lancelot Speed, and others; these alone would give the book a very high value. As to many, they will be like a glimpse into a new world. "A Mere Don" is a thorough conservative in college matters, and dreads the inroad of democratic ideas which may tend to the vulgarising of these havens of learned leisure. "Those happy days when the University is to be turned into an industrial school, and a place for the education no longer of the English gentleman but the British citizen. Will that day ever come? The spirit of the age is determined that it shall. But perhaps the spirit of the place may be too much for it yet." He pokes his fun in a quiet way at sightseers and Extensionists. "Whether it be fitting or not that the sight of a theoretically learned University should be in summer a sort of people's park or recreation-ground for the jaded Londoner, the fact is so; the classes and the masses are always with us in one form or another. It has become a common and laudable practice for the East End clergymen and the staff of Toynbee Hall and the Oxford House to bring down their flocks on Whit-Monday or other appropriate occasions, and one may constantly see high academic dignitaries piloting an unwieldy train of excursionists and trying to compress University history into a small compass, or to explain the nature of a college (of all

phenomena most unexplainable to the lay mind) to an audience which has never seen any other place of education than a Board school. In August come the Extension students; the more frivolous to picnic at Nuneham and Islip, the seriously-minded to attend lectures which compress all knowledge



THE RADCLIFFE.—(From "*Modern Oxford.*")

into a fortnight's course, and to speculate on the future when they—the real University, as they say—will succeed to the inheritance of an unenlightened generation which is wasting its opportunities."

JENNY LIND THE ARTIST, 1820—1851. A Memoir of Madame Jenny Lind Goldschmidt, from Original Documents, &c. By Henry Scott-Holland, M.A., Canon of St. Paul's, and W. S. Rockstro. New and Abridged Edition. With Illustrations. London: John Murray.

THE original two-volume edition of this memoir was too bulky for ordinary readers, and an abridgment was imperative. It has been admirably done, so that as a popular biography the work now leaves nothing to be desired. As we have read it we feel more than ever that Dean Stanley was right when he affirmed that even Jenny Lind's superb voice was not her greatest attraction but her pure and noble personality. It was characteristic of her that she could never reach her own ideal. Thus after her magnificent rendering of the rôle of Vielka in "Das Feldjager in Schlesien," she left the stage in despair at what she considered her ignoble failure. Meyerbeer himself went round to congratulate her, but it was useless. In a voice broken with sobs, she cried through the closed door: "Oh, Herr Director! forgive me for singing so badly and spoiling your opera!" "But you have sung divinely," said Meyerbeer. "It was all splendid. I have come to thank you—to thank you!" But she refused to be comforted. Whatever Meyerbeer may have thought, she had fallen short of her own ideal. She could neither satisfy herself nor endure the satisfaction of others. A supplementary chapter has been added, dealing with the great singer's life after she left the stage. The value of the new material may be judged by the following extract, which may be commended to the attention of those who on Christian grounds patronise the theatre:—

"Once an English friend found her sitting on the steps of a bathing-machine on the sands, with a Lutheran Bible open on her knee, and looking out into the glory of a sunset that was shining on the waters. They talked; and the talk drew near to the inevitable question, 'Oh, Madame Goldschmidt, how was it that you ever came to abandon the stage at the very height of your success?' 'When, every day,' was the quiet answer, 'it made me think less of *this*,' laying a finger on the Bible, 'and nothing at all of *that*, pointing to the sunset. 'What else could I do?' The answer is obviously dramatic; not literal. She is using the immediate situation, in which she spoke, as a symbol of what she intended to convey. She is not giving the actual motives which took her from the stage; but she is interpreting the inner experience which, for her, justified the original step, and which made it impossible to regret it. There, as she sat on the beach, she saw one more confirmatory instance, before her very eyes, of the secret which made her abandonment of the stage so intelligible and so satisfactory. The Bible and the sunset! There is what she always needed: there is what she wished at all cost to preserve. Each of them is closed and barred to all who cannot bring to them a certain spiritual tone; and it was this tone which she found it impossible to preserve amid the disquieting distractions of an actress's life. There is nothing morbid or morose in this judgment of hers. She is not

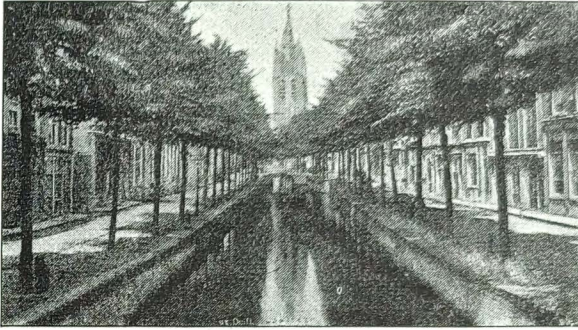
bringing to bear upon the theatre any exaggerated temper of religious Puritanism. Even if, at the moment of the actual withdrawal, she was possessed by influences which disturbed her normal conscience; yet, even then, she repudiated, with hot indignation, any aspersion which implied contempt for her profession. And her determination to withdraw ran far back behind the time when that special form of religious Puritanism affected her, and it lasted on, with undiminished strength, long after she had recovered her more habitual judgment. No! It was religion, if you will, that moved her; but it was the simple and wholesome religion of a pious soul, who felt that she *must* retain the primitive peace, which is the secret of all high and noble living—that she must sacrifice all rather than suffer the turmoil of the world to blind her eyes to those mysterious visions that are thrown open through the gates of a sunset, or are set stirring by the still voices of the Bible. So she deliberately judged; and for that judgment she alone could know fully the grounds, and she alone can bear the responsibility. Only let us be clear what that responsibility exactly involved. It was not that she withdrew from men's service the gifts entrusted to her for his use; for she always felt that her best gift—that of song—gained rather than lost by her sacrifice of the stage. She was not, then, sacrificing her proper mission for the sake of the woman's need of relief and peace; rather she felt herself to be paying the price that her full artistic mission to mankind asked of her. And the whole of her after life seemed to be to justify the decision taken. She never saw any cause to doubt but that what God had asked of her, that she had done. And, certainly, the choice she made did justify itself by its spiritual results. By it she did retain the eyes which could look out into the sunset, and the heart that could read the Bible. By it she did keep herself, to the last, 'unspotted by the world,' untouched by meaner motives, untainted by the breath of jealousy or by the suspicion of earthly ambition. Nothing ever brought low that strange nobility of mind which was her mark and her possession. Nothing ever clouded or discoloured that strain of haughty purity which penetrated her being. Always she was shut away from the fever and the fret that harries high spirits into disquietude, and vexes them with the miserable sense that they have slipped down from their true estate."

BY MOORLAND AND SEA. By Francis A. Knight. London: Elliot Stock.

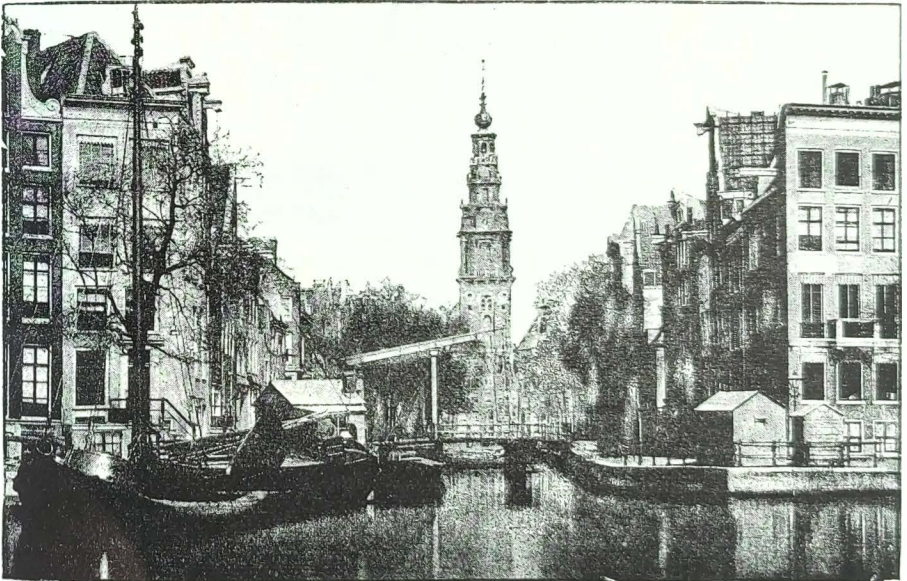
WHO of our readers has not read the prose idylls which appear from time to time in the *Daily News*, the *Speaker*, and other papers, on various phases of country life, the changes of the seasons, and the charms of natural history? Mr. Knight has quite a Wordsworthian love of Nature, a sympathy with its diversified forms, a delight in the fulness of its life, and a power of sympathetic description, which enable his readers to see as with his own eyes, and to share to the full the pleasures of his rambles both on moorland and sea. The opening papers of the volume describe his experience during a yachting expedition in the West Highlands, in which there were many departures from the beaten track. The papers on Loch Duich, on Uig, and on Dunvegan will be treasured by all tourists in the Hebrides. The sketches of Somersetshire scenery are equally choice. The illustrations, not less than the letter-press, display fine genius.

ABOUT HOLLAND: a Practical Guide for Visitors. By Greville E. Matheson.
London: Simpkin, Marshall & Co.

If a guide-book is to be of any value, it must be based on quick and careful observation, sound discrimination, a just sense of proportion, and a clear,



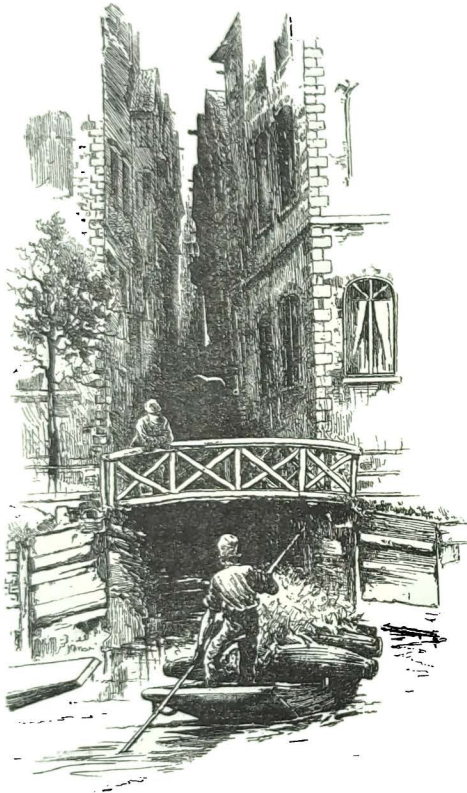
THE OUDE DELFT.



A BIT OF OLD AMSTERDAM.

flexible style. Mr. Matheson's work will stand this test, and will be valued for the copiousness of its information, the lucidity of its arrangement, and the

compactness of its statements. Holland is not yet overrun with tourists, but a work like this will do much to increase its popularity as a pleasure-ground. Mr. Matheson has studied its history and antiquities, its picturesque streets and buildings, its lakes and rivers, its people and their customs, their occupations and amusements; and while those who have been over the ground he describes will value his book as a souvenir, those who have not been over it



THE ROKIN.

will gain so full and accurate a knowledge of it that they will know it by anticipation. In addition to a good map of Holland, there are plans of the principal cities and towns and illustrations of various objects of interest. We select three of these—viz., THE OUDE DELFT, showing the “Kerk,” a plain antique building with a leaning tower; A BIT OF OLD AMSTERDAM, and THE ROKIN, one of the busy canal streets.

LINKS OF A CHAIN. By J. M. Cowan. Elliot Stock.

SENSIBLE practical talk on matters of primary importance in the duties and pleasures of every-day life. Mr. Cowan offers a young man's thoughts to young men and young women. His thoughts are the result of close observation as well as of wide reading. His ethical principles are sound, and his religion is no namby-pamby sentiment. His book is wise and manly.

MESSRS. T. NELSON & SON are behind no publishers in the literary and artistic excellence of their publications. That indefatigable writer, E. Everett-Green, contributes "The Lost Treasure of Trevlyn," a story of the Gunpowder Plot, itself a series of plots and counter-plots, with varying changes of fortune. There is a good Protestant and Evangelical ring in the book, and the best characters are pleasant to know.—"Doing and Daring" is a New Zealand story, by Eleanor Stredder, full of such adventures as its name suggests, and as boys delight in.—"The Battle of the Rafts," and other stories of boyhood in Norway, by H. H. Boyesen, may be commended, in addition to other things, for their singularly pure and graceful style.—"Mistress Elizabeth Spencer," by Elizabeth C. Traice, is an historical story of the time of Queen Elizabeth, and gains piquancy from its illustrating the great religious struggle then going on.—"Sketches of Natural History, and Songs of Animal Life," by Mary Howitt, illustrated by H. Giacomelli, is an old favourite in a new and charming dress.—"Favourite Stories about Animals" are intended to show the reasoning powers which they possess. The illustrations are by Harrison Weir and others.—"The Children's Treasury of Pictures and Stories" is a book for the little ones.—"The Life of Christ for the Young" tells in simple language a few of the principal incidents of our Lord's life, and is illustrated by coloured pictures.—"Heroes of Israel," by W. Garden Blaikie, D.D., LL.D., a series of descriptive and expository chapters on the biographies of the Pentateuch, written in a terse and graceful style, and with pithy illustrative power. The old heroic figures stand out before us in life-like form. In the Introduction Dr. Blaikie, while not denouncing modern critical theories, and discriminating carefully between them, shows their utter inadequacy to account for the origin and structure of Scripture. They must at least be regarded as "not proven."

LITERARY NOTES.

MESSRS. HODDER & STOUGHTON have forwarded us "The Minister's Pocket Diary and Clerical Vade Mecum for 1894," which is decidedly the best of all diaries for ministerial purposes. Every minister ought to possess a copy.

FROM Messrs. C. J. Clay & Sons (Cambridge University Press Warehouse) we have received "The Cambridge Companion to the Bible" in several editions. The largest of these (the long primer octavo) is, from the excellence of its type and the beauty of its get-up, a remarkable five shillingworth. We have before commended the work itself as, taken all round, the ablest and most thoroughly up-to-date of all such "helps." It gives a surprising amount of information as to the structure, the preservation, and the translation of the

Bible. There are brief introductions to its various books, articles on its chronology, antiquities, and natural history; a concordance, indices, and maps. It is published in various smaller sizes, ranging in price from a shilling upwards. There are also editions of the Bible, varying in size and price, having the "Companion" bound up with them.

MR. ELLIOT STOCK sends us a seventh and cheaper edition of "The Imitation of Christ," set forth in rhythmic sentences, according to the original intention of the author, with a preface by the late Canon Liddon. The poetical arrangement is a decided advantage, leading the mind to dwell, as Canon Liddon says, "with a new intelligence and intensity upon clauses and words, and to discern with new eyes their deeper meanings, their relation to each other and to the whole of which they are parts. That 'The Imitation of Christ,' now for the first time offered to English readers in its original form, will be widely welcomed the present writer cannot doubt." This is bound to become a favourite translation of this noble book.

MR. ERNEST NISTER'S "Art Calendars," "Children's Colour Books," "Devotional Books," and "Birthday Text-Books" are this year of unsurpassed excellence. First comes "He Leadeth Me"—daily texts and hymns for a month, superb alike in design and execution. In the "Times and Seasons Calendar" the devotional spirit finds full expression; on each of its twelve leaves there are beautifully-coloured pictures, as well as text and verse. "The Fine Art Calendar" is, in its own way, equally choice—a perfect gem of art. "The Golden Harvest" is also of a devotional type, with exquisitely coloured pictures and appropriate verses. "His Loving Kindness," though simpler, is yet very beautiful. The various "Greetings," with selections from the old ballads, must be welcome gifts at this season. The block calendars—"The Keble" and "The Royal"—with daily quotations, are well adapted for their purpose. "The Tiny Gem Text-Book" and "The Bible Rays," similar in character to it, will make admirable Sunday-school gifts. We have been highly pleased with the specimens we have seen, both on artistic and religious grounds.

THE latest achievements of the Oxford University Press are a triumph in the art of printing and binding. "The Brilliant Text Bible," the smallest ever produced, 1216 pages, with maps, measuring $3\frac{1}{2} \times 2\frac{1}{2} \times \frac{5}{8}$ inches, and weighing, when bound in limp morocco, $2\frac{7}{8}$ ounces. "The Brilliant Reference Bible," the smallest ever produced, 1216 pages, with maps, measuring $3\frac{5}{8} \times 2\frac{1}{2} \times \frac{5}{8}$ inches, and weighing, when bound in limp morocco, $3\frac{1}{2}$ ounces. These diminutive editions are only rendered possible by the use of the "Oxford India Paper," which is much more opaque and strong than any other. Although as fine as gauze, it possesses something of the toughness and opacity of vellum.

AMONG the books which will be reviewed in early numbers may be mentioned "The Life and Letters of Dean Stanley," 2 vols. (John Murray); Dr. Sanday's Bampton Lectures on "Inspiration" (Longmans); Harnack's "History of Dogma" (Hodder & Stoughton); Kaftan's "The Truth of the Christian Religion," 2 vols. (T. & T. Clark); "Letters of Travel," by Bishop Phillips Brooks (Macmillan); Dr. Robertson Nicoll's "The Key of the Grave" (Hodder & Stoughton), &c.



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(Permanent Photo.)

Very sincerely
W. Pullerton

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REV. W. Y. FULLERTON.

MELBOURNE HALL, LEICESTER.

THE fact is worthy of mention that the Pastors' College reckons amongst its *alumni* some of the most successful ministers of the Baptist denomination, several of whom are endowed with the gifts of both pastor and evangelist, as was the case, to a remarkable degree, with Mr. Spurgeon. Where a minister is possessed of only one of these gifts, his sphere of service must be determined by his special qualification. An evangelist may be wholly unfit for the pastoral office, and a pastor may possess no aptitude for the work of an evangelist. Each should be the standard of his own comparison, and points of contrast should not be considered to the detriment of either. Strictly speaking, the pastor is the complement of the evangelist, and his proper work begins when that of the other comes to an end. If the church is to expand, converts must be brought in; if it is to be consolidated, believers must be built up. The ideal may be difficult of attainment, for evangelist and pastor to be yoked together in the same sphere of service; but this is the need and the demand in all large centres of population. Where its realisation is not possible, one of two courses must be followed: either a pastor must be sought who is endowed with the gift of an evangelist, or the church must welcome, from time to time, the services of accredited evangelists for a special mission.

For the past fifteen years or more, Mr. Fullerton has devoted

himself, in conjunction with his colleague, Mr. J. Manton Smith, to the work of an evangelist, and his praise is in all the churches. Wherever he has gone he has been more than welcome; for the signs and tokens that God was with him have been clearly manifested. It is no exaggeration to say that the converts of his ministry may be reckoned by thousands, and these for the most part have been received into the fellowship of the churches. The demand for his services has extended the sphere of his labours beyond the coast lines of the United Kingdom.

Great as was the strain upon his mental and physical powers while doing "the work of an evangelist," he never lost his love or his zest for study. He has not only compassed a wide range of subjects; he has mastered what he read, and has laid the result under tribute for his special work. Rarely did he use in his addresses a hackneyed story or illustration; he drew from original sources which only a cultured mind knows how to seize and utilise. Those who have studied the man and his mission during a campaign, which sometimes extended over several weeks, were surprised at the wealth of his resources, and the force and aptitude of his diction in the statement and the appeals of the Gospel. His Bible readings revealed a mastery of the subject under review, and proved him to be the possessor of those qualities which mark the successful pastor. This fact has been fully acknowledged, and more than one church has approached him with a view to the pastorate. These overtures he never felt himself free to consider, as there was no indication that it was the Lord's will to restrict his area of service. The frequent recognition of his pastoral gifts, however, and his growing consciousness of their possession, led him to the serious and prayerful consideration of the call which came to him from the church at Melbourne Hall, Leicester, with the result that he decided upon its acceptance. To sever his connection with his esteemed colleague and the Pastors' College Society of Evangelists, of which he was the most distinguished member, has been to him a real grief; but this is only one element in the sacrifice of obedience. The committee of this Society, holding him in the highest esteem, and anxious for his retention, were prepared to augment his stipend, but, painful as it was for him to separate from them, he felt he could do no other; and such

would have been his decision had the offer been ten times the amount.

It is true that in accepting the call to a church in the town of his adoption, since his marriage, he will secure the privileges of friendships and the comforts of a home, neither of which are possible to an evangelist moving from place to place; but these objects, important as they are, were regarded as an ulterior to be gratefully accepted rather than an end to be anxiously sought. A sturdy Puritan, with the blood of an Ulster aristocrat in his veins, and scrupulously conscientious in his devotion to duty, the overtures of friends and relatives were not sufficient to determine his course. Not until the conviction was borne in upon him, that the call was of God, did he venture to give the decisive word.

That the evangelist will now be merged in the pastor we do not consider possible, for Melbourne Hall, with a seating capacity for about 1,500 persons, is situated in the midst of a large population, and is one of the most important evangelistic centres in the country. That the pastor will be lost in the evangelist is scarcely probable, for the church numbers some 800 members, and there are upwards of 2,000 children in the Sunday-schools, and these demand pastoral oversight. From its foundation, under the Rev. F. B. Meyer, Melbourne Hall has taken high rank in the list of provincial churches, and under the new pastor there is every reason to believe that the church will perpetuate the traditions of the past. Certainly the pulpit will not decline, for Mr. Spurgeon's judgment commands general endorsement. He said, in 1891, "Among the great preachers of the present day, Fullerton deserves one of the front seats." It only remains for the officers and members of the church to prove loyal and zealous in their co-operation, "striving together for the faith of the Gospel," and thus will be fulfilled the essential conditions of a success which, "through the thanksgiving of many, will redound to the glory of God." If they have the confidence in their minister which his worth demands, they will be thankful that Melbourne Hall is the centre, however remote the circumference of his sphere of service may sometimes be. So long as he is loyal to his trust, and he cannot be other, their sympathies and their prayers should strengthen his hands for the larger service he may feel called to undertake.

Of Mr. Fullerton's literary ability but little need be said. The works he has published fully attest that his powers are of no mean order. During the last illness of Mr. Spurgeon, he rendered valuable service in preparing the weekly sermon for the press, in supervising the issue of the magazine, and in editing the last series of chapters in Mr. Spurgeon's biography, entitled "From the Pulpit to the Palm Branch." The church at the Tabernacle, and the many friends he has made all over the country, will unite to pray that the abounding and abiding blessing of God may be the seal and crown of his future labours in the service of the Gospel.

V. J. CHARLESWORTH.

OLD TESTAMENT STUDIES.

THE MAKING OF ISRAEL.—(II.)

THE record of Jacob's life in Padan-aram is not a noble one. Doubtless the Bethel-vision had its influence for good; but not what we should have looked for. Love, marriage, craft, increasing wealth—that is about the sum of the story.

At length, after the lapse of many years, we find him on his way homeward. The first glimpse from the heights of Gilead of that land which he had not seen for so long a time revives the past, making it as yesterday, and confronting him with his old sin. Though the brothers had doubtless heard of each other again and again, yet no interchange of kindness seems to have taken place during the long years—no acknowledgment of fault on the one side and no forgiving on the other. Has Esau forgotten? Has his purpose of blood died out, or does he still bide his time? Ignorant of his brother's mood, miserably conscious of the ancient quarrel, and eager to conciliate, Jacob sent messengers to him desiring to find grace in his sight. The message sent was far from heroic—indeed, might almost be called obsequious. The result of it seemed doubtful; tidings were brought back that Esau was on the way to meet him, attended by four hundred men. Jacob was greatly afraid and distressed, anticipating the worst.

What was to be done? First of all, he divided his company into two bands, and moved them along different lines, so that if

one should be smitten, the other might escape; and then he betook himself to prayer. His prayer is a cry for protection and deliverance—a cry wrung out by fear, with a pathetic agony in it—yet the cry of a man who has learned or is learning the secret of prayer. It marks a stage in his transition from scheming to the simple trust that takes God at His word and waits patiently on Him. Reaching the brook Jabbok, and eager to propitiate his brother, he sent forward five droves in advance, drove after drove, as a present to Esau—goats, sheep, camels, oxen, and asses. In the course of the evening, knowing that the dreaded hour was near, he sent his two wives, his women servants, his sons, and all that he had, across the stream, and he himself was left alone on the other side—like the captain of a ship from which passengers and crew have gone, himself the last to leave.

There are moral turning points in men's lives, resulting in a marked and enduring change of character, and due to causes that lie away back sometimes in the far past. The change, the "conversion," is generally sudden in the end, though the preparatory process may have been long and slow. So it is with Jacob now.

Left alone! It is night, with all its constellations, their light shedding a faint gleam on the foliage around and quivering on the surface of the stream. He cannot rest. There is no one to whom he can speak in the unendurable suspense. All of a sudden unknown hands seized him in the dark, and a struggle began which lasted all through the night "till the rising of the dawn." In whose grasp is he held? He knows not. In the outset his antagonist is "a man" like himself; and not till the close of the struggle does the human melt away and leave him in the grasp of God. Throughout the night the conflict seemed an equal one—strength matched with strength and skill with skill.

But it was an equal struggle only in appearance. As dawn drew on, the unknown Combatant touched the socket of Jacob's thigh, just at the point on which a wrestler most depends; and on the instant his thigh was out of joint and the sinew shrank. It was no mere dream, then; and no mere dream-antagonist with whom he had been struggling: one touch, and his strength is gone and the combat decided. As if now content, the mysterious Stranger says, "Let me go, for the day breaketh"—unloose thy

useless grasp, and I will leave thee. Strange words from the Victor. Does the Strong, then, yield to weakness? Earlier in the conflict Jacob might gladly have let Him go. But knowing now that he holds no mere mortal antagonist, the helpless man (though maimed and pained) retains his grasp, like one who holds on for life's sake; nay, with the boldness of all-conquering faith he cries out as he clings, "I will not let Thee go except Thou bless me." There is nothing mightier or more prevailing than this.

Hitherto the man had been trying, in self-confidence and self-sufficiency, to manage both his own affairs and God's. He had schemed himself into exile; he is scheming his way back. The whole significance of his past mode of living is now at once made clear to him, and, renouncing it, he throws himself on his Conqueror: "*I will not let Thee go, except Thou bless me.*" Here is prayer in its nakedness; no feint, no petition which it is "proper" to make, but which the heart does not urge; no set of words that once burned and glowed in every syllable, but are now become cold platitudes; no finely-turned phrases that charm the ear of the listener—but the whole soul tense as it cries out to the living God.

What blessing does Jacob seek? At first we expect it to be safety on the morrow and the turning away of Esau's wrath. But if such was Jacob's thought he does not utter it; he leaves it to God to give what He will;—and *He* wills to give a higher blessing still—as to the man whose friends brought him to Jesus for bodily healing, and who went away with pardoned sin.

Thus, from the forth-putting of his own strength, and trust in his own wiles, Jacob falls back on prayer; from self-confidence to bold petition. And not in vain. The blessing that could not have been compelled by force or won by craft is freely yielded to suppliant weakness. A new name is given him, token of a new and nobler character, as Simon the son of Jonas became Peter the man of rock. Men sometimes live much in an hour or two; the experience of years may be condensed within the limits of a night. So with this man. He enters the conflict *Jacob*; he comes out of it *Israel*. The night's wrestling, with its final experience, makes a prince of him. "What is thy name?" "My name is Jacob," heel-holder, supplanter, tripper-up. "Thy name shall be called no

more Jacob, but Israel,* for as a prince hast thou power with God and with men, and hast prevailed." This is the first part of the blessing bestowed, an Israel name given, an Israel character formed in that night of wrestling, the selfish schemer turned into a patient waiter on God. The first part of the blessing, but not its *all*; for the Lord will perfect that which concerns us, and will not forsake the work of His own hands.

Eagerly Jacob questions, What is *Thy* name? How shall I think of Thee? How shall I address Thee? How shall I speak of Thee to others? Tell me, I pray Thee. "Why dost thou ask my name?"—the wrestler answers—Dost thou not know? Have I not been disclosing it to Thee? Could spoken words make it plainer? Search thy heart to see why thou askest. "And He blessed him there." And so he went on his way divinely guarded, wearing a name greater than monarch could confer.

This night-scene under the Syrian sky three thousand years ago, unique, mysterious, two figures stepping forth and meeting from the two worlds, and wrestling silent through the dark, is profoundly suggestive as a revelation of God. It is true that scornful men have found something inexpressibly grotesque in this "Story of Almighty God wrestling all night with a herdsman," unable to throw him or get away from him. But how significant the night conflict becomes when it dawns upon us that the same thing is going on still in God's dealings with the human soul. He who built could destroy the universe with the stroke of His hand; but in His dealings with man He "strives"; He comes down, as it were, to our level, that He may "operate with full moral influence." It is the very thing that has been going on throughout man's history, and that makes "this battle-field of earth" the most tragic yet glorious place in the universe. Did we only know what took place last night in the next street with men who lay tossing and sleepless till dawn, an intolerable and wild agony convulsing them, and fears (like billows) sweeping over them, from which their very

* It was to this wrestling that Jesus pointed when He called Nathanael "an Israelite indeed." It is not uncommon to describe some sincere and simple man, with nothing in him, as "a very Nathanael." What Jesus recognised in Nathanael was *his prayer-power*.

soul shrank, we should cease to be surprised at this night-encounter.

In some season of distress and fear, with guilty memories, and with terrors fronting us or lurking unseen in the dark, we make our dispositions to meet all possible contingencies. To-morrow is to bring the crisis that decides our fate. We lie down—but not to rest. In strange, trance-like mood we turn everything over in our minds again and again; in troubled vision we review the possibilities, and the precautions we have taken, for the hundredth time. The soul seems to get involved in a life and death struggle, in which every nerve sympathises. Suddenly, as by the touch of God, we are made to realise the futility of our striving, the nothingness of our strength; self-confidence dies; we are helpless in the grasp of an Almighty Power which we know is not Fate; and now we cling, and cry out in undespairing helplessness, “I will not let Thee go, O living God, except Thou bless me.” As we cry a great peace floods the soul. Losing our self-confidence in Divine trust, we say with thankful gladness, “When I am weak, then am I strong.” We can calmly wait any crisis *now*.

He who has learned Jacob’s secret travels on, it may be haltingly even when the sun has risen, with the deep inward longing, “*Tell me, I pray Thee, Thy name;*” reveal to me *Thyself*. Henceforth it becomes the most blessed longing of life and the mightiest and most undying. And not a vain longing, but one that is ever being met and satisfied. He makes His Name known to us as we are able to bear—not in words for the intellect, but by drawing us into a holy fellowship with Himself that ripens into the bliss of heaven.

JAMES CULROSS.

GOD IS LOVE, and other Sermons. By the late Aubrey L. Moore, M.A. Nisbet & Co.—The late Aubrey Moore was distinctly a strong man. He belonged to the *Lux Mundi* school, and contributed to that volume the very able essay on the Christian Doctrine of God. As a preacher his gifts were solid rather than showy; and his sermons were replete with instruction and such as tended to edification. Though they have not the undefinable charm of the late Dean Church’s sermons, nor the splendid passion of Canon Liddon’s, they have a distinction of their own, and will be prized by thoughtful men of every school. Their Anglican tendencies, though pronounced, are not unduly obtruded. The criticism of Calvinism is logically and philosophically unsound. The volume is so admirably printed that it is a pleasure to read it.

THE LIFE OF DEAN STANLEY.*

THE eagerness with which these volumes have been welcomed is proportioned to the length of time during which they have been looked for. "The great Dean" breathed his last at Westminster in July, 1881, and his biography reached us at the end of 1893. Twelve and a half years is, at our present rate of living, a long time, and, had Dean Stanley been an ordinary ecclesiastic, the popular interest in his career would have been diminished, if not destroyed, by occurrences of more recent date. But his position and influence were quite exceptional, and the tone of English Church life has been so largely affected by that influence, that he is in little danger of being forgotten. It is no uncommon thing for the official lives of statesmen to be delayed for a much longer period, and Dean Stanley, though not specifically an administrator, may claim, in some respects, to have been an ecclesiastical statesman. It was intended that his biography should have appeared at a much earlier date, but, from causes explained in the preface, it was impossible to carry out the intention. Two out of the three of his literary executors have themselves been removed by death. The third—Sir George Grove—was entrusted by the Prince of Wales with the formation and direction of the Royal College of Music, and found that the performance of so absorbing a literary task as the preparation of a biography was incompatible with the duties of this important post. The present Dean of Westminster accepted the duty, and proceeded some way towards its fulfilment, when he also found that it was impossible for him adequately to carry it through. In January, 1892, Mr. Prothero, the new editor of the *Quarterly Review*, entered upon the task, "with the co-operation and sanction" of Dean Bradley, and had placed at his disposal the materials collected by the Dean, as well as the complete story of Stanley's life from 1815 to 1840. This continuous narrative he has not

* "The Life and Correspondence of Arthur Penrhyn Stanley, D.D., late Dean of Westminster." By Rowland E. Prothero, Barrister-at-Law, with the co-operation and sanction of the Very Rev. G. G. Bradley, D.D., Dean of Westminster. In Two Volumes. With Portraits and Illustrations. London: John Murray.

reproduced, though he has made large use of it. He has reduced it by considerably more than half, so that for this, as well as for the later and more important parts of Dean Stanley's life, Mr. Prothero alone is responsible. He frankly admits his defective qualification in one important respect: "Of Dean Stanley's personal kindness to myself, I retain a grateful recollection; but, from our relative ages, it was impossible that I should have the personal knowledge of him which is essential for a biographer. So far as my deficiencies in this respect could be supplied, they have been made good by the constant assistance of the late Dean's relations and friends." Happily these deficiencies have been so well supplied that an uninitiated reader would not be at all conscious of them. Mr. Prothero has had such ample and valuable materials at command, and has used them so skilfully, that his portraiture has the distinctness and fidelity of a photograph. We come in contact, not with the Oxford professor or the Church dignitary, but with the man. The portrait is drawn by a loving, reverent, and appreciative hand, but it is in no respect exaggerated, nor is the work marred—as so many biographies are—by misdirected hero-worship. Mr. Prothero has not ignored the limitations of Stanley's genius, nor failed to indicate where his work suffered from the defects of his qualities.

Arthur Penrhyn Stanley was the third child of Edward Stanley, Rector of Alderley, and afterwards Bishop of Norwich. He was born December 13th, 1815—a descendant of the ancient line of Stanley, represented on the one side by the Earls of Derby, and on the other by the Stanleys of Alderley. He was a shy, reserved, and delicate child—"Prince Pitiful" his father frequently called him.

"To his father he owed his toughness of fibre; to his mother, his liveliness of mind and delicacy of perception; to the sympathy of his sister (Mary Stanley), the rapidity and freedom of his mental and moral expansion. Domestic circumstances formed his quiet, frugal habits. The scenery and surroundings of Alderley fostered his taste for the romantic. Suffering from his eyes and the victim of frequent headache, his delicate health forced him at an early age into intellectual pursuits, and encouraged him to live in a world of his own apart from the ordinary pleasures of boyhood. His social position, his Celtic ancestry, and the historical element of his imagination combined to give a high-pitched key to his character, to stimulate his eagerness

to know the best that was to be known in men and things, to attract to him all that was distinguished, superior, and superlative in its kind, to extend in every direction that conception of the duty to love the highest which the blessing of a training in a home where no low view of life was ever uttered had first implanted."

His first school was at Seaforth, near Liverpool; thence he proceeded to Rugby, and fell at once under the influence of Arnold, and so had given to his life "a fire of zeal which had in it the making of the future man." Of his brilliant successes at Rugby, and afterwards at Oxford, to which he went as Balliol scholar—though at the latter place he was more than once out-distanced by older, if not by abler, men—it is impossible for us here to speak. During his first term at Balliol the publication of "Tracts for the Times" began, and Stanley could not be insensible to the charm of the Tractarian leaders, who for a time disturbed, but did not finally unsettle, his early faith.

"The point that most occupies my mind just now is Newman. I heard him preach in the parish church on Sunday. There were things that reminded me that he was a High Churchman. But the general tone, the manner, the simple language, reminded me of no other than Arnold. There was the same overpowering conviction conveyed that he was a thorough Christian—I had almost said a man of the purest charity. . . . I have also had a long talk to-day about him with Faber, who, with Marriott, worships him as we do Arnold, and, from what he says of him, I think rightly. He does appear to be a man of most self-denying goodness, that can well be conceived, and to do good to a very great extent. I have spoken (written) to Price about his sermon as strongly as I well could, for I dread more and more a collision between Arnold and the High Church. At present he and Newman seem to be almost antagonist powers, whereas, really, they are of the very same essence, so to speak."

But, "Newman himself," he added later, "is the best preservative against so terrible catastrophe"—as that of forsaking the principles in which he had been trained at Rugby, for those advocated by the future Cardinal. It is interesting to note that at this time among Stanley's intimate friends were two who, subsequently, became devoted Newmanites, and entered the Roman Catholic Church—W. G. Ward and F. W. Faber.

After his ordination, Stanley took an extended tour on the Continent, visiting Italy and Greece. His father died in 1849, and Lord John Russell, then Prime Minister, offered him the

Deanery of Carlisle, "as a tribute to your own merits; but also hoping it would be considered as a tribute of respect to the memory of the late Bishop of Norwich." This offer he declined, but accepted the post of Secretary to the First University Commission. In 1851 he was appointed Canon of Canterbury; in 1856, he became Regius Professor of Ecclesiastical History at Oxford, with a Canonry at Christ Church; and in 1863 was transferred to the post with which his name will always be associated—the Deanery of Westminster. In 1852, he went on a long tour to Egypt and the Holy Land, and four years later visited Sweden and Russia. In 1862, he accompanied the Prince of Wales to Egypt and Palestine, and was thus brought into more intimate relations with the Court and with General Bruce, whose sister, Lady Augusta, he married before his installation at Westminster, in 1863.

Dean Stanley was one of the most fascinating figures of his age. Though he did not reach the highest post in the Church of England, and was never placed at the head of a diocese, it may be questioned whether any other dignitary exercised so profound an influence. No other stood so high in the favour of the Court, and was, at the same time, so universally beloved by the people. He had a large body of admirers in his own community, and gained to an almost unparalleled extent the respect and affection of Nonconformists. He had none of the bigotry which unchurches Nonconformists, and brands them as an inferior race. He had a cordial appreciation of the services rendered to the nation by our churches and their ministers, and resented the contempt with which they were often regarded. Nonconformists were, in his view, "Nonconforming members of the Church of England." He would have made that Church all inclusive, so that none of the sects should have been left outside its pale. But the State connection must be maintained at all costs. He looked upon *it* as giving voice to the lay element in the Church. The secular Courts he regarded as the only defence against clericalism—the legal constitution of the English Church was its only safeguard: "If it were to cease to exist as a national institution, it would almost certainly cease to exist altogether. The centrifugal forces would then become as strong as are now the centripetal, and the different fragments would have

more closer connection with each other than have now the other English religious communities."

Stanley was always a champion of unpopular causes. He was one of the first to plead for the opening of the Universities to Dissenters, and felt that the abolition of tests was the greatest stride that the true idea of a National Church had made in his lifetime. He disapproved very strongly of many things in "Essays and Reviews," and regretted the publication of the volume; but he chivalrously defended the authors from what he regarded as an unjust prosecution, and protested against the idea of their ejection. He was equally out of sympathy with Dr. Colenso's work on the Pentateuch; but he took a like course in befriending him. With his belief in the comprehensiveness of the Church, he could, of course, consistently do this.

Stanley could not be called a great preacher. In early life he shrank from the pulpit. After his first sermon, two old women were overheard saying: "Well, I do feel empty-like." "And so do I; that young man didn't give us much to feed on." Once he appeared in the pulpit "with the unfortunate drawback" of—having a glove on his head, of which he knew nothing till the next day! As years went on he became, if not an eloquent, an instructive, interesting, and an edifying preacher. He was a prolific author. His "Life of Arnold" is one of the three or four finest biographies in our language. By his "Sinai and Palestine" and his "Lectures on the Jewish Church," he did more than any of his contemporaries "to make the Bible a reality in English homes." With what simplicity and force he brings the men and women of those far-off times before us! How clearly he depicts them! With what a vivifying touch he makes us realise our kinship with them! What a magnificent gallery of Scripture portraits his pages form! The skill with which he interweaves history and prophecy, and makes the one illustrate the other, is quite remarkable. A philosophic historian he was not, but as a literary artist he had few equals in our own or, indeed, in any age, and it will be long before his treatment of the Old Testament narratives is superseded. His "Commentary on the Epistles to the Corinthians" is full of vivid, historic illustration, but in the *minutiae* of scholarship, as well as in its doctrinal discussions, it is defective and inexact. Mr.

Prothero has, with rare skill, enabled us to see the Dean's books in the making, and, by his judicious and impartial criticisms, he has shown us what they do and what they do not accomplish. Several of his limitations have been admirably noted.

“For pictures in themselves, or for architecture for its own sake, he had no taste. He could not lie on a hillside and drink in enjoyment. He could not lounge through a city and simply observe and photograph objectively. External Nature seldom seized hold upon him, except as the symbol of some idea, the background of history, or the framework of human interest. It was not that he had no eye for beauty. Lines in his poetry and phrases in his prose show that he had a painter's perception and a poet's pen; but he was intent on other things. As Napoleon would not visit Jerusalem because it did not enter into his field of operations (a favourite story of the late Dean's), so Stanley was too absorbed in what to him was the soul of natural beauty to care for its body. Scenery, apart from its associations, and viewed in its own light, possessed little attraction for him. ‘I do not,’ he says, ‘describe scenery for its own sake in my letters.’ The Alps strike him as ‘unformed, unmeaning lumps’; confronted by the Matterhorn, he wishes that it were connected with history, with legend, or with worship. On the Lake of Lucerne, he cared only for the spots identified with the story of Tell. Among the Carpathians, or in Saxon Switzerland, he could scarcely be induced to raise his eyes from his book to see the most beautiful views that were visible from the window of the carriage. He was unmoved by the splendour of a northern sunset on the Baltic or by the beauty of the wooded islands with which that sea is studded. The ash trees near Odin's Grove, the possible descendants of the Ygdrasil of Scandinavian mythology, charmed him more than all the lakes and woods of Dalecarlia. Places rarely interested him in themselves, unless they were distinguished above all other spots by some superlative characteristic, even if that special feature were only dirt. But no man ever experienced so eager a delight in seeing spots which were connected with famous people, striking events, important legends, or scenes in the works of great masters of poetry or fiction. Where man had set his mark upon a place, there his interest was keen and his memory unerring.”

Again Stanley failed to appreciate to the full the value of Evangelical theology—largely, perhaps, from the ease of his circumstances, and the dignity of his surroundings.

“The problems and their answers lay outside his own Christian experiences. His happy childhood, the tranquil atmosphere of his home surroundings, the sweetness of his nature, his prosperous life, contributed to make his conception of religion bright and sunny. He knew nothing of the gloom and the pessimism by which a St. Augustine, or a Luther, or a Bunyan was tortured before attaining to a knowledge of truth. The tragedies of a human soul, the depths of spiritual pain, the dark technicalities of a Puritan theology, belonged

to a domain of thought and feeling to which he was a stranger; and he turned from what to many men are necessary verities of religious experience, and, therefore, essential elements of a comprehensive Christian science, as grim shadows created by a mere morbidity of the imagination."

That he was one-sided in many of his views is quite clear. He was so bent on discovering the elements common to divergent views that he often overlooked the divergencies even when they were vital. He would not—*e.g.*, in discussing the relations of Church and State—be bound to the explicit teachings of the New Testament, but persistently started from the assumption that the existing order *must* be maintained. Where New Testament precedents were quoted against him, as in regard to baptism, he claimed the right to exercise "a wise liberty." As we read the record of his life, we are more than ever impressed with a sense of his bright and genial humour; his large-hearted tolerance; his undaunted charity. His purity of heart, his chivalry and honour, his resolute defence of those whom he regarded as the victims of bigotry and injustice, even at the risk of his own popularity, must ever endear his memory to the hearts of his countrymen. Mr. Prothero must be congratulated on his brilliant and artistic presentation of this unique and many-sided life. Some of its most stirring incidents and most memorable features we have been compelled to pass over, in the hope, however, of being able on some future opportunity to allude to them and their lessons.

After Dr. Stanley's marriage, in 1863, his life acquired a new breadth, and the Deanery at Westminster gained a *prestige*, as a centre of society, which no other house possessed. The story of his domestic life is idyllic in its grace and charm. After Lady Stanley's death, in 1876, the Dean lost much of his old elasticity and vigour. The blow was one from which he never fully recovered, and though his character ripened, and he displayed in his relations with men a deeper tenderness, and a more wistful anxiety for their good, his physical strength was impaired, and when, in 1881, he was attacked by a serious illness, his power of resistance was gone. His remains lie beside those of the wife he so truly loved in the Chapel of Henry VII., in the Abbey of which he had proved a worthy guardian, and whose best traditions he so faithfully upheld.

JESUS CHRIST AND VILLAGE WORK.

“And He went round about the villages teaching.”—MATTHEW vi. 6.

THERE was something peculiarly cruel about the unbelief of Nazareth. It was one of the two things about which we are told Jesus marvelled; once at a Gentile's faith, now at the unbelief of His own city. Their very knowledge of Him proved the occasion of their stumbling. The carpenter's shop in which He had been bred; the true woman of God His mother, and His younger brothers, who had moved off together to Capernaum; and all His sisters, sweet centres of humble homes in Nazareth: all these were known to them, so how could He be a prophet? Nay, His hands had grown at once hard and deft as He toiled in their midst, a splendid carpenter; but what rank folly is this that leads Him to refuse further work, cast aside His tools, leave home with scores of easily moved folk who are finding their way to the wilderness prophet, receive at this same prophet's lips strange mystic titles of honour, gather disciples about His person, assume authority in the very Temple of Jehovah, and, after the wilderness prophet had been silenced, make a progress through Judæa, Samaria, and Galilee, welcomed on all hands by those who had seen His miracles in Jerusalem and at Capernaum. Their pride was wounded that one from so humble a station in life should be known as the prophet from Nazareth. This small country town that stood on one of the three caravan roads from the port of Acco to Damascus, and by whose doors therefore the tide of commerce rolled, and that had the still higher dignity of being the rallying place of one of the twenty-four courses of Temple priests, was as sensitive of its dignity as a small Cathedral City to-day, and could ill brook that one of its citizens should gain his fame or exercise his powers elsewhere than within its own borders and apart from their recognition and approval. At His first coming, His claim to have their faith in His words of grace ere He did any mighty works in their midst was met with scornful refusal and the attempt to put Him to death. A year has passed, and He comes to make one more appeal with all the witness of His ministry behind Him;

hatred has given place to sneering indifference; they are offended in Him, and He does not many mighty works there because of their unbelief. It was under these circumstances that, leaving Nazareth never to return, "He went round about the villages teaching." With us the market differentiates the town from the village; with the Jews it was rather the synagogue; and a town which had not among its inhabitants ten *Ballanin* (persons who devoted themselves to the worship and affairs of the synagogue) was to be regarded as a village.* For our present purpose this difference in religious privilege marks the distinction we have mainly in view in speaking of village work, for Palestine also had its "gentleman in every parish," and, in Luke v. 17, we have an interesting record of the gathering together at Capernaum of the clergy and schoolmasters of all the countryside to get a glimpse of and estimate the worth of this young prophet. "And it came to pass on one of those days, that He was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee, and Judæa, and Jerusalem."

Manifestly Jesus felt the villages had claims upon His service. On His first preaching circuit through Galilee our Lord seems to have confined His work mainly to the synagogues (Luke iv. 15), and in this way found Himself at length in the synagogue of Nazareth (v. 16). On going over the ground a second time Luke (viii. 1) expressly tells us that the work was more thorough: "He went throughout every city and village preaching and showing the glad tidings of the Kingdom of God." And now that He leaves Nazareth, unconsciously bereaved of her true helper, and seeks to complete His evangelistic work in Galilee, He goes one way and sends the twelve two by two in other directions, throughout the villages, preaching the Gospel and healing everywhere. He did not choose this path of quiet lonely service for the praise of men and worldly fame. He was not drawn to this field of work by any consideration of the size of the Meeting Houses, the extent of the population, the vigour of existing organisations, the co-operation of all and sundry with Him in His endeavour to reach the common people; but as with His congregation of one by the

* Edersheim's "Life and Times of Jesus the Messiah" (ii. 47).

Well of Sychar, His meat was to do the will of His Father, "I must work the works of Him that sent Me." Galilee was about the size of one of our smaller English counties, and, Josephus tells us, had some 240 small towns and villages. Through these small scattered places Jesus went, just because here were to be found "lost sheep of the House of Israel," men and women to whom the Gospel of the Kingdom would be glad tidings indeed. Town sins and town sorrows, no doubt, are more conspicuous; the tide of life runs swifter, and the moral qualities of men are more easily divined; but village life is often as vicious, beset with animalism, of the earth earthy, and ignorance, dulness and superstition bring forth after their kind and feed the bitter cry of the outcast City. The stream of population sets from the village to the town. The safety of the village lads and lasses amid the clamant temptations of town life depends in the last resort on the progress of the Kingdom of God in the villages. The "pagan" was the man who lived in a village, a peasant; the "heathen" a man who lived on the heath, a countryman; terms of reproach not against the people but against the Latin and Saxon churches alike, that they forgot the pattern of the Great Master and left the villages without the light of the Gospel.

To Jesus they were a *necessary* field of service. They were also a *hopeful* field. The poor and the simple were there. The wealth and the wisdom that make it hard for men to see or enter the Kingdom were rare, and the riches of the Kingdom and the wisdom not of this world found therefore an easier entrance and a surer hold. Contentment reigned more calmly in the heart, and the voice of truth was hearkened to with a simpler faith and more ready obedience. "The poor have the Gospel preached to them" and "theirs is the Kingdom." To babes, open-hearted unsophisticated learners, the Father reveals things which are hidden from the wise and prudent. How plain and unrestrained was the intercourse between Jesus and these folk. Listen:

"And they went to another village. And as they went in the way, a certain man said unto Him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay His head. And He said unto another, Follow

Me. But he said, Lord, suffer me first to go and bury my father. But He said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the Kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." (Luke ix. 56-62.)

Such talk is redolent of the village, and for plainness of speech can be matched only in the Master's converse with the twelve. Two or three of the choice fruits of this quiet service of the great Teacher we know. Lazarus, our friend, and Mary and Martha whom Jesus loved, were village folk and stand high among the types of worthy discipleship.

May we not further say then that for the time Jesus found the villages an *adequate* field of service? No doubt in the towns are the many, in the villages the few. But to widen our influence may tell against its depth. The rays of light and heat cover a wider area in proportion to the square of the distance; but their intensity varies in an inverse ratio. So Jesus did not leave the villages to the seventy disciples while He and the twelve went to the great cities; nor did He as He parts company with the apostles for a time make their mission rural and His urban, but knowing that the villages needed His presence, that it takes a whole sun to warm one man, a whole Christ to save him, wherever he lives, and whatever his worldly position, Jesus chose for Himself this quiet work. To the Lord a congregation of one was a great opportunity. Some nineteen personal interviews are said to be recorded in the Gospels. If we look at one of these related at length we can see how the whole soul of Jesus rose to the task of saving a single soul. How carefully He laid His plans; how subtly and charmingly He became all things to all men; how personal He was; how delicately He seized every point of moral interest and used it to His great end; how content He was for the time to leave the ninety and nine in the wilderness and go after that which is lost, until He find it; and when love has conquered, what overflow of joy fills His heart, making him forget all weariness and hunger in the heavenly food of true service; "I have meat to eat ye know not of." He sees of the travail of His soul and is satisfied.

This leads us to think of the kind of service Jesus rendered to the villages, the method of His work. Mark says, "He went . . . teaching." "Teaching" is a favourite thought with Mark in describing our Lord's ministry, and the "Teacher," a favourite title. His gospel has been distinguished from Matthew's as the record of the things which Jesus did, rather than of those which He said; yet forms of the word "teach" and the title "Teacher" occur more frequently in his shorter book. The word is evidently intended to cover much, for where Matthew speaks of preaching and healing, or healing only, in more than one instance, Mark speaks of teaching only. Sometimes the ways of Jesus carried home their own message; but at other times the object lesson started the questions of the slow learners, or He would ask, "Know ye what I have done?" and with gentle insistence would interpret in the monosyllables of child hearts the hidden meaning of His life. It was "line upon line, precept upon precept," quiet, calm, informing, laying as a sure foundation that true knowledge of Himself that must be the basis of faith as well as of life. Teaching must precede effective preaching. "Only believe" and "Believe on the Lord Jesus Christ and thou shalt be saved" are splendid texts for the pulpit orator, if first the people know what the man is talking about. But if men have never seen Jesus, they will go away it may be without so much as hearing the Gospel. The teacher needs patience, for these country folk will have him go their pace. He needs character, for they will probe him with their child questions that are not in the air, but go down to the roots of being. What a man is, and what he does, as well as and even more than what he says, fit or unfit him to be a teacher in spiritual things. So in this village work Jesus was Himself the supreme evidence of His Gospel, and apart from Him His words cease to be spirit and life. "He wrought the creed of creeds, In loveliness of perfect deeds." And when He did miracles, which were signs indeed to His true followers, He was eager to hush the mere sense of the marvellous which they tended to create in uninstructed minds, "charging" the objects of His mercy "that they should tell no man." Two miracles are recorded by Mark in connection with work in the country districts (ch. vii. 31-37, the healing of one deaf and dumb; ch. viii. 22-26, the healing of one

blind); in both cases silence is enjoined, in both cases also the teaching purpose of the miracle is more than usually manifest in the gradualness with which the work is wrought and in the methods by which the soul of the man is grasped. Spiritualizing the miracle of the old prophet, Jesus laid, as it were, His very life over the dead souls of these village folk, till His own warmth and life were imparted, and he that was dead came forth.

It may be instructive to discuss "the truths essential to Church prosperity"; but this I know, that until He who said "I am the truth" be so formed in us that we can say without faltering and without pride "Be ye imitators of me, as I also am of Christ," and can "put men in remembrance of our ways which be in Christ," our work is not open to the richest blessing of God.

"Follow Me," "Learn of Me, for *I am* meek and lowly," and the rest: these are the true summaries of the teaching of Jesus. Till men receive this message with sincere purpose of heart, nothing has as yet been rightly begun, whatever religious experiences they may have passed through. And if it seem to us that this is inadequate in view of the cross, we must remember that we should never have felt it so if we had been among His disciples; that He who bade them deny themselves and take up their cross daily was Himself the great example of cross-bearing, and had written upon the very lineaments of His face to all who could read the message, "Behold the Lamb of God, which taketh away the sin of the world."

There are two ways of life, and after all there are but two. Eternal issues do hang upon the acceptance or the rejection of Jesus Christ. And if conscious of these, and with our hearts fired with the constraining love of Christ, His eager desire for the souls of men is upon us, we will meet men on the level of their actual needs, and will put what we have learned of Jesus in a golden setting of stainless purity and love, once more Jesus will go round about the villages teaching, meek, lowly, gentle still, yet in the saving might of His triumphant death, Resurrection, and Ascension to the right hand of God.

C. M. HARDY.

THERE is a transcendent power in example. We reform others unconsciously when we walk uprightly.—*Madame Swetchine.*

SIR WALTER SCOTT'S FAMILIAR LETTERS.*

(Concluded.)

TO give an adequate idea of the wealth and variety of Sir Walter's correspondence is impossible. But there are several letters which, as throwing light on his own character, or as giving us his estimate of other distinguished men, we cannot refrain from quoting. That Scott had a modest estimate of his own work is universally known. Jeffrey censured him for editing the writings of others when he should have been producing more of his own. Scott's vindication of himself to Miss Seward is curious:—

“But what would he have? I have neither time nor inclination to be perpetually making butterflies, that he may have the pleasure of pulling their legs and wings off, and till writing occasionally shall cease to be a matter of convenience to my family, I will indulge in it easily and unambitiously. The critics tell me a poet ought to take care of his reputation, and really I think, like honest Bob Acres, that the best thing reputation can do in return is to take some care of the poet, and mine, I am resolved, shall do so. As to the unfading laurels which they are kind enough to promise me if I will dedicate my time solely to the Muses, I care not for rewards which from their very nature are to be posthumous. Neither is it easy to gull me with these fair promises. The immortality of poetry is not so firm a point of my creed as the immortality of the soul.

‘I've lived too long,

And seen the death of much immortal song.’

Nay, those who have really attained this literary immortality have gained it under very hard conditions. To some it has not attached till after death, and I like not such grinning honour as Falstaff says of my namesake Sir Walter Blunt. To others it has been the means of handing down personal vices and follies which had otherwise been unremembered in their epitaphs. And all enjoy this same immortality under a condition similar to that of Noureddin in an Eastern tale. Noureddin, you remember, was to enjoy the gift of immortality, but with this qualification, that he was subjected to long naps of forty, fifty, or an hundred years at a time. Even so Homer and Virgil slumbered through whole centuries. To be sure these were the dark ages, and therefore proper for repose. Shakespeare himself enjoyed undisturbed sleep from the age of Charles I. until Garrick waked him. Dryden's fame has nodded, that of Pope begins to be drowsy; Chaucer is as sound as a top, and Spenser is snoring in the midst of his commentators. Milton, indeed, is quite

* “Familiar Letters of Sir Walter Scott.” In two vols. Edinburgh: David Douglas. 1894.

awake, but observe he was at his very outset refreshed with a nap of half a century ; and in the midst of all this we sons of degeneracy talk of immortality. Let me please my own generation, and let those that come after us judge of their taste and my performance as they please ; the anticipation of their neglect or censure will affect me very little."

Jeffrey was as severe and caustic in his criticisms of Scott as of Wordsworth. But their friendship was not interrupted. The critic owns himself to have been guilty of needless asperities. He is proud of the poet's genius and glory, and values his friendship, and Scott, on the other hand, is too genial to be soured by the critic's asperities, though he can see the humorous side of their relations :—

"Many good-natured country Tories (myself for example) take great pleasure in coursing and fishing, without any impeachment to their amiabilities, and probably Jeffrey feels the same instinctive passion for hunting down the bards of the day. In common life, the lion lies down with the kid ; for, not to mention his friendship for me, now of some standing, he had the magnanimity (absolutely approaching to chivalrous reliance upon the faith of a foe) to trust himself to Southey's guidance in a boat on Windermere, when it would have cost the poet nothing but a wet jacket to have overset the critic, and swum triumphantly to shore, and this the very day the review of 'Madoc' was published."

One of the most interesting of Scott's correspondents was Dr. Leyden, a man who became, even at an early age, one of the first of Oriental scholars, and who, had his life been prolonged (he died before he was thirty-six), would have gained a reputation more brilliant than that of Sir William Jones himself. Scott thus describes him in a letter to his brother-in-law, Charles Carpenter, who had been in India several years before Leyden sailed for Madras :—

"He was the son of a very petty farmer in Roxburghshire, and had so little education that at twelve years old he did not know how to write. Nature, however, has been liberal in her gifts ; he caught a taste for knowledge, and under the most depressing circumstances made himself master of most of the learned languages of Modern Europe, and even dabbled in Eastern literature. When he found his way to Edinburgh College, his merit by degrees became noticed, and at length conspicuous. I had the good luck early to discover both his literary and personal worth, and at different times he lived a good deal with us, till it was in my power to procure him his present appointment of Assistant Surgeon on the Madras Establishment, which I accomplished through Mr. Dundas. Lord W. Bentinck is to countenance him in his labours, which

I suppose will be rather literary than medical. He will certainly make an effort to see you if it be possible. You must be prepared to encounter and pardon some peculiarity of manner, arising from his early history, and which even his intercourse with the first people here and in London has not erased ; but you will find this amply atoned for by a great fund of knowledge and native kindness of disposition."

Such records of the successful pursuit of learning by men of lowly origin are, perhaps, more common in Scotland than in England. The public schools and universities have always been open to the poorest, and no ecclesiastical tests have barred the way. The educational reforms of the last few years should do much to equalise the two countries in this respect.

Scott also sought to interest Lord Minto in his friend, and, fortunately, with success. The Governor-General wrote:—"I am particularly happy in having fixed Leyden by my side, and am enjoying with equal admiration, though of different kinds, his extraordinary talents and his spirited, independent, and excellent character."

There is but one letter preserved in the Abbotsford collection written by Leyden to Scott, after the arrival of the former in India ; but to us it is peculiarly welcome because of the friendliness it displays towards the Serampore missionaries. It was written at Calcutta, January 10th, 1810:—

"It is not my intention to write you a letter at present, but merely a note to accompany a dissertation on the Chinese language by Mr. Marshman, one of the missionaries of Serampore. This dissertation is properly speaking only the preface of the first volume of 'Confucius' in Chinese and English, printed at Serampore, under the patronage of Lord Minto. As I had some effect in getting the work set a-foot here, while the missionaries were rather under a cloud, and not countenanced in any shape previous to his Lordship's arrival, they have requested me to make the work known to my literary friends at home, and I have, of course, forwarded this to you with the author's regards. The first volume of 'Confucius' will follow in the next ship, and you will receive it before it is published in England. Lord Minto has gained himself immortal glory here by patronising with energy every useful species of literature, and is generally admitted to be the finest private character of a Governor that ever India saw. He is at present at Madras, where he has been these five months, and where a very dangerous insurrection had very nearly broken out through the whole army, occasioned chiefly by the striking disproportion between civil and military employments. He has had a most delicate office to perform, and I am glad he has got so well through it. But to

return to the Chinese Dissertation, which, in my opinion, is a very excellent one. I am anxious you should make it known among your literary friends; and if, as report says, you have any connection with the *Quarterly Review*, you cannot have a finer field for animadversion."

In a letter to his wife, written while on the expedition which proved fatal to Leyden, Lord Minto wrote:—

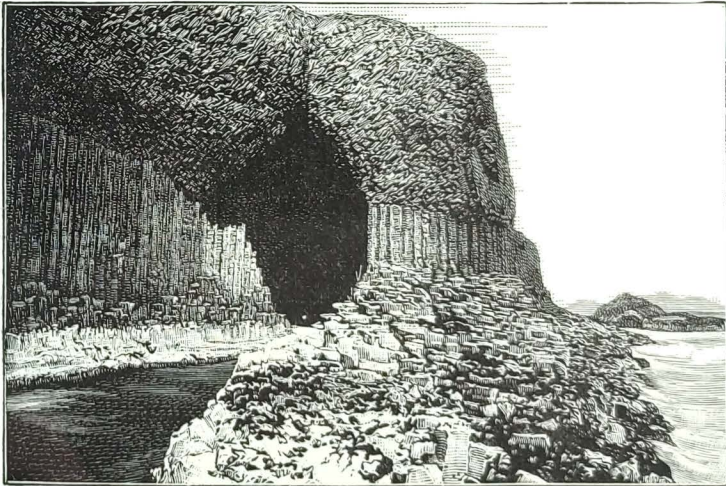
"Modeste (at sea), May, 1811.

"Dr. Leyden's learning is stupendous, and he is also a very universal scholar. His knowledge, extensive and minute as it is, is always in his pocket, at his fingers' ends, and on the tip of his tongue. He has made it completely his own, and it is all ready money."

Another letter, written by Dr. Dick, gives an amusing instance of Sir W. Jones's inferiority to Leyden in his knowledge of Persian.

There are many pleasant glimpses of Scott's tour through the Hebrides in 1810. He thus describes his visit to Staffa, the far-famed isle of columns, in a letter to Lady Abercorn, dated September 30th, 1810. The illustration below shows the most notable feature of the island:—

"I have not, my dear friend, had much to say since I returned from my Highland excursion. The isles, in many particulars, more than answered my



FINGAL'S CAVE.—(From the *Christian Pictorial*.)

expectation. The cavern in the uninhabited island of Staffa in particular is

the most wonderful place of the kind that imagination can conceive. The sides are composed of basaltic columns, exactly like those of the Giant's Causeway in Ireland, with which you are doubtless well acquainted. The angles of those pillars are, as it were, cemented to each other by a sort of yellow concretion resembling spar, or marble, which forms a striking and curious contrast to the sable colour of the granite columns themselves. The arch is high as that of a cathedral, and has nearly the same regularity of shape, the ribbed pillars bending towards each other, as if to meet at the top. They have, however, at the roof a sort of ceiling formed of the ends of other pillars which have been broken off in the course of the natural convulsion by which the cavern was formed. This immense and magnificent cavern opens full upon the Atlantic Ocean, whose billows roll up to the extremity of the cave, with a noise which, even on the calmest day, would deafen thunder. When the weather is extremely calm, you can enter the cavern in a boat ; but the least swell makes the attempt very dangerous. You can reach the extremity by scrambling along a line of broken pillars of unequal height, which extends along the right-hand side of the cave. We did both."

With this description in prose it is interesting to compare the more glowing description in verse—a description which is the delight of "the tourist race," though Montalembert, who utterly failed to appreciate the Highlands, considered it overdrawn:—

"The shores of Mull on the eastward lay,
 And Ulva dark, and Colonsay,
 And all the group of islets gay
 That guard famed Staffa round.
 Then all unknown its columns rose,
 Where dark and undisturbed repose
 The cormorant had found,
 And the shy seal had quiet home,
 And welter'd in that wondrous dome,
 Where, as to shame, the temples deck'd
 By skill of earthly architect,
 Nature herself, it seem'd would raise
 A Minster to her Maker's praise !
 Not for a meaner use ascend
 Her columns, or her arches bend :
 Nor of a theme less solemn tells
 That mighty surge that ebbs and swells.
 And still, between each awful pause,
 From the high vault an answer draws,
 In varied tone prolong'd and high,
 That mocks the organ's melody.

Nor doth its entrance front in vain
To old Iona's holy fane.
That Nature's voice might seem to say,
' Well hast thou done, frail child of clay !
Thy humble powers that stately shrine
Task'd high and hard—but witness mine ! ”

We are reluctantly compelled to pass over Scott's letter in reference to his refusal to accept the office of the Poet Laureate, the very interesting letter in Appendix III. from Lord Beaconsfield, then Mr. Benjamin Disraeli, and many others of equal value. We close with one written to Mr. Morrit after the death of his wife :—

“ It was with melancholy satisfaction—but still with satisfaction—that I received your letter. To know from yourself that you are well in health and resigned in your affliction to the will of Heaven is all I could have hoped to hear.

“ Our social affections are given us to animate our duties while we are here, and their objects are withdrawn from us that we may be taught to reflect that this transitory scene is not our resting-place. If yours, my dear friend, are now so severely wounded, your patient suffering is in proportion to the domestic happiness which you have enjoyed for many years. And thus even the excess of your calamity carries with it a motive for resignation. I am happy to hear that you have with you a friend upon whose affection you can rely, and confide securely in that strong sense of duty which forms so marked a point in your character, that you will shortly find in active exertion some relief from the intensity of your present feelings. It is needless to say how deeply Mrs. Scott and my young people sympathise in your distress, honoured as they were by the kindness of the excellent person whom you lament. It is no small satisfaction to me as a father to see with what warmth my children retain remembrance of these circumstances.”

The man who wrote this was—what he urged Lockhart to be—a good man. Yet we cannot but regret that there was not a fuller recognition of the specific consolations of the Gospel. There are higher truths than those of natural religion, and from these our chief comfort in bereavement and in the prospect of death arises. To such consolations Scott, we are convinced, was no stranger ; but he generally preserved in regard to them a marked and, as it seems to us, an undue reserve. EDITOR.

THE world says : “ Come to me, and I will fail you ” ; the flesh says : “ Come to me, and I will destroy you ” ; Christ says : “ Come to Me, and I will give you rest.”—*St. Bernard.*

SACERDOTALISM IN THE CHURCH OF ENGLAND.

IT has of late years become more and more evident that the Sacramentarian and Sacerdotal party in the Church of England has acquired a virtual, and an all but absolute, supremacy. It is no uncommon thing to hear it said that "the Evangelicals are nowhere," that Tractarianism has won all along the line, and that the Ritualists are carrying everything before them. The fact must, we fear, be sorrowfully admitted; but its significance is, by the majority of Englishmen, even yet imperfectly apprehended. In our view it means neither more nor less than the ultimate Romanising of the Church of England, the utter destruction of its Protestantism, and the acceptance of every Papal dogma and practice, except possibly the temporal sovereignty of the Pope. In "The Life and Correspondence of Dean Stanley," a significant indication of this occurs in the Dean's account of one of his interviews with Pio Nono. "You know Pusey?" asked the Pope. "When you see him give him this message from me, that I compare him to a bell, which always sounds to invite the faithful to church, and itself always remains outside." His Holiness was subsequently declared infallible, but even those who reject the dogma of his infallibility must allow that, in so speaking of the then recent *irenicon*, he accurately discerned the drift of Puseyism. Dr. Rigg has done good service by calling attention to this drift in the January number of the *London Quarterly Review*. He has shown in a trenchant and conclusive manner what High Churchism means in practice. Dr. Pusey's preaching was "never coupled with any direction of sinners immediately to Christ as their Saviour; its characteristic effect was to drive his hearers to the priest and the confessional." That this effect was deliberately aimed at is unquestionable. The *Church Times*, which is at any rate an authority on this point, admits as much when, in its advocacy of the confessional, it thus appeals to the authority of its former leader—"Preach repentance," said Dr. Pusey long ago, "and your people will come to confession."

The Rev. Vernon Staley, of Clewer, in a recent work, "The Catholic Religion: a Manual of Instruction for Members of the

English Church," claims that "the Eastern, the Roman, and the Anglican portions of the Church make up the Catholic body—the Universal Church." He also incidentally confirms Pio Nono's estimate of Dr. Pusey. Article xxxi. of the Church of England declares that "the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, were blasphemous fables and dangerous deceits." But what do Dr. Pusey and his followers say of this? "The very strength of the expressions used of the sacrifices of masses," Dr. Pusey says, "shows that what the article speaks of is not the sacrifice of the Mass, but the habit of trusting to the purchase of masses when dying to the neglect of a holy life." Nor is it only in regard to the sacrifice of the Mass and the doctrine of the Real Presence that Mr. Staley takes an extreme anti-Protestant position.

His book insists on the necessity of confession, and gives a list of sins to be dealt with at the confessional. Among them are:—

"Gone to places of worship not belonging to the Church.

"Preferred my own opinion to the teaching of the Church.

"Omitted to use confession when I knew I needed it.

"Been unwilling to learn from the clergy what was needful for my soul."

As to baptism we are told:—

"It is reasonable to baptize infants, for they cannot too soon be transferred from a natural state to a state of grace."

The effects of baptism are said to be three-fold:—

"(1) It remits all sin, original and actual. (2) It bestows sanctifying grace, and endows the soul with the heavenly virtues of faith, hope, and charity. (3) It makes the recipient a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

We need no further evidence to justify our contention. Stronger language than ours has within the last few weeks been used by Mr. St. George Mivart, who, be it remembered, writes as an avowed Romanist, and rejoices in the facts which we deplore:—

"Facts should not blind us to the good work the High Church party in the Establishment are doing. The English people are sadly inaccessible to the Catholic clergy on account of old habits and traditional prejudices; and modern Catholic worship is often strange and repellent to them. But the Ritualistic ministers of the Establishment can easily obtain a hearing, and succeed in scattering the good seed of Roman doctrine far and wide. We now frequently meet with devout practices which forty years ago were unheard of, save to be

denounced and scouted outside the small Catholic body. But Ritualists are rapidly making the word 'Protestant' to stink in the nostrils of their congregations, and causing them to regard it as a detestable form of belief. Thus, not only are our ancient churches being renovated and decorated in the Roman spirit, and so prepared for us, but congregations to fill them are also being gathered together. The devout and noble-minded men who form the advance party are preparing the way for a great increase of the Catholic Church in England."

The Bishop of Chester in a New Year's Pastoral discussed the question of the confessional in the section which relates to the relation of the clergy to the conscience. He pleads for the use of the confessional in a modified and restricted form, claiming for conscience supremacy over the direction of the priest. The true order, he says, is: "First God, then the conscience; not as Rome teaches—first God, then the priest, and conscience only in subordination to the priest."

"Though angels should come on earth to be our confessors and directors, yet mankind would in the long run be the stronger and the better for following God's own plan by trusting to the guidance, insight, and judgment of their own consciences."

The *Church Times* agrees with the Bishop's main argument, but adds, with a significance which should not be overlooked:—

"What is not clear to us is the difference between the priesthood of the Catholic Church and the ministry of any Protestant sect, on the lines of any ministerial action laid down in this Charge. Many have had recourse to Dissenting ministers when burdened in conscience, and have professed themselves helped thereby; but did they get absolution? From the Bishop's argument they did, so far as absolution can be given by man; but, according to the teaching and practice of the Catholic Church, they could not have done so. The weakness of the Charge lies in its confusion of confession and direction; or rather the failure to distinguish between the two. Anyone, priest or layman, can be a director, no one but a priest can properly hear confessions with a view to absolution; it is in 'direction' that the danger of enervation lies, very rarely in connection with confession."

According to this, the priesthood of the Catholic Church are and the ministry of the Protestant sects are not invested with the authority to absolve sin. They have, and others have not, the power of absolution. The ministry of "the Catholic Church," in which Dissenters have, of course, no part, is further called "the ministry of absolution," and the writer of the article complains that, so far as the influence of

the Bishop of Chester's charge is concerned, not one soul will be led to seek that ministry, though sorely needing it, and not one priest will find himself persuaded to use his solemnly committed powers for the relief of his people in the said ministry. The *Church Times* further calls Mr. Augustine Birrell to task for his *New Review* article on "Disestablishment in England," and suggests that he is writing not for himself, but presenting, as an advocate might, what other people say! But are not Mr. Birrell's words true? And does not our contemporary itself confirm them and glory in the facts they record? Will it deny that "Sacramentarianism is the prevailing and rapidly extending faith and practice of the clergy," and that "the Church of England now declares herself of exclusive authority within her territorial boundaries." In so far as High Church theology prevails it not only may easily, but inevitably must, come about—

"that for our children the question of religion shall resolve itself into a choice between Sacramentarianism and Agnosticism; the bedevilment of superstition is the paralysis of unbelief."

We have no sympathy with ignorant and bitter denunciation of opponents, and deplore many things which have been sanctioned in the name of Protestantism. We have no desire to curtail the rights of private judgment or to limit the area of religious liberty, either for Anglicans or Romanists. But that these Romish dogmas should be propounded in the Church, whose chief glory used to be that it was the bulwark of Protestantism, is intolerable. Is England to be Romanised by men whose influence is gained solely by their exceptional privileges as the clergy of the State Church, who are largely supported by national funds, and who in religious matters claim to be the sole representatives of the State, and despise all others as usurpers?

So far as we are concerned we unhesitatingly adhere to Mr. Birrell's terse and timely declaration:—

"Now that the High Church theology has ceased to be the shibboleth of a party, and has become the almost universally accepted teaching of the Church of England, everyone who regards that system with dislike and distrust is well within his rights as a citizen in protesting against the State, of which he is necessarily a member, being any longer connected, by even the slenderest tie, with a Church whose plainly-asserted authority he repudiates, and whose well-defined and specific teaching he abhors."

W. H.

THE WORTH OF OUR CROSS.

THE heavier Cross, the stronger faith ;
 The loaded palm strikes deeper root ;
 The vinejuice sweetly issueth
 When men have pressed the clustered fruit ;
 And courage grows where dangers come,
 Like pearls beneath the salt sea-foam.

The heavier Cross, the heartier prayer ;
 The bruised herbs most fragrant are ;
 If wind and sky were always fair,
 The sailor would not watch the star ;
 And David's Psalms had ne'er been sung,
 If grief his heart had never wrung.

The heavier Cross, the more aspiring ;
 From vales we climb to mountain crest ;
 The pilgrim of the desert tiring,
 Longs for the Canaan of his rest ;
 The dove has here no rest in sight,
 And to the ark she wings her flight.

R. (*From the German.*)

SUNDAY MORNINGS WITH THE CHILDREN.**II.—WHEN AND HOW AND FOR WHAT TO PRAY.**

"Pray without ceasing."—1 THESS. v. 17.

EVERY day everyone ought to pray to God. Paul says, when writing a letter to the Christians at Thessalonica, "Pray without ceasing." That seems a very hard thing to do. Some of you may say, "Ought I to spend all my time on my knees, with my hands clasped?" No! Paul did not mean that, for he did not do it himself. It is very good sometimes to kneel down and speak our prayer aloud, but we can pray without even whispering a word, by thinking about God, and silently laying our desires before Him. And He knows all about it, for there is a little window in the side of our hearts through which God looks and sees all the thoughts and desires within. Now, if I tell you four things that are included in "Praying without ceasing," it will help you to understand what Paul means, and what God wants you to do.

I.—*Pray in all circumstances.*—If you were going across to America on board a big ship, you probably would not find many people on board who prayed. But if a great storm arose, and the ship seemed likely to go down, many people would begin to pray aloud. Yet, if the storm was calmed, and the ship saved, many of them would cease praying, and begin again to drink and gamble and jest. Many persons, who never pray when they are well,

send for the minister, if they are taken very ill, to come and pray with them. God does not care much about such prayers. They are not thoroughly sincere ; they do not spring out of love to Himself. God wants us to pray as much when we are well as when we are ill, as much when we are safe as when we are in danger. Again, some who have been accustomed to pray at home, leave it off when they go to boarding school or into a house of business, for fear of being laughed at. God wants us to pray in whosoever company we are.

II.—*Keep on praying for a thing.*—We should ask God for what we want, and show that we want it by keeping on asking for it ; though we should also ask God to make us desire what it is good for us to have. We should be steady in our prayers, like the onflow of a river, not up and down like the waves of the sea. Did anyone ever ask you, when they saw you get up from your knees, what you had prayed for ? Could you tell anyone what you prayed for yesterday ? Not always, I am afraid. You ask, and forget all about it. Is it a wonder God seems to forget too ? If you said to your father to-day, "May I have a knife for a present on my birthday next week ?" and to-morrow, "I should like best a paint-box," and the next day, "I most want a book," would your father know what present to give you ? If we keep asking for different things, it is not strange we do not get all we ask for.

III.—*Pray about everything.*—It is a curious thing that we take either sugar or salt with almost every kind of food we eat. Meat and vegetables would be tasteless and unpleasant without salt, and puddings and most fruit would be insipid or sour without sugar. Now, prayer is both the sugar and the salt of life. Mix prayer with all things, and you will make them both wholesome and pleasant. There is a funny saying, "If it is a fine day take an umbrella, if it is a wet one do as you like." That means, always take one, for you never know when you may need it. It has been said, "If you are sure about a thing, pray about it ; if you are in doubt, do as you like." That means, pray always, for you never know when you may most need guidance or protection. Think nothing too great to ask for, for God is almighty ; nothing too small, for He is all-loving. Pray about your lessons, your work, your games, your temptations—everything.

IV.—*Pray for everybody.*—Everybody needs it. All people need many things that only God can give. Your parents are stronger and wiser than you, but they are often tired and worried. Your playmates seem cheerful, but they are often dissatisfied and hungry at heart. All are thankful for your prayers. To know that they are prayed for helps them. You would not like to think that no one ever prayed for you. If you pray for people often and earnestly, it will help you to love them and treat them properly. Peter, when he had no money to give a lame man, said : "Such as I have give I thee." If we are too poor or weak to do anything else for people, we can always pray for them. I am sure your parents and friends pray for you ; but do you all pray for them ? Do you pray for the poor and the sorrowful and the wicked ? If not, will you begin to do so to-day ?

W. R. BOWMAN.

NOTES AND COMMENTS.

THE LATE PRINCIPAL ROOKE'S "DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM."—We are glad to be able to announce that the articles which appeared in our magazine last year have now been issued in a convenient and well-printed volume by our publishers, Messrs. Alexander & Shephard. It would be superfluous to say a word here in eulogy of these Lectures, which certainly seem to us among the ablest, most scholarly, and most opportune of recent works in exposition of our principles. The volume has been published at a cost which brings it within the reach of all readers. It will be invaluable to ministers for their own use and as a help to inquirers. If Baptists are alive to their own interests, they will see that this work is widely circulated. Mrs. Rooke has prefaced the work with a graceful sketch of her husband's life.

THE "BAPTIST UNION MAGAZINE" opens the year in a new, improved, and enlarged form. The contents of the January number are bright and varied, and the illustrations are admirable. The magazine is well adapted for localisation, and ought to be widely used in this direction. Our Baptist churches generally are not alive to the importance of circulating good, healthy literature, expounding in a clear, terse style both the principles we hold in common with other churches and those which are peculiar to ourselves and justify our separate existence. The Church of England makes large use of localised magazines, as do the Wesleyan and Congregational bodies. Baptists are, on this ground, behind all other churches, greatly, as we believe, to their own detriment. If they do localise, surely the *Baptist Union Magazine* has claims on them which no undenominational magazine can possess. The editors are doing their utmost to make their pages full of interesting and stimulating reading, and there should be among us sufficient denominational loyalty to convince them that their work is appreciated. This is the reward they covet, and we cannot but think it will be accorded to them more and more fully as their work is known.

THE CRISIS IN THE CONGREGATIONAL CHURCH-AID SOCIETY.—We have watched with deep concern the present condition of the Church-Aid Society. It is passing through a time of severe testing, but in some form or other its triumph is certain. There was an anticipated deficiency in its funds of somewhere about £2,000. What this means to scores of hard-working pastors it is not easy to describe. Before the close of last year Mr. Burgis, of Leamington, suggested that the deficiency would be removed if 200 Congregationalists—of whom he would be glad to be one—would give £10 each. A further suggestion has been made that 100 churches should guarantee £10 each, and 100 gentlemen or ladies the same amount. Judging from the report in the *Independent* the thing will be done. The *Independent* has throughout this crisis rendered splendid service to its denomination. It is one of the ablest

papers with which we are acquainted, well supplied with news, crowding into its "Table Talk" short, terse paragraphs, giving leaders which are leaders indeed, and capital short stories illustrative of church life. We always look forward to it with pleasure.

OUR OWN HOME MISSIONS.—The statement made in a recent number as to the condition of the funds of this useful Society must be repeated. There is a deficit of some £500, and unless this amount should be forthcoming within the next few weeks, the usual grants for the year cannot be made. Cannot a hint be taken from the action of our Congregational brethren? There are surely twenty men in our churches who could contribute £10 each, forty who might give £5, and fifty who could give £2. If all who are acquainted with the value of our Home Mission operations will do "what they can," the deficiency will be met. Dr. Booth should speedily be relieved of what must be to him a great anxiety. Will our readers kindly note this?

THE ELEMENTARY EDUCATION CONTROVERSY.—In anticipation of the elections in November, both the Clerical and the Progressive parties are vigorously at work. In an article in the January *Review of the Churches*, Dr. Clifford has amply demonstrated the fact that since the Compromise of 1871 the position of the Anglican Church has undergone a radical change, and that the new demand is the outcome of dominant sacerdotalism, and not of the evangelical Church of Englandism of such men as the late W. H. Smith. He also makes it clear, if indeed it was not clear before, that by the Christian religion Mr. Athelstan Riley and his abettors mean High Churchism, and that the inevitable result of the success of their agitation would be the exclusion from the teaching staff of all who could not endorse it. As the *Church Times* dexterously puts it, "Teachers who do not believe the Christian faith shall not be allowed to give religious instruction to the children of Christian parents." It is as needful as ever that we should be alive to the issues at stake. Misrepresentations of our position are rife, and our objection to State payment for religious teaching is scandalously represented as objection to religious teaching *per se*, and as disbelief in the cardinal verities of the faith. Our friends must be prepared for a severe conflict. If, however, Nonconformist electors are faithful to their principles we need not fear the result. We have many allies among Churchmen themselves. The *Pall Mall Gazette*, notwithstanding that it has changed sides in politics, has vigorously protested against the retrograde movement of the Clericals, and is consequently classed by the Clerical party among "treacherous friends." Even the Bishop of Gloucester and Bristol does not gain the full approval of the *Church Times*; for while he would, if possible, keep School Boards out of country districts, and thinks it may be done "with a little vigour and a little extraneous help," for "schools in School Board districts he is in favour of the Manchester scheme, which as our readers will remember, errs in forbidding formularies and in giving the School Board excessive powers"! The London Wesleyan Methodist

Council has, we are glad to see, committed itself boldly and unanimously to the principle of undenominational religion in Board schools, and urges electors to use their influence in favour of candidates pledged to resist "all attempts either to sectarianise the instruction or to rob it of its Christian character." These are at present the alternatives before us. The *Church Times* is right in saying that "the word 'sectarianise' is the key to the Council's meaning." Of course it is, for the simple reason that the whole drift of the present agitation is to sectarianise. And how charming is the simplicity of the following: "They dread more the advance of the Church, through the full enjoyment by Church people of their rights, than the preservation of the Christian religion 'whole and undefiled.'" This is but allowing that the advance of the Church is the end in view, the supposed inevitable result of the advocated policy, and an admission that in the opinion of the Council the advance of the Church is by no means synonymous with the preservation of the Christian religion. We do not often agree with our High Church and sacerdotal contemporary, but we believe it is correct in its assertion (in a note on the E.C.U. meeting at Birmingham): "The difference of opinion on the Education question seems almost to warrant the conclusion that Churchmen will never get anything done."

EPISCOPAL INTOLERANCE OF EVANGELICALISM.—The action of the Bishop of Winchester in prohibiting the Rev. H. Lindsay Young from delivering an address in a Presbyterian church, at Portsea, has taken many of his lordship's admirers by surprise, and can only be described as a painful disappointment. Dr. Thorold was at one time regarded as an Evangelical. He professed great esteem for the late Mr. Spurgeon, whose friendship he enjoyed. The meeting at which the address was to have been delivered was in connection with "The Week of Prayer," arranged for by the Evangelical Alliance. Mr. Young is an able preacher, an earnest worker, and a consistent clergyman. But he was told that the delivery of his address would involve an infraction of the Church's law. Mr. Young refrained from committing this "illegal act," but told the Bishop, "It is sad to find that your lordship can so promptly interfere with my Christian liberty, and that you not merely have allowed the mass for the dead to be set up in this town, but you have also publicly patronised the promoters of this deadly delusion, which, in common with myself, you have sworn 'to be blasphemous fable and dangerous deceit.'" Well may the outraged clergyman avow his inability to understand the equity of such proceedings. So far as Evangelicalism is concerned, the Bench of Bishops seems to be occupied by "lost leaders." Quite in keeping with Dr. Thorold's intolerance is the vituperation which has been poured on the head of the Rev. Mr. Webster, of St. Thomas's, Birmingham. This generous-minded clergyman had the audacity to lend his parish school-room to the congregation of a Welsh Calvinistic Chapel, and was himself at the meeting. He considered that all the churches should be joined in a sacred league, co-operating and united, but not overlapping. The organ of the High Church party sneers at

“the religious bodies,” which Mr. Webster “calls churches,” charges him with a singular disregard of the Catholic Church, and protests against his virtual assumption that the Church of England and the Protestant sects are all of them Churches, with valid ministers and valid sacraments. “Alas, for the rarity of Christian charity!” Such narrow-minded, antiquated, and unscriptural pretensions bring religion into contempt. The miserable errors, the degrading superstitions, and the absurd mummeries of Rome are not only tolerated, but imitated. The simple, unadorned Scriptural faith of Nonconformists is contemned and insulted!

THE ARCHBISHOP OF YORK AND ROMANISM.—Dr. Maclagan’s New Year’s Day Pastoral is remarkable for its denunciation of “The Italian Mission”; in other words, the Roman Catholic Church in England. The action of the Roman Catholics in separating themselves from the Church of England at the time of the Reformation is described as the “Roman schism.” Never since those days “has Romanism been so boldly aggressive as at the present time. Its churches and its priests are multiplied in every quarter; its bishops have arrogated to themselves the titles of English Sees; its emissaries have claimed for themselves the name of rectors in the parishes into which they have obtruded; and a writer of some position has brought the claims to a climax by asserting that the present head of the Church of England is an Italian Cardinal.” We ought, perhaps, to be thankful for small mercies, and if the Archbishop’s dislike of Romanism be sincere and deep, it is something to know that he is alive to its encroachments. But from whence does it derive its encouragement? Who has made possible its aggressions and prepared the people of England for submitting to its claims! Is it possible that “his Grace” is blind to the facts which are but too patent to all who have eyes to see them?

THE POPE’S ENCYCLICAL.—We live in an age of surprises. Every now and again the improbable and unlooked-for happens. Saul is found among the prophets. His Holiness Leo XIII. has commended the study of the Sacred Scriptures as useful, and as aiding sacred eloquence: “The Sacred Books have been written in their entirety and in all their parts at the dictation of the Holy Spirit; and so far is it from being possible for an error to occur in what has been divinely inspired, that of itself inspiration not only excludes all error, but excludes and rejects it with the same necessity that renders it impossible for God, the Supreme Truth, to be the author of any error whatsoever.” This is an important admission, even though it afterwards be safeguarded by cautions which seem to imply that students must find in the Bible only what the Church has found. Nor are all Catholics to study the Scriptures. The encouragement relates to those who are preparing for the sacred ministry in schools, colleges, &c. An open Bible would revolutionise Rome. Anglican writers are asking what estimate the Pope has formed of the interpretation of Holy Scriptures to be found in the works of English Churchmen, and suppose

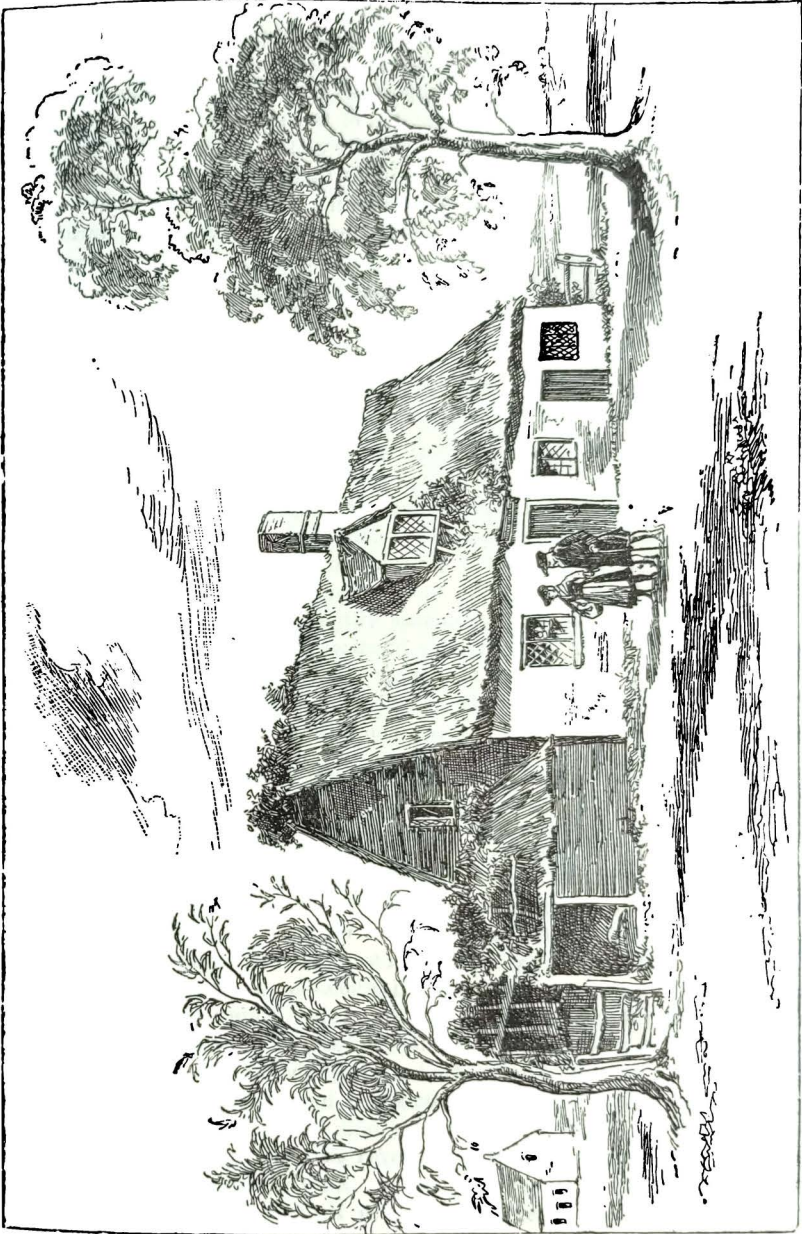
that "the taint of private judgment" destroys their value. Precisely so, to one who regards the English Church as a schism. And what wonder? "With what measure ye mete it shall be measured to you again."

SOCIAL AND POLITICAL MOVEMENTS.—It is generally admitted that the Government has acted wisely in determining to introduce the eight hours' day in all the workshops under the control of the War Office without reduction of wages and with (it is believed) a positive saving. Equally welcome was Mr. Asquith's announcement of his intention to deal next session with unreasonable hours of labour in alkali and other dangerous trades. The *Parish Councils Bill* has passed through the House of Commons, and there is a general impression that in its main provisions it will ultimately be accepted by the Lords, as with some modifications will the *Employers' Liability Bill*. *The Naval Scare*, which has been got up largely for party purposes, will result in greatly increased expenditure, and do no real good. France and Russia will "respond" to it, and before long we shall be relatively as we were. The clamour for increased armaments is as foolish as it is wicked. When shall we learn to rely on saner and more Christian methods?

REVIEWS.

THE CENTENARY CELEBRATION OF THE BAPTIST MISSIONARY SOCIETY, 1892-3. Editor, John Brown Myers. 19, Furnival Street, E.C.

THE Centenary Volume, which gives the history of our beloved Missionary Society during the first hundred years of its existence, finds a fitting sequel in a volume which contains reports of the Commemoration services held at Nottingham, Leicester, Kettering, London, and Northampton, and list of contributions to the Thanksgiving Fund. Its preparation must have involved an immense amount of anxious labour, especially in the section devoted to the contributions. But the labour has been well expended, and Mr. Myers must be congratulated on having produced a worthy memorial of the most remarkable year in our missionary endeavours. We have in the volume an almost inexhaustible storehouse of facts and figures relating to the progress of the Gospel, and an admirable repertory of arguments for increased zeal in its propagation. The sermons of Dr. Clifford, Dr. Pierson, Rev. R. H. Roberts, Dr. Landels, Dr. Maclaren, and Dr. Glover; the addresses of Dr. Culross, Mr. Henderson, Dr. Angus, and Dr. Underhill; of Mr. Greenhough, Mr. Owen, Dr. Dykes, and a host of others—especially of our missionaries themselves—would alone make this volume one of the most remarkable of its class. Its perusal cannot fail to give an impetus to missionary labour. We cannot read a dozen pages of it anywhere without having our enthusiasm fired. It ought to give a loftier and more inspiring tone to our public meetings for many a year to come. Every local auxiliary should in its own interests circulate it freely. The Thanksgiving Fund of £114,670 may, indeed, seem a grand total, and yet, in looking over the list, it is painful to



ANDREW FULLER'S BIRTHPLACE.

note the inequalities of the contributions. A few churches have done splendidly, and have evidently asked how much they could give. Others have done moderately. Too many have been content to get off with as little as they respectably could. The smallness of the amounts contributed by several large towns certainly does not tell of the prevalence of a spirit of self-sacrifice. A careful and conscientious study of this section of the volume ought of itself to shame many of our churches to larger and more adequate giving, and as a basis for the effort to increase the annual income by at least £15,000 we need go no further afield. The volume is enriched by various illustrations, one of which—ANDREW FULLER'S BIRTHPLACE—we reproduce. Many of our readers in all parts of the Kingdom will be glad to form some idea of the spot in which this great theologian and the first secretary of the Society first saw the light.

FOREIGN MISSIONS AFTER A CENTURY. By Rev. James S. Dennis, D.D.
Fleming H. Revell & Company, New York and Chicago.

WE have received no more welcome centenary gift than the Students' Lectures on Missions, delivered at Princeton Theological Seminary, in which we have a survey of the entire mission field, and a resolute endeavour to solve the problems which face us, both as to the duty of the Churches at home, and the methods of missionary labour abroad. Dr. Dennis not only possesses missionary enthusiasm, but has also the intuition which seizes on the salient facts of the situation, and an acquaintance with the actual conditions, which give to his suggestions an invaluable practical force. It would repay the committees of all our different missionary societies, in Great Britain as in America, to circulate his lectures far and wide. And why should we not have in all our colleges a Students' Lectureship on Missions?

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

THE fifth series, yet as fresh and sparkling as the first! To publish a sermon and an address to children weekly, year after year, can be no light task, even to the strongest man in our ministry; but Mr. Davies has so far proved himself fully equal to the task, and this latest volume shows no indication of undue strain. Mr. Davies has, in addition to a rare intellectual fertility and an emotional fervour, two supreme qualifications—he knows himself and he knows Jesus Christ as his Saviour. His knowledge of himself reveals to him the deepest needs of other hearts, and his knowledge of Jesus Christ has taught him how best to meet those needs. He has a large share of the poetic temperament, its imaginative insight into nature and human life, and its glow and emotion. He is passionately loyal to the faith of his fathers, and is withal intensely practical. We have greatly enjoyed the talks with the little ones, especially those on the animals of the Bible. But the gems of the volume are to be found in "More Echoes from the Welsh Hills." What a fine, cheerful, saintly old character we have in John Vaughan! We always have both ears

open when he speaks. It is more difficult to read these "Echoes" detached from one another, as they are here, and therefore we "echo" the wish that has been frequently expressed, that they should be without further delay gathered into a volume, so as to form a second series.

INSPIRATION. Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration : being the Bampton Lectures for 1893.

By William Sanday, D.D., LL.D., &c. London : Longmans, Green, & Co.

DR. SANDAY'S Bampton Lectures deal in a frank and fearless spirit with the most prominent question of present-day Biblical controversy. The problem with which they grapple is one that everywhere confronts us, and it can neither be scolded nor lulled to sleep. Whatever may be its ultimate solution, it must be fairly and honourably met. To denounce the advocates of modern criticism as renegades and infidels, to brand all investigation of their views as superfluous, to claim for ourselves infallibility, is mischievous and absurd. Evangelical theologians, not less than Biblical critics, are at present on their trial, and are bound to display a transparent love of truth, a high sense of honour and integrity, and an unflinching trust in God as the Author of truth. Sneers and inuendos are not arguments ; no good can result from the harsh words which are frequently indulged in at the expense of men to whom we are resolutely opposed.

Dr. Sanday's lectures have many merits and not a few defects, but they are at least candid and charitable, as well as judicial in tone. We can neither accept all his premisses nor assent to all his conclusions. He concedes to the critical school points which are assuredly not proven. His departure from the traditional views is wider than we had anticipated. But his general fairness, his freedom from exaggeration, his endeavour to look at a question all round and to weigh the arguments on both sides, cannot be too warmly commended.

The lectures are not so much a technical discussion of the doctrine of inspiration—its nature, differentia, media, and authority (he believes in varying, not uniform, inspiration)—as an attempt "to furnish a general view which shall cover as far as possible the data, at once old and new, which go to determine the conception which thoughtful men would form of the Bible." Dr. Sanday has proceeded on the belief that "our conception of what the Bible is should be drawn in the first instance from what the Biblical writers say of themselves." This is a sound principle, though it should be applied thoroughly and with discrimination. The prophets did not always know the full import and bearing of their own words. We are guilty of no strained interpretation when we view them in the light of the subsequent events for which they prepared the way. Our induction must be based on a view of all, and not merely of some of, the phenomena. It will otherwise be misleading. Dr. Sanday's aim is next to discover "what it is which gives the Bible its hold and authority over us, and how the conception of that authority grew and took shape in the Christian consciousness."

This leads him to deal, first of all, with *the Historic Canon* and the estimate of the New and Old Testaments in the Early Church ; then with *the Genesis of the Old Testament* and its growth as a collection of sacred writings ; afterwards with *the Genesis of the New Testament*. The Canon was formed not so much by ecclesiastical authority and synodical determinations, as by the drift of circumstances set in motion by individual leaders of the Church. And finally, in the "Retrospect and Results," we have a comparison of the traditional and inductive theories of inspiration, which is probably as important a section as the book contains. To follow the lecturer in detail is, within the space at our disposal, impossible. In the sphere of New Testament criticism, his results will be generally regarded as satisfactory, though he surrenders 2 Peter and, to some extent, the Apocalypse. We cannot follow him in his surrender of the integrity and Mosaic authorship of the Pentateuch, which he assigns to the prophetic age and to priestly influence ; in his allowing that such books as Ecclesiastes, Jonah, and Daniel were represented as the compositions of men long dead, " by an innocent device growing out of the absence of any idea of literary property, and from a prophetic instinct seeking to clothe itself with authority in a non-prophetic age." Was this device innocent ; and was the idea of literary property so utterly lacking ? There is no evidence to prove that it was, and the very importance of the authority with which the writings were clothed shows that there must have been a full consciousness of the deception. The moral imperfections of the patriarchs and others furnish no real parallel to this deliberate intellectual insincerity (p. 225). The difficulties arising from our Lord's acceptance of the traditional views (as to the Pentateuch, the Davidic authorship of Psalm cx., as to the Book of Daniel, and the literal historical character of the Book of Jonah) are reverently dealt with, and from Dr. Sandy's standpoint, no abler or more admirable treatment is possible ; but could a disbeliever in Christ's Deity be satisfied with such an explanation, or do other than regard it as favouring his disbelief ? The subject, however, is too vast for discussion here.

THE TRUTH OF THE CHRISTIAN RELIGION. By Julius Kaftan, D.D., Professor of Theology in the University of Berlin. Translated from the German, under the author's supervision, by George Ferries, B.D. With a Prefatory Note by Robert Flint, D.D., LL.D., Professor of Divinity in the University of Edinburgh. Two vols. Edinburgh: T. & T. Clark.

DR. KAFTAN'S contribution to Christian Apologetics will take rank as one of the great books of the last decade of the century. It is a product of the Ritschlian or Neo-Kantian theology, which to-day is dominant in Germany, and potent, though far from dominant, in Great Britain. Dr. Kaftan and Professor Herrmann, of Marburg, are the two most eminent representatives of this school, and the present work is practically its most important manifesto. Dr. Flint, at whose suggestion the translation has been made, does not endorse the claims of the Ritschlian theology, but considers that it should be allowed

to speak for itself, in an English dress, freely and fully, so that it may be judged by its own representations, and not at second hand. He thus sets forth its main position:—"It strives to represent Christian faith as its own sufficient foundation. It seeks to secure for religion a domain within the sphere of feeling and practical judgment, into which theoretical reason cannot intrude. It would keep theology independent of philosophy, free from all contamination of metaphysics. It would rest entirely on the revelation of God in Christ. It claims to be thoroughly evangelical and Lutheran. It aims steadily at the promotion of piety, the satisfaction of spiritual wants, and the furtherance of the practical work of the Church. It is intensely sincere and alive." There is much in this theology with which all Christian thinkers will agree, but it is not only dogmatists who fall into the "falsehood of extremes." The simplest forms of Christian experience are based upon certain facts in connection with Christ's life, death, resurrection, and ascension. These necessarily imply dogma, ascribing to Christ a specific nature and specific functions, differentiating Him and His work, and investing Him with supreme and exclusive redemptive power. No doubt there is a danger of giving to our philosophical presuppositions an authority to which they are not entitled, and so of perverting the simplicity of our faith. But we cannot, for our own part, see the essential contrariety between, *e.g.*, the Christ of history and the Logos, which latter Dr. Kaftan regards as a heathen idea. The following contrasts between the Christian faith and the dogma of the Kingdom of God and the Logos are far too sharply drawn:—"Through what idea is the Person of Christ, His appearance in the world, understood and interpreted? If we consider this point, we light on the distinction which obtains between the Christian faith and the ecclesiastical system of dogma. For it turns out that this idea which determines one's interpretation of the Person of Christ is different in two cases: *in the Christian faith it is the idea of the Kingdom of God; in dogma it is the Logos idea.* The alteration which the Christian faith sustained as the effect of this philosophical or theological revision may consequently be described in this way:—*The idea of the Kingdom of God was driven from the governing position, and in its place came the non-Christian and in so far heathen idea of the Logos. . . . The centre of gravity, instead of being placed in the historical Christ who founded the Kingdom of God, is placed in the Christ who, as the eternal Logos of God, was the mediator in the creation of the world.*" According to this our Lord's own questions, "What think ye of Christ?" "Whom do men say that I, the Son of Man, am?" are superfluous. The historical Christ who founded the Kingdom of God is no doubt the proper object of our faith, but who is He and whence doth He come? The Logos idea answers the question, and so far is of faith. Unless the Ritschlian principle be carefully limited in its range and guarded by such restrictions as this criticism suggests, it will result in a simply humanitarian view of Christ's person, and endanger other doctrines and principles which are essential to the full-orbed Gospel.

Within these limits it is indisputable that our highest knowledge of God

comes by faith, that reason or understanding cannot possibly reach it, that the truth of Christianity lies in a different sphere from that of science, and that to know we must do. The science, and especially the pseudo-science of our age, renders it imperative that this should be emphasised. Equally necessary is it to show—as Dr. Kaftan ably does—that the highest moral ideal can only be realised in connection with the Kingdom of God as the essence of the Christian faith. The work is divided into two sections. Having at considerable length explained his fundamental positions, Dr. Kaftan adds, with regard to the two parts of his treatise: “The first will have to be devoted to a study of ecclesiastical dogma in the sense that has now been particularly explained; the second will attempt to work out the proof of the truth of Christianity which has been outlined above.” There are dogmatists who richly deserve all the severe things that Dr. Kaftan says against them, and for so lucid an exposition of the self-evidencing power of the Gospel, and of its correspondence with all that is in man, we cannot but be grateful. If Dr. Kaftan will allow us to say so, his philosophical grasp, his metaphysical subtlety, and his logical acumen are as conspicuous as his faith, and his treatise would not possess the value it does were they not so. His knowledge of the history of dogma is minute, and his work is an intellectual as well as a spiritual tonic. It claims for feeling its place, but it in no sense sanctions a vague emotionalism.

MICHAEL LAMONT, SCHOOLMASTER. By Jessie Patrick Findlay. London :
Hodder & Stoughton.

A THOROUGHLY Scotch story—Scotch in its authorship, scenes, and characters, in its tone and style, in its tartan cover and device of the thistle. Mrs. Findlay possesses the gifts both of story-telling and of portrait-painting. The main thread of the story is common-place enough—alas! too common—but it is delicately told, and the successive stages in Michael Lamont's deterioration and recovery are vividly presented. His character, with his emotionalism, its æstheticism, its vanity, and moral weakness, is drawn with a powerful pen, and the contrast between him and his stronger brother Will—which again has its parallel in the contrast between Phyllis and Bertha Winter—is a master-stroke. In fact, the characters are all as real and life-like as Kinnesswood itself, with its surrounding hills, its moor and moss, and its beautiful loch. Dr. Winter is a typical character of a generation ago. Martin Lamont and his wife are a quaint pair, whose idiosyncrasies are amusing. Phyllis Winter's struggle with herself and her surroundings awakens our interest, and wins for the brilliant, wayward, and thwarted girl our sympathy. Brave Nan Hope, whose persistent affection for Michael is his salvation, is another character that will live in our memory, though it might have been better both for Michael and herself if she had turned on him and brought him openly to book earlier. This is a good, healthful story, with considerable literary power, and one which on moral grounds we should like to place in the hands of all young men.

ENGLISH POETRY FROM BLAKE TO BROWNING. By William Macneile Dixon.
Methuen & Co., 18, Bury Street, W.C.

IF poetry, as Wordsworth contended, adds sunshine to daylight, it is unfortunate that it should not be universally read. Mr. Dixon sees in it a source of pure and elevated pleasure, but contends that it serves other and higher ends. The matter of poetry is life and thought about life; its form and manner of presentation are specific. Its measured language and rhythmic movement are its own, and rhythm represents emotion, and gives rise to it. The period passed under review must always have a great attraction for readers of the present day, and we find in Mr. Dixon's pages so full a knowledge of our chief poets and their characteristics, so fine an ear for harmony, and such sound ethical standards, that we can cordially advise our readers to procure his book as an invaluable introduction to the study of modern poetry.

LETTERS OF TRAVEL. By Phillips Brooks. London: Macmillan & Co.

"THE late Bishop of Massachusetts" was scarcely less popular in England than in America. Few more welcome visitors ever set foot on our shores. He was a great traveller. Twice he took journeys of more than a year in duration to Great Britain and the Continent (in the latter of which he also visited India), and his summer vacation generally extended to about three months. When from home he wrote to members of his family full accounts of the places he visited, the men he met, and all the objects of interest he saw. He was a close observer, and had an unflinching fund of good humour. His letters are free and unrestrained. Their familiar tone commends them. Dr. Brooks was no traveller in gown and bands. His freshness of observation is delightful. He writes, *e.g.*, from Jedburgh—"a queer little town—Scotland in a nutshell." Glasgow he thinks a fine city. It puts one right in the midst of "Rob Roy." "Nicol Jarvie lived close by the hotel, and I was inclined to run over and congratulate the good bailie on his safe return from the Highlands." The sail up Loch Lomond was "a glorious sail, different from anything in America, and full of romantic interest." "The Trossachs is a splendid mountain gorge. . . . Of Edinburgh I cannot say enough. It is the queen of the cities, the most romantic, picturesque, un-American, Old-World town that ever was. Its beauty is not forgettable, and its quaint sights are past all description. I went to church there on Sunday—in the morning to one of the plainest of all plain Scotch Presbyterian churches, where you sat on a board as wide as three matches, and heard a sermon of an hour long; and in the afternoon to an Episcopal church, where the service was intoned. How strange these old towns are! You do not think of them as belonging to these days. They seem to have done their work in the world and handed it over to us, and crept under their glass cases, where they are kept for shows. Still, let me say for Edinburgh that I found it practical enough to get there a travelling suit of fine Scotch tweed, for which I paid only £5, which is less than half what it would have cost me in America. Monday I went down to Abbotsford and 'Fair Melrose.' It is like a dream

to see these places. Sir Walter, the splendid old fellow, seems to walk and talk with you. It was the day I had been looking for ever since I first read your Lockhart's Life some fifteen years ago. . . . I have seen a good deal of Scotchmen. Their thrift and intelligence demand respect, but they are cold." (?) Eighteen years later (1883) he was at the opening of the Fisheries Exhibition, and was pleased with the Prince and Princess of Wales. "I saw him also the other day at the Stanley Memorial Committee. He is pleasant-looking, and has easy manners. The new Dean is very cordial and friendly. I saw the new Archbishop the other day. He looks able, and has a real ecclesiastical face. I found at Baring's two packages of sermons which you so kindly sent, and I was grateful to you in the midst of the row and hurly-burly of Bishopsgate Street. They were just what I wanted." He met many of the lions of English and American society, especially the literary and ecclesiastical lions. Look into the book where you will, you are sure to be charmed with it.

THE BAPTIST HAND-BOOK FOR 1894 (Veale, Chifferiel, & Co., Limited, Cursitor Street) is already, we trust, in the possession of most of our ministers, deacons, and church members. It has, in addition to a large amount of general information, much that is specifically Baptist, which all Baptists should regard as indispensable. Its lists of churches and ministers, with the number of members in each church, its accounts of our different societies and institutions, and of the several departments of the work of the Baptist Union; its descriptions and illustrations of new chapels, its memoirs of ministers who passed away during 1893, and many other features, give to it a place entirely its own. It is well printed and admirably edited. A special edition is published, with Church and Denominational Diary, space for entry of texts of sermons, amount of collections, &c. This special edition will be invaluable to ministers.

HOLY MEN OF GOD. By James Elder Cumming, D.D. London: Hodder & Stoughton, 27, Paternoster Row.

THE seventeen sketches of which this work consists display a note of catholicity which is often lacking in such books. They are written with admirable point and conciseness, and, while depicting many types of Christian life, are pervaded throughout by an intensely evangelical spirit. The work cannot fail to be appreciated, and will prove stimulating to all that is best in our nature. Week-night lectures, on such lines as these, would be invaluable.

THE "GOOD CHEER" OF JESUS CHRIST. By the Rev. Charles Moinet, M.A. London: Sampson Low, Marston, & Co.

MR. MOINET is the minister of St. John's Presbyterian Church, Kensington, and is, if we may judge from this volume, a preacher of great thoughtfulness and of marked spiritual power—the power to present Christian truth in sharply outlined and richly coloured forms, and so to apply it that it searches

out the weak and sinful places of our nature with a view to their healing by the grace of Jesus Christ. There is freshness as well as force in the sermons—"The Tendency of Character to become fixed," "The Disturbing Effects of Divine Discipline," and "The Deceitfulness of Sin."

BRIEF NOTICES.

WE have received from Messrs. Hodder & Stoughton (1) *THE KEY OF THE GRAVE*, by W. Robertson Nicoll. In this book the author has touched upon many of the deepest and most pathetic problems of human life. Death confronts us all, and there are few of us who have not undergone the bitter experience of bereavement. Dr. Nicoll speaks as one who knows from experience what it is to suffer, and his words will bring light, comfort, and strength to many troubled hearts. He believes in the resurrection of the body and all that it implies. A choicer companion in our quiet meditation on the great themes dealt with could not be desired.—(2) *WEEK-DAY RELIGION*, by the Rev. J. R. Miller, D.D., is one of the "Silent Times" series. Dr. Miller's works have of recent years made a home for themselves on this side the Atlantic, as well as in America. We are always glad to receive books so full of sound thought, and so charmingly written, lighted up so effectually by the spirit of trust in Christ and His grace. This little book may be unreservedly commended. It is, moreover, very tastefully got up.—(3) *CHRISTIANITY IN THE HOME*, by Theodore L. Cuyler, D.D.; a series of short, attractive, and helpful chapters on various aspects of personal and domestic religions, written with all the author's geniality, and full of practical wisdom.—(4) *LUX DIURNA: Light for the Day*, gathered from the Words of Holy Scripture; and other Writings, Ancient and Modern, with Appropriate Collects. By Janet Sinclair Berger. This is a collection of short sentences from Scripture, and from our chief religious writers in poetry and prose, intended to awaken in the young an interest in religion, and to help those who desire to get nearer to God. The selection has been made with good taste. The book is sure to be greatly appreciated, especially for presentation.—*CHRIST AND THE HOME*, by D. M. Ross, M.A. (James Clarke & Co.), consists of a series of nine chapters, which may originally have been given as sermons or addresses on home life in all its aspects. No subject is of profounder and more universal importance, and no writer has treated it with greater sympathy, sobriety, and dignity than Mr. Ross. The book will form a capital appendix to the Marriage Service.—*AMONG THE MATEBELE*, by Rev. D. Carnegie (Religious Tract Society), appears opportunely. The author was for ten years resident at Hope Fountain, twelve miles from Bulawayo, and knows, as perhaps no other European knows, the language, the customs, and modes of thought and of life of Lobengula and his people. Lobengula has had the power of an absolute monarch, and has cruelly exercised it. Greatly as we deprecated the high-handed proceedings of the English companies, we cannot but feel that civilised rule would be an immense benefit to Matebeleland.—*THE COME YE APART BIRTHDAY BOOK*, selected from the writings of J. R.

Miller, D.D. (London : Sunday School Union, 57 and 59, Ludgate Hill, E.C.), is a well-got-up little book, in every sense one of the best of its class.—Mr. Elliot Stock sends us (1) *THE MASTER'S GUIDE FOR HIS DISCIPLES*, being a manual of all the recorded sayings of Jesus, arranged for easy consultation and systematic reading. With a preface by Eugene Stock. Nothing is more important than a knowledge of our Lord's teaching on all the great duties and interests of life. This arrangement is clear and concise, and should be extensively useful.—(2) *LESSONS* for those who are, and those who want to be Christian Workers, by Charles H. Yatman, are full of wise and suggestive hints, which could only have been gained by long experience. All Christian workers would be the better for possessing themselves of this shilling booklet.—(3) *FOREIGN MISSIONS AND HOME CALLS*. By the Author of "Are Foreign Missions doing any Good?" We cordially welcome the twentieth thousand edition of this book. In the interest of our own mission work we should like very earnestly to commend it to the attention of all our readers. It is a really able work.—*KEY-WORDS OF THE INNER LIFE*, by F. B. Meyer, B.A. (London : Morgan & Scott), possesses all Mr. Meyer's well-known characteristics ; simple, concise, and suggestive, the booklet is a gem of rare value.—*SKETCHES OF CHRISTIAN LIFE IN ENGLAND IN THE OLDEN TIME*, by Mrs. Rundle Charles. Another of those books, scholarly, graceful, and devout, and therefore always welcome, in which the authoress of the "Schönberg Cotta Family" has won her unique fame. The majority of the sketches deal with the Anglo-Saxon times, and with the influence of King Alfred. They come down as far as the Lollards.—*SONS OF THE VIKINGS*, by John Gunn, is an Orkney story of the times of the French Wars, redolent of the sea and full of exciting incidents connected with the Pressgang.—We can also give our hearty commendation to the same publishers' *STORIES OF NOBLE LIVES*, including William Carey, Sir Henry Havelock, Sir Henry Lawrence, Hedley Vicars, Josiah Mason, and James Nasmyth. These are all written by Lucy Taylor, and in a very brief compass give us the salient features of the lives they describe. Each life is published at sixpence.—We hope shortly to give reviews of *THE LIFE OF DR. ANDREW BONAR* (Hodder & Stoughton) ; of *THE EARLIEST LIFE OF CHRIST*, being Tatian's "Diatessaron" ; and Halcombe's *WHAT THINK YE OF THE GOSPELS?* (T. & T. Clark) ; *THE WORKS OF FRANCES POWER COBBE*. Seven volumes. Popular edition ; *CATHARINE FURZE*. By Mark Rutherford. (T. Fisher Unwin) ; *THE PULPIT COMMENTARY : Nahum to Malachi* (Kegan, Paul, Trench, & Co.) ; and *THE EPISTLES OF PETER*. By J. R. Lumby, D.D., in "The Expositor's Bible" (Hodder & Stoughton).

WE have received the latest numbers of the *Century Illustrated Magazine* (Fisher Unwin) ; the *Bookman* (Hodder & Stoughton) ; the *Thinker* (Nisbit) ; and the *Critical Review* (T. & T. Clark), all of which are up to their usual high standard.



London Stereoscopic Company.

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*Yours most truly
Albert F. Riley.*

THE
BAPTIST MAGAZINE

MARCH, 1894.

REV. A. F. RILEY,
OF ARCHWAY ROAD, HIGHGATE.

THERE are certain men who gain through time and service the sort of honourable connection with their sphere of labour that shows itself in the inseparable association of the man and the place. "Maclaren of Manchester," "Brown of Northampton"—how easily the names unite! Among the Northern people it has been for years quite as natural an association to say, "Riley of Gateshead." When this has come to be, one can receive it, that there is a personality felt and to be accounted for.

Albert Fitzgibbon Riley was born in London in 1847, of Irish parentage. He was educated privately, and followed for some years the teaching profession, first in a public elementary school, and then in a boarding school. In these years, in the midst of which the call first to Christ and then to His service came to him, he was, no doubt, being prepared for the wonderfully successful work which, under God, he has since done. Feeling himself constrained to undertake teaching of even a nobler kind, he entered Rawdon in 1868, and went through the usual five years' curriculum in that college, then under the able presidency of Dr. Green.

In 1873 he entered upon his first pastorate in the lovely village of Middleton-in-Teesdale. In this place there was much good done. Amongst the Dalesmen are many fine characters, men of simple, strong piety. The young minister found true helpers in his work, and we have heard him tell how, through the sympathetic

watchfulness and spiritual insight of some of these men, the first indications of awakening interest and thought in other hearers were noted and fostered, and how his ministry was thus most effectively helped. In Middleton Mr. Riley spent three happy, useful years; here he married a lady, Miss Bird, who has been a true helpmeet to her husband in all his work, and here he gained experience of inestimable value to him in the wider fields yet to be entered.

In 1876, a call reached him to take charge of a mission in Gateshead-on-Tyne, that was connected with Bewick Street Church, in Newcastle. This was accepted. From the beginning there was continuous encouragement. Numbers increased; a church was formed on April 15th, 1877, consisting of thirty-three members; a chapel built, freed of debt; schools, missions, and various agencies set up, such as belong to a flourishing and aggressive cause. To-day there is a membership of nearly 400, with between 600 and 700 scholars. The work is prosperous in all its branches, and the church a power for good in the town of Gateshead.

Mr. Riley has never been content to be a cypher in the life of the community in which he has dwelt. Very soon his capacity for public service was discovered, and for some years as Guardian, and for many years as member, and latterly as chairman of the School Board, he has willingly and most efficiently served his fellow-townsmen, and their appreciation of his worth was shown unmistakably in the gifts presented and the testimonies uttered at his departure.

But it is in his work as a Christian minister that his joy and power specially lie. He has many gifts ministering to success. With the insight to see, and quick sensibility to feel human needs, sores of the spirit, and problems of the mind, with an intensely sympathetic nature, a wonderful power in prayer, and an untechnical, masculine, modern way of dealing with men, Mr. Riley has an equipment beyond many for his great work. In his preaching there is a large ethical element. The religion of Jesus Christ as a life wins his love and thought and fills many a sermon. There is behind all this a conviction that touches practice with a warm glow. Prevaillingly ethical preaching without the revelation

of something in and through, beneath and above duties, tends to grow thin and arid. But in listening to Mr. Riley's words you feel that here is a man who realises the mystery and majesty, the awe and splendour of the Christian theory of the universe, that in it "deep answers unto deep," the heart of man to the heart of God.

In his pastoral work he is indefatigable and most successful. A true lover of men, full of a sunny humour and a sympathy that never fails, there is no home into which he enters where his return is not longed for. No trouble is too great to undertake to help people in poverty, in illness, in loss; to find places for lads and girls; to aid men in want of employment or dire distress of any kind. To the poorest people of Gateshead, and to numbers who cross no chapel threshold, Mr. Riley is as well known as to the respectable chapel-goer, and by them he is heartily loved.

To the denomination in the North he has been a loyal helper. During the eight years of his secretaryship he has made many journeys, settled many difficulties, lightened many ministers' hearts, helped many churches. He has been sympathetic, wise, clear, and just, but always with the generous and broad and hopeful manner of dealing. Never narrow in projection or slack in execution, always devising liberal things, by liberal things he stands.

A busy pastor, an overworked secretary, a public man with many engagements up till now, there has all along been in his life a persistent cultivation of the knowledge of the "best which has been thought and said in the world." Mr. Riley is a lover of literature, a man who sees and can make others see the poetic side of things—the world suffused with the light of the ideal and spiritual.

No man has more knowledge of, no man's eyes can see more clearly the dark, sad things of life. Ministers hear strange stories and have knowledge of much that is tragic. And no man knows more of people's lives or has had more confidences than Mr. Riley. But he has seen in his Tyneside work the power of the redeeming Christ to save men, and he is full of hope. The people who conceive of character as an affair of the secretions, naturally explain everything by temperament. Another form of explanation is to say that it is a matter of generous faith in the great and loving God. Given the two—temperament and the mental and spiritual

outlook of the man who has caught the secret of Christ's hopefulness for men—and you have an optimism that no facts of life can shake.

Mr. Riley has great influence with the young. He carries a young heart. The fun and the sadness, the delights and difficulties of the young are his. Many are interested in the young from the outside, so to speak. Mr. Riley is interested in them because, properly speaking, he has never left their ranks. People may say that the date of his birth proves him to be in early middle life, but it would be rash to believe them. The man is manifestly young. He loves the young; their sports, their work, their inner life interest him. It is safe to say that the game he does not know how to play is not worth playing. But his religion is as much a part of him as his youthful spirit, and there are many who could endorse the words of a writer in the *British Weekly* who says:—
“On a country walk . . . this northern preacher was the first who spoke of definite decision for God to a reticent bookish lad whose heart was never on his sleeve.”

He has gone south followed by such love and good wishes as fall to few men. Those who know his work in the North expect success to go with him. The companions who consented grudgingly to his removal console themselves with the knowledge that they have given a true servant of the Lord Jesus, a man of strong personality and magnetic power, to the work of God in busy, needy London.

J. T. FORBES.

THE SCHOOL BOARD CONTROVERSY continues with unabated vigour. If we do not here refer to it at length, it is not because we deem it unimportant, or imagine that the time has come when, as Nonconformists, we can afford to be passive. Anything we could say would be largely a repetition of what we have already said. It becomes increasingly manifest that what the Clerical party are aiming at is not Christian teaching, but, as the Principal of St. Mark's College, Chelsea, has with charming frankness allowed, “Christianity taught in the Church way.” The attempt of Canon Bristow and Mr. Athelstan Riley to impose on teachers a theological test is a retrograde, sectarian, and inquisitorial movement, which must at all cost be resisted to the uttermost. On this point, at any rate, there must be no compromise. If the High Church clericals persist in their unwise and unjust course, there can be no doubt that the issue in Board Schools will be secular education pure and simple.

OLD TESTAMENT STUDIES.

RUTH.*—(I.)

IN the territory of Judah, on a gentle hill overlooking one of the sweetest and richest landscapes in Palestine, with a shy winsomeness of its own, is the village of Bethlehem—*Ephratah* its ancient name. Though little among the thousands of Judah, it has always been famous. In the time of the Judges there lived here an Ephrathite of the name of Elimelech, with his wife, named Naomi, and their two boys, Mahlon and Chilion. A sore famine came over the land, which apparently burned up the vegetation to the very roots, and the little family went to sojourn beyond Jordan, in the neighbouring, and at that time friendly, land of Moab, whose blue mountains were visible from the house-top. While sojourning there Elimelech died, and Naomi was left with her two sons. In course of years the young men took wives of the daughters of Moab, the name of the one Orpah; of the other, Ruth. When they had dwelled in the land ten years, Mahlon and Chilion died also, both of them, and the woman was left of her two sons and her husband—a widow indeed. About the same time she heard that the Lord had visited His people in giving them bread; so she arose with her daughters-in-law, who “convoyed” her on her way, that she might return to the land of her heart and her father’s house, leaving the dust she loved among strangers.

Approaching the borders of Israel with her daughters-in-law, she urged them to return—as if they had come far enough—and kissed them in token of affectionate farewell; and they all three lifted up their voice and wept together. Her daughters-in-law said, “Surely we will go with thee”; but she persuaded them

* The story of Ruth belongs to the sad days of the Judges, and introduces us to scenes of domestic life for which we are scarcely prepared in those turbulent and evil times. Here is a picture of quiet home beauty, gentleness, and social purity, in an age of rude discord and violence, like an oasis in the desert. The *writing* of the story belongs to a later period. Unless the closing paragraph (iv. 18—22) has been added by another hand, the book was not written before the time of David. The writer, too, found it necessary to explain an unusual incident (iv. 7), by naming a custom which held “in former time in Israel,” as if the custom had long passed away, and perhaps been forgotten.

greatly, urging them to return each to her mother's house. And they lifted up their voice and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her.

It is an instance of beautiful human affection, exquisitely tender and true. "Thy daughter-in-law which loveth thee"—the women, the neighbours of Naomi, afterwards called her—"Thy daughter-in-law, which loveth thee, which is better to thee than seven sons." These two hearts are knit together, the younger to the elder, by many ties; by the love that grows up through pleasant companionship of kindred natures, by a common sorrow, and by the dear memory of the dead. It says much for Naomi that she had inspired such attachment; it says not less for Ruth that she was capable of it. Rather than part from her mother-in-law, in her desolation and poverty, she will leave the scenes associated with her girlhood's visionings and her early joys, and will venture among strange faces and hearts that yet she does not know, and that *may* prove unkind. "I dwell among mine own people," said the Shunamite. O happy thou! But Ruth will venture even on exile with Naomi. Comment would only spoil the inimitable charm of her appeal, immortal in its love's deep tone: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

Beyond the human affection, there is attachment to the *God* of Naomi. It was this which gave beauty, and strength, and steadfastness to the human affection. This is a Divine secret. Brother and sister, mother and daughter, friend and friend, love one another the most purely and lastingly when they are united in the love of God. *Then* human affection has a deathless root, and does not wither.

Mere neighbourhood would probably give Ruth some knowledge of the true God; but, in addition to neighbourhood, she had been a witness of Hebrew piety, an inmate of a Hebrew home, and a member of a Hebrew family. Looking at her resolution to accompany Naomi from this point of view, much more will be

found in it than simple human love, and her words will have a deepened significance: "Whither thou goest, I will go." God is the Guide of His people. He is a shepherd who leadeth in paths of righteousness; the shepherd of Israel, who leadeth Joseph like a flock; who brings the blind by a way that they know not; in whose paths the wayfaring men, though fools, shall not err; whose way is "the everlasting way." Ruth will go with Naomi, sharing the same guidance. "Where thou lodgest, I will lodge." The lodging of a saint may be obscure and lowly, but the eyes of the Lord are upon it continually. Ruth will lodge with Naomi under the covert of the loving-kindness that is infinite and everlasting. "Thy people shall be my people." Israel was a happy people; God was known among them; God was their salvation; God was their refuge and strength; as the mountains were round about Jerusalem, so the Lord was round about His people, from henceforth, even for ever. Ruth will cast in her lot with them, taking into her lips the prayer: "That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." "Thy God shall be my God." I renounce the vanities of my nation; what have I to do any more with idols? and I put my trust in the God of Israel. "Where thou diest will I die, and there will I be buried: God do so to me, and more also, if aught but death part thee and me." The same air shall receive our parting breath; our very dust shall mingle, as our tears have done.

We must bear in mind that Ruth did not foresee the happy years that lay before her, nor the honour that was to be hers of being the mother of kings, and of standing in the line through which HE was to come, in whom the whole earth should be blessed. It is as truly, though not as greatly, faith, as when Abram left his country and his kindred and his father's house, and went forth, God's pilgrim, not knowing whither he went. So Ruth will share the fortunes of Naomi, and will be one with her in her faith, trusting an invisible God, who moves in a mysterious way, and advancing blindfold she cannot tell whither.

"Orpah *kissed* her mother-in-law; but Ruth *clave unto her*." These two sisters are two types. We find plentifully enough, on the right hand and on the left, a kind of soft, pliant affectionate-

ness, with no strength in it, and no endurance, fickle and inconstant. It is easy to plant a kiss on one's cheek, and shed a few parting tears, and then turn away. There may be no love in all this; it may be only the way of parting company with least trouble. No doubt Orpah would remember Naomi and think kindly of her to her dying hour, but it was not in her to do as Ruth did. She stands out as the representative of many who are very lovable, very tender-hearted, very easily moved, but on whom you cannot lean, destitute of the faith that gives abiding strength, and that can turn a weak woman into a saint, a heroine, or a martyr.

"Ruth clave unto her." *That* was worth ten thousand kisses. How many fall away from friends whose companionship would have been an infinite blessing to them, through dread of a little hardship or suffering. "At my first answer," says Paul, shortly before his martyrdom, "no man stood with me, but all forsook me"; his timid or fickle friends fell off from his side just in the hour of need. Ruth's example is the other way. She makes no half-sacrifice, shows no sign of vacillation or halting between two opinions, but throws herself fully, and with no looking back, upon the loving-kindness of the Lord God of Israel. Constancy is the crowning quality of true devotion, the inimitable mint-stamp of heaven set upon it, which attests its genuineness.

Sad and painful dividings sometimes take place around us. Children who grew side by side in the same home, and learned to lisp the name of Jesus at the same mother's knee, are sundered and scattered, never to meet again on earth:

"Their graves are severed far and wide
By mountain, stream, and sea."

But sadder and more bitter by far are those dividings that take place when brothers and sisters grow up, within hand-shake as to distance—and estrangement steals subtly in between them, and natural affection proves insufficient to hold them in family union. In reality, it is when we can each say, "*Thy God, my God,*" that earthly love is true and lasting, and bears the strain of earthly vicissitudes, and yields its full delight, and is the germ of the perfect fellowship of eternity.

I picture to myself someone whose eye alights by chance on

this line, the bloom on your cheek, the lustre in your eye, yours the quick, elastic step of youth, and the flush of health and cheerfulness. You are just going forth into life; your powers as yet untried; without the experience bought by years and paid for in sorrow; your sensibilities, impulses, passions, just awaking; every fibre of your nature ready to thrill to the touch; a thousand untasted pleasures soliciting you and promising joy; the rosy light of dawn lying over life; the future hid in a kind of glory-mist; your soul warm with the glow of uncounted hopes. It is the time of your visitation. All heaven woos your soul. God's saints, who live in the joy of His love, invite you: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." God Himself stands forth, in grace and tender mercy, as the God and Father of our Lord Jesus Christ, and pleads, "Wilt thou not from this time cry unto me, My Father, Thou art the Guide of my youth!" O soul, *wilt thou not?*

JAMES CULROSS.

MR. T. FISHER UNWIN has sent out in seven volumes an Author's Edition of the Works of Miss Frances Power Cobbe. They include THE HOPES OF THE HUMAN RACE, Here and Hereafter; DAWNING LIGHTS, an Enquiry concerning the Secular Results of the New Reformation; THE PEAK IN DARIEN, with some other Enquiries touching Concerns of the Soul and Body; THE DUTIES OF WOMEN; RELIGIOUS DUTY; A FAITHLESS WORLD; and ALONE TO THE ALONE, Prayers for Theists. The prayers are intended to give voice to the aspirations, as these essays in general give voice to the beliefs, of Theists. With many of the essays we have been familiar for years, and are thankful for the help which, up to a certain point, they afford us. In our conflict with atheism, pantheism, materialism, agnosticism, pessimism, and other kindred products of unbelief, we could wish for no wiser, abler, or more sympathetic guide. Nowhere can we find a worthier exponent of Christian ethics in their breadth, spirituality, and profound inwardness; the realities of a future life and of personal immortality stand out in these pages with grand and commanding force; but we miss the inspiring power of the specific *Christian* faith, the belief of the incarnation and self-sacrifice of God in Christ. Miss Cobbe owes more to the teaching of Jesus of Nazareth than she is fully aware of, and the standard by which she rejects certain *misconceptions* of His teaching is due to her knowledge of the Gospels, and the influence they have had over her. The volume on the Duties of Women is a searching and suggestive treatment of a theme which is infinitely wider than any that centres in political rights and responsibilities. The essay on Prayer in "Alone to the Alone" is a fine vindication of devotional habits which can never safely be neglected, and the prayers are beautiful and helpful so far as they go.

BOOK OF THE DEAD.—CHAPTER LXIV.

MR. P. LE PAGE RENOUF, of the Egyptian Department of the British Museum, at the last meeting of the Society of Biblical Archæology, held in London, of which he is president, read a translation of an ancient Egyptian work called the "Sixty-fourth Chapter of the Book of the Dead." The book of the dead is the title generally used for a collection of religious treatises which have been recovered amidst Egyptian antiquities. This one is profoundly interesting from its immense age. As early as the eleventh dynasty, that is to say, at a date prior to the times of the Patriarchs, it was known as an ancient book. A rubric tells us, "This chapter was discovered at Hermopolis, upon a slab of alabaster inscribed in blue, at the time of King Meukara, by the royal prince Hortataf, when he was journeying for the purpose of inspecting the temples, and he carried off the slab in the royal chariot when he saw what was on it." The rubric on another copy tells, "This chapter was discovered on a plinth of the god of the Henu bark, by a master-builder of the wall, in the time of King Septa the victorious." No other composition claims a remoter antiquity. *Here there is a religious treatise coming to us from the very earliest ages of history.*

The rubrics show the work to be very remarkable. In the Turin papyrus it is headed, "Chapter of going out by day, sole chapter." Another papyrus heads it, "Knowledge of going out by day in a single chapter," indicating that this contains the complete knowledge required by the spirit at the day of resurrection. This view is confirmed by the statements of later texts, and by a note at the conclusion which runs, "To be said on coming forth by day: that one may not be kept back on the path of the Tuat (or Hades) whether on entering or on coming forth, for taking all the forms which one desireth and the soul of the person die not a second time. If, then, this chapter be known, the person is made triumphant upon earth (and in the Netherworld), and he performeth all things which are done by the living." No wonder another note asserts that he who recites it must first be sanctified and made pure.

The value of such a record as this in our inquiries into the history of religious thought cannot but be great. Examining these statements in connection with others in the treatise we find that long anterior to the age of Moses there was a belief in the resurrection after death. And, further, that this belief was a ground of very anxious inquiry. And, again, that there was a peril of not rising to a state of blessedness which was spoken of as "coming forth by day." And, yet again, that there was a danger of a second death. And, still more remarkable, that the method of salvation was by the use of an inspired written revelation. Thus "salvation by faith" is one of the oldest known religious ideas.

Mr. Renouf thus translates the first passage, and it may be taken as a sample of the whole: "I am yesterday, to-day, and to-morrow, for I am born again and again; mine is the unseen force which createth the gods, and giveth food to those in the Tuat, at the West of Heaven. I am the Eastern rudder, the Lord of two faces who seeth by his own light, the Lord of resurrection who cometh forth from the dusk, and whose birth is from the house of death." This is doubtless poetry. It is in a style similar to that of the poetry of the Old Testament. A rhythm of thought rather than of sound. I had previously translated the passage, probably using a different text, as follows:—

"Yesterday I was, to-day I know, to-morrow is above. Born a second time. The Spirit is mysterious. Creator of gods, Creator of the nourishment of souls in Hades, the rudder of the East, Lord of the beings, seen by his rays, Lord of resurrection coming out of darkness." Taken by itself there is not much light here. But taken in connection with other ancient Egyptian writings there is much that is intelligible and remarkable.

For, first of all, as Mr. Renouf here remarks, "In reading this, and almost every other chapter of 'The Book of the Dead,' it is absolutely necessary to bear in mind that different divine names do not imply different personalities. A name expresses but one attribute of a person or thing, and one person having several attributes may have several names. It is not implied in this chapter that the sun is the Nile or the Inundation; but that the same invisible force which is manifested in the solar phenomena is that which produces the Inundation of the Nile. And He has

many other names and titles, *e.g.*, *One whose force is concealed or unsewn*. It is a theological term, frequent at all periods of the Egyptian religion, and implies that the Deity is not to be confounded with its external manifestation. The sun that we see hides, as truly as it reveals, the sun-god, who, as this chapter shows, has other manifestations."

Very noteworthy this. The latest conclusion of the Evolution philosophy points to an inscrutable force behind all phenomena. "A power of which the nature remains for ever unconceivable," as Mr. Herbert Spencer teaches. The oldest and the newest thinking, apart from the revelation of Scripture, thus coincide. It is raising an altar "To the unknown god," and burning incense to the deified powers of nature. Only with this difference. The ancient piously fell down and worshipped, the modern stands aside and argues.

The following sentence is remarkable :—"Let thy paths be made pleasant for me, let thy ways be made wide for me to traverse the earth and the expanse of heaven. Shine upon me, O gracious power, as I draw nigh to the Divine words which my ears shall hear in Tuat; let no pollution of my mother be upon me; deliver me, protect me from him who closeth his eyes at twilight and bringeth to an end in darkness." There is suggestion here of a belief (1) in original sin, (2) in a coming judgment, and (3) in deliverance by a gracious God.

Further on the soul cries, "Do thou save me!" and the answer comes, "I am He who cometh forth, as one who breaketh through the door; and everlasting is the Daylight which his will hath created. *I know the deep waters* is my name; I satisfy the desires of the Glorified, who are by millions and hundreds of thousands I shine forth as the Lord of life and the glorious order of this day: the blood which purifieth, and the vigorous sword-strokes by which the earth is made one." There are several things to note here, and, perhaps, only to note. There is, the cry for salvation, the response of the Breaker (Micah ii. 13), an everlasting light (Isaiah lx. 19) created at His will. The wonderful name, *I know the deep waters*. The multitude of the glorified. The Lord of life and "the blood which purifieth." These are ideas we should not have expected to find in so ancient a religious treatise. This

fact is, assuredly, very dissonant to many notions of religious evolution which have been heard of late. So also the prayer, "Grant that I may come forth and see the orb of the sun and walk in the presence of the great God who is Shu and abideth for eternity." Shu is truth.

Looking through a very finely-illustrated old Bible the other day I noticed the pictures of the symbols of the Apocalypse. To one not instructed in Christianity they would convey very grotesque ideas. The Book of the Dead is illustrated in many copies extant, and some pictures are quaint enough. This chapter in the Turin papyrus has simply a traveller, staff in hand, approaching the sun. In other copies a large beetle is represented as standing between the traveller and the sun; the beetle is the symbol of transformation, showing a change is necessary for entrance into light. In another there is an altar with lotus flower and bud, thought to be symbolical of a renewed life. In a papyrus in the Louvre, at Paris, the deceased is seen approaching a large tree upon which the sun is shining.

The greater part of this work, even in the able translation of Mr. Renouf, appears to be senseless. The better way is to regard it as unintelligible. The meaning may some day be found. M. Paul Guieysse has published a volume on this chapter, having collated a large number of MSS, for there are many copies extant. A very serious difficulty is found in the careless way in which Egyptian scribes did their work. They were sad blunderers. These ancient papyri reveal beyond doubt that men were as dishonest in their work in those early days of the human race as they are to-day. The MSS. are found for the most part wrapped up in mummies. It is probable that the writers thought their work would never be scrutinised, and, therefore, hurried it up carelessly and drew their pay. At the close of some copies the sentence was written, "This composition is a secret; not to be seen or looked at." May we learn from this that rogues in ancient times could call in the aid of superstition to prevent detection? Was this a genuine belief, or a dodge to prevent examination? Possibly we may learn that in those ancient days there was not only piety but trickery; and even then men were not unwilling to make use of superstition for their own designs.

J. HUNT COOKE.

OUTLINES OF SERMONS.*

BY THE LATE JOHN FOSTER.

II.

"One is your Master, even Christ."—MATT. xxiii. 10.

I.—**T**HAT is what I am not aware of." How can that be, and I not know it?

Not by my consent." Not if it require the agreement of two.

"It is not so as to me, if it be true that a man cannot serve two masters." For I can name another Master.

"He was, I believe, the Master of my good forefathers." Perhaps one of the last things urged by my father or mother.

"I did once" (someone may say) "make a profession of having Him for my Master."

"I wish it were so, for I sometimes think that His servants are much happier than I am." I see that they are better pleased with their service.

"I do intend that it *shall* be so; but He must wait awhile yet."

"I do call Him Master; but I am afraid the practical proofs are far from clear."

II.—There are some who feel it is the plain, actual, welcome truth.

"How did He become so?" "We were made willing in the day of His power." "Other lords have had dominion over us."

"And is it a hard service?" No; His yoke is easy, and His burden light.

But, then, why is every other and every contrary service preferred, and even persevered in after trial made?

III.—We are all sure to have some Master—one or more—in a spiritual and moral sense. "Ye are not your own" is equally true as applied to all men.

If a man should deny it, and say "I am free," how quickly you would contradict him.

We must have a Master, and it is a good thing to have One, chief and absolute.

* These Outlines are copied from Foster's own MSS., under the direction of our revered friend, the Rev. Dr. Culross, whose kindness in the matter has laid us and all our readers under deep obligation.

(a) For our judgments (opinions) we want a Master Who but Christ?

(b) For our affections. Who but Christ?

(c) For our principles of action. Who but Christ?

(d) For our conduct, our practical course. Who but Christ?

(e) For our protection and security. Who but Christ? (What threatens us?)

(f) For our whole interests and final destiny. Who but Christ?

IV.—For all these things we may see how important it is that we should have one Master. May see, too, how desirable that for all men it should be the same (that they may have harmony, agreement, with one another).

And who, we say again, should that one be but Christ? Who but He is declared for such in the Divine revelation?

Who has actually been, like Him, displayed to the world with such proof of sovereign claims?

And think what He has done to draw and engage men to submission to Him. Has died for them, and risen again. Claims them on account of love, power, &c.

Who has it been that good men have delighted to acknowledge?

Who the most strongly claims to be the Master of all our spirits by this argument—that the longer the experience, the deeper the conviction?

Who so much makes the interests of His servants His own?

V.—There should be a habitual reference to Him, in His character of Master. Not as if we stood accountable to none.

Most deliberately, constantly, universally hold His authority superior to all other. That says so; this says so; but what says He? (Think, sometimes, what sacrifices this has cost His faithful adherents.)

Should calmly sustain the censures of those who would claim an authority which we cannot acknowledge.

The submission to His authority should be such as to prevent His servants attempting to be lords over one another. (“All ye are brethren.”)

A complete submission to Him is the way to come nearest to (that long-sought) uniformity.

There is a great deal of clear manifestation of His will. How

seldom we can say "He has given no orders that will apply to this!"

It is for His servants to do what they may for the promotion of His cause and kingdom on earth.

He still presides, while they pass away in succession.

THE SLIGHTED GUEST.

LUKE vii. 36—50.

THE God-Anointed sat at the proud Simon's board,
 God honouring him who never yet in truth had God adored ;
 He ate His own sweet bread embittered by the pride
 Of him who offered that as food, but bread of Love denied.

The God-Anointed yearned proud Simon's soul to lead
 To the rich banquet grace hath spread earth's hungry ones to feed ;
 Therefore He ate the bread embittered so by pride,
 And spread Heaven's feast of love for him who love's Lord love denied.

Oh, 'twas a feast indeed His gracious presence there ;
 The lowliness with which He ate the proud man's meagre fare.
 Heaven's sweetest bread of life He brought to that poor board ;
 He ate proud Simon's bread, but he—so proud—God's bread ignored.

The God-Anointed grieved. A sinful woman knelt,—
 Made bold to come where for the while the pure Messiah dwelt ;
 The proud man's frown repelled ; Christ's meekness drew her near,
 Till o'er His feet she stooped, her thought—God's love seems lowliest here.

A fragrant gift of nard her trembling fingers bring,—
 Love's offering, that she may anoint God's Holy One her King ;
 But, true to her intent, the melting heart within
 First pours itself in gift of tears, confession of her sin.

Over the dust-stained feet of God's Anointed fall
 Warm showers of penitential grief, and Jesus knoweth all ;
 The mild nard-odour comes to all about that board,
 But only He the fragrance knows of tears for sin outpoured.

And now the bread is His which Simon's pride denied,
 And now she feasts on Heavenly food by His rich grace supplied ;
 The God-anointed speaks : "Simon, I fain would see
 Such tears of penitence and faith as humbly shed by thee ;
 "I fain would have thee take what she hath meekly sought,—
 The Father's all-forgiving grace, the gift that I have brought ;
 Hadst thou accepted this, not vainly had I craved
 The grateful, self-forgetful love which proves a sinner saved."

R. WRIGHT HAY.

THE NEW TESTAMENT AN ORGANIC UNITY.

MOST of us probably have read Dr. Dale's recent volume, entitled "The Living Christ and the Four Gospels." In it he has powerfully stated and vividly illustrated the great argument for the Christian faith, drawn from the actual experience of Christian men. Proposing to himself the inquiry, how it is that the faith in Christ of men of candid mind, keen intellect, wide information, and high culture, yet remains comparatively unaffected by the successive assaults, delivered in the name of science and criticism, on traditional Christian belief, and especially on the Gospel narratives which are supposed to be its sole warrant; he replies, that though they may be uncertain about the books, they are sure about Him; and that the vision of God in the historic Christ is verified for them by its correspondence with that direct knowledge of the living Christ which is given in their own personal experience, an experience corroborated by the answering testimony of the great company of believers.

We may well feel grateful to Dr. Dale for his telling statement of this great argument. It is in the main, I believe, convincingly true, and never more needed to be vividly exhibited and emphasized than in these days. It is well to discriminate, as he has done, the literary question as to date and authorship of the Gospels, from the historical question—viz., whether we have in these books—whoever wrote them—that account of our Lord's life which was given by those who knew Him, and who, after His death, preached the Christian faith. It is well to be reminded that the faith that saves is not dependent on mere trust in documentary evidence as to the genuineness and authenticity of the New Testament Scripture; and that the supreme authentication is, and must ever be, supplied in the response of our nature to personal contact with the living Christ.

It is possible, no doubt, that in this striking presentation of one aspect of the case, its other side may fall too much into the shadow; the antithesis may be too sharply maintained; spiritual experience could hardly remain unaffected, and, in the interpretation put upon it, would be very much affected indeed, if it were made demonstrably clear to us, that the Gospel story was

historically inaccurate. And Dr. Dale is careful to append to the main substance of his book a series of chapters dealing with such documentary evidence as is open to any ordinary student, and is sufficient to establish the strong probability—a probability amounting, I consider, to moral certainty—that our Gospels, acknowledged to have been current at the close of the second century, were transmitted in their integrity from the times when eye-witnesses of the events recorded, and a generation of disciples immediately instructed by them, still survived. Of the two sections then into which the Book falls, the earlier and characteristic portion is entirely independent of critical scholarship; the latter is, of course, entirely dependent for the validity of its conclusions upon such critical investigation.

Now, I have wondered whether it were not possible to pursue a line of reflection with respect to the Books of the New Testament, which should be, in its own way, as much within the scope of the verifying faculty of Christian men, who yet are not scholars, as much a direct argument from experience as this great contention urged by Dr. Dale. If such a line be open to us, it would doubtless occupy a secondary and subordinate place, but, nevertheless, might well amount to a very appreciable verification of the reality of the living Word, which, as I believe, answers so deeply to the supreme reality of the living Christ. It may certainly claim to have an evidential value of its own; and though, in this case as in the other, there can be no independence of the awakened spiritual life, without which no contact, either with Person or with Book, can have any significance, yet it may claim to be equally independent of extrinsic aids; it calls, indeed, for a seeing eye; if it can dispense with learning, it cannot dispense with insight, a candid mind, some little thoughtfulness, and, above all, doubtless, a spirit susceptible and responsive to the touch of life. Such a consideration as I propose may perhaps help us better to conceive the unique place occupied by the New Testament as a book in some deep sense perennially alive—a literary embodiment of the spirit of Him who declared, "It is I that am the truth"—and so we may be enabled to understand in what secondary sense we may speak of the living Word, as Dr. Dale does, in a primary and paramount sense, of the living Christ.

Let, then, a thoughtful Christian man, who yet stands quite outside the circle of critical experts take up this Book, assuming nothing as to its literary evidence; let him put aside all vexed questions as to date, authorship, and the like; let him be a perfect stranger to that great mass of external evidence as to the historical trustworthiness of the story of the Four Gospels, and which, so far as I can judge, has never stood so securely based as it does to-day. Let his position be simply that of the man Dr. Dale has in view—one who is convinced that the vision of God in the historic Christ is no illusion, by its correspondence with that knowledge of the living Christ given in his own experience and in that of Christian men—*i.e.*, let him be spiritually alive, and I believe he will come to see, as he reads and reflects, that this Book bears in its intimate structure not only the marks of truth as a record, but reveals itself as a unity of the kind we term organic; that it is living, and, therefore, powerful; that it has obeyed the laws of life in its origin and growth; and that, itself a living Word, it is fitted to be a veritable communication of life to the soul.

But let me note, before proceeding to details, that there is nothing of so much consequence, in entering upon the study of any great and complex subject, as to see that we are furnished at the outset, with the ruling idea or ideas which are relevant to the phenomena we are studying. Such an idea, we may rest certain, there *is* in all subject-matter which possesses a unity of its own. This it is which imparts coherence and significance to its mass of detail. It is not essential that it should, at the outset, be too clearly or too sharply defined; if we are right in our selection, it will grow brighter and more definite as we proceed; it will receive a reflected light from the facts to which it is applied.

Let, *e.g.*, a classical student take with him into his study of so vast and complicated a study as Roman history, literature, and language, some conception of the characteristic quality engrained in the primitive Roman character, such as, *e.g.*, the habit of subordination to authority, the authority of the State. This will prove itself a veritable fountain of interpretative light in all his reading and research. He will, I venture to say, be astonished to find how intelligible become the items of fact he passes in review before him, how they relate themselves to one another, what an

organising process sets in, how slight things become strangely significant. In his study of the "Ingenium Romanum" he will find foreshadowed the huge structure of the "Imperium Romanum." He will come to understand why this strong Latin race of men *failed* in art and philosophy, and were but imitative even in their noble poetry, and why they *succeeded* so wonderfully in conquest, government, jurisprudence, and legislation. Pedantry finds its poor rules grow luminous. In the rigid syntax of a Latin sentence, which suffers no insubordination among its constituent elements, he will recognise the same qualities exemplified which made Rome in her prime the mistress of the world, and have laid in Roman Law the substratum of the Common Law of modern Europe. Nothing but large and detailed illustration can sufficiently make manifest the all-importance of luminous ideas in any course of reflective investigation.

But to return: let, then, our thoughtful reader of the New Testament, confining himself, as we suppose, to the Book before him, take with him in the first place the idea that this Book, though a collection of various writings, differing in form, in authorship, in date, possesses—whatever explanation be rendered of the fact—a unity of the kind best named organic—that it is an organism. Let him make clear and definite to his own mind the precise meaning of the term—as, *e.g.*, that it is not a mere *monad*; not either a *mechanical* unity having a complexity of parts arranged in subordination to a determinate end; the unity not of, *e.g.*, a watch, but the unity of a flower, a product and expression of Life. Many important inferences will follow from the adoption of this conception. It will follow, *e.g.*, that it has *grown* to be what it is, and at no man's suggestion, and least of all in any fulfilment of an intention had in view by its several authors; that it is no mere symposium, so to say, on the great subject with which it deals. It will follow that its origin is of the nature of a germination, and may well be expected to participate in the obscurity and mystery which in nature everywhere involve all origins. It will follow in like manner that it has *stages* in its growth, and that we may look for some record of these in its structure. Hence one may infer that its utterances are not to be treated as co-ordinate, though in vital relation with one another; that there is a certain perspective

which must be recognised, or else the most conscientious interpretation will to a certainty be at fault. Further, that as organisms exist in scale, some higher and some lower, in the great hierarchy of nature, and that the position in this scale is determined by a consideration of the multiplicity, variety, and diversity of its constituent members, that ranking as highest which is most complex, and which exhibits the most striking contrasts, always provided that they involve no breach of the containing and controlling unity; so this complexity, variety, and contrast may be looked for in this Book.

And further, a conception of the kind now stated may, even at the outset, and prior to any verification of its relevancy and adequacy in detailed examination, throw a gleam of illumination on such familiar facts as these.

First, that the historical origin of the New Testament, and especially of the Four Gospels, has been, and continues to be, the crux of critical investigation and speculation which defies all endeavour to drag it forth into the daylight.

And second, that the construction of an inductive theology, which shall embrace and harmonise all New Testament statements construed as *co-ordinate* items, has never been a satisfactory success; rather, perhaps, it would be truer to say, has been a conspicuous failure. Difficulties, both of them, which are not only relieved by the application of such a ruling idea as I have named, but which themselves become some evidence of its relevance and validity.

But, again, let our reflective reader, who is endeavouring to think reasonably, consecutively, and conclusively upon the Book before him, further consider that this New Testament is, so to speak, the literary embodiment and expression of the Christian religion, and that religion is the supreme practical concern of every man; then he may perceive, even in his first handling of the Book and glance over its contents; that it follows—though in the most informal fashion—a certain well-defined method, which is universal in all practical matters, be they small or great.

To make my meaning on this point perfectly clear, let me use a single illustration, which, simple as it is, I yet assert to be typical of all cases, great or small, simple or complex, where conduct and duty are concerned. A man is taken seriously ill, and a physician

is sent for ; the order of proceeding is one and invariable. The medical man first acquaints himself with the actual facts of the case, the present state of his patient, and how it came to be ; in one word, facts and events. Accurate acquaintance with these is primary, and who does not know the difficulty often experienced in obtaining it, and the sharply expressed annoyance of the skilled practitioner when, as happens continually, the patient or his friends will interpolate their impressions and theories of the case ? "No," he says ; "the facts, if you please ; the facts first."

But next, indeed, must follow the physician's skilled and authoritative interpretation of them. The facts alone are absolutely nothing to the purpose if the further question cannot be answered, "What do they mean?" The facts are symptoms ; whence and how did they arise, and whither do they point ? Further still, it is plain that to stop short at this second stage of the proceedings would be as fatal as to have rested in the first. There follows, in strictest sequence, the application of the interpretation to conduct ; the prescription ; the directions, positive and negative : "Do this" ; "Abstain from that." Now this simple, common-place illustration may leave us with a convenient formulation of a rule which is of universal application, and which may find a place, therefore, in our present subject. In every matter where our duty is concerned we need—

First : The facts of the case ;

Second : Their authoritative interpretation, which may conveniently be named the truth—for a truth is in all cases, I take it, the meaning of actual facts—— ;

And third, since conduct is concerned, the tone changes, though the line is not deserted ; the mood changes from indicative to imperative, and a new word emerges—law, duty. This order is universal and necessary ; it holds everywhere. To state it in inverse order : every duty is the imperative of a truth, and all truth is the interpretation of facts. And the rule is as applicable to the smallest as to the greatest matters ; to the condition of my hat as to the state of Ireland. Nor is there any clear thinking which does not implicitly recognise and repose upon this necessary order for the validity of its conclusions. But its supreme application is to the supreme subject—*i.e.*, to religion.

So let our reflective reader, having all this clearly in mind, open his New Testament, and he will see at once this order roughly, but yet quite clearly, observed. There in the forefront of the Book stand the four Gospel histories, with the supplementary story of the "Acts"; records these of certain *facts* and *events*. Then follow a collection of letters, in which, in a more or less systematic way, is given the authoritative interpretation of the facts in question; *truths* now—items of doctrine which, when formulated and systematised, become a body of divinity, a system of theology; while it is further to be noted that each of these letters closes with a series of *precepts*, which are nothing else than the applications in the imperative of the truths above stated; while the volume closes with a mysterious book of apocalyptic vision—the outlook into the far and final future.

But there is another point still to be noted, obvious, perhaps, like the rest, but of very great significance. It is this. Let our reader observe that the purpose of this Book, the purpose which includes and subordinates all its other ends, is to introduce to us a supreme Person, our Lord and Saviour Jesus Christ. All its contents proceed upon the supposition that in some deep, real way Christianity is essentially centred in Christ Himself. This implication is found on every page, and runs through the whole structure of the Book. Now this being so, it will follow that that threefold distinction which occupied us a moment or two ago—fact, truth, and law—has now to be taken up again and immersed, so to say, in the element of personality.

These facts and events cluster round Jesus; they are essentially the presentation of His personality to the soul.

The truths—or, to sum them up, the truth—is similarly essentially "truth as it is in Jesus." Nay, in a fashion—baffling, indeed, to the logical intellect, but satisfying to the heart—we hear this Supreme Person saying, "It is I that am Myself the Truth." While the scheme of Christian duties—the law—is no less baptized, so to say, in that same transforming element of personality, and re-appears in newness of life as now an expression of the will of Christ, duty no less than truth, as it meets us on the New Testament page, having this seal, "in the Lord." All, then, is thus plainly seen to be centred in the personality of

Jesus Christ, whom to know, in whom to believe, whom to obey is declared to be life to every soul—eternal life. No wonder that the title of this book should read in full, “The New Testament of our Lord and Saviour Jesus Christ.”

Guided, then, by these three leading ideas, we open the New Testament, and are met by a fourfold portraiture of this Supreme Person. It needs no critical sagacity, no suggestion from without, to see at once that the first three stand together, while the fourth is evidently of a different character.

Reserving then St. John’s Gospel for further remark, and examining the three which precede with some minuteness of comparison, it will soon appear that there is a certain substratum of narrative common to them all. It is not within the province of the plain man I am endeavouring to represent, and whose “plainness” consists in the fact that he has no qualification for vexed questions of criticism; it is not within his province to suggest or attempt any explanation of this crucial problem of New Testament criticism—viz., to determine whether this substratum is a crystallised deposit of oral tradition, or whether, as our friend Professor Marshall is acutely and learnedly endeavouring to make out, it is due to an underlying Aramaic manuscript, from which each of the synoptists has severally translated. To our reader, the obscurity which veils the history of the original, at least, falls in with the idea he has taken with him as a guide—viz., that it is of the nature of a birth. While this common element naturally represents to him that unity of substance which underlies his conception of organism. But, putting this aside, he will not fail to observe, and with increasing clearness as he pushes his investigation into detail, that as certainly as there exists an element common to the three, so certainly true it is that each Gospel has certain well-marked characteristics of its own, and that it is quite possible to summarise these with adequate distinctness; and he will further come to see that, neglecting all questions of date, the order in which they follow one another has its own significance. How they have come to be arranged thus, lies of course outside the range of this investigation, but, admittedly, Matthew’s Gospel, as it stands nearest to the Old Testament, perfectly corresponds with the idea that underlies his conception of an organism—viz.,

that Christianity has *grown* out of Judaism, and is its natural consummation and flower, and that here is the point of junction. He may be acquainted or not, as the case may be, with the well-ascertained historical item that it, or at least the nucleus of it, was written in Hebrew or Aramaic; but he needs no such extrinsic information to see that the tone of this Gospel is intensely Jewish, and to infer that the writer was a Christian who had not ceased to be a Jew. Nothing is more evident than that the writer's eye, in recording the present story of the life of Christ, is ever directed to the past of Jewish history. He exhibits, all through, a tremulous anxiety to note the agreement of its incidents with the ancient predictions of Jewish prophecy. Like the tolling of a bell at brief intervals, we hear, ever and again, the familiar refrain "that it might be fulfilled." And, further, with this characteristic of St. Matthew's Gospel clearly in mind, it can hardly escape the notice of this thoughtful reader that this presentation of Jesus as the Jewish Messiah corresponds perfectly with the *first* section of that supplementary history, entitled the "Acts of the Apostles"—with those early chapters where the Church at Jerusalem is the narrow circle in which the germinal Christianity is confined: that Church, of which James, the Lord's brother, became, in course of time, the acknowledged head. And when our reader turns to the Epistle which bears the name of James he finds clearly the same tone. The writer of the Epistle, no less than the writer of the Gospel, breathes the atmosphere of Judaism. He, too, is a Christian who has come to see that Christianity is but the true consummation of Judaism, and that to be an Israelite indeed he must needs be a believer in Christ. Such correspondence, susceptible of large corroborative illustration in detail, one can hardly better describe than by saying it is vital and organic.

But, not to linger on this item, let us turn to another, which is evident to any reader of St. Matthew's Gospel. When he has put aside the common substratum, and fixes a clear attention upon the nature of the characteristic element that remains, he cannot fail to discover that it consists of discourses delivered by our Lord, and discourses of the nature of instructions. These stand clearly marked off from the body of the narrative. Five great discourses, each with its formal introduction and ending.

- 1st. The Great Sermon on the Mount (chaps. v., vi., and vii.).
- 2nd. The Instruction to the Apostles (chap. x.).
- 3rd. The Parables of the Kingdom (chap. xiii.).
- 4th. The Church (chap. xviii.). And—
- 5th. The closing great discourse dealing with the last things and with the judgment (chaps. xxiii., xxiv., and xxv.).

If a scholarly friend were to tell him that this nucleus of "oracles" of the Lord is, by many, believed to be the Hebrew or Aramaic original of St. Matthew's Gospel, he will at any rate receive no shock; and when he glances over the leading subjects of these discourses, and notes how the great words Kingdom, Law, and Judgment come so prominently to the front, he will also feel at once that he is here within the circle of recognised Jewish ideas.

But, passing forwards to a simpler, and, for him, more interesting matter, let our reflective reader recur for an instant to one of his luminous ideas—viz., to the conception that the supreme purpose of this book is to reveal and to present to us the personality of Jesus Christ, and then let him ask himself, apart from any special reference, "In what ways is a Personality disclosed?" or let him make it personal, and ask, "How do I express myself?" Will not the answer come as a commonplace, a truism, "In articulate speech"? Speech, says a Greek proverb, is the mirror of the mind; the silent man breaks silence, and you have a glimpse of his mind. There has been a plant in my garden all the winter; I knew not what it was; it had been mute, a mere expressionless stem. One day this last April I looked, and lo, a leaf on the bare stalk; a dainty palm outstretched; the plant had expressed itself, had spoken, and I knew the language and understand its nature now. This is evident enough, then; the natural expression and disclosure of a personality is speech, and this whole New Testament finds its central purpose in this very thing, the revelation to us of a Person Supreme; and now, when asking himself what in simplest terms is the characteristic quality of this, the first of the four presentations of the central figure, he has to answer, It is speech; words; discourse. And if he asks still further what is the common attribute applicable alike to all these discourses, I think the answer would be given in the word Authoritative. It is

emphatically authoritative speech ; it is, in fact, Law ; the new law of the new theocracy which fulfilled the old.

Now let our open-minded student of the Gospels turn to Mark, the second Gospel. He needs none to tell him that in some respects there is a change of atmosphere ; an advance, too, in certain respects. That deep, Jewish tone is gone altogether, is subdued, at any rate. The very name Marcus gives him a certain shock, if he is sensitive. That eager, anxious reference to Old Testament prediction, which struck him so in Matthew, is gone ; *here* is no backward look to the great past of Jewish history. It is the vivid Present now, sharply photographed, which meets him in Mark's rapid memoirs. No wonder we should call him graphic, this writer with the quick eye and with the sensitive heart behind it.

But let us look more narrowly, and ask, " Can we not go beyond that first mere negative, which declares with respect to this memoir that the Jewish tone so prominent in Matthew is subdued or gone ? " Can we not say that the type here, though still with Jewish caste, is Roman ? And, putting slighter things aside, is it not Roman essentially in *this*, that the emphasis is now laid on Power—Power expressing itself in a bright, swift series of marvellous deeds that strike the beholder with amazement, so that the note of admiration recurs again and again ? Shall we not all say that the reading of this Gospel is like nothing so much as the passing through some picture gallery, where in clear outline, soft, bright colouring, are represented a series of amazing deeds ?

And if again his scholar-friend should inform our reader that there exists documentary evidence embodying an authentic tradition to the effect that this Marcus was the Apostle Peter's own son in the faith, and that these memoirs were notes of Peter's preaching at Rome, again he would feel no shock.

But whether he attached importance to this item of external testimony or not, he will at least take note, without travelling a step beyond the covers of the New Testament, that there follows in the history of " the Acts " a *second* section growing out of the first, and that in this second stage of the story there is related the gradual widening of that first narrow circle, the fading of that exclusive Jewish tone. The great figure of Stephen is thrown on to the historic screen ; and then it is this Apostle Peter, the preacher

of the Day of Pentecost, who now, in the incident of the admission into the Church of the Roman Centurion, is the man who convinces the reluctant Jewish Christian Church at Jerusalem that the old barriers are thrown down, and that "Gentiles also have received the Holy Ghost as well as Jews." And when he reads that Peter, in his address to Cornelius and his friends, sums up the ministry of Jesus in the words, "He went about doing good, and, anointed with the Holy Ghost and with *power*, healing all that were oppressed of the devil," we cannot but admit that this summary is, in a nutshell, the characteristic part of Mark's Gospel.

But, especially, doing here as he did in the case of Matthew's Gospel, let him recall the idea that has so far illuminated and guided his inquiry, and ask, if the presentation to us of Christ be the supreme purpose of these Gospels, what, after speech, is the natural expression and disclosure of a personality? Is it not deeds—what a man does? Do the deeds square with the words? And certainly, put what other interpretation you will on the structure of this Gospel by Mark, none can dispute the fact that, when we have allowed for the substratum of narrative common to it and the other Synoptic Gospels, it does as characteristically emphasise the *deeds* wrought by our Lord, as the Gospel by Matthew emphasised the *words* spoken by Him, and that if supreme wisdom is exhibited and expressed in the one, it is supreme power that finds especial manifestation in the other.

For, finally, it is just as certain that when we ask now, as we did in the former case, what is the attribute, the adjective, we must affix to these deeds, we have the same answer to give. It is still Authoritative—Authority over nature, over men's bodies, over spirits. How natural it all is! Surely correspondences of this kind may fairly be described as vital, and it may be fairly said that they constitute, of the unitary structure wherein they are *found*, a veritable organism.

And now, in the same questioning spirit, guided still by our ruling idea, but on our guard against any bias which shall force interpretation in its favour, we turn to the Gospel by Luke. And again, dismissing what is common to them all, let us seek to fasten upon its special and characteristic quality.

It is obviously, in a sense beyond the other two Gospel records,

an orderly narrative, deliberately composed, and even compiled from collated accounts. It is this which has led Professor Godet to see in it a distinctive Hellenic character. The tone is not Jewish, not Roman, but Greek in that sense in which Greek may be said to represent the *mind* of the world, and which has a significant bearing upon the fact that this whole book, written in the days when Hellas had been for generations politically extinct, and Rome was at the height of her imperial supremacy, was nevertheless written in Greek. And with no wish to emphasise the point unduly, it can hardly fail to strike the mind of our reflective reader that in a threefold portraiture of the central Personality who claims to be the veritable Son of Man, there should be found in the medium of the presentation these three great types of humanity:—The Jew, the Roman, and the Greek. And in the mere fact that this New Testament was written in the language of Greece—Greece, who in the region of mind and spirit had indeed captured her conqueror, though all state authority was Roman—he might just possibly discover an implicit argument against a State Church.

At any rate, a thoughtful reader of Luke's Gospel will discern, as he reads, that the eye of this writer is neither towards the Past, nor absorbed simply with the vivid Present; but there is observable a constant outlook towards a wide and glorious Future, and a most evident reference throughout to the outlying peoples of the world. Whether he have given any attention to the argument which connects Luke so closely with Paul, or not, he cannot, in any case, fail to perceive that this Gospel, thus ascribed to the companion and friend of the great apostle of the Gentiles, does most certainly correspond intimately with that *third* and final section of the "Acts of the Apostles," which is wholly occupied with the great missionary to the nations of the world. And he will now see that he is in possession of the real clue to the understanding of this supplemental history which follows the Four Gospels in his New Testament. It is clearly nothing else than the history of the gradual enlargement and emancipation of Christianity, until, freed from all Jewish limitations, it has become free of the world, wide as humanity. It is essentially the chronicle of its expansion in ever-widening circles—each noteworthy crisis with its own hero,

be he apostle, evangelist, or deacon ; Stephen, Philip, Peter, Paul—until the vital process has reached its consummation ; it is the record of a journey, a career which started from the upper room in Jerusalem, and found its goal at length in Rome, the world's centre. Let him take this conception with him in his study of the " Acts," and he will understand what is meant by saying that it is the possession of the governing idea which reveals the coherence and significance of the members of such a unity as can be named organic.

But to revert to the present Gospel. Let us ask, as before, what is the characteristic thing in this presentation of Jesus Christ which differentiates it from its companion records. It, like them, is a record of words and deeds, and it is impossible here to emphasise the one at the expense of the other. But, from earliest times, it has been recognised—and the recognition was embodied in an epithet—that there was a certain ruling tone in this Gospel governing the selection both of words and deeds, a certain humanity, a certain ineffable charm, which might be described as the grace of human tenderness, permeating the entire narrative and imbuing it with a distinctive quality of its own. From of old it has been named—whether our reader was aware of it or not—the Gospel of Grace. Grace, ah! Paul's word, with the notes of universality, freedom, tenderness, which characterise it. Let our reflective but unlearned student simply collate, put side by side, the parables in Matthew with those peculiar to Luke ; the parables of the Kingdom in Matthew x. with those of Luke xv. : The lost sheep, the lost piece of money, the lost son. Let him note those references to the Samaritan, to the outcast, to suffering humanity, which abound in these pages. Who tells us of the penitent thief? Everywhere where the writer has free play, there penetrates the story like some sweet subtle essence, this same tone of tender, gracious humanity. So much for the simple facts of the case. But now see how this feature of the third Gospel falls into its true place and receives its interpretation, as we suffer the light to fall upon it from our ruling idea.

Let our representative reader ask himself once more, What is it that completes the presentation of personality? Let any man ask himself: Are the spoken words enough? Are words and deeds *together* adequate? I think not. Is there not something else

that may rank as essential as these? It may well be that persons who have influenced some of us the most, are persons who have yet never either said or done anything distinguished. In many a house, in many a circle, which numbers among its members able, energetic, gifted souls, it will be confessed that at the couch, it may be, of some invalid sister, wife, or friend, disabled from activity, endowed with no intellectual force, whose words and deeds we should never dream of recording; yet from *that* source has welled up from the deep fountains of a pure and tender heart an *influence* which has been to many a busy speaker and worker nothing less than a stream of the veritable water of life.

Read Mrs. Browning's "My Kate," and you will see what I mean; and this is the charm which, like an atmosphere, breathes through the Gospel of Luke.

But here, too, as in the cases noted above, we need a qualifying attribute, else no justice is done to this Gospel story. And it is still the same great adjective we must supply. This charm which wins us is not the charm of equals. We may call it grace, as we have done; but it is something more than mere gracious bearing, the flower of a sweet and noble humanity. No, it is altogether beyond this. We cannot do without the adjective which served us before—Authoritative. It is a charm, Authoritative. That is, it is grace in that profounder sense which speaks thus to the sinful, the suffering, the miserable: "Thy sins be forgiven thee;" "Thy faith hath saved thee;" "Go in peace."

Thus the outline is completed; this Supreme Person is revealed to us. We have studied these three Gospels in the light of the ideas stated at the outset. We have asked ourselves, without any reference to theory, In what ways is a personality disclosed? and we have answered the question plainly. Let me hear a man *speak*; let me see what he *does*; let me come within the range of his *influence*; then I know him, and only fully then. We have applied both question and answer to this Person Supreme, who gives His name to Christianity, and is in Himself its living centre, and have found in the forefront of the little volume which is entitled "The New Testament of our Lord and Saviour Jesus Christ" a presentation of His person, emphasising successively His Words, His Deeds, His Spirit—Wisdom, Power, Love; and in each case we have had

to prefix the attributes of absolute Authority; for the words of wisdom are law, the deeds are marvels of power, the tenderness is the grace of a sovereign. We have noted also the correspondence of these three phases of the character of Jesus with the three stages in the evolution of the history in the "Acts," each signalised by the name of a great representative apostle—James, Peter, and Paul. And we are left, as the early Church was left, when a generation had passed away, with a great question, the question of questions: Who, then, is He who has thus such authority to speak, to act—so to forgive and save? No longer is it the pronoun *possessive* that is prominent now—His words, His deeds, His grace. It is the great *personal* pronoun now, He Himself. Who, then, is He?

And just here it is that that greatest marvel of all literature, the Gospel of John, falls into its place. There it is that lies before us the completed, the final answer to that question. There it lies in the translucent depths of this fourth Gospel, the completed revelation, the personality of Jesus disclosed, so far as limpid language can, in His essential eternal nature. It is here the whole New Testament, the whole Bible, culminates. Its first verse is antecedent to Genesis. "In the beginning was the Word." Its last, at the close of Chapter xx., is the final word of the whole Bible. We have noted, as we have passed along, reflections of the tenses, Past, Present, and Future, in the succession of the first three Gospels. But here in St. John, *tenses* are no more. It is the Eternal that is shining out clear on his page. Of old it has been named the Gospel of Eternity.

That pure beam of white light which we have seen refracted in varied hues in Matthew, Mark, and Luke, is here in its dazzling simplicity. The Gospel of St. John is the culminating point, the absolute explanation, the final warrant of the three.

Is it not true, then, that indeed the New Testament has an organic unity? its several parts as natural a product of life as the petals, sepals, calyx of a flower. A unity transcending all art, and being thus itself alive, no wonder that its closing words should be: "These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have Life through His name" (John xx. 31).

WILLIAM MEDLEY.

SUNDAY MORNINGS WITH THE CHILDREN.

III.—DOING OUR DUTY.

I WANT to say a few words to you to-day about a subject which you may perhaps think dry and uninteresting, but which, I assure you, is of great and life-long importance—I mean your duty. Duty is a short and simple word, consisting of only four letters ; but how much it means and what immense issues it involves not one of you can tell.

What does the word mean? Simply that which is due, that which we are bound or are under obligation to render. Duty is something that we owe and ought to pay, whether it be in the way of love, gratitude, or service. It has, of course, many forms and branches. We are, *e.g.*, under a law of duty to God, to ourselves, and to men. We are bound to remember, to revere, to love, and to obey God. We are bound to preserve our own health and strength, to use and improve our minds, to acquire knowledge, dexterity, and skill, and in every way make the most and the best of our lives. We should also love and help one another. It is our duty to be true and honest and brave ; loving, faithful, and obedient ; and in all things “to reverence our conscience as our king.” *The king, as you know, is supreme.* He possesses authority, issues commands, enforces obedience, and punishes disobedience. Duty has an authority which can never be allowed to inclination, desire, passion, or interest. “Ought” is stronger than “wish” or “like,” and its authority is everywhere and always with us. The greatest cannot neglect ; the least are not beyond its notice. Let me quote you some words spoken by a great American statesman, which I trust you will never forget : “A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed, or duty violated, is still with us, for our happiness or our misery. If we say that darkness shall cover us, in the darkness as in the light our obligations are yet with us. We cannot escape their power, nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity, which lies yet further onward, we shall still find ourselves surrounded by the consciousness of duty to pain us, wherever it has been violated, and to console us so far as God has given us grace to perform it.”

It may not be always easy to do our duty, but by the grace and help of God it is possible. As Emerson says :

“So nigh to glory is our dust, so nigh is God to man,

When duty whispers low, ‘Thou must,’ the soul replies, ‘I can.’”

There is no happiness so pure and great as that which comes to us from the loving and faithful fulfilment of our duty. The grace of God transfigures it into pleasure, makes it a source of delight, a well-spring of joy and blessing. Wordsworth’s lines are true :

“Stern lawgiver ! Yet thou dost wear
 The Godhead’s most benignant grace ;
 Nor know we anything so fair
 As is the smile upon thy face.
 Flowers laugh before thee on their beds
 And fragrance in thy footsteps treads ;
 Thou dost preserve the stars from wrong ;
 And the most ancient heavens, through thee, are strong.”

Similarly, Tennyson tells us “the path of duty is the way to glory,” and adds :

“He that walks it, only thirsting
 For the right, and learns to deaden
 Love of self—before his journey closes
 He shall find the stubborn thistle bursting
 Into glossy purples, which outredden
 All voluptuous garden roses.

“He that, ever following her commands,
 On with toil of heart and knees and hands,
 Thro’ the long gorge to the far light has won
 His path upward and prevail’d,
 Shall find the toppling crags of Duty scaled
 Are close upon the shining table lands
 To which our God Himself is moon and sun.”

And another poet, in words not less beautiful, writes :

“All are not born
 To touch majestic eminence and shine
 Directing spirits in their nations’ sight
 And radiate unformed posterity :
 But through transcendent mercy all are born
 To enter on a nobler heritage
 Than these, if each but wills to choose aright
 In serving Duty, man’s prerogative :
 Which is far pleasanter than paths of flowers,
 Than warmest clustering of household joys,
 And prouder than the proudest shouts of fame
 That follow action not in conscience wrought.

“Here rudest peasant may
 Move as their equal with baronial lords,
 And those who serve be great as those who rule :
 Here a smirched artisan who merely bolts
 The plates of iron fortress, breathes the pride
 Of that trained chieftain who commands its guns ;
 And one that points or fires a single piece
 Claims honour with the mind who planned the war.

“ Fair Duty, hard and perilous to serve,
 Exacts devotion that is absolute,
 Ere she reveal the heaven of her smile.
 Fair Duty dowers with her celestial love,
 From which the mystic blessing glory grows :
 And glory born of Duty is a crown
 Of light.”

As there is no happiness purer than that which comes from the thought of duty faithfully done, *there is no misery more keen than that which springs from a sense of duty violated or neglected.*

None of us, alas ! ever do our duty perfectly—not even to ourselves and our fellow-men, still less to God, whom we should love with all our heart. *We cannot, therefore, look to duty as a means of salvation :* not through it can we gain eternal life. That great American statesman who uttered those magnificent words on the supremacy of duty, and who also asserted that the greatest blessing of his life had been his sense of obligation to God, was too wise a man, and knew himself too well, to suppose that his best efforts—even on the lines of his memorable eulogy of duty—could save him ; and on the last night of his life he was several times overheard repeating the verse :

“ Have mercy, Lord ! O Lord, forgive !
 Let a repenting rebel live ;
 Are not Thy mercies large and free ?
 May not a sinner trust in Thee ? ”

Nor is there any other ground of salvation for any of us. “ All have sinned and come short of the glory of God,” and all must be justified freely—if at all—by His grace.

A. C. M.

RELIGION IN HISTORY AND IN MODERN LIFE. Together with an Essay on the Church and the Working Classes. By A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford. (London : Hodder & Stoughton.) Thanks are due to those who exercised on Dr. Fairbairn much friendly pressure to reissue his Bradford lectures to working men. The lectures are a valuable popular apologetic—an exposition of the principles, claims, and advantages of religion which working men would be swift to appreciate. The preliminary essay prepared for this edition is in a sense even more timely and valuable. It discusses a question which is always and everywhere with us, and, it need not be said, the discussion takes a wide sweep, overlooks no fact of importance, and speaks out with fearless fidelity. The churches have, in Dr. Fairbairn's view, lost their adaptation to their environment, through the influence of political, social, industrial, and intellectual developments. Society has changed as the Church has not. “ Each generation must have a Christianity of its own, born anew within it.” We do not like the form of the expression, but its underlying truth is patent. The essay is well worthy of study.

NOTES AND COMMENTS.

DR. MACLAREN AND DISESTABLISHMENT.—The voice of our great preacher is heard so rarely outside the pulpit, especially on questions which have a political bearing, that we have especial pleasure in reproducing his wise and memorable words to the students of Nonconformist colleges, recently assembled at Brighton Grove College, Manchester, on the religious aspects of Disestablishment. They are worthy of profoundest consideration at the present juncture. “Dr. Maclaren referred to the first meeting of the Liberation Society, which he had the honour to attend as a delegate. He was then younger than most of the students before him, and as enthusiastic as any of them. In those days college committees were especially careful of the young ducklings, who they were afraid sometimes would take to the water much to their dismay. So the students of his college were formally forbidden to send delegates to the first conference—and accordingly they sent delegates—of whom he had the honour to be one. And since then he had been, and hoped to be to the end—unless Disestablishment came before he died—a member of the Liberation Society. The change in these fifty years is not altogether an improvement. The religious aspects of Disestablishment are the aspects that most deeply influenced and touched Christian men, and should be held very prominently. When Disestablishment came within the range of practical politics, and was used as one of the planks of a great party, there must necessarily be some retrocession into comparative obscurity of the distinctive reasons which English Nonconformists had for desiring it. He did not quarrel with that necessity, but thought it would be a great calamity if, in the strife of politics, the religious aspects of this question should be at all allowed to sink into insignificance. There could be no part of the work of a Christian minister more sacred and imperative than that he should formulate most clearly for himself, and express most prominently in his ministrations, the great truth that Jesus Christ, and Christ alone, was the lawgiver and authority in His Church. He ventured to hope that his younger brethren before him would feel that no small part of their duty when they became ministers of Jesus Christ in full public work was to hold up the standard of Christian liberty, which was the same thing as to proclaim the authority of Christ, their only King.”

PREMATURE HOPES AND FEARS AS TO DISESTABLISHMENT.—In Canon Overton's “History of the English Church in the Nineteenth Century,” our review of which is necessarily held over, there is a curious section dealing with the condition of the Church about the time of the Reform Bill of 1832. We know from the Memoirs of Keble and Newman how the leaders of the High Church party were agitated by fears of impending Disestablishment, and how strong were the denunciations of “National Apostasy,” and of “the ruffian band” of Reformers. It was deemed impossible that the Church as a State institution

could survive. Many of the Reformers were as sanguine as the Church leaders were fearful. In a speech in the House of Commons Joseph Hume said, "I had hoped that these foolish ordinations would terminate," "young gentlemen" taking orders that they must expect no compensation in the event of Disestablishment. He admits it would be unjust that "a corporation like the Church, which was set up by Parliament nearly three hundred years ago, and is older therefore than either the East or the West India Company, should be abolished without compensation to those who have wasted their youth in its service," but he argues that "by those who enter this body now that it is condemned by the country, when its charter is on the eve of being cancelled by the authority which gave it, when it is admitted on all hands to be not useless only but absolutely detrimental, neither indulgence nor compensation can fairly be expected."

THE CONGREGATIONAL UNION AND CHURCH-AID SOCIETY.—The crisis in our sister denomination is not over. The proposal to form a Sustentation Fund similar to that which has worked with unique and marvellous success in the Free Church of Scotland was rejected a month or two ago. More recently a proposal "that the Union should charge itself directly with the oversight and promotion of Church-Aid work" was carried in a meeting of the joint committees by 39 votes to 33. This is far from being a satisfactory result to either side. The opponents of the resolution urge that its adoption involves an important departure from the fundamental principle of the Union, which declares that it "shall not in any case assume legislative authority or become a court of appeal." This will, of course, be for the Assembly to settle. For ourselves, we do not see that the adoption of the resolution would be inconsistent with Congregational principles *per se* any more than the corporate action of a society composed of Congregationalists would be. Our own Union has adopted the principle in regard to our Home Missionary Society. We wish we could add that its adoption had relieved us of the pecuniary difficulties which, in the Congregational body, have, more than anything else, brought about the present crisis.

THE PRIMATE AND PROTESTANTISM.—No part of the recent address of the Archbishop of Canterbury to the clergy of his diocese (published by Messrs. Macmillan & Co. under the title "Fishers of Men") is more gratifying than that in which he censures the men who are "fingering the trinkets of Rome," introducing "shifty changes, and distracting littlenesses which seem to spring up, not only out of mere decorativeness, but out of a forgetting what a devotional life is." He, at least, is not among those who sneer at the word Protestant, or despise the Reformation, which, on the contrary, he asserts to have been "a ripe and long-prepared and matured movement in an era of illumination in Church History since the fourth century." He praises "the masculine sense, the unsurpassed knowledge, and the keen historic insight of our Reformers." The recent letter of the Cardinal-Arch-

bishop of Westminster has stirred Dr. Benson's ire. "Large-minded men may be amused, but surely not without indignation, at being assured that 1,200 Roman Catholic Bishops have refused to admit the validity of English orders, as if that contained some argument—as if we did not know what the position of these good men is ; at being assured that a pallium not being received here from Rome is a proof that the continuity of the British and English Church is broken ; at being assured that England has been just dedicated as 'Mary's Dowry,' and placed 'to-day' under the patronage of St. Peter." There may be a little soreness in this, yet we cannot help feeling that, on the Anglican supposition of an unbroken apostolic succession, the Romanist has the best of the argument. The indignation of Dr. Benson is, to say the least of it, no better founded than is that of the Presbyterian, the Congregationalist, the Wesleyan, and the Baptist, when told that they must accept "the historic Episcopate." The validity of their ministerial standing is denied. The Archbishop assures his clergy that "recommendations to abate something from the historic symmetry of our Orders are like suggestions for the modification of an antique statue." This is precisely the argument of the Romanist, and is equally narrow, unscriptural, and discourteous ; and large-minded men are amused and indignant at it !

LENTEN PASTORALS.—We do not observe the order or admit the expediency of the Christian year. But it has, of course, its advantages. Many of the episcopal letters issued and sermons preached in connection with Lent are well worthy of general attention. Such a sermon as Canon Scott-Holland's on "National Penitence" ought to be productive of good. No letter has pleased us more than Bishop Westcott's on "Lent Duties and Social Problems," touching on the discipleship, the saintship, and the brotherhood of Christians. Here are words which should be universally pondered :—"The using of money is as perilous as the gaining of it. In both alike we are bound to consider not only the material result of what we do, but also the moral result. Do we, then, limit our demands on others by that which we ourselves in their place with full knowledge should be ready to give ? Do we resolutely propose service and not self-aggrandisement in any shape as the object of our labours ? Do we find our satisfaction and joy in that which unites us to our fellows or in that which separates us from them ? Do we take care, as much as lies in us, that no one who ministers to our needs or to our pleasures shall through our pursuit of cheapness or excitement be deprived of the opportunity of a true human life ? The highest life is for all ; do we, starting from the love of the brethren, seek unweariedly to bring it within the reach of all ? Do we in humble thankfulness for the Divine variety of endowment seek to hasten the time when universal reverence shall witness to the sanctity of life, reverence of the greatest for the least, and of the least for the greatest ?"

SPORTING NEWS IN THE DAILY PAPERS.—We are thankful to find that our able and spirited contemporary, the *Christian Pictorial*, is directing attention

to the mischiefs wrought by gambling and betting and other forms of evil in the sporting world. The pages occupied by "Archer" might well be printed separately and circulated far and wide. We take the following from the issue of February 15th :—

Below are the quantities of space allotted last week in various papers to horse-racing and betting :

Newspaper.	Column inches.	Newspaper.	Column inches.
<i>Sun</i>	311	<i>Daily Graphic</i>	108½
<i>Evening News</i>	310½	<i>Echo</i> ..	108
<i>Star</i>	272	<i>Pall Mall Gazette</i>	99½
<i>Morning Leader</i>	213	<i>Times</i>	42½
<i>Daily News</i>	206	<i>Westminster Gazette</i>	42
<i>Globe</i>	204	<i>Truth</i>	24
<i>Daily Telegraph</i>	181	<i>Weekly Sun</i>	21
<i>Standard</i>	177	<i>St. James's Gazette</i>	21
<i>Daily Chronicle</i>	162	<i>Weekly Dispatch</i>	9
<i>Evening Standard</i>	154	<i>World</i>	0
<i>Morning Post</i>	153½		

In view of the scanty reports which the *Daily News*, e.g., gives of religious meetings, there ought certainly to be a Nonconformist revolt against it. With the *Sun* and the *Star*, and the other papers which go in so largely for sporting news, the less we have to do the better.

BREVIA.—Mr. Medley's article on "The New Testament an Organic Unity" is of unusual length for our pages, but we have decided to give the whole of it in one issue. Its argument is so continuous, and its different parts are so closely interlaced, that there would be a disadvantage in dividing it, and our readers will, we are sure, approve of our decision, because of the great value of the article.—*The Church Extension Scheme* has been advocated in various large towns in the North and West of England with gratifying success, the meetings being addressed by Rev. J. G. Greenhough, J. H. Shakespeare, the Rev. T. M. Morris, president of the Union, the Rev. G. Short, vice-president, and others.—*The Home Mission Deficit* has not yet been wiped out. An effort is to be made by members of the Committee, aided, of course, by members of the Council, to raise the requisite £500 at once. This sum is needed to pay the grants which have been already voted. We trust that in many cases new subscribers and enlarged annual subscriptions will be promised.—*The Rev. J. G. Greenhough, M.A.*, has conducted a week of special services in Norwich, Kettering, and other places. He has peculiar aptitudes for work of this kind, and the testimonies to the efficiency and value of the services he has held are numerous and decisive. "He spoke in a way that arrested the attention at once, and held it to the last word of each address." We are thankful to learn that Mr. Greenhough is devoting himself to work so essential and useful as this.—*Sensational Methods of Attracting to Services*. There are in America several "Drummer Evangelists." The *Independent and Nonconformist* states that a respected Baptist minister in Edinburgh, in announcing a series of discourses, added,

"Those who desire a purely religious service, worship and preaching without magic-lantern or musical entertainments are cordally invited." Our contemporary remarks, "This addition speaks for itself and for the minister referred to. He evidently thinks that more good can be done with an audience brought together to hear the Bible expounded than could be effected if the people came to hear singing and see pictures. And he is not far wrong." So say we. Magic-lantern and similar entertainments, to which many good men are unwisely lending their sanction, as a substitute for Gospel preaching do incalculable harm, and are on every ground to be deprecated.—*Mr. Gladstone's Sundays.* In his sermon on "A Quiet Life: its Joy and Power," Dr. Westcott quotes the words of the Prime Minister, uttered four years ago, as to the value of observing the Sunday rest. "I have always endeavoured to avail myself of this privilege, and now that I have arrived near the goal of a laborious public career of near fifty-seven years, I attribute in great part to this practice the prolonging of my life and the preservation of my faculties." In harmony with this, Mr. Gladstone's daughter, Mrs. Drew, has recently stated that her distinguished father puts away all business of a secular nature from Saturday night till Monday morning, keeps to his special Sunday books and thoughts, and never dines out on that day except to cheer a sick or sorrowful friend, nor does he ever travel on Sunday. We rejoice in this noble example, and commend it to general attention.—*The Church Times* is greatly exercised by the fact that St. Paul's Cathedral is to be lent for a service in connection with the "World's Conference of Y.M.C.A.'s" in June next. It is Grindelwald over again. "Even the Primate has given a kind of approval to the Conference." How very shocking! Our Anglican contemporary objects entirely to these *omnium gatherum* movements. It prefers to stand aloof on its solitary perch of privilege.—Among *Recent Deaths* we note with special sorrow that of Mr. E. S. Wiles, J.P., of St. Albans, in his eighty-first year—a man of inflexible integrity, kind and gracious in manner—one of "Nature's gentlemen," sanctified and ennobled by Christian faith. Mrs. Ginever, of Holloway, was deeply loved, alike for character and her works' sake. Her Orphanages and Convalescent Home for children were a natural expression of the strong and commanding Christian faith which constrained her to do what she could. As we go to press, we hear with profound grief of the death of the Rev. W. P. Balfern, one of our beloved Congo missionaries. Mr. Balfern has been out a little over three years, and was on his way home on furlough. All our readers will sincerely sympathise with his widowed mother and friends. May the memory of his devotion inspire many others with a like noble purpose!

HYMNS AND MELODIES FOR SCHOOL AND FAMILY USE. Edited by E. W. and J. Gall Inglis. (Edinburgh: Gall & Inglis, 20, Bernard Terrace.) This is issued in various editions, both in staff and sol-fa notation. There are many favourite hymns in the collection. The book will no doubt win approval.

REVIEWS.

CHRIST'S DIVINITY SCHOOL, and other Sermons. By Hugh D. Brown, M.A.
London : Alexander & Shephard, 21, Furnival Street, Holborn.

WE are glad that Mr. Brown has given us a selection of his sermons in a well-printed and convenient form. He is a vigorous and effective preacher, having a firm grip of the central truths of the Gospel, and power to apply them with apt illustration and intense fervour. It is a satisfaction to think that our denomination has so able a representative in Dublin.

NATURAL THEOLOGY. The Gifford Lectures, delivered before the University of Edinburgh in 1893. By Professor Sir G. G. Stokes, Bart. London : Adam & Charles Black.

It is in a sense to the credit of the author of these lectures that their main interest should be personal rather than philosophical or literary. It is a fact of no small moment that one of the most distinguished men of science at the close of the nineteenth century should, when lecturing on natural theology, declare its utter inadequacy, and insist that only in the Christian Gospel can the mind and heart of man find certitude and rest. His vindication of the design argument is masterly and brilliant. He contends that if we believe in the existence of an imperceptible luminiferous ether by which light is transmitted, we are equally bound to believe in the supernatural. Evolution, even if fully established, cannot account for everything, and only in Christianity can we find even an approach to the solution of the problems presented by the world and life. The lectures are easy and popular in style.

THE EPISTLE OF ST. PAUL TO THE ROMANS. By Handley C. G. Moule, M.A.
THE EPISTLES OF ST. PETER. By J. Rawson Lumby, D.D. Expositor's Bible. Hodder & Stoughton.

MR. MOULE adopts in his exposition a different plan from that which has been followed by most of the writers of the Expositor's Bible—the plan of continuous verse by verse commentary, with a new translation interwoven. This translation, while “often rough and formless,” is of value to those who wish to reach the literal force of the Greek text, at which it is more needful to get than it is to have a graceful rendering. The exposition is careful and concise, the work of a scholar and a theologian, aiming to explain and not to explain away the real thought of the Apostle. From a doctrinal and experimental standpoint the volume is welcome. On some parts of the Epistle Mr. Moule's exposition is coloured by the teaching of the Keswick school, but never to an undue extent. His explanation of chap. vi. 4 may be inferred from his rendering, “We were entombed therefore with Him by means of our baptism into His death.” In a note he adds, “As to the ‘plunge’ and ‘emergence,’ we would only say, without entering further on an agitated question, that it seems to us clear that baptism was at first, theoretically, an entire immersion, but that also, primevally, the theory was allowed to be modified in practice, the *pouring* of water in such cases *representing* the

ideal immersion. As early as '*The Teaching of the Twelve Apostles*,' cent. i. (ch. vii.), there are signs of this." But in New Testament times, and while the Apostles lived, theory and practice were one; the real was the expression of the ideal. "*The Teaching of the Twelve*" is an uninspired work, destitute of authority over our faith and practice. Modifications, especially when they amount to changes, obscure the original theory and destroy the ideal.

Dr. Lumby's volume is in the form of lectures, and though it is not brilliant, it is solid, learned, and suggestive. Ministers and students will find in it a model of sober, cautious, and conscientious study of the text. Dr. Lumby, while allowing the differences between 1 and 2 Peter, contends, and, we think, rightly, for the authenticity and genuineness of both epistles. The editor of the Expositor's Bible has laid all sections of the Christian Church under deep obligation by securing such valuable expositions as these.

CHANGING CREEDS AND SOCIAL STRUGGLES. By C. F. Aked, Minister of Pembroke Chapel, Liverpool. London: James Clarke & Co.

MR. AKED is a man of such broad and generous sympathies, and has so manifestly the courage of his convictions, that it would be pleasant to speak of him with unmixed praise. We are heartily at one with him in his "holy crusade" against drunkenness and its attendant evils, in his denunciation of the war spirit, and in his demand for social and economic reforms. But as the advocate of "a new evangel," who looks with contempt on "the ignorant and brutal ages of the past," he is doubtless prepared to encounter the censures of those who do not believe that wisdom was born with the men to whom he refers as "we of the Broad Church." A large part of the volume is occupied with denying the truths which have hitherto been surely believed among us, and denying them in the superficial, slapdash style of one who has not taken the trouble to get at their real and innermost meaning. Mr. Aked has swallowed with avidity the conclusions of modern criticism (the best and most reverent Biblical scholarship of Europe he calls it), and while his sermons abound in smart and telling points, they have been produced in too great a hurry to be of real service as literature. Their style is too declamatory. Their expression is more vigorous than their thought. From a theological and literary standpoint the book is crude and exaggerated. It lacks thoroughness and discrimination. Had Mr. Aked, in compliance with the Horatian rule, waited for seven years before committing this volume to the press, he would, probably, never have printed it at all.

CATHERINE FURZE. By Mark Rutherford. Edited by his Friend, Reuben Shapcott. Two volumes. London: T. Fisher Unwin.

THERE are several classes of readers to whom the new "Mark Rutherford" will appeal. It is more allied to the ordinary novel than most of his previous works, and has in it the elements of a painful tragedy. It is, moreover, a subtle psychological story, a powerful analysis of character, a vivid portraiture of conflicting emotions, of the struggle between good and evil, and it is written in a style of rare beauty. The dreary commonplace life of the little market

town of Eastthorpe, in the Midlands, is sketched with telling realism. The characters of Mr. and Mrs. Furze stand out with bold distinctness, and the ambition of Mrs. Furze to get into good society, and her determination to leave the chapel and go to the church, are exquisitely like much we have seen. The genesis of much prevalent desertion of Nonconformity is depicted here. When the minister leaves she seizes her opportunity. "I do not think we shall like anybody after Mr. Jennings, and it would be a good opportunity for us to exchange the chapel for the church. We have attended the chapel regularly, but I have always felt a kind of prejudice against us, or at least against myself, and there is no denying that the people who go to church are vastly more genteel, and so are the services and everything about it—the vespers, the bells—somehow there is a respectability about it." The flutter into which she is thrown after their removal to "The Terrace" by the call of the brewer's wife would be amusing were it not so pitiful. Pitiful, too, are her intrigues with Orkid Jim to destroy the character of Tom Catchpole, whom she supposes to be in love with Catherine. That young lady is clever and refined, but doggedly self-willed. Unconsciously to herself she fascinates the Rev. Mr. Cardew, a dreamy, sentimental, sensuous man, who despises his own most faithful but "domesticated" wife. The situation is full of peril. What the author's ideas of salvation are it is difficult to conceive. We are thankful that, through one of his characters, Dr. Turnbull, he has spoken so strongly as to the sanctity of marriage, and swept away much of the sentimental rubbish which is only too common in modern society.

STOICS AND SAINTS. Lectures on the Later Heathen Moralists and on Some Aspects of the Life of the Mediæval Church. By the late J. Baldwin Brown. Glasgow: James Maclehose & Sons.

THE publication of a volume of lectures by the late Baldwin Brown so many years after his death comes to us as a pleasant surprise. They deal with a class of subjects with which he was thoroughly at home, and which he deemed it of great importance to bring before his congregation on week days or extra canonical hours. The *preparatio evangelica* was not restricted to the Hebrew Scriptures. Greek philosophy, Roman government, and various other influences had an important part to play. The heathen moralists made contributions to human progress which it is impossible to ignore, though we do not believe that the Christian doctrines of God, of salvation, and of eternal life could ever have been evolved from any naturalistic philosophy, however elevated and sublime. Still less could we have found the Christian dynamic, which is absolutely dependent upon the facts of Christ's life, death, and resurrection. The saints to whom Mr. Brown directs attention belong to the Mediæval Church. St. Bernard was the monkish saint; St. Thomas of Canterbury the ecclesiastical saint; St. Francis the missionary saint, bringing the Gospel directly home to the hearts of men; St. Louis was the saintly layman, the saint in practical life. The lectures are prolific in thought,

illustrated by adequate scholarship, and written in chaste, nervous English. Here and there we come across luminous sentences and paragraphs which facilitate the solution of present-day problems. The paragraphs which relate to individualism *versus* collectivism (pp. 8—11) are of more value than many treatises on "the social gospel." This, again, is a valid suggestion to clamant reformers: "Hegel says that nowhere are there to be found such revolutionary utterances as in the gospels. Hegel is right; but let no red revolutionist think that either their letter or their spirit will help him. The first thing he will find, if he reads the New Testament honestly, is that it lays the axe to the root of his arrogance, his impatience, his self-will, and his ideas that society can be a god to itself. All fruitful revolution begins within" (p. 103). The book is full of such good things.

TENNYSON'S IDYLLS OF THE KING AND ARTHURIAN STORY FROM THE SIXTEENTH CENTURY. By M. W. MacCallum, Professor of Modern Literature in the University of Sydney. Glasgow: J. Maclehose & Sons.

THE story of Arthur and his Knights of the Round Table has, notwithstanding its palpable defects and its admixture of incongruous elements, a perennial charm, and since its elaborate and sympathetic treatment by Tennyson it appeals as it never previously did to the general public. The bulk of readers are more anxious to grasp the interpretation and exegesis of the story as presented by Tennyson than to inquire into its origin and history. Mr. MacCallum's treatise covers, not inadequately, both branches of investigation. With Professor Rhys and Mr. Alfred Nutt, he ascribes the origin of the Arthurian legends to an early Celtic race. Their primeval form was pagan. In course of time they received accretions from historical events and became Christianised. Mr. MacCallum traces with a firm hand the process of development as seen in Nennius, William of Malmesbury, Geoffrey of Monmouth, Wace, Malory, &c., and indicates the diverse treatment of the story by various Continental writers, as well as by Matthew Arnold, William Morris, Robert Stephen Hawker, Mr. Swinburne, and other poets at home. These comparisons are peculiarly instructive. The value of the volume lies mainly in its discussion of Tennyson as Arthurian poet. The symbolic and even the allegorical idea was more or less present in his mind from his earliest contact with the legend, but it grew in distinctness and power, and at length dominated him. We have the poet's own authority for saying that Arthur represents the soul at war with sense. Professor MacCallum has much wise criticism on the general meaning of the Idylls and on their relations one to another, which some will deprecate as "lecture criticism," but which is nevertheless valid and fruitful, and in no way obscures our view of the poetic beauty of the Idylls apart altogether from their meaning. He thus sums up his contention (page 354):—"Arthur is the ideal revealed as alone it can be revealed to us—namely, under the limitations of time. And while these limitations preclude finality in any of its manifestations, and while its forms must pass away, the ideal itself is eternal, and has a reality beyond all phenomenal show and all

particular beliefs. Yet by a seeming contradiction it is real only in so far as it allies itself with its opposite and fulfils itself in sense ; but this union can never be perfected in fact, the millennial consummation remains a matter of faith and hope. Meanwhile each single phase of the ideal which in their development has swayed the hearts of men has been helped to power by the poet and the thinker ; and however its claims may be questioned or explained makes its way, because it is no casual intrusion, but has its divinely-appointed mission to the world, because in its influence it suits the wants of the time and furthers the spiritual liberation of men. And to those who feel this it brings a code of sacred duties, which if they cannot fulfil they cannot escape. They in their common efforts form a kind of *ecclesia* which both anticipates and repeats the true life of the world, and in which they feel at one with the inmost nature of things. And even if at the inevitable break-up all this may seem to be lost, yet something remains. The past is not utterly past. Its inspiring power has left traces like a gold cloud on the high planes of life."

THE INCARNATION AND COMMON LIFE. By B. F. Westcott, D.D., Bishop of Durham. London : Macmillan & Co.

THE chief characteristic of Bishop Westcott's new volume is, that it brings to bear on the most urgent problems of modern life the rich and ample resources of thought and scholarship gained during long years of diligent study. Until his elevation to the "throne of Durham," the Bishop was principally known as an accomplished theologian, an acute apologist, and a New Testament commentator of rare genius. But during the last four years he has called into play powers of administration, the possession of which was known only to his most intimate friends. The sermons, addresses, and letters here collected prove him to be a man of affairs, conversant with the struggles, the needs, the temptations, and duties of actual life. He is no recluse, absorbed in dreamy contemplation. There is throughout his work a note of actuality. The Incarnation is to him no barren dogma, but a fruitful and inspiring principle. The longest and most important address is that on "The Incarnation and Revelation of Human Duties," and this is, indeed, the point and pith of his theology, involving, as it does, the Fatherhood of God and the brotherhood of men. He contends that "by the assumption of blood and flesh, the Word has revealed to us that these material forms which are transitory, as far as the experience of sense goes, have a Divine affinity, and therefore correspond with a spiritual being. What we see becomes a sacrament of the unseen." This principle is applied to most of the practical problems of life. It furnishes an ideal of character, sanctifies the relations of the family, regulates our intercourse in society, controls the conduct of business, demands care for the poor, and cures the spirit of covetousness and the selfish accumulation of money. Dr. Westcott speaks as a chief pastor of the National Church, but he does not ignore the work of other Christian Churches, or refuse such co-operation as is possible, and he presses on his clergy the manifold obligations involved in their position in a manner which must inspire, or where it fails

to inspire, must shame them into generous activity. Our own ministers will find the Bishop's wise counsels no less stimulating and instructive. This is one of the books which they cannot afford to overlook. We are glad to see included in it the fine address on "Ideals," delivered three years ago to the students of the London University Extension Society.

THE EARLIEST LIFE OF CHRIST EVER COMPILED FROM THE FOUR GOSPELS :

Being the Diatessaron of Tatian (circ. A.D. 160). Literally translated from the Arabic Version, and containing the Four Gospels woven into One Story. With an Historical and Critical Introduction, Notes, and Appendix. By the Rev. J. Hamlyn Hill, B.D. Edinburgh : T. & T. Clark.

TATIAN'S *Diatessaron* has figured largely in discussions on the origin and authenticity of the four gospels, of which it is a harmony. It was long regarded as lost. An Arabic version of it was said to exist in the Vatican Library, but its genuineness was generally doubted. Zahn—the German scholar—attempted to reconstruct the *Diatessaron* from quotations in Ephraem Syrus and the Homilies of Aphraates, and succeeded to an extent altogether remarkable. The publication of Zahn's researches induced Agostino Ciasca, one of the guild of writers to the Vatican, to examine the MS., and to write an essay on it. In 1886 Ciasca showed the MS. to Antonius Morcos, Visitor Apostolic of the Catholic Copts, who said he had seen one exactly like it in Egypt. On his return home he secured this treasure, and sent it as a present from its owner to the Borgian Museum. The two MSS. are evidently copies of the same work. In 1888 Ciasca published the *Diatessaron* in the original Arabic, together with a Latin translation, the wording of the text being based upon a careful comparison of the two MSS. The present volume is a literal translation of the *Diatessaron* as published by Ciasca, "accompanied by such introductory explanations, historical and otherwise, and such tables of reference, as may enable the English reader to form an idea of the nature and value of the work thus recovered, and its bearing upon modern controversies." Mr. Hill has accomplished his task with the utmost conscientiousness and skill, discussing very fully the changes made by Tatian in the order of the Gospel narratives, his omissions and variations of reading, &c. Tatian, who was born about A.D. 110, was "a man of birth and fortune, and of exceptional literary powers, who occupied for a time the position of a sophist." He discarded heathen philosophy, and, after making the acquaintance of Justin, became a convert to Christianity. His Gnostic views subsequently led to his excommunication from the Church at Rome as a heretic, but in Syria he was apparently held in great honour. His *Diatessaron* was very popular in the Syrian Church, and in a sense took the place of the four gospels. Tatian obtained his knowledge of Christianity from Justin, who must therefore have been acquainted with the four gospels as we now have them, and used them alone as authorities. The *Diatessaron* proves that, by the middle of the second century, these gospels had already established their position, and that the traditional view of their origin and authority is practically correct. The

thanks of students and critics are due to Mr. Hill for his scholarly edition of this most valuable work.

WHAT THINK YE OF THE GOSPELS? A Handbook of Gospel Study. By the Rev. J. J. Halcombe, M.A. Edinburgh: T. & T. Clark.

MR. HALCOMBE'S theory as to the order in which the gospels were written is boldly original. Setting aside the synoptic problem, he contends that the fourth Gospel is really the first—that it was written before any of the others, and is historically the most important. It and Matthew's Gospel, which comes next in order of time, are the only two apostolic writings, and each is independent of the other, though they are in a sense supplementary. Mr. Halcombe's position is so antagonistic to all that has been previously advanced by scholars of every school that it almost takes away our breath. Its proper examination would require a volume, not a paragraph. But we can assure our readers that in these pages they will be both interested and instructed. The essay is clever, but we cannot say convincing.

ANDREW A. BONAR, D.D. Diary and Letters. Transcribed and edited by his Daughter, Marjory Bonar. London: Hodder & Stoughton.

THIS beautiful memorial of Dr. Andrew Bonar will, by many readers, be placed by the side of his own "Memoir and Remains of R. M. McCheyne." One of Dr. Bonar's last acts was the revision and enlargement of this remarkable work of his early manhood. Miss Bonar has simply transcribed the entries from her father's diary, written in Byrom's shorthand, so that throughout he speaks for himself. The simplicity and frankness of the entries are charming. They reveal a soul clad in the beauty of holiness, and tell of its new birth, its conflicts and triumphs, the sources of its power and joy. Many who differed from Dr. Bonar on matters of criticism, and church polity and policy, will be profited in a rare degree by this view of his inner life. The volume is enriched by two portraits.

HINTS AND HELPS FOR YOUNG WOMEN.—HINTS AND HELPS FOR YOUNG MEN. By William M. Thayer. London: Hodder & Stoughton.

MR. THAYER, who has written many admirable biographies, here gives to young men and young women counsels that will help them to make their own biographies worthy of being read. He writes with broad and genial sympathy, with sound knowledge, and in an agreeable, though not always artistic style. His strong practical sense and fine Christian principle make him a judicious guide. These two books will form acceptable presents.

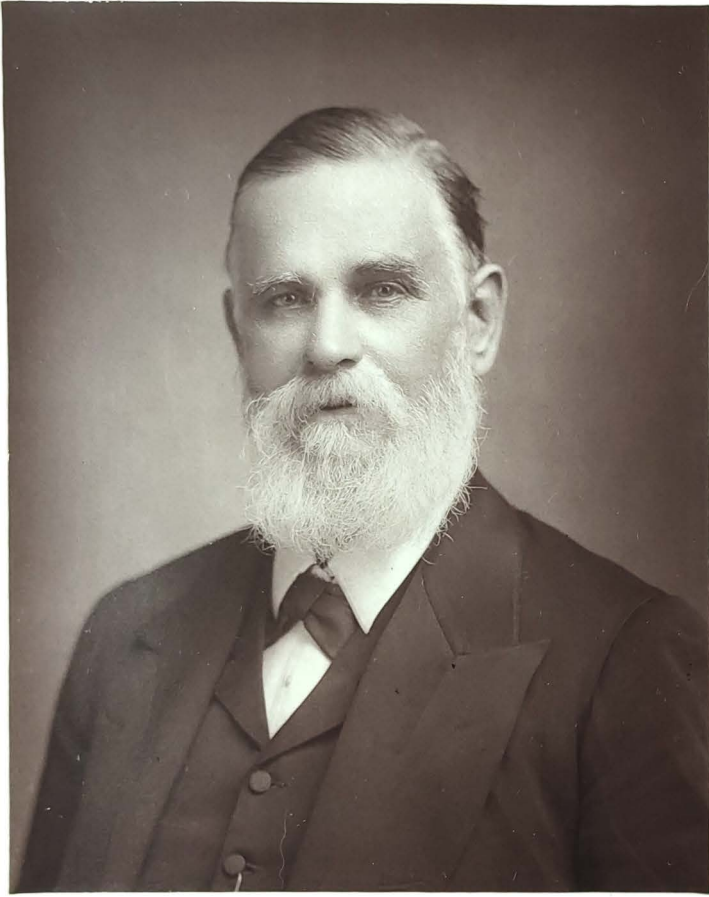
NATURE AS A BOOK OF SYMBOLS. By William Marshall. Hodder & Stoughton.

MR. MARSHALL has looked on Nature with the eye and imagination of a poet. He sees in it types, analogies, and suggestions of things unseen and eternal. Its objects and processes and laws are revealers of God and the Kingdom of the spiritual. Nature is, so to speak, spiritualised. At times Mr. Marshall's teaching is mystical, and tinged with a Swedenborgian tendency. But his book is one which will not only supply illustrations, it will enable men to find them on every hand.

BRIEF NOTICES.

IN "The Story Book Series," Messrs. Bliss, Sands, & Foster have started a Children's Library, which cannot fail to secure high favour.—*STELLA*, by Mrs. G. S. Reaney, is one of that gifted lady's raciest stories, lively, with not a few surprises, and religiously healthy.—*MY AUNT CONSTANTIA JANE*, by Mary E. Hullah, written in the form of an autobiography, is a story which children, having begun, will want not to lay aside till they have read it through.—Dr. Clifford's admirable tractate, *NEED I BE BAPTIZED?* has been issued in a new edition, completing the *one hundredth thousand*. We know of no answer to the question so full and concise, so Scriptural and conclusive.—Messrs. Cassell & Co., Limited, have issued a revised edition of Archdeacon Farrar's *LIFE OF CHRIST*. For nearly twenty years this work has held the position of *facile princeps* among modern presentations of the Gospel story. Its popularity has been unprecedented, and it is not likely to be dislodged from its pre-eminence. We are glad to see that Dr. Farrar hopes before long to publish, as a companion volume to this, a series of "Frêsh Studies" on the Life of Christ.—*AMANDA SMITH: an Autobiography*. (London: Hodder & Stoughton.) This book is introduced by Bishop Thoburn, of Calcutta, and abridged for English readers by the Rev. Charles G. Moore. It is the story of a very remarkable life of one who was born a slave, but who was endowed with more than the average intelligence and gifted with decided oratorical power. Her evangelistic labours fully deserve a lengthened record, and will serve as a stimulus to many.—*A SELECTION OF SPIRITUAL SONGS*. Edited by Joseph Storrs Fry. (London: E. Hicks, 14, Bishopsgate Without, E.C.) This work, which is printed at the Orphans' Printing Press, contains many of the best and most popular hymns, and will be useful, especially for Sunday-schools and mission services.—*WAKING THOUGHTS*. By Frederick Marshall. (London: Jarrold & Sons, 10 and 11, Warwick Lane, E.C.) This little book contains many admirable verses, and will be read with general profit.—*THE POETICAL WORKS OF HENRY WADSWORTH LONGFELLOW*. Complete Copyright Edition. (London: Henry Frowde, Oxford University Press.) A choice edition of this favourite household poet, containing his later as well as his earlier works, the whole of his dramas, many translations (not, of course, the Dante), and short poems which have not hitherto been comprised in any single volume. This will probably become the favourite popular edition.—THE Rev. W. Garrett Horder has published, through Mr. Elliot Stock, *HYMNS SUPPLEMENTAL TO EXISTING COLLECTIONS*. The majority of them are decidedly modern, many of them exceedingly beautiful, and few of them unworthy of the sacred fellowship into which they are introduced. Mr. Horder has followed Dr. Hunter, in using the late Matthew Arnold's "Calm Soul of all Things," which was in its author's intention addressed to "The Eternal, Not Ourselves." Is it well to sanction non-natural interpretations?

THE thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—*Ruskin*.



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With kindest regards
I am, yours ever truly
Geo. Terry

THE
BAPTIST MAGAZINE

APRIL, 1894.

REV. GEORGE KERRY.

INDIAN missions do not now present the novel and startling events which accompanied their birth; but none the less edifying are the lives of those who, amid varying circumstances, quietly and persistently pursue the great objects of the missionary life, and fulfil its duties with unwearying zeal and pious energy. Taking up the labours of a Sale, a Page, a Thomas, and a Lewis, Mr. Kerry has toiled for nearly forty years with success, and won an honourable name among the missionary brethren of Bengal.

Born in Norwich on the 3rd of September, 1826, his early years, though sickly in health, were spent at the Lancastrian School. In the Sunday-school of the Old Meeting he learnt to know and love the Saviour. At the age of fifteen he was baptized by the Rev. Dr. Brock, and became a member of the church meeting in St. Mary's. This early introduced him to Christian work, and he entered with zeal on tract distribution; preaching in the open air, and in the cottages of the poor around him. This led, in 1845, to an engagement for a year as a colporteur in the county of Norfolk, and then to the Normal School of the British and Foreign School Society in the Borough Road, London, for training as a school-master. In 1847 he took charge of a school in Bedminster, Bristol, and then became a member of the church in King Street, of which the late Dr. G. H. Davis was pastor.

Under the guidance of that energetic ministry he was called to abundant work and varied experience in the promotion of the

Gospel. This soon marked him out as a leader, and he became the active secretary of the Bristol Young Men's Society, the forerunner of the present-day Y.M.C.A. The capacity and earnest piety thus developed culminated in his entering the Baptist Academy in Stokes Croft, to prepare for a wider sphere of usefulness, on the strong recommendation of his pastor and the church.

After a brief pastorate at Fishponds he accepted the invitation of the Dorchester Baptist Church, where he continued as a valued minister of Christ till his departure for India, in 1856, on the service of the Mission.

Mr. and Mrs. Kerry landed in Calcutta on the 12th January, 1857, and immediately occupied the station at Howrah, to supply the place of Mr. Morgan, then on a visit to England for his health. Mr. Kerry commenced his missionary life amid the great excitement of the Mutiny. Through all the agitation of that perilous time Howrah remained quiet, and he calmly devoted himself to the regeneration of Bengal and the ministry of the Word. By the end of the year he was able, with some degree of comfort, to preach to the natives in their own tongue. One young woman had been baptized, and married to his native evangelist, and he had gathered round him a small band of youthful Bengalis whom he diligently watched over and instructed in the elements of the Gospel of Christ, with the "hope that the seed thus sown in faith and prayer will bear a fruitful harvest." During each of the three years that Mr. Morgan's absence lasted, fruit was gathered into the Lord's garner, some wandering sheep were brought into the fold, and many others who had been carefully taught, and for whom much prayer had been made, were without doubt seeking the Lord with their whole heart.

On Mr. Morgan's return to Howrah, at the close of 1860, Mr. Kerry removed into Calcutta, partly to take charge of the church in Lal Bazaar during the absence of Mr. Sale, and partly the more conveniently to superintend the native churches established in various villages to the south of Calcutta. Other employments also crowded upon him. He undertook the secretaryship of the Calcutta Religious Tract Society, and superintended the labours of two city missionaries. The departure of Mr. Pearce, in 1862, prepared the way for Mrs. Kerry to reopen the native girls' school at

Intally, to which she has now given about thirty years of the most devoted and successful labour. The attendance of girls has varied at different times from fifty to seventy, but a very considerable number of them have become children of God. They have found useful spheres of labour as the wives of native Christians and evangelists, and some of them have become mistresses in other schools. A rich reward has followed Mrs. Kerry's devoted toil, while she has ever been a mother and kind friend to the native women around her.

It would weary our readers to give in any detail the story of Mr. Kerry's equally valuable labours in the native boys' school in Intally, and among the native churches, his itinerancies to preach the Gospel in the cities and villages of Bengal, and his constant work in Calcutta. In all these lines of missionary duty his efforts have been unceasing, well directed, and bearing many tokens of the blessing of God. In broken health he paid a visit of nearly three years' duration to England in 1866, and another brief visit in 1878.

Enjoying the full confidence of his brethren and of the Committee, he was appointed in 1880 Financial Secretary to the Mission in India, which office he continues to discharge to the comfort of the missionaries; and by his wisdom and discretion he has won the affection and confidence of every branch of our workers in the mission-field. In this capacity he visited the Baptist churches of Australia in 1886, and was enabled both to quicken the missionary spirit in them, and to make arrangements for the pleasant co-operation of the Australian societies in the Zenana and the general work of the Mission.

In 1881 Mr. Kerry heard with great joy that his only son had resolved to tread in his father's steps, and, after a successful term of study at Rawdon College, had been accepted by the Committee for service in India. He is now labouring in the important city of Dacca. More recently his beloved daughter has become united with the Zenana Mission, and is most usefully employed at Intally.

The sympathies and prayers of our readers went with Mr. Kerry on his recent return to India to rejoin his beloved but sorely afflicted wife. Both are worthy followers of those who have gone before them in the Indian Mission; and theirs is the love and

admiration of all who have known their unwearied but successful toil in the service of Christ.

P.S.—Since the above was written, and a very short time after Mr. Kerry's return, Mrs. Kerry was called to the rest of God. Of late she suffered much, but her affliction was borne with Christian fortitude and patience. It was graciously permitted that her beloved husband should arrive in time to soothe her dying hours, and to receive from her lips her last words of affection and Christian hope. "Blessed are the dead which die in the Lord . . . that they may rest from their labours, for their works follow with them." E. B. U.

OLD TESTAMENT STUDIES.

RUTH.—(11.)

NAOMI at length reaches Bethlehem with her daughter-in-law. Ten years are past and gone since she went away, and have left their furrows in her face. As the news of her return spreads among her old neighbours, the whole city is moved, and the exclamation passes from lip to lip, "Is *this* Naomi!" The name means *Pleasantness*, and its very sound, as spoken by her old neighbours, has a kind of irony to her ear; and she answers one and all, "Call me not Naomi, call me *Mara*—*Bitterness*—for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" This is her grief—not merely that she has been bereft of her loved ones, and reduced from comfort to poverty; but that the *Lord* has done it in His displeasure. Like "Zion," she said, "Jehovah hath forsaken me, and my Lord hath forgotten me."

The time of their arrival is the beginning of barley harvest. Hunger craves bread, and at once Ruth takes the burden of providing for both upon herself, and proposes to go into the fields and glean after the reapers. She would do so (though perhaps not aware of it) under special charter, for thus ran the law of Israel: "Thou shalt not wholly reap the corners of the field, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them

for the poor and the stranger"; and then followed the Divine signature, "I am the Lord your God." *The poor and the stranger*: Ruth was both. Her "hap"—for so God's wonder-working providence seems to the eye of man—her hap was to light upon a portion of a field belonging to Boaz, a mighty man of wealth, or rather a man of valour,* and a kinsman of the deceased Elimelech, though not a near one; and there she obtains leave from the overseer to glean after the reapers.

In the course of the day Boaz goes forth to the harvest-field to see how the work is proceeding. I picture him as a grave, calm-browed, patriarchal man of simple dignity, valour stamped on his face, the kindness of his nature expressed in his tone and eyes, which invited trust. He has seen the yellow tinge of his fields deepening day after day to perfect gold; and now the sickle is put in, and the reapers are busy with their joyous toil. With a fine combination of true courtesy, true simplicity, and true godliness he salutes them, saying, "The Lord be with you"; and they reply, as they look up, sickle in hand, and the sweat of labour on their brow, "The Lord bless thee." There is a way of not taking God's name in vain by never mentioning it in common speech. Boaz and his reapers know a better way. Forms of salutation are no doubt apt to become meaningless and hollow; but there is an air of reality about this, together with a patriarchal simplicity and a patriarchal grandeur. "The Lord be with you": your arms will be all the stronger, your fellowship all the pleasanter, your harvest-songs all the more lightsome, your work all the better done, if you have *His* presence among you. "The Lord bless thee": thy fields are laden with plenty, but unblest wealth were as sore a curse as unblest poverty: the Lord add the gifts of *His* heart to those of *His* hand. It is exquisitely charming all this. One could wish to believe that in this very field the shepherds sat, long centuries after, when the angel of the Lord came with his good tidings of great joy for all people.

"Marriages," the old saying runs, "are made in heaven"; but the love is kindled on earth. Very interesting is it to read of the

* So the expression is translated in Judges vi. 12 and xii. 1. Boaz is not a millionaire, but a man valiant and able in war, like his great-grandson David.

first meeting of those who afterwards became one in life-long union; as, for example, of Isaac and Rebekah, Jacob and Rachel, Moses and the daughter of Reuel, by the well in the land of Midian. Even in our own land, on mountain-paths—away by the flashing of stream or lake—with dappled sky and sunshine quivering through green leaves—wayfarers freed from the ways of city life find but slight difficulty in entering into pleasant association; and sometimes casual acquaintanceships begun on moorland paths, with scent of heather and hum of bees, will ripen into life-long friendships, and loves are kindled that will burn to all eternity. Here is the first meeting of Boaz and Ruth, on the sunny harvest-field, beneath the grey old hill. Having saluted his reapers, the eye of the mighty man of valour alights on the poor gleaner—alights and stays. It is not the mere beauty of Ruth, though probably that was of a kind somewhat rare in Israel; but here, in that sweet face, is the process begun which Milton describes when he tells how

“Oft converse with heavenly habitants
 Begins to cast a beam on the outward shape,
 The unpolluted temple of the mind,
 And turns it by degrees to the soul’s essence,
 Till all be made immortal.”

Boaz has already heard all about the Moabitess who has come with Naomi to Bethlehem, but does not know that this stranger is she. He asks his overseer concerning her, and he answers, “It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, *I pray you, let me glean and gather after the reapers among the sheaves*: so she came and hath continued even from the morning until now, that she tarried a little in the house.”

One can imagine the moment when the first words pass between the two. His knowledge of the fine, simple character of Ruth, so dutiful and loving and faithful—combined with “the seeing of the eye”—kindles an interest warmer than respect in Boaz’ heart. “Hearest thou not, my daughter?” he says, wishing to shield her from all possible rudeness or misunderstanding. “Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be upon the field that they do reap,

and go thou after them : have I not charged the young men that they shall not touch thee ? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Ruth bows low in thanks to one who shows such kindness to a stranger ; and Boaz proceeds : " It hath been fully shown me all that thou hast done unto thy mother-in-law since the death of thine husband ; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

The issue all readers know. The night of weeping is followed by a morning of joy. Ruth becomes the wife of Boaz, and takes her place in the great line as ancestress of Him in whom all families of the earth are blessed.

She had come with guileless heart to trust in the shadow of the Lord God of Israel. Who ever came to trust under the shadow of His wings in vain ? Who ever was a loser by giving up all for Him ? " All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." He giveth double in inward rest and blessedness and joys that never end.

JAMES CULROSS.

THE RELIGION OF JESUS : its Modern Difficulties and its Original Simplicity. A Course of Lectures. By J. Allanson Picton, M.A. London : James Clarke & Co.—Mr. Picton is an undoubtedly clever man, and can write with no mean force. But whether he has genius or not, he certainly has not its unconsciousness. He is an egoist in the philosophical sense, and would make his own ideas and opinions the test and measure of all things. The common sense to which he is so fond of appealing is simply his sense, his personal consciousness, his subjectivity, with its limitations and weaknesses and twists. All that fails to satisfy it he sets aside, in the most unceremonious fashion, whether it be the creed of Evangelical thinkers, who retain their early beliefs as well as their early feelings, or the theories of "The Dry-as-Dusts of Germany." The Incarnation, he tells us, is incapable of verification, and the Resurrection never took place because we have only the most fragmentary and disjointed account of it ! Mr. Picton has taken an utterly one-sided view of the phenomena, and egregiously fails to account for the life and heroism of the early Church. The title of this book is a misnomer. It should have been the Religion of Jesus as obscured, dwarfed, and emasculated by a nineteenth century sceptic.

WHO SHALL BE LAUREATE?*

A BRIEF FOR MISS ROSSETTI.

THE Bays of the English nation still hang suspended: since Tennyson left them they adorn no brow. It will be no easy task to place them fitly, and they will press heavily on the head that next receives them, for twice now in succession they have been worn by the supreme poet of his age and country, by Wordsworth and Tennyson.

There is a poet, not one whit less than either Swinburne or Morris in hand or soul—in native gift or in achievement which denotes the long and conscientious cultivation of gift, or if at all behind them it is only in the mass, and not at all in the quality of the work produced. That poet is Christina Rossetti.

Christina Rossetti was born in London in 1830. She is the youngest of four children born in four successive years to Gabriele Rossetti and his wife Frances Polidori, the sister of Byron's Doctor. These four grew up together, and each became famous in the world of letters. Maria is known as a commentator on Dante. She died early. Dante Gabriel needs only to be named. He died nearly twelve years ago. Another brother, William Michael, still remains, and is well known to the public as a critic of painting and poetry, and is said to be known within the circle of his friends as a true poet also. These children were all precocious. At the mature age of seven, Dante Gabriel had produced a drama; Christina, in her sixteenth year, was the authoress of a pamphlet of poems, privately printed at her grandfather's press. In 1858 she contributed some remarkable poems to "The Germ," the short-lived pre-Raphaelite Magazine. Of seven poems so contributed the best known are "Dreamland" and "A Testimony." Twelve years later she gave to the world "Goblin Market," and made it evident to all who were capable of discernment that a poet of a new order had arisen. This poem was as utterly unlike anything that had then been done in English literature as was "The Blessed Damsel" of

* An article by the Rev. G. W. Cross, of Grahamstown, S. Africa, written for the *E. P. Magazine*, the quarterly journal of the Eastern Province Literary and Scientific Society, and reproduced (somewhat abridged) by special request.

her brother, known, at that time, only to a select few, although it had seen the light in "The Germ." There is no further comparison, however, between these poems of sister and brother. Both were then unique, one was inimitable. The brother's poem started a School, but Christina's as it was without ancestry, so it remains without descent. It is as *naïve* as Blake's "Songs of Innocence," as free in versification as Skelton's "Collin Clout," as simple seeming and as profound as a child's question. In 1864 came a volume of Poems commencing with "The Prince's Progress"; eight years later, a child's book of verse entitled "Sing-Song"; then, after a long interval, a small volume entitled "A Pageant and other Poems." These are all her works that have been published as poetry, but there are three volumes of devotional meditation entitled respectively "Called to be Saints," "Time Flies," and "The Face of the Deep," which are interspersed with the purest lyrics, among which are some of her masterpieces.* The last named contains also cadences of adoration and prayer comparable with the Litany or the Te Deum. Still, the product is not large, and the whole body of her poetry might be issued in a single volume of moderate size.

Though the first thing to strike a new reader of Miss Rossetti's poetry is its strange and striking individuality—the utter newness of the spirit and form, it will soon be perceived that the new wine in the new skins is excellent as the older and long-enjoyed vintages. Minds nourished on the best will soon appreciate her. Bringing these poems to the test of Milton's great canon, that "Poetry must be simple, sensuous, passionate," they are approved. There is no "simpler" singer in the language than Miss Rossetti. Milton himself hardly loses consciousness of scholarship, even in his most rapturous flights; Dryden and Pope are always aware of their cleverness; Wordsworth seldom forgets his system, but when he does forget he is the simplest of all great poets; Swinburne never forgets his art; Tennyson is too often a self-conscious artist; Browning knows that he is a thinker; Burns in his best songs is absolutely simple; he is identified with his

* These lyrics have recently been collected into a single volume entitled "Verses," and published by the S.P.C.K.—Ed.

subject, the pure delight of the song is all that he feels or knows, and in this respect Miss Rossetti is own sister to Burns. It is easy in reading to see that she has a fine mind richly stored, one perceives that she has had a varied experience, and that her emotional life has been profound both in suffering and in joy; but though the poems are surcharged with thought and judgment and passion, there is no ulterior purpose of instruction or criticism or "to make parade of pain."

"She only sings because she must,
And pipes but as the linnets sing."

Glad or sad, hers is the bird-song.

But it will be easier to demonstrate Miss Rossetti's qualities from an example of her work. The following poem will serve:—

"I planted a hand
And there came up a palm :
I planted a heart
And there came up balm.

Then I planted a wish
But there sprang up a thorn,
While heaven frowned with thunder
And earth sighed forlorn."

The "simplicity" of this is sufficiently apparent. It is rightly entitled "Sing-Song"—that is, mere song, song for song's sake.

The "sensuousness" is, if possible, more apparent than the "simplicity." We must, however, pause here to notice that this word has suffered some degradation since Milton's day. Then, or at least to him, the senses were the soul's windows and tentacles, and through them, and by means of the object of sense, the soul of man was wedded to the spirit of this goodly universe. Then there were tongues in trees. Now, men mostly see with, not through, their eyes. Like Hamlet's Mother, they see no spirit, and yet persist that they see all that is. To the materialist has come a rapture the reverse of that which exalted Wordsworth's lonely herdsman: the shows of things have swallowed up his spiritual being; "in them does he live, and by them does he live." If an arum is anything more than a "pig-lily" it is perhaps a mass of cells and tissue, water and *chlorophyll*. It is not so to our poetess: to her a flower is a thought of God's; life is God uttering himself

in law and judgment and love; for her the heavens and the earth are still a word. This quickness to detect the meaning of things is her chief distinction, and it sometimes makes her difficult to follow. She appears to think there is no need to translate objects into ideas, the object is the idea. Look, for instance, at the first lines of this little poem, in which a hand is the expression of labour, and a palm of victory.

"I planted a hand
There came up a palm,"

is her way of saying *Labor omnia vincit*, though in these days we jib at the "vincit" and the simple impersonation of labour. We should prefer to say "by toiling, man achieves everything." But how infinitely more suggestive are her concretes, *hand* and *palm*, and *planted*. They seem to teach us that all our toil is a process of seed-sowing, and, like the husbandman's, it implies faith and waiting. So throughout the poem. A heart is love, and love will heal all strifes and all hurts; a wish is a lust, and, if planted, by-and-by it pierces and poisons the heart through the flesh; the eternal power of God is against it, earth mourns through its cruelty.

The third postulate of Milton's is "passion"—poetry must be passionate. A cold poet is an anomaly. A poet's passion does not rage, there is government in the very tempest of his soul; it is deep rather than turbulent, at its highest it is, in the fine phrase of Wordsworth, "intense tranquility." There is passion everywhere in Miss Rossetti's poetry: nor is it always tranquil. Its fire is in the last lines of this little poem, but in some of her poems passion goes to the extreme limit of art and verges on actual pain, I have met persons who could hardly bear to read the little poem entitled "Twice"; another poem in which the emotion is almost painfully poignant is that entitled "Despised and Rejected."

Next to these qualities, which are essential to all poetry and highest in the highest, the *religious element* is most conspicuous in Miss Rossetti's work. There are a few poems of exquisite humour, like "Queen of Hearts," "Boy Johnny," "No, thank you, John," and some others; these are without the religious element. Then there are many entitled "Devotional Pieces," entirely and avowedly religious. Then there is a large remainder in which, though religion is not the subject-matter, it is powerfully present;

subtly interfused, a breath or a tone rather than an outstanding feature or an articulate utterance.

Our age is marvellously rich in religious poetry. This may be proved by a reference to Palgrave's "Treasury of Sacred Song," in which it will be seen that the sixty years following the twentieth of the present century have furnished nearly as much sacred poetry of a high order as the three centuries preceding. This is remarkable and is not often pondered, but when Time shall have sundered shell from pearl and the wealth of our age is garnered in, the gains of religion will be found to be as many as the gains of science. The results of the immense scientific activity of our age will be an increase in the sum of exact knowledge and mighty victories with natural forces and over many forms of disease and death; the result of its religious force will be found in

" ——— nobler modes of life,
With sweeter manners, purer laws,"

in worthier conceptions of duty and of love, in loftier devotion and heightened reverence of man and of God.

Among all the modern singers in the Temple—a world-wide temple, be it remarked, for religion is wider than all creeds and deeper than all expressions of it—Christina Rossetti has her place apart. In sweet humility her prayer is ever for

THE LOWEST PLACE.

" Give me the lowest place : not that I dare
Ask for that lowest place, but Thou hast died
That I might live and share
Thy glory by Thy side.
Give me the lowest place : or if for me
That lowest place too high, make one more low,
Where I may sit and see
My God and love Thee so."

As we listen to this sweet, sincere voice, we are reminded of the guest who sat down in the lowest place at the feast and was afterwards bidden higher, of the last who became first. But, highest or lowest in the Temple Choir, her place is a place *apart*.

It is said that her brother delighted to paint her face, and that it furnished his model for most of the mediæval saints in his pictures. Fortunate indeed was the painter who found such

model for his purpose. She had not to pose, nor he to imagine. She *is* the mediæval saint, or rather, let us say, her qualities are those of the saintly woman of all times. In one saintly element only is her poetry lacking—in the rapture of conscious absolute communion with the Highest. Imagine Tennyson's holy maid, Sir Percival's sister, before there came to her the vision of the "Holy Grail." There you seem to have an image of Miss Rossetti. She, too, has felt the fervent flame of human love and the "vanity" of all earth-born passion and beauty, and she has made the passionate renunciation, as witness the poems "Twice," and "From House to Home," and "A Testimony," which was published in her twentieth year, and runs

"I said of laughter: it is vain."

Take also "The Convent Threshold," and that great "Old Year's Ditty," commencing

"Passing away, saith the world, passing away:"

she knows, like that holy maid, the bitter sweetness of vicarious penitence, and also, one would say, of direct repentance. Mark the sharpness of the cry in a great poem put into the mouth of St. Peter in "Called to be Saints,"

"I followed Thee, my God, I followed Thee."

Nowhere in human speech is the awfulness of a soul's tragedy more divinely uttered than in her "Despised and Rejected." Christ has been knocking at the door all night with tender pleadings unavailing.

"So till the break of day:
Then died away
That voice in silence, as of sorrow;
Then footsteps echoing like a sigh
Passed me by;
Lingering footsteps slow to pass.
On the morrow
I saw upon the grass
Each footprint marked in blood, and on my door
The mark of blood for evermore."

Notice how words, rhythm, rhyme, and pause express the emotion here. Music could not do it more perfectly.

Two of her poems have been illustrated by her brother's pencil. Whether he wished by this distinction to mark his own preference

or to point out their superlative excellence one need hardly conjecture; it is sufficient to note that the poems so distinguished are intensely characteristic of their author's genius, and, at the same time, wider in their appeal than most of the poems we have just mentioned: they are "Goblin Market" and "The Prince's Progress." "Goblin Market" is a fairy story as unsophisticated as the story of the talking wolf in Little Red Riding Hood, and with the same power on the child's imagination to awaken terror of the beast. Here, too, and never above the child's level, is to be found the pathos of things—"O, the pity of it, Iago, the pity of it." All this is expressed by a nursery jingle that exactly suits the paces of the "little men," a music that must haunt the ear of any imaginative child when once it has been heard; and underlying it all, but never obtruding itself, is the old divine theme of redemption by vicarious sacrifice, by suffering love.

"For there is no friend like a sister
In calm or stormy weather;
To cheer one on the tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands."

"The Prince's Progress" is a poem of a different order. It is a clear narrative as forthright in the telling of the story as any of Morris's poems in the "Earthly Paradise." There is this great difference however; his stories are slowly unfolded in quiet narrative verse, this is lyrical and dramatic, and as the styles differ so do the effects of the verse. His music is dulcet, sweet and low as the sound of flutes and recorders, the melody satisfies; hers is sharp and sudden, and at every pause elfin echoes come in, and our ears are continually attentive to that far-heard strain. This story is essentially that of "Mariana," but this Princess is more desirable than Tennyson's maiden, than either her of the Moated Grange or her of the South. Miss Rossetti shows us the cause of the whole sorrow to lie in the weak will of the Prince, who, well aware of the bride that awaits him, and elate with his prospect, yet continually shuns the toil of the progress:—

"Toil to-morrow, while golden ran
The sands of to-day."

When at length he starts he immediately encounters his Lillith, a wave-haired milk-maid from whose pail he quaffs:—

“ Was it milk now, or was it cream ?
Was she a maid or an evil dream ?
Her eyes began to glitter and gleam ;
He would have gone, but he stayed instead ;
Green they gleamed as he looked in them,
‘ Give me my fee,’ she said.”

For fee she detains him.

“ So he stretched his length in the apple tree shade,
Lay and laughed and talked to the maid,
Who twisted her hair in a cunning braid,
And writhed it in shining serpent coils,
And held him a day and a night fast laid
In her subtle toils.”

Called by the voices of morning, he frees himself from her toils. Off he sets, but the land before him now is barren and black, its

“ Solitude made him wince
Lying wait for him.”

Mark the insight that thus describes the aspect of life to a man who has hardly broken away from sensual indulgence:—

“ Some old volcanic upset must
Have burnt the crust and blackened the crust.”

Compare this with Swinburne’s “ Garden of Persephone ” which, lovely in itself, is utterly wrong as the utterance of a worn-out sensualist. Not the garden of sleep but the desert lies between the lover of Dolores and the Hesperides.

In this part of his journey the Prince is delayed by an

“ Old, old mortal, cramped and double,
—peering into a seething-pot
In a world of trouble.

* * * * *
Elixir of life is simmering there
And but one thing lacks.”

The Prince stays to seek it, and is again held back from

“ His veiled bride in her maiden bloom ”—

held back by the lust of life. •

Starting again, he encounters—as all men must—the forces that we call accident. He meets them weakened by indulgence, is swept away by a flood, and rescued barely alive. But all things turn to softness for him,

“ Kind hands do and undo,
Kind voices whisper and coo,”

and once more he stays with these kind maids until to-morrow.

At length he girds himself for the journey, and makes strenuous effort to ford the flood and scale the mountain, and came at last over its summit to sight of a valley

“ Where fatness laughed, wine, oil and bread,
Where all fruit trees their sweetness shed ;”

and mid-way down the mountain side stood the Royal Palace. With many misgivings he goes slowly towards it. At length he pauses at the gate. The golden portals open.

“ What is this that comes through the door,
The face covered, the feet before ?
This, that coming takes his breath ;
This Bride not seen, to be seen no more
Save of Bridegroom Death ?
Veiled figures carrying her
Sweep by yet make no stir ;
There is a smell of spice and myrrh,
A bride chant burdened with one name ;
The bride-song rises steadier
Than the torches' flame.

“ Too late for love, too late for joy,
Too late, too late !
You loitered on the road too long,
You trifled at the gate.
The enchanted dove upon her branch
Died without a mate ;
The enchanted princess in her tower
Slept, died, behind the grate ;
Her heart was starving all this while
You made it wait.”

And so the threnody goes on, singing her praises and his crime, and closes, forbidding him the solace of tears or the hope of rest.

Though it is strictly on the ground of poetic merit that we claim the Bays for Christina Rossetti, there is a further consideration of fitness. It would be most becoming that the woman who for six-and-fifty years has worn with honour the most glorious crown of Empire, should crown with the Laurels the Empress of Song.

CHARACTER AND CIRCUMSTANCES.

IT is commonly said that all babies are alike. They utter the same lamentations, they throw their limbs about in the same aimless manner, they soften all hearts with the same tender cooing, and demand their daily bread with the same fixed determination. When the time comes for the young mortal to discover the wonders of the world around him, he makes the mistakes of all his forefathers; thinks that fire will not burn, that the sun and moon were made for him to play with, that all his seniors must conform to his imperious will.

No doubt, so far, we all start on the journey of life much alike, whether our circumstances be rich or poor, fair or dark; but the likeness is only on the surface. We are not born mere lumps of wax which clever hands may mould into almost any shape. We are each born with a character of our own, with an aptitude to do some feat impossible to any other. Society works towards uniformity; nature works towards singularity, and her ideal for each man is different from her ideal for any of his fellows.

One of the earliest lessons a wise parent will try to teach his child will be to trust in himself, not to be afraid of his own thoughts, to dare to do what he believes he might do. Michael Angelo said, when a great cardinal in whom his best hopes were placed unexpectedly died: "I begin to understand that the promises of this world are for the most part mere phantoms, and that to *confide in one's self*, and become something of worth and value, is the best and safest course."

If we study with any care the vast differences in young children brought up under the same influences, we cannot but see how true it is that we come into this world with our characters to some extent prepared for us.

John Henry Newman was *born* with a taste for the mysterious and the supernatural. He says of himself that as a boy he was "very superstitious," and used to cross himself in the dark. When he was fifteen he fell under the influences of a definite creed, and received into his intellect (these are his own words) "impressions of dogma." He received the doctrines of final perseverance, of eternal punishment, of his own election to glory,

before he was sixteen. He believed, when he was only fifteen, that God had called him to a life of celibacy, and says of himself that he was "nothing short of enamoured" of long extracts from the fathers. We know how his younger brother, Francis, sharing the same training for a number of years, arrived at diametrically opposite views. We should be wrong to conclude from these instances that early training and environment have very little to do with our characters. They are of enormous importance, and we cannot think too seriously of them. The extraordinary carelessness with which parents, sometimes for the sake of riches or pleasure, or for what they please to call social advantages, will plunge their children into dangerous environments is simply amazing, and would be almost incredible if it were not so common. The inexcusable ignorance, too, with which they allow *goodness* and *dulness* to be associated together in the minds of their children is another marvel. "Mother," said a little girl the other day, "if I am very good in heaven, and play with the angels all the morning, do you think God would let me play with a little devil in the afternoon?"

Notwithstanding these serious defects in early training which we may or may not have experienced, our sins, our mistakes, our follies, our virtues are after all not so much the result of our circumstances as the work of our own hands.

Taking it for granted then that we did not create our own temperaments, nor the primary elements of our characters, or certainly some of us would have chosen to have the elements more gently mixed, what remains? It is the fashion nowadays to blame our ancestors for our sins. When a man loses his temper his friends blame his great-grandmother; when he devotes himself to filthy lucre, they plead for excuse that his uncle three generations before was a miser; if he is insufferably proud, it is said that he received the curse with the blue blood of his great-aunt.

So far as this tends to make *us* daily bear in mind the claims of a remote posterity I have nothing to say against it. Oliver Wendell Holmes talks somewhere of the extra glass of port wine, which only makes the taker a little sleepier than he need be, but which has the effect of obliterating in the mind of his grandson the

wholesome distinction between writing his own name and somebody else's at the foot of a bank cheque. Sin undoubtedly has a long pedigree, and may increase and multiply after a fashion frightful to contemplate. Therefore let us by all means be careful that no action, no habit of ours fouls the stream of humanity. But when we come to ourselves, the great-grandmother theory seems shadowy enough. "Sir," said Dr. Johnson, "we *know* our *will* is free, and there is an end on't." It may be hard for me, the descendant of a sleepy ancestry, to get up early in the morning; but all the time I lie in bed I know well enough that if I really chose to get up, the combined efforts of all my great-grandmothers could not keep me in bed; but if for a long series of years I never do choose to get up, and thus enervate my will, it may happen that in bed I lie helpless in this matter. But who then is to blame? The guilt rests on my own "heavy head."

We have each of us, like the tin soldiers children play with, a *stand of our own*, which, however tottery, is still a stand; and it is the business of our lives to make it firmer. We have come to this then—that with temperaments we cannot alter, with tendencies to virtues and vices inherited from dead ancestors, we *yet* have the power to form our own characters, and that our own individual efforts have more to do with our present condition than anything else.

"Incentives come from the soul's self;
The rest avail not."

We can see clearly from the lives of others how true this is. We prepare often our own temptations, and pave the way for our own victory or fall.

When Maggie Tulliver, in George Eliot's novel, was brought face to face with the supreme temptation of her life, all the gathered spiritual force of painful years came to her aid. She conquered *then* because she had conquered before in lesser conflicts; she was faithful in much because she had been faithful in little. She had taught herself as a child to love duty, to consider the claims of others before her own, and so she had prepared the way for the victory of her life. She stood firm where most people would have given way like leaves before the

wind. She had, by the discipline she had given herself in past years, added to her own stature, and her naturally rich and noble nature became ten times nobler and richer. We sometimes see

“How the devil spends
A fire God gave for other ends,”

But in her case we see all the fire and warmth of a strong nature held in, and made to serve and enrich its possessor.

If I may be permitted to refer to one more character by the same author, it will show what I mean in another direction. Gwendolin, in “Daniel Deronda,” had allowed her angry, hating thoughts to run riot within her. She did not fight against them but indulged in them, and discovered to her own horror and surprise that she was a murderer long before the hour of her fiery trial. She had committed the deed in her own heart over and over again, and so she failed when the moment of battle came. She had herself to blame; she had *made* herself. She knew there was a seed of deadly evil within her, and she let it take root; she made no effort to crush it. She made her own character in this respect, and so made her own tragic circumstances.

The truth I wish to draw from these illustrations is that we may triumph over our circumstances if we choose, and that with Divine aid, which is within the reach of us all, we may conquer and not fall. If a man fails to make progress, if after many years we find him where we left him, we say it is the weakness of his character. We do not lay much stress upon his circumstances. But then why is his character weak? Nature gives everyone *some* power, and he must have allowed it to decay. There may be extreme cases, when what I say would be untrue and cruel. I know only too well that there are; but these cases are *rare*, and for the present I do not propose to consider them. The reason why so many of us fail to rise beyond a certain dull level is because we are so ready with complaint about our circumstances.

“We do as fretful children do,
Leaning their faces on the window pane,
To sigh the glass dim with their own breath’s stain,
And shut the sky and landscape from their view.”

Things are against us, we say. Our companions are not high enough to raise us; we are compelled to live with commonplace people, and have no advantages whatever. We forget that everyone has a history worth knowing if we could draw it out of him, and it is noble men who find out noble men; and if we have lived in any society, however humble, and discovered no one worth knowing, we may be satisfied that the reason is because we are not worth knowing ourselves. High acquaintances are not rare. "The springs of courage and of justice," says Emerson, "do not fail any more than salt and sulphur springs." Let us be done with complaint and look out for good, and we shall find it before our eyes.

Once more. The whole subject may be looked at from another point of view.

The same beam of light falling upon the face of different flowers is appropriated by each; but each absorbs that part of it which accords with its nature; and so a red and a purple and a white are obtained from the same source. The soil, the air, and the light may be identical; but the vital force hidden within the smallest plant is different, and each obtains from the same conditions a different result. So we often see men placed side by side, eating the same food, imbibing the same ideas, submitting to the same moral influences, yet getting out of these things widely different issues. The vital force within them, the real man, makes a selection. If Othello had been placed in the same circumstances as Hamlet, would he have acted as Hamlet did? Would he have lingered and thought and puzzled and groaned as Hamlet did? *Never*. In Hamlet, Shakespeare has portrayed the *sceptic*, a man uncertain how to act. Had Hamlet *seen* his uncle murder his father, who, remembering the promptitude with which he boarded the pirate's ship, the spearing of Polonius behind the arras, the management of the player's scenery, can doubt for an instant what he would have done." But the whole story rested on the word of a *ghost*, and he doubted the ghost. Hence, and hence only, his mental paralysis. Othello would have gone straight from the ghost of his father to the bedside of his uncle, and have made *him* a ghost without more ado. Hamlet's own strange

character caused his strange circumstances, and therein lay the tragedy.

But there is another and completing fact which ought not to be overlooked. There are plants, I am told, which have a subtle power of gradually changing the very quality of the soil they grow in. They actually form their own environment; they improve or they cause to deteriorate the conditions with which they started. In the same way do men gradually gather about themselves a condition of things which they have helped to make. Circumstances acted upon them, but they no less re-act upon circumstances; and whilst the babe is cast forth helpless, as it seems, into a network of conditions, the man has little by little made a selection out of these. Some men gather about themselves all that is good and pure and virtuous; their circumstances may be narrow, their work hard, but they themselves escape hardness and narrowness. There are other men who have a curious and fatal ingenuity for turning good things into evil things; they can distil poison out of plants that were meant only for the healing of the nations. The commonsense of the world, pushing through bewildering sophisms, does not hesitate to affix upon such a man the responsibility of his own base conditions which are ruining him, and shapes its verdict into the hard maxim that "as he has made his bed, so must he lie upon it."

There are some men, again, who not only make a selection out of their surroundings, but positively triumph over them, and rule them in a wonderful manner. Lord Beaconsfield started in life with very moderate prospects; but he made a place for himself in the world's history. He *would* be heard, and he *was* heard. He made his own circumstances, he harnessed them to his own glory, and managed to ride with some satisfaction to himself.

If we look at our own circle of friends and acquaintances we have most of us the happiness of knowing some who have a gift for turning bitter things into sweet, who find in every loss a gain to match, who can make the hardest and most unpromising circumstances, which to some would yield only bitterness and death, bring forth sweetness and life. They are like the Swiss flowers which bloom high up among the snows on the mountain side. "What hope seems there for them, living midst death?"

Yet they live, and have a rare, delicate, spiritual beauty which the flowers which grow in warm valleys lack. *They have triumphed over their circumstances.*

There are some men who have been brought up in too hard an atmosphere for the sweeter virtues, the finer graces to flourish, who yet possess a virtue and grace which belong to a rougher soil; who, though they cannot reach to that light and sweetness which are beyond all price in a man, yet make it up to a large extent by their patient endurance and manly courage. I know there are cases when circumstances very strange and powerful come to a man, and which his character, however strong, cannot resist; but on *the whole* it may be said that a man, if he *will*, can make his circumstances serve him.

I do not think we can get much further than this. "The great man makes the great age," says Carlyle. "No," says Buckle; "the great age makes the great man." Both are true, and we cannot trace or define the exact circle in which each holds true. I am aware that I have not been able to get much beyond generalities and very obvious affirmations in this paper; but I hope it has not altogether been without purpose. My line is this. We can make our circumstances answer the highest ends; whatever our temperament is, we can become something of worth, and it is our own fault on *the whole* if we fail to be of worth. We ought to aim high whatever be the poverty of our condition; we ought always to see something a little beyond us.

"A man's reach must exceed his grasp,
Or what's heaven for?"

The visionary who aims high and fails to attain to much may be a far nobler man than he who, aiming low, soon reaches his mark.

"That low man seeks a little thing to do,
Sees it and does it:
This high man with a great thing to pursue,
Dies ere he knows it:
That low man goes on adding one to one,
His hundred's soon hit:
This high man aiming at a million,
Misses an unit."

If I may be allowed, in true story-book fashion, to end these

fragmentary remarks with a moral, let it be this. Quarrel not with your ancestors, grumble not at your circumstances, but bravely use such materials as you possess, and you will not fail to make the world the better for your presence. EMILY C. MEDLEY.

ON NOT KNOWING THE SCRIPTURES.*

I.

A MINISTER of great experience, and of more than national fame, remarked a while since to a friend, with characteristic emphasis: "I don't believe that people nowadays know their Bibles, nine-tenths of them, a hundredth part as well as their grandfathers and grandmothers did." Such a change, if in our boasted "progress" it really has transpired, is serious indeed; and that there is in some quarters where it should not be possible dense ignorance respecting the Scriptures can hardly be gainsayed. John Bright, in a speech in the House of Commons, once gave a happy description of a certain would-be leader, a deserter from the cause of Reform, as "having retired into what might be called his political Cave of Adullam, and called about him everyone that was in distress and everyone that was discontented." "What is this cave of Bright's that everybody is talking about?" asked one M.P. of another a day or two afterwards. "No idea," was the answer, "I've searched all through the Arabian Nights and can't find it." During the last Parliament one honourable legislator laid a wager against another that he could not say the Lord's Prayer; and on his repeating for it a part of the twenty-third psalm, paid up, with admiration, neither of them knowing the difference. Strange tales are also told of our churches and chapels, which are not all untrue. Whoever has had to do with this matter closely and particularly, going below the surface and entering into details, will not be surprised at any comparison with the past not very favourable to the present. Nor are there wanting signs upon the surface of things enough to set one thinking. For among the differences between our fore-

* A paper read at a District Meeting of the Lancashire and Cheshire Association of Baptist Churches.

fathers' days and ours there are not a few things which, as we may see at a glance, may act in this direction.

To begin with, there is *the enormous multiplication of all sorts of things to read*. Our grandfathers had few books, but of the few they had they made most fruitful use. Though their lot had its privations, it had corresponding advantages; and this advantage beyond all, that to a very great extent it made them men of one book, and that the book of books. They enjoyed the blessedness of the man whose "delight is in the law of the Lord," and who "meditates in it day and night."

For us, things are changed indeed. Our houses are crowded with books, our tables are flooded with pamphlets and papers, magazines and reviews; the post can hardly come to our door—and it comes a hundred times as often as it came to our grandfathers'—without bringing us some new print. This affluent supply of good things, some of which are exceedingly good, is, of course, an immense advantage; but it is not by any means all advantage. If to extent and variety of reading closeness and thoroughness are sacrificed, that is not an advantage; if that which is unimportant, or less than unimportant, takes the place of the all-important, if the frivolous supplants the serious, that can be no advantage. The very opulence of our lot creates embarrassment, occasions neglect of what should be first, and finds excuses for it. "One cannot read everything," one says. Nobody wants him to. The more need for wisely choosing. But how far from wise we often are! Well does John Foster say: "Few have been sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very first order of books. Why should a man, except for some special reason, read a very inferior book at the very time that he might be reading one of the highest order?"

Added to this is what we may be allowed to call *the hurry and flurry of modern life*. Notwithstanding the abundance of books, and the easy access to their stores, by which many a country village is privileged more highly to-day than most towns and cities were a hundred years ago; and notwithstanding the immeasurable importance of these unexampled "Writings," in numbers and multitudes of cases there is not much reading of anything. Many

are so engrossed in business, many so follow after pleasure, many so fret away their days, "every one walking in a vain show, and being disquieted in vain," that in such "vanity of vanities" life would be but a whirl of phantoms, save for the tremendous realities which it at once displays and ignores.

Now life has need of pauses, times of rest and calm and silence; something other than spasms of forced inaction, born of jaded nerves and spirits, and bringing forth, eventually, a more profound prostration; hours in our tumultuous voyage, such as occur with far-going steamers—only not once or twice, but "many a time and oft"—for lying-to in mid-ocean, and letting the fires down for a while, to cool and re-set the engines; stoppages not of the nature of breakdown, but to prevent it. The well-being of the physical nature depends on "quiet resting places," as much as on food and exercise, and to the healthy development of the mental, moral, and spiritual nature they are equally indispensable. By whatever study, or resolution, effort, or sacrifice, there should be secured for the soul seasons of quiet and composure, for reflection, meditation, and prayer, as surely as rest and sleep for the body.

But who has not heard something like this? "What with one thing and what with another I can get little time for reading. The daily paper, with a peep now and then in a magazine, is all I can manage." Others say: "No time, now-a-days, for lengthy things—should be condensed." Well! it is an accommodating age; so with summaries and paragraphs, reviews for skimming and sampling volumes, and even for reviewing reviews, they are supplied with what they demand. But good as condensation may be, it sometimes is too much like the stuff they call "condensed milk" which little resembles milk from the cow, and makes ricketty babes. Our forefathers took things leisurely, and studied most conscientiously the few ponderous works they possessed. Ponderous and thorough they were; no makeshifts of lath and plaster, but solidly built treatises; such as—besides the immortal "Pilgrim,"—"Baxter's Saint's Rest," "Law's Serious Call," and in some instances, "Jonathan Edwards on the Affections," or "On the Freedom of the Will." Above all, they read the Scriptures, for they liked "the pure milk of the Word." On this they were daily nourished; and what manner of men it made them! Men

who *knew* the Scriptures, whose principles were drawn from them, whose conduct was controlled by them, who could neither be drawn nor driven from the truths and convictions they held. What kind of men the popular reading of to-day will make another day "will declare;" but assuredly it may be doubted whether the solid matter of the past is other than very ill supplied by the *Daily Telegraph* and *Tit-Bits*.

Nor, again, must we fail to notice *the widespread change of thought and feeling in regard to the claims of the Scriptures*. To many they are unquestionably, in every essential respect, what they were to their forefathers. We believe, as our grandfathers did, in the Authenticity and Authority of the Holy Scriptures. On some points of interpretation we differ from them, and from each other; but these are minor matters; we agree in the all-important truth that we possess in the Scriptures—the unique and sublime books of the Old and New Testaments—"The Oracles of God;" that in them He reveals Himself to us, and ourselves to ourselves; unveiling His righteousness, and showing forth His love before our sin and helplessness; setting before our eyes a Saviour, His own beloved Son, who died for our sins and was buried, and rose again, according to these Scriptures. In these precious facts the vast majority of us, at least, assuredly believe. With many outside our congregations, and a few within them, the case is different. To them Inspiration means little, the inspiration of Shakespeare and Milton, practically nothing at all; while as to Authenticity, their view usually is the singularly exclusive one that none of the books could have been written by those to whom they are commonly ascribed; so that, with such notions, the less said of Authority the better.

Now to whatsoever extent any among us are influenced by such opinions as these, to that extent will they regard the Scriptures with indifference. And is not such indifference a great and sad mistake? Is not the ignorance it involves a vast disablement and deprivation? Surely to nothing more impressively than to the Holy Scriptures themselves does the Scripture apply: "That the soul be without knowledge, it is not good." View it beside the constant example of our Divine Master. It is not without significance that His first recorded words are: "Wist ye not that I must be about my

Father's business?" It is for ever significant that He beat down the tempter with the flaming sword and word: "It is written: It is written: It is written." And how familiar are His sayings: "Ye have heard that it hath been said by them of old time;" "Have ye not read in the law?" "Did ye never read in the Scriptures?" "Do ye not therefore err, because ye know not the Scriptures?" "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me." How unhappy is that man of whom the Word of the Lord says: "I have written to him the great things of my law, but they were counted as a strange thing!" Of all such is that other word written; "They have rejected the Word of the Lord, and what wisdom is in them?"

T. H. HOLYOAK.

OUTLINES OF SERMONS.*

BY THE LATE JOHN FOSTER.

III.

"Thy word have I hid in mine heart, that I might not sin against Thee."—PS. cxix. 11.

WE are very backward in learning to give the most important words their full meaning.

In matters not of the spiritual order we do this better. Words denoting pecuniary values—or quantities, measures, distances, &c., diseases, particular kinds of misfortune.

But now the word **SIN**—a very important one—of fearful meaning—and with which we are deeply concerned. In hearing it—reading—speaking—have we the sense of its meaning something worse than all other things—than diseases, calamities, floods, fires, death? Have we often, sensibly, the dreadful idea that—it is "against God"? A common self-deception here. But it is against Him—and who and what is He? Does the thing meant

* These Outlines are copied from Foster's own MSS., under the direction of our revered friend, the Rev. Dr. Culross, whose kindness in the matter has laid us and all our readers under deep obligation.

by this word sin stand before our view as the cause of all evils here and hereafter ?

If we have not, in some good measure, this impressive sense of what sin is, we have cause to reproach ourselves for the want of it. For want of having this strong and dreadful sense of what sin is, men are pleased with it—not afraid of it—commit it—make light of its evil and consequences.

It is a miserable and fearful thing not to have a right sense of what sin is. What is to prevent us falling into it and being destroyed by it ?

If we have any considerable measure of this right sense, we shall be very anxious to be prevented from “sinning against God.”

But how ? The grand, sovereign Preventer is the Good Spirit of God. But—there are means for us to use. And a plain one, and chief one, is, to do as in text—to “hide,” that is, carefully deposit—treasure up—the Word of God in the heart—“in the heart”; for, if it be not there, it will be of no use that it is in the Book.

Striking to consider what there is in the Divine Word—which there is not in the hearts of men in general. How near, too, on the outside of them, while not in them. And almost any man may make a mortifying reflection (laying his hand on the book) “How much there is here that is not there !” (*i.e.*, in his “heart”). And sometimes when a man’s sin is brought to his remembrance in reading the Word of God, he has to say, “Now, if this had then been in ‘my heart !’”

This “hiding the Word of God” must, for one thing, be—treasuring up much of it in the memory; if in the very words, so much the better; but at any rate the things. But more than merely memory is meant by “heart.” There is also the conscience there. And in that the Word must dwell, as authority. The affections, too, the will, the dispositions, among them the Divine Word is to have its place—as a corrector, purifier, sanctifier (like a preserving and purifying substance or perfume—“leaven” hid in the three measures of meal). And all this is to be looked into—minded—the word not to be kept there hid like a thing to be kept out of the way—not seen—not used. We are to see that it is there—and what it is doing there.

Now think how all this would tend to prevent our "sinning against God." "Thy word have I hid in mine heart, that I might not sin against Thee:" if a man carried the Word of God thus with him—in him—into every scene, and pursuit, and company—if at every appearance of sin, or temptation to sin, or emotion tending to sin, the Divine Word instantly spoke to him from within (an awful voice from the recess of a temple).

With the Word of God thus "dwelling richly" in him, he would be a much better judge what is sin—would be much more afraid of sin—would never see sin without seeing God—would be in the habit of resisting sin (not merely an occasional effort, when particularly alarmed)—would be much more deeply humbled and penitent for sin—would have a higher sense of the need and value of pardon through the merits of Christ—would be exceedingly anxious for Divine assistance against sin.

IV.

"An inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God unto salvation, ready to be revealed in the last time."—1 PET. i. 4, 5.

The term "inheritance" conveys the idea of wealth. The manner of obtaining it is also signified. But still, the chief idea is the possession, some time, of wealth or riches. There are riches in the creation, whoever shall have them. The universe which God has made with such amazing power and beneficence, there must be vast plenty in it for His intelligent creatures to possess. Much, no doubt, in the mines of the earth that is yet to be possessed by somebody. Much that is already brought forth; much spread over its surface.

But there are also riches somewhere else. Every wise man will wish to be rich—some time—somewhere.

Poverty for a while may be endured. But perpetual poverty! No man is bound to be content with that, unless his Supreme Father should be poor; unless the estate of the Almighty should be too little! And judge of that by the fact that He can afford to burn a world (Moscow).

There are riches, we said, somewhere else than in this world. And the grand Christian inheritance is described in terms altogether inapplicable to this world—which would but mock this world; as in text. They are of an import which thought cannot exceed. The possession is certain to surpass the hope! However men of this world neglect this inheritance, a man in the actual possession of it is no contemptible object. Nor a man who is hastening toward it, a man who has the assurance, the title, the earnest of it.

It is “reserved in heaven.” Why are our conceptions so little, and faint, of what is meant by this great word? Partly they are so, because we are too content that they should be so. How is this unchristian contentment shown? Let conscience answer that. How much—what proportion—of solemn, inquiring thought on the subject? How easily we can satisfy ourselves with mere words. And yet how strange that we can do so, when the things are so important to us. Can we doubt that by serious meditation, somewhat frequently directed to the subject, we might obtain a much more striking idea of it? Such an idea as would really have much more power over our minds?

Taking in view all we can recollect as said in Scripture, and taking for comparison all that we know or can see of what is glorious, or even imagine; beauty of all nature, rising or setting sun, terrestrial Paradise; then, whatever blessedness there can be in perfect society, contemplation of the effulgence of the Divine glory; exalted communion with the Messiah. Much can thus be attained in thought. But, then, the triumph of it all is to know that all that can be conceived is but little to the reality.

When it is said that the inheritance is “reserved” there, it would seem to imply that it has been long prepared, or preparing; as if more than simply intention; as if something actually existing. Faith says, It is there, if the veil could be drawn. There it is, as much as my mortal.

The Lord says, “Kingdom prepared from the foundation of the world.” This would be an animating idea to a poor saint.

BEFORE I WAS AFFLICTED I WENT ASTRAY.

WHEN in the paths of sin I strayed,
 Thy chastening hand was on me laid ;
 I saw my earthly hopes all fade,
 And turned, my God, to Thee.

Afflictions sore enclosed me round ;
 No rest my weary spirit found,
 Until I saw Thy grace abound
 To me, my God, to me,

And felt how matchless was Thy love
 To one, who oft against Thee strove—
 But now, I never wish to rove
 From Thee, my God, from Thee.

Thy love is more to me than health,
 Thy pardon more to me than wealth,
 Meekly to Thee I yield myself,
 To Thee, my God, to Thee.

Now, Lord, whatever be Thy will,
 Whether it seemeth good or ill,
 Oh, may I find my comfort still
 In Thee, my God, in Thee !

M. L. GLOVER.

THE "MISSIONARY HERALD" AS DEVOTIONAL READING.—The commendation which Dr. R. W. Dale lately bestowed on the Report of the London Missionary Society as good devotional reading may be extended to the Report of the Baptist Missionary Society and to the *Missionary Herald* which always accompanies our pages. Speaking at a meeting in Birmingham, Dr. Dale said that "people sometimes asked him to recommend books that would assist in the cultivation of their own personal Christian life, books of the description of the De Imitatione, Law's 'Serious Call,' and Baxter's 'Reformed Pastor.' He ventured to say one of the best aids to devotional life that any man could have was the Report of the London Missionary Society. Let a Christian man read a few pages of that report from time to time, in the hour which he consecrated to private fellowship with God, thinking over what those pages contained, trying to realise the life of the brethren of whose work those pages spoke, trying, too, to realise the moral and spiritual condition of the people amongst whom they laboured. If it were one element of the Christian life to care, and care greatly, for the work of other Christian people, to rejoice in their joy, be troubled in their distress, the reading of that report would help a Christian to realise that form of Christian perfection, and he would be moved to intercession on behalf of these labourers."

SUNDAY MORNINGS WITH THE CHILDREN.

IV.—MARCH, APRIL, AND MAY.

MARCH, April, and May—the third, fourth, and fifth months of the year—what can we say about them in a talk with children? Have they anything to teach us, any message to which we can listen with profit? I think they have—something to which it will be well for us to give heed, and which should be as welcome as it is instructive. I was glancing the other day at a volume of one of the old Puritan divines, Thomas Adams, whose works I always read with pleasure, as they are full of wise and witty sayings, racy, humorous, and bracing, and I came across this saying in reference to a contrite heart, broken in pieces with sorrow, as a sacrifice which God will not reject: “Whosoever hath such a heart, let him make much of it. It is a dish for the King of kings. Sin, repentance, and pardon are like to the three vernal months of the year, March, April, and May. Sin comes in like March, blustering, stormy, and full of bold violence. Repentance succeeds like April, showering, weeping, and full of tears, Pardon follows like May, springing, singing, and full of joys and flowers. If our hands have been full of March, with the tempests of unrighteousness, our eyes must be full of April, with the sorrows of repentance; and then our hearts shall be full of May, in the true joy of forgiveness.”

Sin, repentance, forgiveness.—*Sin* comes in like March, which is often a dry, stormy month, with sharp, keen winds, and little rain. It is good for the country that it should be dry, as we are reminded by the familiar proverb, “A peck of March dust is worth its weight in gold.” But, however great may be the value of these high winds in the natural world, it is often unpleasant to face them, for they are so biting and cold! *Sin* sometimes approaches us gently and quietly, with summer-like mildness; but as the good old Puritan tells us, it also comes in like March, blustering, stormy, and violent. It assails us with pitiless and persistent force, and when we yield to it, it makes us inwardly wild and riotous. It excites us, so that we rush along bent on our own way. It fosters in men angry passions, induces them to speak cruel and hurtful words, which wound their friends and hurries them along the path which leadeth to death. You have sometimes seen boys who dash along the high-ways and over the meadows of their life in a fierce, reckless fashion, sweeping out of their path whatever interferes with them. And then in time *sin*, which has tempted and mastered them, no less violently punishes them. It raises around them a storm of trouble. It bites and cuts and withers their life. We must therefore warn you. Beware of *sin*!

But, alas! in some form or other we have all of us already sinned. We have in ways innumerable yielded to temptation and done wrong. We have a sinful heart, a heart not right with God, so that we have not loved and served Him as we should. Well, then, if we are sinful and have done wrong,

surely we should be sorry for this, and ceasing to do evil should learn to do well. "*Repentance* succeeds like April, showering, weeping, and full of tears." We cannot recall the past, but we can form a wise and right judgment of it, and by God's help seek and obtain the grace of amendment, so as to do better in the future.

"Repentance is to leave the sins we loved before,
And show that when in earnest grief by doing so no more."

I heard of a boy the other day who had spoken rudely and unkindly to his father. He soon felt sorry for his conduct and was ashamed of it, and, hard as it was for him to do it, he told his father how sorry he was and asked his forgiveness. Whenever you do wrong—whether it be by speaking a false, angry, or cruel word, or by disobedience to your parents and teachers, or by taking what is not your own—whenever you neglect the duty of reading the Bible or prayer to God, be sorry for the wrong you have done, confess it frankly and seek forgiveness in the spirit of sincere repentance. Innocence is always the best and highest thing; but for those who have lost innocence, repentance is the next best thing; and this same old divine whose words have suggested my address has given us a very beautiful picture of repentance which I should like to quote to you:—

"She is a virgin fair and lovely, and those tears, which seem to do violence to her beauty, rather indeed grace it. Her breast is sore with the strokes of her own penitent hands, which are always in Moses's posture in the mount, lifted up towards heaven, or the publican's in the temple, smiting her bosom. Her knees are hardened with constant praying; her voice is hoarse with calling to heaven; and when she cannot speak, she delivers her mind in groans. There is not a tear falls from her but an angel holds a bottle to catch it. She thinks every man's sins less than her own, every man's good deeds more. Her compunctions are unspeakable, known only to God and herself. She could wish, not only men, but beasts and trees and stones to mourn with her. She thinks no sun should shine, because she takes no pleasure in it; that the lilies should be clothed in black, because she is so apparelled. Mercy comes down like a glorious cherub, and lights on her bosom, with the message from God, 'I have heard thy prayers and seen thy tears'; so with a handkerchief of comfort dries her cheeks, and tells her that she is accepted in Jesus Christ."

"*Pardon* follows like May, springing, singing, full of joys and flowers."—May is a delightful month, bright and sunshiny, and suggestive of general gladness. Earth is clothed with new and richer beauty. The flowers appear and the time of the singing of birds has come. Merry England in the old days was never merrier than in May. May-day festivals in many places still survive, and the fairest girl in the village is crowned with flowers, and receives, like Tennyson's May Queen, homage of her companions. "April showers bring May flowers," and the tears of repentance are, through God's mercy, followed by the fruits and flowers of forgiveness; and when God

forgives He restores us to His favour, makes us good and holy, and enriches us with the joy of His salvation. Boys and girls who have done wrong can never be happy until they have repented and sought forgiveness. But when forgiven they will have a peace and a gladness which will be of far greater worth than all the pleasures of sin. These at the best are superficial and short-lived, while the pleasures which God gives are pure and satisfying, and are above all for evermore.

JAMES STUART.

MR. GLADSTONE'S RETIREMENT.

THE most important political event of the month, if not of the year, is unquestionably Mr. Gladstone's resignation of his Premiership, enforced on him by a disease in his eyes. It is possible that he will shortly have to undergo an operation which will require protracted seclusion in darkness. No statesman of our time has been followed into private life with an equal measure of enthusiastic and grateful affection. The bitter and unscrupulous abuse of his adversaries has strengthened his hold on all who can appreciate real worth, and he has gained the confidence of the nation to an extent which has rarely been paralleled in our history. During the greater part of his public life—extending over sixty years—he has been by far the most conspicuous and influential figure of his age, and it is on this account, if on no other, to be regretted that Her Majesty the Queen “graciously accepted” his resignation without any expression of her appreciation of his unique services. Some of the finest tributes to Mr. Gladstone's character have been paid by his political opponents. In the House of Lords the Marquis of Salisbury spoke of him as having “the most brilliant intellect which had been placed at the service of the State since Parliamentary government began.” In the House of Commons Mr. Balfour said of Mr. Gladstone :—“He has been the great example of all that is most splendid and most brilliant in the conduct of Parliamentary debate and in the use of every species of Parliamentary eloquence ; and leaving all questions of party politics on one side, every member of this House owes to the late Prime Minister a debt of personal and public gratitude, in that he has maintained, through all the great Parliamentary and social changes, the high standard of public life which he learned to admire in a different age, and that he has continued to uphold the great traditions of the House of Commons, with which, I believe, no small part of the dignity and the utility of this Assembly is inseparably bound up.” The ex-Premier's hold upon Nonconformists is an indisputable tribute to his sincere and profound religiousness. During recent years a minority of them have felt bound to dissent from his Irish policy ; but even these have maintained for him an affection such as few statesmen inspire. The most distinguished of these Dissident Nonconformist Liberals, Dr. R. W. Dale, of Birmingham, has thus referred to Mr. Gladstone's retirement :—“ His genius,

his eloquence, his industry, his courage, his zeal in the service of the State had been the admiration not only of his supporters but of those who regarded his policy with the strongest disapproval. No Minister of the Crown since Pitt had won such an ascendancy over the public mind of this country, or had maintained it so long. That a statesman whose sympathies with the High Church movement were so deep should have drawn to himself the enthusiastic confidence and support of the Nonconformists of Great Britain was one of the most remarkable elements in his history. Their enthusiasm had been mainly due to their belief in the reality and depth of his religious life. The Nonconformists had honoured and trusted Mr. Gladstone, because they were sure that in his political, as well as his personal life, he was endeavouring to do what he believed to be the will of God. It was deeply affecting that, after exhibiting in his advanced years such extraordinary courage and vitality, he should be obliged to leave unaccomplished the task on which his heart was set. Recent differences could not make them forget the great services which he had rendered to the country, or quench their gratitude for them, and they earnestly trusted that during his remaining years he might find consolation and strength in those high realms of faith and hope, which even in the fiercest excitement of political struggle they believed that he had never forgotten." It is probably true in other senses than Lord Salisbury meant, that the passing of this great figure from active interference in public affairs is "a turning point in our political history." Those who have been associated with him—whether as friends or followers, are not likely to abandon the principles which he has so brilliantly exemplified; indeed, a younger generation will insist on their more fearless application to the political and still more to the ecclesiastical problems which are ripe for solution. We are deeply indebted to Mr. Gladstone for the part he played in the abolition of the duty on paper, and in simplifying the general system of taxation; in the Reform agitation during the sixties, in the abolition of Church Rates and University Tests; in the disestablishment of the Irish Church, and various Land Acts. It has been justly said that "his work as a statesman is almost unique. Probably there is no other English minister who leaves behind him so long and so successful a record of practical legislation, and some of the best legislation accomplished by his political opponents was initiated by him, was work taken out of his hands." Even the *Times*—whose treatment of Mr. Gladstone has been so ungenerous—allows that "no contemporary has left so broad and indelible a mark upon the policy of his country, or has exercised so commanding and so abiding an influence on legislation, administration, and debate. Above all, no man of his time, and few of any time, have displayed to the world so puissant and versatile a personality, a character so compacted of high aims and lofty ambitions, rare personal dignity, remarkable charm of manner, combining antique courtesy with a sensibility never out of date, universality of intellectual interests, absorbing and indefatigable industry, passionate earnestness of conviction and action, and extraordinary powers of persuasion, together with a survival so prolonged of all these gifts and aptitudes

little abated in the fineness of their temper, and little dimmed in the brilliancy of their display, at an age far beyond the allotted space of man." The ecclesiastical papers are equally decisive. The *Church Times* believes that to the fortunes of the Church Mr. Gladstone's withdrawal is of momentous import. "He, by his force of will, by his clear-sighted appreciation of ecclesiastical questions, and by the strength of his own thorough religious convictions, has profoundly affected the present condition and the future prospects of the National Church. Within the Church itself the standard of the episcopate has been altered, and, we do not hesitate to say, raised beyond all expectation; and his example has helped to shape the ecclesiastical policy of his political opponents also. The typical bishops of to-day do not owe their thrones to such qualifications as drew forth years ago the sarcasms of Thackeray. . . . The ideal has been vastly raised. Whatever man's other qualities may be, this merit is now expected of him, that he have, in the estimation of those who are responsible for the choice, that spiritual character which befits a Father in God. The choice may fall now and then upon the wrong person; the individual may fall short of his high calling; but the true ideal is avowedly accepted; it is before the eyes of the world; no longer are false ideals openly approved." Our contemporary contends that Mr. Gladstone has made impossible a return to the old condition of things, and believes that mere political considerations are not likely in future to be even a chief factor in the disposal of bishoprics and benefices and chairs of theology. The man who extorts such testimony from relentless political opponents is surely independent of eulogy, and may well be content with the consciousness of having served his country with fidelity and honour.

NOTES AND COMMENTS.

THE LATE BISHOP LIGHTFOOT AND CHURCH EXTENSION.—Now that the subject of Church Extension has come to the fore in the Baptist denomination, and has come to stay with us, it may be interesting to our readers to know how Bishop Lightfoot dealt with it, and how his appeals were met by the rich men of his diocese, and by the generosity of those also who gave out of their poverty. He had two great tasks to accomplish—the division of the diocese, which resulted in the creation of the bishopric of Newcastle, and the erection of new churches, with provision for incumbents, &c. In the former task he was aided by the Duke of Northumberland's munificent gift of £10,000; by a similar gift from Mr. Spencer, of Ryton; and the gift of Benwell Tower, a house for the new Bishop, by Mr. J. W. Pease, a member of the Society of Friends. The other branch of his work was in a sense more difficult and important. The following extracts will give some idea of its magnitude, and, lengthy as they are, we quote them in the hope that they may be a stimulus to many among ourselves to do what they can:—"Along the banks of the Tyne, the Wear, and the Tees, and in so-called 'pit villages' through a large part of the county, new and vast populations have been called into existence

by the development of the coal, iron, and shipping industries. A country road, such as that along which the Bishops of Durham had driven from their castle at Auckland to the Cathedral Church, and by the side of which one house stood some fifty years ago, had become, for a considerable part of its course, a street, with a network of houses on either side. A seaside village, like Stranton, had developed into a great port like Hartlepool. The measure of the people's need was for him (the Bishop) the measure of the Church's duty, and the Church's duty was the motive power of his own immediate action. He had learned to the full, both in school and in life, that *Virtus in agendo constat*. Cautious men pleaded now that 'times were bad,' but they had so pleaded before the Newcastle Bishopric Fund was commenced. There was the added plea that this fund had deeply drained all available resources, but the Bishop's one answer was in effect, 'Look at those sheep; as their shepherd I must, in the name of God, try to provide folds for them, and, in the name of God, I must call upon you to help me.' He pleaded in earnest and simple terms for funds to provide twenty-five churches and mission-rooms, which he felt to be urgently needed, and supported his plea by a generous gift. Again the contagion of his enthusiasm spread, and a sum approaching £30,000 was subscribed in the room. 'Why, the diocese has gone mad!' said a well-known layman after the meeting; but it was a madness the results of which are now written in deeds for which the most sanguine could not then have hoped, and for which thousands do and will bless God. At the end of five years—and these years a period of deep commercial depression—the Bishop was enabled to report, not that the twenty-five buildings for which he had pleaded were in progress, but that 'no less than forty-five churches and mission-chapels had been completed, or will shortly be so, through the instrumentality of the fund.' The Bishop himself offered, in thanksgiving for the completion of the *decenium* of his episcopate, the noble building—which probably is the only instance in our country of a dedication, and in this case a peculiarly appropriate one too—S. Ignatius the Martyr. Another church, now being built in the same town of Sunderland, owes its existence to his forethought and his gifts, and will be a memorial of his name and work. Gateshead also will, under similar conditions, soon have its Bishop Lightfoot Memorial Church, and these, the two largest towns in the diocese, are but examples of the spirit and work of the whole." We are well aware of the difference between the Church of England, with the wealth of "the nobility and gentry" at its command, and the Baptist denomination, with its comparatively limited resources; nor are we forgetful of the manifold claims upon our practical sympathy and support. But surely there are at least ten laymen among us who could offer £1,000 each, and double that number who could offer £500. This is precisely what Mr. Shakespeare at this juncture needs. And if we believe in the Divine authority of our principles and their power to further the interests of personal religion and to foster the spirituality of the Church, we ought to make some sacrifice for their extension. We should not be content to let all the work be done by others and have ourselves no part, or

even an inadequate part, in the progress which all faithful labour achieves. Let us realise that we are not our own but Christ's, and ask whether we have served Him to our utmost capacity, and given to Him as He has prospered us—

THE FREE CHURCH CONGRESS.—The second annual Congress of the Free Churches was held at Leeds on March 12th—15th. Representatives, though not in large numbers, were present from the Presbyterian, Congregational, Baptist, and various Methodist churches. Comparatively few leaders of Nonconformity attended. The proceedings, if not particularly enthusiastic, showed a determined endeavour to grapple with the difficulties which interfere with our spiritual progress, whether arising from defects in our organisation, in our methods of worship and work, or from the altered conditions of material, social, and economic life. Worship, the Labour Question, Overlapping, Woman's Work in Towns, Evangelisation, and Free Church Federation were the principal subjects discussed. The publication of a good report of the proceedings would be an advantage. There were points of great moment in Dr. Hunter's paper on "Worship." "We need to be more alive to the externals of worship. The behaviour of some congregations is more vulgar than devout." The Rev. J. M. G. Owen, of Southampton, contended that a federation of the churches on an Evangelical basis was the best remedy for overlapping, the evils of which had been made clear. The Rev. A. D. Philips, of Coggeshall, Essex, urged that the needless multiplication of churches hindered the work of the Free Churches for Christ in three ways—it fostered an exaggerated individualism and sectarian rivalry ; it lessened the power and influence of Evangelical Free Churchism in localities where sacramentalism was most pronounced ; it swallowed up funds and energies which were urgently needed elsewhere. Dr. Glover pointed out the dangers of the "Labour Movement," and wisely insisted on the desolating power of intemperance. He urged that selfishness is at the root of our industrial troubles. And is it not? The so-called social gospel is often preached in a one-sided and dangerous fashion. A Christian spirit infused into the hearts of both capitalists and labourers is the only remedy, and without it legislation will be in vain. To use our pulpits for the systematic discussion of social and economic questions would be fatal to the highest interests entrusted to our care ; but the enunciation of great, far-reaching and deep-searching principles in enforcement of the Saviour's golden rule is another matter, and woe to the man who neglects it ! The Bishop of Ripon sent to the Congress a cordial letter expressing his approval of the spiritual side of its work. Such recognition marks a great advance on the old condition of things, and further than this the Bishop could not at present be expected to go.

THE ACTIVITY OF DISSENT.—References in the biographies of Churchmen to the work of Dissent are often instructive and amusing. One of the latest of these is in the "Memorials of Henry William Burrows," edited by Miss

Wordsworth, with Introduction by her brother, the Bishop of Salisbury. Mr. Burrows was one of the best representatives of the moderate High Churchmen—a man of pure, devout, and generous mind. This is how he speaks of Rawmarsh, near Rotherham, the place of his first curacy:—"All the villages about here have feast days, when they are crowded, and a good deal of drinking, I am afraid, goes on; here it is not on the 15th nowadays, but on the Sunday after. I have had one death among the sick I have been attending—a girl, who was moral in a most immoral family, and very much in earnest during her last sickness; how far this may be depended upon, who can say? The place is shockingly immoral; and as for Dissent, more active than you can have an idea of. Somebody called Methodism 'the established religion of the West Riding,' and I believe John Wesley said it was his land of Goshen. The Calvinists (Independents) are thought, however, to be better characters than the Wesleyans here, both, I fear, better than those whom we call Church people, but who are too often nothing." It was doubtless to be deplored, from a Church point of view, that "Dissent was more active than you can have an idea of." Such a testimony is valuable. We wish it were universally applicable. Very significant, too, is the admission that "those whom we call Church people are often nothing." Nonconformists protest against the classing of all and sundry as Church people, against their inclusion in statistics which are intended to prove the comparative weakness of their own churches. How true it is that such people are "too often nothing," Mr. Burrows clearly saw.

THE LONDON SCHOOL BOARD.—We deeply regret the decision of the London School Board to issue the retrograde, obnoxious, and inquisitorial circular relative to religious teaching. Forty-eight out of fifty-four members voted, twenty-seven for and twenty-one against the proposal. This unwise action of the clericals has not met with anything like general approval even among their own friends, and we trust that Nonconformists will use every means in their power to reverse it. The point at issue is not the truth or otherwise of the doctrines named, but the agency through which they should be taught and the aim which the circular has in view. It is but the thin end of the wedge. It contains the germ of endless strife and infinite mischief. The leading journal, *The Times*, counsels acquiescence until we see how the circular works. But there is no need to wait until mischief be actually done. A thing which is bad in principle, in spirit, and in aim must meet with no tolerance. *The Times* admits that this "angry and embittered controversy," which has been carried on by the majority by "an abuse of the power of closure" is "a conflict which it would have been better not to raise," and that the reactionaries would have been better advised to leave matters as they stood a year ago. The *Pall Mall Gazette*, Tory and Anglican as it is, has on this subject shown itself eminently fair and honourable. In reference to "the circular which was carried by a conspiracy of silence," it says, "the more it is studied, the more fatuous and tyrannical it

reveals itself. Despite the protest of the Diggletes that no particular religion is favoured, the teachers are plainly ordered to instruct children in a religious belief. . . . The circular is an outrage upon common fairness and common justice, inasmuch as it forces upon children instruction in a faith to which their parents may conscientiously object. The profession of fairplay at the end is merely a blind, for if teachers are expected to teach a particular doctrine, it is quite certain that they will not be chosen if they do not believe in that doctrine." A more mischievous, ill-advised step could not be conceived.

THE NEW PREMIER.—The appointment of Lord Rosebery as Mr. Gladstone's successor in the Ministry has given all but universal satisfaction to the Liberal party, and is a pledge that the policy of the Government will be unaltered. On purely political questions this is not the place to enlarge. But we are thankful to know that the Welsh and Scotch Disestablishment measures will be pushed forward, and that, according to the Chancellor of the Exchequer, the Welsh measure may be carried through the House of Commons during the present year. Lord Rosebery's preference for the fusion of the three Presbyterian Churches into one National Church is academic only. Such an amalgamation might have been accomplished some years ago—though the United Presbyterians could scarcely have fallen in with it, but it is too late to speak of it now. The only way to reunion is by Disestablishment, as the only serious barrier to it is the Establishment. Lord Rosebery spoke of this question as a politician pure and simple, and regarded the Established Church as a sort of spiritual police. From our standpoint this is a grave mistake. The question is a profoundly religious one, inseparably bound up with the interests of the Gospel, and it is a question which must in the last issue be decided on religious far more than on political grounds.

RELIGIOUS FAITH UNAFFECTED BY SCIENCE.—In the preface to his new volume of poems the Duke of Argyll has some wise remarks on a point which is often overlooked, and, perhaps, not less often misapprehended. After a frank acknowledgement of the large amount of truth which belongs to what is called the agnostic aspects of the world, he adds, "But it is an immense mistake to suppose, as so many do, that those aspects of things have been intensified, or, still less, confirmed by the discoveries of modern science. The truth is that we are all under an almost invincible temptation to exaggerate, beyond all reasonable bounds, the extent to which scientific discoveries have even touched, or affected at all, the ultimate problems of humanity. The range and effect of those discoveries upon the external conditions of human life have indeed been so enormous—the results of them in this lower range of work have been so innumerable, and these results are at once so astonishing and yet so pervading and familiar—that we can hardly get rid of the impression that they must have had some corresponding effects in the domain of Thought. Yet nothing can be more certain, when we come to examine this matter closely, than that no such correspondence of effect does, or can

exist. The ultimate problems of human life and thought are like the 'Fixed Stars'—they have either no 'parallax,' or, if any, such as can only be detected by observations of the utmost care and nicety. Just as with the farthest stars their distance from us is so immense that the whole of our earthly orbit shows in them no apparent change of place, so, as regards all the questions we most desire to ask and to solve in philosophy and religion, they are almost wholly unaffected by the utmost range of physical discovery."

REVIEWS.

THE ANNOTATED PARAGRAPH BIBLE. New and Enlarged Edition.
London: The Religious Tract Society.

IT is more than forty years since the first edition of this invaluable work was issued, and for a now considerable part of that time it has been one of our familiar companions. The pleasure with which we received it has been deepened by frequent use, and we have never ceased to admire its accuracy, its pith, and conciseness. In small compass it presents us with many of the most valuable results of research—"the substance," as the original preface expressed it, "of what the learning and piety of successive ages have contributed to the elucidation of the Word of God." The Introductions to the several books have been brought into accord with the established results of criticism, and are marked by a wise and enlightened conservation. Attention has been shown to various renderings, and, more important still, to various readings as adopted by critical editors. The notes have been greatly augmented. Thus, the original note on Acts ii. 23, reads, "Your wickedness in crucifying Jesus has fulfilled, not your purposes, but God's wise and gracious design." The note in the present edition reads:—"23 by the determinate counsel, &c. Peter places the sufferings and death of Christ in a twofold light, representing them, on the *human* side, as a complicated act in which different parties co-operated. The chief actors, to whom belongs the guilt of His murder, are the Israelites—'*ye* have crucified and slain.' The instruments by whose 'hands' the crucifixion was effected are the Gentiles—'*lawless men,*' who have not the Law of Moses; including not only the Roman soldiers, but also the Roman governor; by which, including all his hearers in the charge, he evidently implies that this was the act of the nation as such, and involved a national criminality. But in order to anticipate the natural inquiry how this could have happened if Jesus was a man of God, and to remove 'the offence of the cross' he adheres to the *divine* side of the transaction, and says that this was not an uncontrolled act of human wickedness, that all was done in execution of the will and purpose of God, who not only foreknew but had pre-determined it all." The chronological tables and the maps are fully up to date, and the alphabetical indexes to the notes—an entirely new feature—will greatly aid facility of reference, and increase the usefulness of the notes. Were we shut up to a single edition of the Bible we should be strongly inclined to select this.

THE ENGLISH CHURCH IN THE NINETEENTH CENTURY (1800-33). By John H. Overton, D.D., Canon of Lincoln and Joint Author of "The English Church in the Eighteenth Century." London: Longmans & Co.

CANON OVERTON'S latest volume has grown out of, and is a necessary sequel to, the work mentioned on the title-page. The materials for it were gathered during the preparation of the *History of the Church in the Eighteenth Century*, and they have been fully digested and arranged in a solid, orderly, and compact form. The history extends only to the first thirty-three years of the century—to what was virtually the beginning of the Oxford Movement. The years before "The Movement" were not so inert and sterile as is often supposed. There always was, as Dr. Overton contends, a High Church, or, as he prefers to call it, an "Orthodox" party. It was a time of reviving activity. The French Revolution had a profound influence on English life. It made many Englishmen averse to reform in connection with a venerable institution so closely bound up with the State. On the other hand, it roused the Church to the consciousness of the fact that a new era had dawned, that a new spirit was in the air, and new ideas gaining dominance. It awakened many of the clergy to a sense of the danger which threatened them, and so prepared the way for many of the reforms which were afterwards carried out. The most interesting parts of the volume are those devoted to the sketches of the different church leaders, whether Orthodox, Evangelical, or Liberal. Dr. Overton is, notwithstanding his "orthodox" proclivities, eminently fair in his judgments, and most Evangelicals to-day will admit the force of the criticisms he passes on their fathers. Another valuable feature of the work is that it shows how the different parties acted and reacted on one another. Pains have been taken to depict vividly the moral and spiritual condition of England, and, to some extent, of Scotland, and to set forth the main facts in regard to Church services and fabrics, Church literature and education, Church societies, &c. Dr. Overton's work is a quarry in which builders will find ample and valuable material for working into larger and more elaborate forms. We regret, however, that he has so completely ignored the existence and work of Dissent.

BISHOP LIGHTFOOT. Reprinted from "The Quarterly Review." With Prefatory Note by B. F. Westcott, D.D., Bishop of Durham. London: Macmillan & Co.

IN the absence of a complete biography of the revered Bishop Lightfoot, this striking sketch, as Dr. Westcott calls it, of his character and work will find a ready welcome. It is written by one who had an intimate knowledge of the great commentator and apologist, theologian and preacher, whose greatest work was, however, his busy episcopate. When Dr. Lightfoot was raised to the see of Durham, there were many regrets—which we ourselves shared—that his exegetical labours should be interrupted. But it soon became manifest that in accepting the Bishopric he had been guided by "the unerring will," and his decision was for the Church in the North the dawn

of a bright day. The picture of his life is reverently drawn, and we feel afresh how great, how good, how noble a man Dr. Lightfoot was.

GOD'S CITY AND THE COMING OF THE KINGDOM. By the Rev. Henry Scott Holland, M.A., Canon of St. Paul's Cathedral. Longmans, Green & Co.

CANON SCOTT HOLLAND is a preacher of undoubted eminence, and he has no more appreciative readers than can be found in our own Churches. There are in his new volumes sermons which are pre-eminently rich in Evangelical truth, in generous human sympathy, and in intense spiritual power. In the best sense he is a cosmopolitan, having a profound sense of the value of our English inheritance—an inheritance of unique greatness in political freedom and stability in literature and in religion, while he has little insular prejudice and no national bigotry. The one point in which he is inconsistent with his broader vision and larger faith is his Anglican churchmanship. Not only does he identify the kingdom of God and the Church, but he speaks as if the church were—here, at any rate—exclusively the Church of England. It is strange that he should so calmly and resolutely assume that “to believe in Christ is by that very same act to have believed in the Church.” With all respect we affirm that it is not, especially if the word Church is to be so narrowly interpreted. Christ, and not the Church, is the true centre of unity, and He is greater than the Church. The man who is in Him is by that very act a member of the Church which is His body, though not necessarily of the Anglican branch of it. And if Canon Scott Holland asks why Nonconformists cannot admit the claims of Anglicanism, we answer in his own words as applied to the claims of Romanism: “Blessed as it would be for us to join hands with all those who go up into the house of the Lord, we may never presume to do it at the cost of an intellectual lie; at the cost of what is to us at least a falsification of history; at the cost of accepting an exaggerated and unauthorised apostolic claim, which has, in its zeal for the unity of Christendom, succeeded only too often in dividing it.”

THE PULPIT COMMENTARY. Edited by the Very Rev. H. D. M. Spence, D.D., and by the Rev. J. S. Exell, M.A. NAHUM—MALACHI. Expositions by Rev. W. J. Deane, M.A. Homiletics and Homilies by Rev. T. Whitelaw, D.D., and other Authors. London: Kegan Paul, Trench, Trübner.

ON the Minor Prophets we have in English but one commentary of the first rank, that of Dr. Pusey, and learned as it is, especially in patristic scholarship, it is not all that we require. “The Pulpit Commentary” supplies an acknowledged want, and the latest volume which has reached us is fully abreast of its predecessors. The Rev. W. J. Deane's exegetical and expository work is admirable—lucid, sober, and learned—a real aid to the strict meaning of the text; while the homilies, furnished by such men as Dr. Whitelaw, Dr. David Thomas, Dr. J. S. Candlish, &c., are capital examples of the application of texts and of the manner in which they can be most effectively used. For preachers in general there is perhaps no work so indispensable as this.

HOW TO READ THE PROPHETS. Being the Prophecies Chronologically Arranged in their Historical Setting, with Explanations, &c. By the Rev. Buchanan Blake, B.D. Part IV. EZEKIEL. Edinburgh: T. & T. Clark.

MR. BLAKE'S translation and chronological arrangement of the Prophets has been generally appreciated, and indeed we know of no aid to the *study* of these ancient Scriptures in their original form and setting more concise and pointed. Let any one go through this volume and he will substantially know all that can be known of the ministry and writings of Ezekiel.

THE SPIRITUAL WORLD. By Alfred Cave, D.D. Hodder and Stoughton.

THE "Fragments" of some men are of more value than the elaborate and finished workmanship of others, and Dr. Cave is one of those whose "chips" are well worthy of preservation. He is distinctly a strong man, strong in his grasp of the great problems he discusses, in his knowledge of the literature bearing upon men, and in his power of presenting them in a simple and forcible style. Detached as these essays or lectures are, they are united by a common principle which runs throughout them. They are all, more or less, an application of the philosophical doctrine of common sense to the phenomena of religion. Dr. Cave appeals to the "man within the man," and believes that from the very structure of our being we have perceptions of the spiritual super-sensual world as clear, as strong, and as authoritative as are our perceptions of the material world. We thus come into the possession of facts, which form the basis, and furnish the materials of theology. Within whatever limits reason and experience enforce, God may be known. There is a kinship between the human and the Divine which cannot be ignored. Equally with Harnack and Dr. Fairbairn, Dr. Cave insists on the need of our knowing the Gospel as presented by Christ rather than as presented by Paul or Peter. The discussion on the place of the Atonement in spiritual address is a specially able and opportune plea on a point of first moment, admirably free, as it seems to us, from "the falsehood of extremes" in every direction, while every minister in the kingdom, and for that matter every Christian, would have been better for reading, again and again, the closing chapters on "Spiritual Outpourings" and "Spiritual Revival." This is a book which, alike because of its intellectual force and its religious fervour, we receive with devout thankfulness.

OUR AIN FOLK: Being Memories of Manse Life in the Mearns, and a Crack About Auld Times. By James Inglis "Maori." Edinburgh: David Douglas.

"MAORI" is not less, but, if anything, more at home on his native heath and in the lovely glens of the Mearns than in the jungles and forests of Nepal frontier, and in his wanderings among "our Australian cousins." His reminiscences go back to the disruption and pre-disruption times. His grandfather was the parish minister of Lochlee, and his father, the well-known Rev. Robert Inglis, of Edzele, was a disruption hero. Mr. Inglis is,

apparently, himself a Free Churchman, and depicts with genuine sympathy and in bold outline the progress of the great conflict, and clearly defines its issues. The value of his book lies in its racy sketches of character, and in its amusing anecdotes, a few of which are familiar, but most of which, and those the best of them, are new to us. Very good is the story of the lad who shouted to the Queen to get out of the way of his sheep, and when told who she was, plaintively asked, "The Queen! Od, fat way disna she pit on claes that fouk can ken her?" and that of the hypochondriac minister who was going to die and who was once told, after he had eaten a good breakfast, "Oh, man! you're in a frien's hoose: jist use yer liberty! Dee an' be dune wi't." The account of the Church services in the old Moderate days, of the formal prayers, and the dreary preachings, will be read with amusement, not unmixed with some indignation. With the following our notice must close. The tent in which the Free Church congregation in Edzele worshipped was overthrown by a storm. "Two men in the village—old David Dundas, who had joined the Free Church, and William Cooper, who continued in the Establishment—were at their doors looking at the tent. William, the Establishment man, said: 'Dauvit, I have aye been tellin' ye that ye're a' wrang; you see the deevil has blawn doon your kirk, but he hasna touched oors.' David, the Free Churchman, replied: 'He's no needin'; he got possession o' yours at the last General Assembly.'" No wonder that Dr. Chalmers relished this story!

THE SECOND BOOK OF THE KINGS. By F. W. Farrar, D.D. (Expositor's Bible.) Hodder & Stoughton.

THE rapidity with which Archdeacon Farrar sends out volume after volume of work which few writers can equal is surprising. It is easy for men who are nothing if not critical to sneer at his rhetoric; but if their criticism were worth the paper on which it is written it would acknowledge that behind the rhetoric there is solid scholarship and robust thinking. There are chapters in this volume which are among the best he has written; and however strongly we may differ from him on certain points of criticism, and especially in his halting and illogical explanations of the recorded miracles of Elisha, we are for the most part carried on from page to page with unflinching pleasure, with a clearer apprehension of the events described, and a profounder sense of the reality of the Divine government, and of the purpose which runs through the ages. This, after possible deductions, is a fascinating, instructive, and helpful volume.

COLLEGE AND UNIVERSITY SERMONS. By the Hon. and Rev. Arthur Temple Lyttelton, M.A. Macmillan & Co.

MR. LYTTELTON contributed to *Lux Mundi* the essay on the Atonement, a fact which will indicate with tolerable accuracy his theological standpoint. The majority of the sermons were preached during his mastership of Selwyn College, Cambridge, and combine, with the earnestness and fervour of profound spiritual life, the charm of ripe and exquisite culture. Their lofty ethical idealism is expressed in forms of flawless literary grace, so that to read the

sermons is at once an intellectual treat and a spiritual incentive. *Lux Mundi*, as a theological restatement, was defective, as containing no formal exposition of the Christian doctrine of sin. Had Mr. Lyttelton gathered into a single essay the sermons on Original Sin, the Weakness and Corruption of Sin, Sin as Alienation from God, with that on Everlasting Punishment, curtailing some points and expanding others, the defect would have been supplied. The treatment of this solemn theme is serious, devout, and philosophical—true alike to the teaching of the Inspired Word and to the indisputable facts of life. We cannot, of course, endorse his position in relation to the English Church. To a large extent his indictment of Rome may be made against Lambeth, and his justification of his own Churchmanship is equally, under other circumstances, a justification of Dissent. Of another order is the sermon on Almsgiving and Extravagance. It has a special message to most of us, in view of the temper of our age and the needs of the world.

BRIEF NOTICES.

MR. DAVID DOUGLAS, of Edinburgh, has sent out a third edition of "Recollections of a 'Four Made in Scotland,'" by Dorothy Wordsworth, edited by J. C. Shairp, LL.D. These recollections were hailed with great delight by all Wordsworthians when they were first published some twenty years ago, alike for their literary excellence, the light they throw upon many of Wordsworth's most characteristic poems, and their vivid description of Highland scenery and manners in the early part of the present century, before the days of railways and steamboats. Principal Shairp's Appendices and Notes to the volume add considerably to its worth. All students of Wordsworth, and all Highland tourists should possess themselves of this most delightful work.—The Rev. H. C. Leonard, M.A., has issued, through Messrs. James Clarke and Co., a second edition of "The Good News after Marcus' Telling," a literal translation of the Anglo-Saxon version of St. Mark's Gospel. The translation is pithy and forceful, and is a decided aid to the understanding of the Gospels. Mr. Leonard has laid all Biblical students under great obligations.—We welcome with special pleasure the second series of BUNYAN CHARACTERS by Alexander Whyte, D.D. (Oliphant, Anderson & Ferrier). They have all the characteristics which made the first volume so acceptable, and are probably the best commentary we possess on Bunyan's immortal allegory. Dr. Whyte shows in how many quarters the characters portrayed in Bunyan are living still. As a collection of "modern instances" these lectures are quite unique. Dr. Whyte knows not only his Bunyan, but his Bible, his own heart and the hearts of other men. He exposes the sins and weaknesses of men, only for their effectual healing.—Messrs. Macmillan & Co. have added to their "Three and Sixpenny Series" two novels, which have already made their mark in more expensive editions—BLANCHE, LADY FALAISE: A Tale, by J. H. Shorthouse; and MISS STUART'S LEGACY, by F. A. Steel. "Blanche" is by common consent regarded as Mr. Shorthouse's nearest approach to "John Inglesant." There is immense

power in some parts of it, notably in the representation of Calvary, though we do not like such expressions as "the figure that realised the death of God." Miss Steel's "Miss Stuart's Legacy," is one of the brightest and cleverest Anglo-Indian stories we have received for a long time. It abounds in brilliant description and skilful analysis, and is not lacking in humour. Belle's love story is full of interest throughout.—Short as are THE NEW STUDIES IN TENNYSON, by Morton Luce (Clifton : J. Baker & Son, and 25, Paternoster Square), they are a genuine contribution to our Tennyson literature ; and as they are the precursor of a much larger work, we regard them as full of promise. There are here some of the best things we have met with—*e.g.*, in the Commentary on "Maud."—We are glad to notice the continued vigour of the *Bookman* (Hodder & Stoughton). The March number has a specially interesting article on "The Pre-historic Writings of Mr. Froude," by Mr. Espinasse. The *Century* (T. Fisher Unwin) opens with a striking account of the Tuileries under the Second Empire, by an Inmate of the Palace. The article on "Drowsy Kent," with its exquisite illustrations, should be universally appreciated. The *Thinker* for March (Nisbet) is a decidedly strong number. Dr. Cave's review of Dr. Sanday's Bampton Lectures on Inspiration should not be overlooked. In the *Expository Times* (T. & T. Clark) there is a discussion on Christ's Knowledge : was it Limited or Unlimited ? by Rev. J. A. Clapperton, which strikes us as of peculiar value. We have seen nothing superior and in some respects equal to it.—The Liberation Society has sent out a new and enlarged edition of THE CASE FOR DISESTABLISHMENT, a Handbook of Facts and Arguments in Support of the Claim for Religious Equality. It would be superfluous to commend it. There is no other volume which gives so much information from all possible sources—Parliamentary and ecclesiastical, from friend and from foe, at home and abroad—as we find here. If information and argument alone would settle the question, the controversy would speedily reach its end. No Nonconformist should be without a copy of this comprehensive, compact, and masterly book.—The Sunday School Union (57, Ludgate Hill) have just added two new volumes to their "Splendid Lives Series," THE STORY OF JAMES GILMOUR and the Mongol Mission, by Mrs. Bryson, of Tientsin, and SIR SAMUEL BAKER : His Life and Adventures, by Alfred E. Lomax. Mrs. Bryson has made a valuable addition to our knowledge of Gilmour, as she has been able to draw on her personal reminiscences and on letters written by Gilmour to herself and her husband. The magnanimity and devotedness of the man stand out with commanding power. Sir Samuel Baker was a man of different mould ; but his adventures and explorations fully justify his claim to a place in this series.—THE LIFTING OF THE SHADOW, by K. M. Eady, a bright, clever, and healthful story, full of varied incidents and not a few surprises—a really good book.

LITERARY SUPPLEMENT.

ST. ANDREWS. By Andrew Lang. With Illustrations by T. Hodge.

London : Longmans & Co.

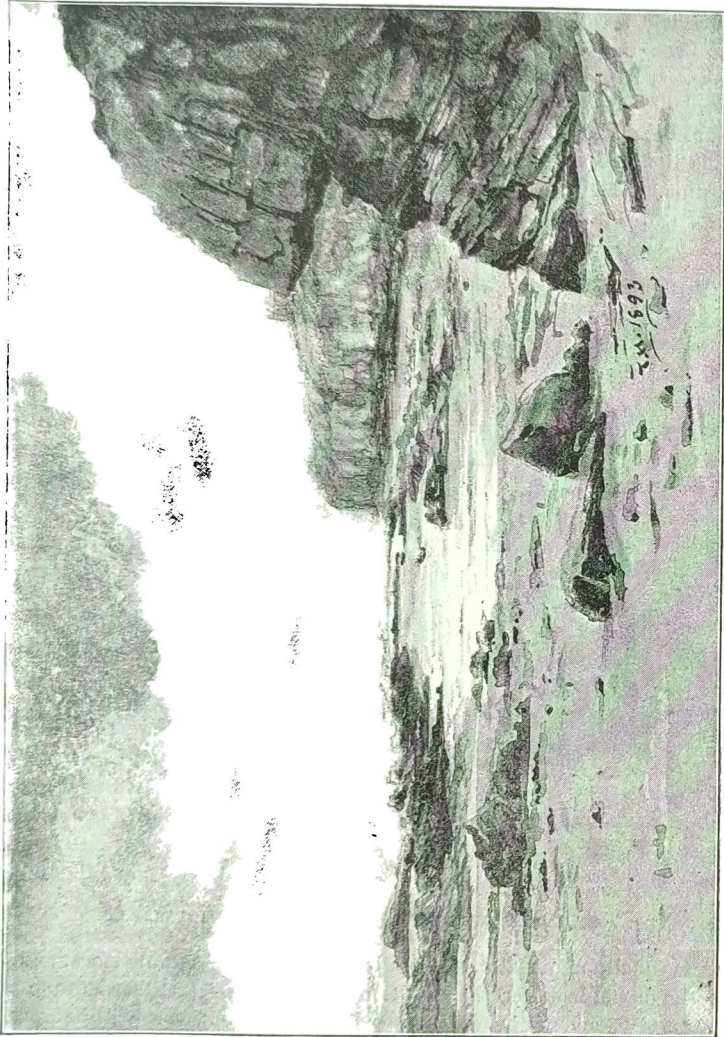
"IN a certain way the history of St. Andrews is undeniably disappointing." So Mr. Lang himself speaks of the "little city, worn and grey," of whose charms, as it lies girdled by "the grey North Ocean" he has elsewhere sung. "Undeniably disappointing." The words have been applied with ruthless candour not only to the history of St. Andrews, but to what Mr. Lang describes as "this little sketch" of its history—nor will he dispute the justice of the application. That the book is written for the most part in choice and graceful English, and with a charm which carries the reader along with unflinching



ST. ANDREWS: THE BLACKFRIARS CHAPEL.

power, is equally undeniable. It is a brilliant and entertaining story, and by those who do not look for the results of persistent research, for minute and rigid accuracy, and for fearless impartiality of judgment it will be warmly praised. It may, however, be doubted whether Mr. Lang is at his best either in obscure archæological investigations or in discussing the principles of the Reformation. His theological judgments are not those of an expert, while his ecclesiastical appreciations are painfully one-sided. "The drawings of

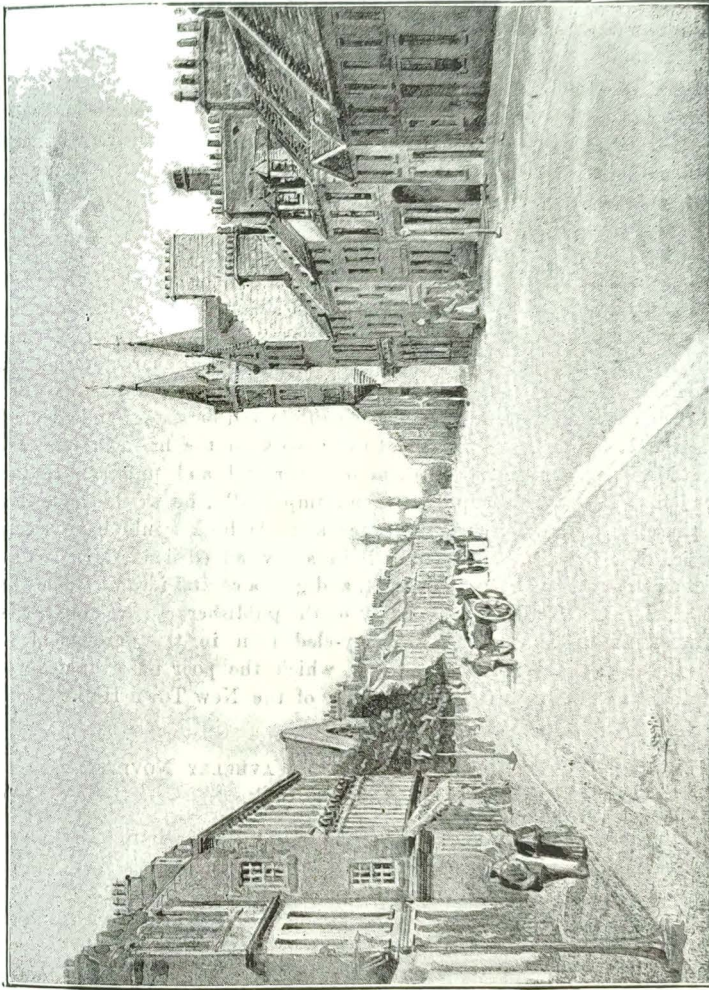
Mr. Hodge suggested the writing of the book." Possibly this fact explains its defects. It has too much the appearance of having been made to order. The materials, for which Mr. Lang is indebted to Lyon, Skene, and the publications



ST. ANDREWS: THE WITCHES' LAKE.

of various Historical Societies, are presented in a bright and attractive form. But there are in the volume undoubted marks of "raw haste," proofs of superficial inquiry and of gross carelessness. Mr. Lang gives us at times

the impression of a man ashamed of his ancestry. He is in a sense, for which we do not care, Anglicized. He does not apparently share the enthusiasm which inspired "Scots wha hae wi' Wallace bled." Bannockburn has little



ST. ANDREWS: SOUTH STREET.

glory for him—its victory was a disaster! To the moral and spiritual heroism of Reformers and Covenanters he is blind, and with the principles which formed the character of the men from whose piety and strength "old Scotia's grandeur springs" he has scant sympathy. Mr. Lang is an apostle

of culture : there are those who assert that the mantle of Matthew Arnold has fallen upon him. Here is a sentence which explains his position : "To Hamilton, as to Scotland in general, the New Learning came not as a key to the gardens of the Muses, not as a 'magic casement opening on the foam of perilous seas' haunted by Circe and the Sirens, but merely as a light on the Bible and on the disputes of theologians." And why should it not have so come to them? Surely the Bible, of which there had been such profound and disastrous ignorance, has higher claims on our attention than the choicest of the Muses, and the voice which appeals to conscience and makes for righteousness and peace is to be listened to more devoutly than the witcheries of Circe and the Sirens? A Reformer is a greater man than a humanist. Hamilton's theology was very different from the travesty here presented of it (p. 114 *et seq.*), and it might not be amiss for Mr. Lang to rectify his judgment by reference to a certain rectorial address on Calvinism delivered at St. Andrews and since issued in Mr. Froude's "Short Studies," where he will also find a juster view than he has given of the relative merits of Reformers and humanists, and learn how ineffective for the highest purposes is "the sweetness of Erasmus or Pico della Mirandola." Knox was a man of truer, finer character than Mr. Lang depicts him. It may be chivalrous to take the unpopular side of a question, but it is not pleasant to witness a subtle and persistent endeavour to belittle the Reformers, and to present their work in the most unfavourable light. Mr. Lang's estimate of them is superficial and unfair. Had he weighed his facts more scrupulously and impartially, he would have done both himself and his subject more justice, and his book would have become a classic. We hope to see it presently in a revised edition. Mr. Hodge's illustrations are many of them excellent, and give a capital idea of "The City of the Scarlet Gown." By the courtesy of the publishers we are able to give the BLACKFRIARS' CHAPEL, a small ivy-clad ruin in the gardens of the Madras College; the WITCHES' LAKE, in which the poor unfortunates were swum; and the SOUTH STREET, with a view of the New Town Hall.

THE DRYBURGH EDITION OF THE WAVERLEY NOVELS.

London: A. & C. Black.

THE three latest issues of the Waverley Novels in the Dryburgh Edition are "Peveril of the Peak," "Quentin Durward," and "St. Ronan's Well," all of which, if we remember rightly, Scott produced in one year, 1823. None of them rank among his very best works, though they would have made the reputation of a lesser man. The scenes in "Peveril of the Peak" lie, as is well known, in the Isle of Man, in Derbyshire, and in London, and contain many fine descriptions of scenery, many side-lights on the relations of the great religious and political parties of the time of the Commonwealth and the Restoration, and those admirable portraiture of character for which Scott is remarkable. The illustrations in this volume are drawn by Mr. Stanley Berkeley. We reproduce two. "LADY PEVERIL SURPRISED NEAR THE

DOBBY'S WALK," in which she has unexpectedly stumbled upon Bridgenorth after his banishment, and gets from him the first hint of the impending troubles. Bridgenorth, on hearing the sound of approaching horses, vanishes. Her



LADY PEVERIL SURPRISED NEAR THE DOBBY'S WALK.

husband rode up immediately afterwards with, "How now, Dame Margaret? What makes you abroad so far from home, and at an hour so late?" Lady

Peveril mentioned her visit to the cottage, but did not think it necessary to say aught of having seen Major Bridgenorth. "News!" repeated Sir Geoffrey, "why, here has a new plot broken out among the Roundheads—worse than Venner's by a outt's length; and who should be so deep in it as our old neighbour Bridgenorth? There is search for him everywhere, and I promise you, if he is found, he is like to pay old scores." "Then, I am sure, I trust he will not be found," said Lady Peveril. "Do you so?" replied Sir Geoffrey. "Now I, on my part, hope that he will; and it shall not be my fault if he be not." The other illustration is where Julian Peveril and Alice Bridgenorth are interrupted by Bridgenorth when Julian was pressing his suit



JULIAN PEVERIL AND ALICE SURPRISED BY BRIDGENORTH.

on Alice, and asking to be informed of her father's residence. "Of his address I am entirely ignorant," said Alice. "Then, by heaven!" said Julian, "I will watch his arrival in this island and in this house; and ere he has locked thee in his arms he shall answer to me on the subject of my suit." "Then demand that answer now!" said a voice from without the door, which was at the same time slowly opened—"demand that answer now, for here stands Ralph Bridgenorth!"

QUENTIN DURWARD proves Scott to have been as great a master of French history as of Scotch. There are no finer delineations of Louis XI. and of Charles the Bold than we find here. The volume is ably illustrated by Mr. H. M. Paget. The illustration we give represents "THE BISHOP OF LEIGE



THE BISHOP OF LEIGE BEFORE THE BOAR OF ARDENNES.

BEFORE THE BOAR OF ARDENNES." "At the head of table sat, in the bishop's throne and state, which had been hastily brought thither from his great council chamber, the redoubted Boar of Ardenne himself, well deserving that dread name, in which he affected to delight, and which he did as much as he could think of to deserve. His head was unhelmeted, but he wore the rest of his ponderous and bright armour, which, indeed, he rarely laid aside. Over his shoulders hung a strong surcoat, made of the dressed skin of a huge wild boar, the hoofs being of solid silver, and the tusks of the same. The skin of the head was so arranged that, drawn over the casque when the baron was armed, or over his bare head in the fashion of a hood, as he often affected when the helmet was laid aside, and as he now wore it, the effect was that of a grinning, ghastly monster; and yet the countenance which it overshadowed scarce required such horrors to improve those which were natural to its ordinary expression. The Bishop of Leige, Louis of Bourbon, was dragged into the hall of his own palace by the brutal soldiery. The dishevelled state of his hair, beard, and attire bore witness to the ill-treatment he had already received; and some of his sacerdotal robes hastily thrown over him appeared to have been put on in scorn and ridicule of his quality and character. When the unhappy prelate was brought before the footstool of the savage leader, he showed a sense of his dignity and noble blood, becoming the high race from which he was descended. His look was composed and undismayed, his gesture—when the rude hands which dragged him forward were unloosed—was noble and, at the same time, resigned, somewhat between the bearing of a feudal lord and of a Christian martyr. The Bishop denounced De la Marck's crimes, and offered terms of forgiveness in a tone as decided as if he still occupied his episcopal throne, and as if the usurper kneeled a suppliant at his feet. The tyrant slowly raised himself in his chair, the amazement with which he was at first filled giving way gradually to rage, until, as the Bishop ceased, he looked to Nikkel Blok and raised his finger without speaking a word. The ruffian struck as if he had been doing his office in the common shambles, and the murdered bishop sunk, without a groan, at the foot of his own episcopal throne."

ST. RONAN'S WELL always strikes us as one of the weakest of Scott's novels, though it has in it the cleverly sketched character of Meg Dods. The illustrations by Mr. Hugh Thomson are in the inimitable artist's best style.

THE BURDENS OF BELIEF, and other Poems. By the Duke of Argyll, K.G., K.T. London: John Murray.

THE title of the Duke of Argyll's principal poem is less happy than its conception and execution. There are not a few critics who sneer at philosophical and scientific poems, especially if the philosophy be theistic; but the Duke's perfect grasp of his subject, his familiarity with the manifold facts of science, which are yet under "the reign of law," and illustrate "the unity of

nature," and his undoubted poetic vision, together with a mastery of poetic form, give to his verse an ease and grace which captivate the ear. Sympathy is often enough expressed for "honest doubt." We gladly welcome a vindication of honest faith. The central idea of the poem is expressed in a fine image which can scarcely be appreciated in its full force by those who are not familiar with the coast scenery of the West Highlands, where the sea lochs wind their way among the hills in tortuous courses, and where, hidden as they are by massive ranges, they are yet one with the distant stretches of the Atlantic or Pacific.

"For such is His domain—
So closely near, so everywhere,
All faithful hands can sow some grain,
And bring some seed to bear.
As, in a land of lakes
Deep-valleyed with a thousand rills,
The mighty pulse of ocean makes
Far home among the hills ;
And every fisher's boat,
In wooded creek with smoke up-curved,
Still rests upon the seas that float
And circle round the world—
So does God's Kingdom wind
Its arms beneath all ways of men ;
Far wandering sails of human kind
Can be turned home again."

To this the Duke appends the following note :—

"I find that the image presented in these lines does not explain itself easily to those who have never seen our West Highland lochs in the herring fishery season. Arms of the sea, such as Loch Fyne or Loch Hourn, wind their way among the mountains so far that some of their deepest parts may be thirty or forty miles from anything like the open ocean. Their shores are full of land-locked creeks and bays, some of them wooded to the beach ; and in these creeks the boats rest in groups at anchor during the day, with fires lighted for cooking purposes, and with wreathes and coils of smoke rising among the hills, all reflected in the glassy water. It has often struck me as an impressive thought that the surface on which these boats thus rested was one continuous surface over the whole globe, and that the farthest and widest spaces of the Atlantic and Pacific oceans were equally open and accessible from these creeks, although nothing could be seen from them beyond a few encircling rocks and a few overhanging trees of birch, or ash, or pine."

Suggested probably by the exceptionally magnificent sunsets of a few summers ago, whose unrivalled grandeur in the Highlands were the delight of all who saw them, are the following :—

" Sometimes to us in looking up
 A wondrous blue is given,
 So soft, so calm, divinely pure,
 It seems the gate of heaven :
 The clouds that gather in the sky,
 And pass across its face,
 Are bathed in one ethereal hue,
 As of unfathomed space.
 And yet they tell us 'tis the dust
 Of this poor world of ours
 That, floating in the deeps beyond,
 So crowns our evening hours.
 'Tis well to know it : it may be
 Fit emblem to our sight
 How earthly things, when lifted hence,
 Can be dissolved in light."

In another strain is "Our Dead":—

" Sometimes I think that those we've lost,
 Safe lying on th' Eternal Breast,
 Can hear no sounds from earth that mar
 The perfect sweetness of their rest ;
 But when one thought of holy love
 Is stirred in hearts they love below,
 Through some fine waves of ambient air,
 They feel, they see it, and they know.
 As rays unseen—abyssal light—
 Are caught by films of silver salt
 When these are set to watch by night
 The whirlings of the starry vault,—
 So may the souls that live and dwell
 In one great Soul, the Fount of all,
 Feel faintest tremblings in the sphere
 On which such footsteps gently fall.
 No evil seen, no murmurs heard,
 No fear of sin or coming loss,
 They wait in light, imperfect yet,
 The final triumphs of the Cross."

SING SONG : A Nursery Rhyme Book. By Christana Rossetti. With 120
 Illustrations by Arthur Hughes, engraved by the Brothers Dalziel.
 —GOBLIN MARKET. By Christana Rossetti. Illustrated by Laurence
 Housman. Macmillan & Co.

THE general qualities of Miss Rossetti's poetry are so admirably discussed
 by Mr. Cross in his article on "Who shall be Laureate?" that we need not

add anything thereto. New editions of two of her volumes have recently been issued by Messrs. Macmillan & Co., in beautiful form and choicely illus-



trated. There are no more delightful nursery rhymes in our language than



can be found in "Sing Song," and Mr. Arthur Hughes has finely caught their spirit. Take as an instance the idyllic scene in the first illustration above—

“ Three plum buns
 To eat here at the stile
 In the clover meadow,
 For we have walked a mile.

“ One for you and one for me,
 And one left over ;
 Give it to the boy who shouts
 To scare sheep from the clover.”

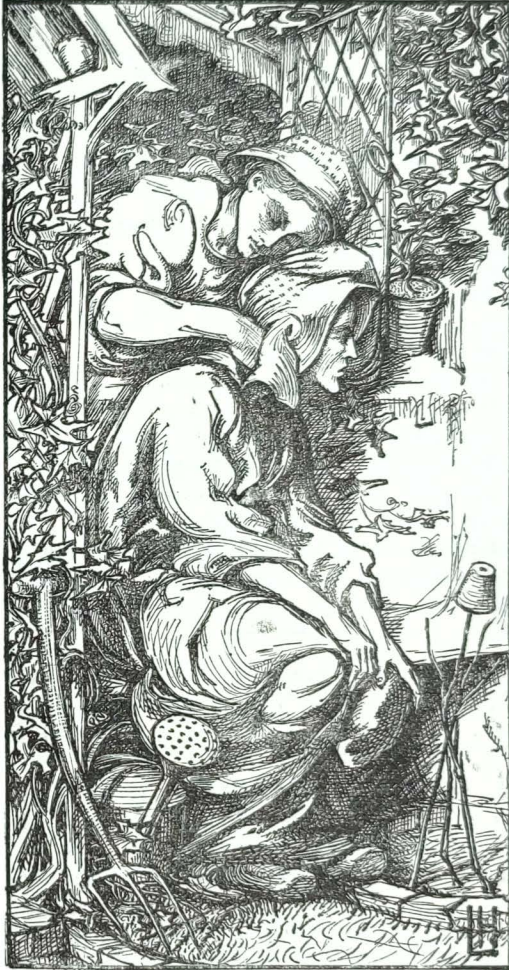


The second illustration represents the marriage-day—

“ A ring upon her finger,
 Walks the bride,
 With the bridegroom tall and handsome
 At her side.

"A veil upon her forehead,
Walks the bride, [merry
With the bridegroom proud and
At her side.

"Fling flowers beneath the footsteps
Of the bride, [groom
Fling flowers before the bride-
At her side."



Mr. Housman's illustrations of "Goblin Market" effectively express the quaint, weird force of that remarkable allegory. The goblins are crying "Come buy, come buy." Laura appeals to her sister—

"Look, Lizzie ! Look, Lizzie !
 Down the glen tramp little men.
 One hauls a basket,
 One bears a plate,
 One lugs a golden dish
 Of many pounds weight.
 How fair the vine must grow
 Whose grapes are so luscious ;
 How warm the wind must blow
 Through those fruit bushes.'
 'No,' said Lizzie, 'No, no, no ;
 Their offers should not charm us,
 Their evil gifts would harm us.' "

Laura, one fatal night, sells a golden curl for their wondrous wares, and loses the glory and brightness of her life :—

"Day after day, night after night,
 Laura kept watch in vain,
 In sullen silence or exceeding pain.
 She never caught again the goblin cry,
 'Come buy, come buy !'
 She never spied the goblin men
 Hawking their fruits along the glen ;
 But, when the moon waxed bright,
 Her hair grew thin and grey ;
 She dwindled, as the fair full moon doth turn
 To swift decay, and burn
 Her fire away."

THE LIFE AND LETTERS OF THOMAS PELHAM DALE, sometime Rector of St. Vedast's, Foster Lane, City, London. Edited by his Daughter, Helen Pelham Dale. Two vols. London : George Allen, 156, Charing Cross Road.

THOUGH we differ very widely from Miss Dale in her view of the Ritualistic prosecutions and of the "martyrdom" of her father during his two months' imprisonment in Holloway Gaol, we are bound to admit that she has produced an interesting and valuable biography. She wields a graceful pen and writes with ample knowledge, with power of vivid portraiture and decided literary skill. Not the least interesting parts of the work are the preliminary sketches (1) of Miss Peggy Dale, and the series of letters addressed to her by John Wesley, who was a sort of father confessor to her, and (2) of Canon Dale, who, when rector of St. Pancras, was one of the most popular Evangelical preachers of London, Henry Melville being the other. The letters of John Wesley throw a keen side-light on his character. But the body of the work,

which is occupied with the story of Mr. Pelham Dale, is that on which attention will mainly be directed, and there are few readers who will not gather from it a much clearer and more accurate idea of the Ritualistic position, with its Eucharistic mysteries, its sacramental celebrations, its vestments and lights and incense, its crosses and genuflexions, than ordinarily prevails. There is much in Ritualism which, as contrasted with the simplicity and spirituality of the Gospel, and in view of the awful sins and sorrows of the world, we can only regard as "infinitely little," and it is pitiful to see good men occupied with such matters. Mr. Dale boldly claimed as primitive and apostolic much which is really Romish, and that he displayed "a persistent self-will in Romanising his services" is to our minds indisputable. He ought, in accordance with his ordination vows, to have obeyed the commands of his Bishop, even if he disallowed the authority of the Court of Arches and the Judicial Committee of the Privy Council. Mr. Bright was right and not wrong in reminding Mr. Dale that "an Established Church, being a creation of the law, must keep within the law, and they who cannot do what the law requires must place themselves outside of it by withdrawing from the Church." Clergymen cannot expect to possess the privileges of those who are in, and the freedom of those who are without, the Church. At the same time the prosecutors of Mr. Dale were not the most amiable of men, and it is more than possible that the rector's persistent examination of the parish accounts, and his protests against the sumptuous audit dinners, embittered his relations with his churchwardens and their supporters. Mr. Dale was, notwithstanding his Ritualistic errors, a man of unselfish and saintly character, and had the good of his parishioners at heart. Some time after his release from Holloway he was presented with the living of Sauthorpe, in Lincolnshire, having promised to be governed and guided by the spiritual authority and counsel of the Bishop of the diocese, and to make no changes in the public services. His incumbency of St. Vedast's, which had extended over thirty years, terminated in 1881. He spent eleven quiet and, we doubt not, useful years in his retired country parish, passing away on April 19th, 1892. Mr. Dale was a skilled Hebraist, and wrote on "The Days of Creation," the Psalms, and other parts of the Old Testament. He was also a diligent student of science, and delighted in optical and other experiments. His artistic sketches show that he could have acquired a reputation in art had he devoted himself to it. The illustrations (from his sketches) of the Stella d'Oro, Padua; the Lido, Venice; the sunset effect, &c., are very good. There are some good stories in the volumes, *e.g.*, in II. 107:— One old woman said, "There warn't much foom about confarming in my time. But there, I says to my lad, 'You go to the confarming, and Mr. Däales 'ull maäke it oop to tha.'" At another time when an old woman came to the "Blessed Sacrament" she explained, in an aside, to one of the clergyman's family who offered her an arm, "It pleäses 'im, doänt it, luvy! Wan a coom to seä meä so often, I saäys, 'I 'ull goä to choorch to pleäse 'um.'" Mr. Dale asked another old woman, worn out and dying, to remember him in

her prayers. She told Mrs. Dale what the rector had said, adding, "And I doos, mum, I doos. I saäys every night, Mr. Daäles is a gentleman, I saäys." Another parishioner dismissed an argument in favour of confirmation with the words, "If you wish it, Mr. Däels, it shall be doon." Here is a contrary experience told to a friend who travelled with a farmer. The latter was saying that he was a churchwarden and disputed with the parson. "I am afraid that you don't like your parson," said the other. "Noa, I don't dislike him, but whatever a saäys an' whatever a doos I arlwaäys goes contrary." John Wesley's estimate of the married state may be inferred from his advice to Peggy Dale after the marriage of her sister Molly. (Two years after the date of the letter he separated from his wife.) "I hope you are delivered not only from *repining* with regard to her, but from *reasoning* with regard to yourself. You still see the more excellent way, and are sensible of the advantages you enjoy. I allow *some* single women have fewer advantages for eternity than they might have in a married state. But, blessed be God, you have all the advantages which one can well conceive. You have affectionate, wise, and pious friends, deeply experienced in the way of God; you have leisure and opportunity for every good work and for improvement in all holiness. Oh, may you improve every advantage to the uttermost! And give more and more comfort, my dear Peggy, to your ever affectionate brother, J. WESLEY."

VILLAGE SERMONS, preached at Whatley. By the late R. W. Church, M.A., D.C.L. London: Macmillan & Co.

THE most remarkable thing about these sermons is that they were preached by the subtle thinker, the accomplished scholar, and the great master of style, whose words were the delight of cultivated audiences at Oxford and of the multitudes who thronged St. Paul's. We cannot imagine a stronger rebuke than is here furnished to the abettors of sensationalism, who imagine that audiences must be amused if they are to be instructed. Dean Church gained the affection of his simple-minded parishioners in no ordinary degree, and had not to complain of any lack of interest in his preaching. The secret of this was that he spoke as a man to men, giving full scope to his sympathies, and aiming not at what is vulgarly called effect, but at the renewing and perfecting of character. "To produce goodness and holiness in men" was his continuous aim, and he knew that this aim could be effected only by a simple, straightforward, and earnest application of the truths of the Gospel. He always spoke as consciously in the presence of God, and with a full sense of the seriousness and the tremendous issues of life. It would be indeed difficult to find sermons better calculated to accomplish what should be the end of every preacher. There are, of course, various positions, as in the sermon entitled "Holy Baptism," which we cannot endorse; but, generally speaking, the principles inculcated are those on which all Christians are agreed. Were we to specify the sermons that have interested us, we should have to go through the entire list; but it has struck us that none of them are more opportune than that on "The Use of Sunday."



London Stereoscopic Company.

(Permanent Photo.)

R. Wright Kay

THE
BAPTIST MAGAZINE

MAY, 1894.

REV. ROBERT WRIGHT HAY.

THE subject of this brief sketch was born at Sandhurst, in Australia, on June 7th, 1861. His parents were natives of Scotland, and, although born so far from the land of the heather and the bluebell, Robert Wright Hay was destined to spend the most memorable part of childhood and youth in that country which has given the Church of Christ so many of her noblest missionaries.

Coming to St. Andrews—the ancient grey city which looks out upon the North Sea, full of historic associations and most sacred memories—he entered the Madras College, and closing his school career at the early age of thirteen, he was apprenticed to a surgeon and chemist in that city.

His father died long before the boy gave any definite promise of the future lying before him, and the mother, too, closed her eyes upon this world, ere her son had seen that vision which came to Paul centuries ago as he slept by the sea at Troas, and which in all ages since has been the missionary's impulse and inspiration to service. However, even in boyish days there had been some desire for this noblest type of the consecrated life, and, although it was fitful, it probably never quite died away.

Mr. Hay is one of a large number of young men and women who cannot point to any definite time when they passed from death unto life. The victory of the Spirit was won silently, and the heart was gently opened to receive the Saviour. Imperceptibly to himself he was born again, and slowly it dawned upon his consciousness that he had become a son of God.

His apprenticeship having terminated, he was offered a lucrative position by his employer, but this was declined; for Mr. Hay had determined to go to Edinburgh University. Hither then he came, and, at the age of eighteen, we find him a student at the regular classes, and also at the Theological Hall of the Scottish Congregational Union. But for him the student's life was no blissful seclusion from the din and rush of the world, where, in "studious cloisters pale," the mind is slowly ripened for the tasks of after years. The young man was poor, and (if we may borrow the term) had to "work his passage"; and so we see him, during his four years' curriculum, spending the best part of his day as a clerk in a warehouse, close by St. Giles' Cathedral, in the historic old High Street of Edinburgh. Thus he was enabled to earn the money to pay for his attendance at the University classes. The incident is alike creditable to him and stimulating to all who have to pursue knowledge under great difficulties.

At this time he experienced a great quickening in the Divine life from the meetings held in Edinburgh by Messrs. Moody and Sankey. So deep was the impression made upon his mind by the great evangelist, that, though a professed Christian and a student for the ministry, he entered the inquiry-room as a seeker after salvation. "I felt," he says, "that Mr. Moody possessed something that I had not." In this soul-crisis he received much kindly help from the late Principal Cairns. Probably, as the Doctor suggested, there was no need to doubt the reality of his previous acceptance with God. Nevertheless, this experience was a kind of reconversion, and it marks the determination of the man to find a sure anchorage for his heart and life.

Towards the close of his student days, he was brought to see the scripturalness of believers' baptism, and was immersed by Rev. Dr. Landels, thereafter being generously received as a student, for the concluding session of his course, into the college of the United Presbyterian Church, under Dr. Cairns.

Truly in the keeping of Christ's commandments there is great reward. To the oft-repeated query, "What's the use of baptism?" our friend's life supplies a striking answer. Obedience to this simple ordinance was followed by the revival of the missionary dream of his boyhood, and an appeal for additional missionaries for

China, in the columns of the *Freeman*, by Rev. A. G. Jones, of Shantung, led Mr. Hay to offer himself to the Baptist Missionary Society for service in that vast empire. But he was destined for another field. At this juncture tidings reached England of the death of the Rev. Quintin Thomson, of Victoria, on the West African Coast, necessitating the sending out of a new missionary. The Committee approached Mr. Hay, and, having signified his readiness to go, he sailed for the Cameroons coast in April, 1884. Here he laboured for three years, with many tokens of God's presence and power, but amidst manifold discouragements and sorrows. In August, 1884, the Cameroons country was annexed to the German Empire. Henceforth all was perturbation and uncertainty in Victoria, and the excitement amongst the people proved very unfavourable to spiritual work. At length what had been long foreseen took place; Victoria itself fell under the German flag, and our Society had to relinquish its labours, transferring them to the hands of the Basle Evangelical Missionary Society, under whose auspices the good work has been continued and extended. This period was a trying apprenticeship to missionary life; an admirable lesson, too, in the always difficult task of living one day at a time. In 1885 another heavy sorrow came upon Mr. Hay. After a happy union of less than twelve months, he suffered the loss of his brave and devoted wife, best known to most of us by her maiden name of Carrie Comber. Thus early did he endure hardship, and learn that through many tribulations we must enter into the Kingdom of God.

In 1887, Mr. Hay was transferred to India, and appointed to work in the educational city of Dacca, in Eastern Bengal; and more particularly to do the duty of an evangelist among the large student community attending the Government and private schools and colleges there. At this time, also, he married again, and, in all his evangelistic labours, his wife has proved herself a most efficient helpmate.

For this special work amongst young men, Mr. Hay has several natural qualifications: a cultured and refined mind, a gift of persuasive, poetic, and tuneful speech, and a heart full of warm, loving sympathy for young men, who are beset by the intellectual and moral perils of student life. Animating and ennobling all

these gifts is an ardent and passionate devotion to Jesus Christ. More we will not add, lest we wound the genuine humility of a friend; less we cannot say, for the memory of his visit to us here is fresh and fragrant. Those who have known the pleasure of his society will readily understand the benediction this sweet-spirited and consecrated man brought into our home. To the Master, who has so richly endowed our brother, be all the glory for aught that he has been and done.

Of his work in Dacca, and his influence amongst the adherents of the Brahma Somaj, it is needless to write. Readers of the *Missionary Herald* will be acquainted with his recent labours, and it is to be hoped that now, whilst on furlough in this country, many have had the privilege of hearing what the Lord has done, through His servant, in bringing to Himself some of the brightest and most promising young men in India. On two separate occasions, Mr. Hay has attended the gatherings of the Brahma Somaj. Hundreds of the most thoughtful and earnest men in India have listened to Scripture teaching about sin, salvation, and the new birth. The fact that a field so "great and effectual" has been opened is cause for profound gratitude. And the harvest is as sure as God Himself! For the certainty of success lies not in the sower's skill, but in the Divinity of his message. Our brethren who preach know this, and feel they cannot believe too much in its power. Their hearts know it; the recent confession of one of them, "It is Christ we want," is but the invoiced cry of multitudes. The simple record of some of Mr. Hay's experiences would furnish a new and striking chapter in Christian evidences.

Mr. and Mrs. Hay confidently anticipate returning to Dacca in the coming autumn, and all who read these few lines will heartily pray that both our friends may be "vessels," ever increasingly "meet for the Master's use," through whom He may carry the water of life to the perishing millions of the far East. Nay, more! As *He* thirsts in the burning thirst of every human heart, may it be their continual honour and joy to satisfy *His* unutterable longing for the redemption of the lost, and then to hear at last His own words—blessed reward for all toil—"I was thirsty and ye gave *Me* drink."

Ipswich.

WILLIAM ERNEST BLOMFIELD.

CONCERNING CHEERFULNESS.

CHEERFULNESS may be defined as a happy combination of brightness, hopefulness, patience, and good humour, such as sheds a light upon the face; indeed, the very word cheerfulness is related to the old Latin for face: it means the shining, sunny face.

Cheerfulness is one of those qualities the value of which rises in the estimation of sensible people as they grow older. We come to see (if we are sensible) that whilst there may be many more striking, and some more heroic qualities, yet for daily life there is none more serviceable than an even, unabated cheerfulness, which can mount on occasion to a high courage.

This becomes evident in the ordinary household, where variety of habit, of view, of character, form a discipline that may have friction in it. Here cheerfulness is of quite unspeakable worth. One thinks of the household at Chelsea, where, spite of the greatness of the man and his large philosophy, there was often a settled cloud of gloom, which a cheerful heart would have lightened. The like holds good in places of business, where are found promiscuous gatherings of men, meeting, as best as they may, the annoyances, the entanglements, the disappointments of life. Ask who, under such circumstances, does most help matters on, smooth out the wrinkles, and make things pleasant? The philosophers often do badly; culture and conventional politeness alone do not succeed; it is the cheerful soul, who brings with him his bit of sunshine, who does more than all the rest.

And when from these common occasions we turn to those circumstances which test men to the utmost, in the stress of a retreat, in the bitter cold of an Arctic winter, in the toil and heat of an African exploration, how often have one or two men, managing to maintain a cheerful view, breathed hope into their fellows!

No doubt subordinate elements help to produce this happy temper. We may say that *race* has something to do with it. It is affirmed that the English people take even their pleasures sadly; we lack the airy lightness, the sprightliness of the Gauls, one of whom lately declared that he and his companion in travel won

their way among dangerous tribes by reason of their continual gaiety. Some of our Continental neighbours say that the Anglo-Saxon has a heaviness of spirit which is born of his native mists and fog. *Temperament*, again, has something to do with it; certainly, some of us seem to need more grace to be decently cheerful than we do to face hard duties; we can die well, but we find it difficult to smile. *Health* and *disease* affect us; every physician knows that there are some maladies that sap the spirits, whilst others leave them untouched.

And yet cheerfulness is something more than natural good temper or well-ordered nerves; it means more than being born under sunny skies. These conditions may help or hinder, but cheerfulness is a religious quality, a grace as we say; it springs from a hope set on God; those who trust have a right to it. It comes from the heavenward look, the waiting attitude, which has the conviction behind it that wisdom and power and love are there; our hope being, not that God will do just this or that, but that He will do all things well.

Such a hope as this gives ground for cheerfulness, because in a special way it throws us on the tender mercy, the compassion of the Lord. If in a dark and perilous night a strong man feels the beseeching touch of a child's hand, will he thrust it away into the black and howling midnight? He cannot do it. He meets this child's trust with all his powers, and yields them to its service; the claim thrills him with a choice delight. Surely it must be so as between frail man and God! Thus it is written, "The Lord taketh pleasure in them that hope in His mercy: like as a father pitieth his children, so the Lord pitieth them that fear Him."

And if it be asked how in such a whirling, disordered world as this, men may set their hope in God, then the answer comes, Through Christ and His Cross. In Him we may see goodness suffering, yet never despairing, and in the end triumphant; and by Him, once rejected and dying, but now risen, we become in a new sense believers in God, our faith and hope set firm in Him.

In closing this brief homily on a humble but most useful element of character, it remains but to say that Christians have a right to be cheerful, for they have faced the facts of life; and, further, cheerful Christians make a cheerful church, and a cheerful

church, casting its light over these tumbling waters, is a great attraction. Men seeing it desire to find a place within it, that they, too, may gain the like temper, and be of good cheer, trusting in the Lord.

We may have no special talent, our utterances may often be awkward and broken, we cannot tell out the thing we feel; but, by God's help, we can become cheerful souls; and where the teacher and the preacher may be but as dumb dogs, we shall find our audience and shall help them to believe in God; the which, after all, is the best service which any man can render to his fellow in such a world as this—a world in which are so strangely mingled infinite possibilities and narrow attainments; clear, shining lights and the perplexing mists of doubt and of despair.

EDWARD MEDLEY.

A MESSAGE FROM THE FAR WEST.*

THE subject upon which I am asked to speak briefly this hour is "Methods of Work in a Western Church," the idea of the programme committee being that in the plainest practicable manner the present speaker seeks to set forth, in part, a Christian work as prosecuted by his own church. Other and better plans, he recognises, have been originated and prosecuted by other pastors, but what is here presented by this pastor are those which he knows, from joyous personal experience, both feasible and easy of execution.

Prior, however, to a statement of these plans, permit me to mention two principles which, as pastor, I have always sought to lay down and hold down as fundamental and determinative in Christian work.

And, first, I have universally attempted to impress upon the hearts and lives of my people that the church to which they belong, to which they have pledged allegiance and devotion, should take precedence of all other organisations in their affections and work; that no other interest in the world can compare with it in

* An address by Dr. Kerr B. Tupper, of Denver, Colorado, at the Baptist Social Union of New York City, and reported in the (Chicago) *Standard*.

rank, dignity, and importance, and hence none should so call forth, enthusiastically and intelligently, the consecrated energies of their redeemed being; that the church stands for plan, purpose, persistency, progress, power; that they who attach themselves to it must believe in doing as well as praying, thus matching frequent confession of Christ by constant work for Christ, and so proving to the world that their Christianity is more deed than creed, more demonstration than system. Upon his union with our church, each person casting in his lot with us takes this sacred pledge in the presence of all the people:—"Having been led, as I believe, by the Spirit of God to receive the Lord Jesus Christ as my Saviour, and accepting your Covenant and Articles of Faith as expressions of Christian life and belief, I make application for membership with you (by baptism, experience, letter, or restoration). If received into your fellowship I shall endeavour to maintain a Christian life in the sight of God and man; to be faithful in my attendance upon the services in connection with your church, so far as the providence of God will permit; to study to promote its peace; to labour to advance its prosperity, and to contribute conscientiously, according to my ability, in the manner prescribed by the church, toward maintaining her financial interests and the cause of Christ at large." He who solemnly subscribes to this covenant and seeks prayerfully to keep it will never think of the church as simply an ark to save the elect, or a social club to develop friendship, or an insurance company, protecting for the future world, but rather a hive of noble, consecrated, ever-developing energies. God's question respecting it being, not: Is it rich? Is it numerically strong? Is it socially influential? but "Is it alive, its members living principles of the Gospel of Christ?"

A second basal principle in Christian service is, that each man, woman, and child in the church has a Divine vocation to some kind of work; that God has no more called one into His Kingdom with nothing to do, than he has created a planet with no calling to motion; that the great Head of the Church looks each body of believers in the face and says, as He takes a survey of its broad circle of existence, "To every man his own work." No pastor ever had a genuinely working and successfully developed church who did not recognise and make operative all the varied and various

classes about him—the devotional member who can impressively, pathetically, or logically lift up the church by prayer or exhortation; the practical member, with habits trained by the severe demands of business; the cultured member, with mind elevated and refined by the higher forms of thought; the cultured member, with gifts that can reach thousands in the social circle uninfluenced by others. Wisely, prayerfully, we must guide our different forces into work to which they are differently adapted.

METHODS OF CHURCH WORK.

Were one to spend a week's time in Denver and note the operations of the First Baptist Church of that city during the seven days of that week, he would witness the following order carried out as the usual normal plan of work for its thousand or so members in reach of the church:—

SUNDAY SERVICES.

Ten a.m., praise and prayer at home church; 10.30, worship and preaching at home church; 12, Bible School session; 2.30, junior department of Y.P.S.C.E., Chinese Mission at home church, Capital Hill Mission (eastern part of city), Berean Mission (northern part), Bethel Mission (north-eastern part), Eighth Avenue Mission (southern part), Overland Mission (far south) Railroad Mission (union, central part) and Montclair Mission (union, eastern suburb); 6.30, Y.P.S.C.E., devotional meeting; 7.30, worship and preaching at home church, Eighth Avenue Mission at Overland Mills, and in German at Berean Mission. In all, sixteen services each Lord's Day.

WEEK-DAY WORK.

Monday, pastor's and deacons' meeting with any desiring to unite with the church, also Chinese school; Tuesday, preaching at Eighth Avenue Mission each week, Advisory Board meeting each first Tuesday and Bible School conference each second; Wednesday, Temple Builders' meeting, weekly Bible study, and weekly prayer-meeting; Thursday, young people's social, lecture, or literary entertainment, and service at Berean Mission; Friday, Women's Aid Society or mission circle and young women's prayer-meeting; Saturday, "Whatsoever" (young girls' mission band) and Rope-

holders (boys' mission band). An average of twenty-four services each week.

Now, to keep all these services both interesting and successful is no easy work. It requires plan, patience, pluck. No pastor can accomplish it without a consecrated people. In order to the prosecution of these duties, the church under consideration has twenty-eight officers (each elected annually), seventeen organisations (which have been instituted as necessity demanded), and nineteen committees, such as churches generally appoint for work of benevolence, missions, education, social gatherings, finance, &c., &c.,

PLAN OF GENERAL CHURCH WORK.

At the beginning of his present pastorate—four years ago—the speaker saw to it that each member of his church, young or old, received through mail or person the following card:—“The general divisions of our church work are four: (1) The evangelistic department; (2) the missionary department; (3) the prayer-meeting department, and (4) the social department. The first department is to seek out in the field of this church all the families not at present attending church or Bible school, and seek to win them to duty; the motto of this department, ‘Preach the glad tidings.’ The second department is to promote, by prayer, exhortation, and testimony, the growth of the church in Christian grace and knowledge; its motto, ‘Every one of you hath a psalm, a doctrine, a revelation, an interpretation.’ The third, to get and impart interest in Christian missions, especially those of the Baptist denomination, each member promising to help specially the monthly missionary concerts; its motto, ‘Go ye into all the world.’ The fourth, to arrange for and superintend the socials of the church, and to introduce strangers and others who may attend; its motto, ‘We, being many, are one in Christ.’” On the opposite side of this card are the words: “‘My Pledge’—Heartily in sympathy with the purposes of the committee on efficiency, and wishing to unite with it in its work, I hereby pledge myself to work specially during the coming year in the —— department” (each one here specifying the department or departments which he may select, and signing his name). This card serves a two-fold purpose:—(1) Calling each

member's attention to some special work, and (2) aiding the pastor in appointing judiciously the various committees of the church.

BIBLE SCHOOL.

It is the policy of our church to discourage centralisation in church work, and to encourage a broad missionary spirit at home as well as abroad. This is seen conspicuously in the Bible School administration. Instead of one very large central school alone, we have founded and seek to develop successfully five city missions, willing even that some of our best teachers should go to these smaller schools and explain the Word to the less favoured class. And yet we emphasise the importance of the central school, held each Lord's Day, immediately after morning service, with an attendance of between 400 and 500.

Among the plans in connection with this school which are commended as helpful is "an agreement" which three years ago was entered into. It reads thus:—"We agree, individually and as teachers of the school: (1) to be punctual at our work; (2) to be regular in our attendance; (3) to provide substitutes for our classes, if absent, or to give superintendent timely notice of absence; (4) to forfeit position as teacher if absent three Sundays without satisfactory excuse; (5) to attend weekly prayer-meetings; (6) to pray for and visit our scholars; (7) to encourage the spirit of benevolence in our school; (8) to maintain order; (9) to heartily co-operate in all plans for the school's adornment." Do we do all these things, and do them well? Well, do not ask too difficult a question. We certainly have not realised our ideal virtues. In connection with our Bible School we have a home department, in which members of the church who are unable to be present at the school study weekly the lessons pursued, and so are kept in touch with the Bible School workers of the world.

PRAYER MEETING SERVICE.

Regarding the mid-week meeting as in a sense the spiritual pulse of the church, special care has been taken by us to make it largely attended and spiritually uplifting. This prayer-meeting card, prepared by the speaker a few years ago, has been used with gratifying results: "Realising the paramount importance of the prayer-meeting in relation to the spirituality of the individual

Christian, and the success of the whole church, and anxious that the whole membership of our church, as far as practicable, be gathered weekly to participate in its exercises, the pastor sends this card to you and to every one of his flock, calling attention to four facts and asking an answer to four questions. *Facts*—(1) We have four weekly prayer-meetings (stating time and place of each); (2) each of these is held regularly, and each attendant upon them is urged to be punctual and regular in his attendance; (3) it is the duty, as well as the privilege, of every member of our church to be present at one of these meetings, unless providentially prevented; (4) many of our members are not regularly present at any of these meetings, and some never attend. With you may rest a serious responsibility here. *Questions*—(1) May I regard you as an attendant upon some weekly prayer-meeting, and place your name on the list of such I am now making out? (2) May I occasionally call upon you in prayer-meeting to read passages from the Bible? (3) May I occasionally call upon you to speak in prayer-meeting? (4) May I occasionally call upon you to offer prayer in public? The pastor sends this card prayerfully and hopefully, asking that you will consider seriously the facts stated and answer affirmatively or negatively the questions asked, returning the card to him personally or through mail. Bear in mind the communication is for you personally.—Your affectionate Pastor.”

From answers to these cards I have made out four separate lists of my members: (1) attendants; (2) readers; (3) speakers, and (4) prayers. At present the first numbers 682, the second 519, the third 153, and the fourth 97.

Again, *variety* in the prayer-meeting is recommended as a way of holding a large and interested congregation in mid-week services. With us no two Wednesday evenings of the month are alike. Such an order as this is generally followed:—First week, covenant meeting; second, missionary concert; third, business meeting (very brief, I assure you), and always followed by a prayer-meeting; fourth, a lecture by the pastor on some vital theme, at present the lecture being “How Our Present Bible Grew,” being fourteen popular talks on manuscripts, versions, revisions up to the Westminster revision, and the excellencies and defects of this last work.

YOUNG PEOPLE'S WORK.

Among the young girls we have the "Whatsoever Mission Band"; among the young boys, "Ropeholders' Mission Band"; among the young ladies a "Temple Builders' Mission Band," and among the young people generally a "Young People's Society of Christian Endeavour." Our Y.P.S.C.E. has three special departments: spiritual and devotional, social, and literary, each department receiving special attention. Arrangements at present are making for six popular monthly lectures, free, and by representative men of our city in their special departments. One by an astronomer on "Mars," one by a banker on "Interest and Usury," one by a physician on "Bones," one by a litterateur on "Best Books," one by a lawyer on "Attachment Laws," and one by a merchant on "Commercial Principles."

WOMAN'S WORK.

So well organised and successfully prosecuted is this branch of our church work that it may be passed by with the remark that in this department our church finds its chief excellence in Christian labour. Largely attended and sympathetically entered into, our ladies' meetings are the crown and glory of our church work. At present a plan is forming for the emerging of all the girls' and young and elderly women's work into one organisation, with a chairman for each department, these chairmen forming the executive committee of the organisation. I have experience and sense enough to leave all this to the ladies. Would that we men were workers like the women!

SUNDAY EVENING SERVICES.

A word or two about our Sunday evening service, which, with us, is not found to be the *bête noir* some regard it. Our evening congregations are larger than our morning, ranging from 1,100 to 1,400. In the vestibule, in the evening as in the morning, a committee of gentlemen stand to welcome the people, handing each person a copy of our weekly church *Messenger*. At the door are cards reading thus: "Anyone signing this card and handing to chief usher may be sure of a visit from the pastor or some member of this church before Saturday of this week." Every service is popular in character, in which there is much congregational

singing, led by a chorus of forty-two voices. It is in the evening that the pastor preaches his series of sermons from year to year. These series cover, each, about nine of the twelve months of the year. They aim to deal with living questions in which the people are interested.

BENEVOLENCE.

Well did Horace Bushnell once say that "the great problem of the church is the Christianisation of the money power of the world"; and Gladstone that "the diffusions of the principles and practice of systematic beneficence will yet prove the moral specific of our age."

Seek to cultivate the grace of giving in four directions: (1) Individually, "everyone," not every church; (2) voluntarily, cheerfully, not grudgingly; (3) periodically, not spasmodically; (4) proportionately, even as God prospers. Make the people feel that giving is both a God-imposed duty and a glorious, gracious privilege. Each person uniting with the First Baptist Church of Denver is required to pledge that he will contribute "regularly as the Lord prospers" him; and between the Wednesday on which he joins the church and the following Lord's Day, the church collector is expected to visit him with a pledge card which he signs either for a pew during the year, or a single sitting in a pew, or some definite amount for each Sunday of the year, irrespective of where he sits.

Quite a large sum was raised by us as a Thanksgiving offering through the influence of the following card:—"Desiring to rid our church of its floating debt, and thereby square all accounts and stop the needless drain for interest money, I pledge myself to aid in the proposed plan to accomplish this by giving an amount at least equal to one day's average income of the past year. It is understood that this amount, when given, shall not have any name, but shall be placed in a blank envelope and handed in on or before Thanksgiving night.—Signed." On the opposite side of the card was this: "There are 3,500,000 Baptists in the United States. Calculating their average daily income at \$2.50, their aggregate accumulation for each twenty-four hours is \$8,750,000." Before the collection in this "No Name Series" envelope, I read to my people the story of Ananias and Sapphira, and the old narrative

did marvellous good! Our collection was fine. I recommend the plan.

Other suggestions there are in mind, but already your patience has been too long taxed. In conclusion, let me express the conviction—growing stronger and stronger with my ministerial experience—that the great desideratum of our Christian day is earnest and successful development of the latent power of professing Christians. We need higher ideas of what it is to hear Christ's name and honour Christ's cause; to dedicate to our Sovereign and Saviour the best there is in us of body, mind, spirit, skill, character, talents, time, powers, possessions, thereby hastening the day when we shall change our ceaseless prayer, "Thy Kingdom come, Thy will be done," into the glad anthem of joy, "Thy Kingdom has come, O God, Thy will has been done on earth even as in heaven."

ON NOT KNOWING THE SCRIPTURES.*

II.

HOWEVER the matter may stand which has been already discussed, as to whether our fathers and mothers knew their Bibles a great deal better than their children and grandchildren do, one thing is very clear; in the light of all we have been reviewing, we cannot fail to feel *the importance—the quite immeasurable importance—of the knowledge of the Bible itself*. The subject thus presented afresh, with its positive side turned toward us, is too manifold to be traced through its extended ramifications in the limits assigned us here; it can be but partially viewed in its most timely and suitable parts.

In attempting this, and to begin with, at least a passing glance should be given at a point which is not the less important that it may be too trite to dwell upon; *the standard such knowledge supplies to family relations and dispositions*. What the Scriptures have to say about such relations is very definite and distinctive. Nowhere else are such views presented, or such motives insisted on. They teach that houses and riches may come by inheritance,

* A paper read at a District Meeting of the Lancashire and Cheshire Association of Baptist Churches.

but that a good wife is the gift of God. They teach husbands to love their wives, "even as Christ loved the Church," and wives to submit themselves to their husbands, "as is fit in the Lord;" the husband to "give honour to his wife," and the wife to "see that she reverence her husband." They teach fathers to "provoke not" their children, but to "bring them up in the discipline and admonition of the Lord;" and children to "honour" their father and mother, to "obey their parents in the Lord, because this is right."

How far the spirit and manners characteristic of former days were due to the spirit of the Scriptures, and how far some of to-day's manners may be traced to the lack of it, may not be quite so obvious as is the difference between them. Some things have not been learnt from the Scriptures, unless by the rule of contrary. Young men may see in them many things which may help them to keep their path clean, by giving heed thereto; but some things they cannot see. They may see in Jacob and Esau what a pitiful thing it is for brothers to be unbrotherly; for God's high purposes to be marred by doing wrong to hasten them; and in Joseph's false brethren how "though hand join in hand the wicked shall not be unpunished;" how crimes which have long been buried, as their authors dream securely, rise from out of their hidden graves to discomfit them utterly. But these things they will never see; the gain of ungodliness, the honour of a deceitful tongue, nor the smile of God on small wit in vain trifling with holy things. The poor popular style of to-day they could hardly find exemplified in the very outcasts of Scripture. Even the prodigal son, when in the far country, did not while squandering his father's goods, scoff at his "old fashioned prejudices," and speak of him as "the governor;" or if he did, it was before he "came to himself;" though, most strangely, it cannot be denied that the son who never went from home, with marvellous blindness and conceit, and thick-skinned self-righteousness, at a time when his father's heart was full, and overflowing with fatherly love, treated him most irreverently, and toward both him and his brother plainly showed himself to be at once "A Pharisee of the Pharisees," and a heathen of the heathen, "destitute of natural affection, implacable, unmerciful." Which things let all men heed.

Observe next, the illumination such knowledge pours on social and

political duties. How to-day this land is divided; how the nation is torn by conflicting claims and ambitions! How the sense of injustice and wrong is spreading everywhere! Wealth and Want, Capital and Labour, Strikes and Lockouts; what tremendous and agonizing questions the mention of such terms suggests! And how little way we are making with them! Is it that to a great extent we approach them in the *wrong* way? The way on the one side, of self-absorption and self-indulgence, of the sacred rights of property; the old way of have and hold, of get as much and part with as little as ever you can; of impatience and irritation with any presentation of other claims—no wonder if *that* does little. And the way on the other side, the equally arbitrary way which says, with brute selfishness, "I'll have my rights; and what they are nobody but myself shall say; or I'll burn your house down, if I burn my own down with it"—whether in social or political spheres, no wonder if *that* does little.

In regard both to these burning questions, and others which are stirring the heart of the nation, and pressing toward decision in the Senate; justice to our fellow subjects, equality in regard to religion, restraint of the traffic in intemperance; what a difference it might make if the people throughout the land knew how the Scriptures bear upon them, and faithfully acted upon their knowledge! *What* saith the Scripture! That the rich man has no right in his riches, that the poor man has no claim upon them? "The rich and the poor meet together, the Lord is the maker of them all"—"The poor shall never cease out of the land; therefore, I command thee, saying: Thou shalt open thine hand wide to thy brother, to thy poor, and thy needy, in thy land." "If thou sell ought unto thy neighbour, or buy ought out of thy neighbour's hand, ye shall not oppress *one another*." "Thou shalt love thy neighbour as thyself." "Whatsoever ye would that men should do to you, do ye even so to them." *That* is the golden rule. Let us but thoroughly know the Scriptures, and we shall know that for statesmen and politics there is a higher and better rule than the vaunted rule of expediency, of "give and take," and compromise—the rule of righteousness: that on *that* principle, and no other, should every high question be settled, and every lowliest duty discharged. As this is increasingly understood the people will look

out from among them, to sit in the council of the nation, and to be rulers over them, men like that high-minded statesman, so conscientious, so unselfish, so upright, so devout, whom God has spared to us, flourishing "like the palm tree," and "like a cedar in Lebanon," to "bring forth fruit in old age" to-day; "able men, such as fear God, men of truth, hating covetousness;" and these shall have "understanding of the times," to know what England ought to do."

Supplementing this, briefly consider the guidance such knowledge affords in ecclesiastical and doctrinal matters.

Says Paul to Timothy: "These things I write to thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." And these are the kind of things about which he writes: what the law is, what the Gospel is, what is their purpose; how men should worship, the place of women in the church, the qualifications of a bishop, the sort of men deacons should be; the disputings and heresies which may appear, and what to do in regard to them; the guidance and discipline of the church; the moral and spiritual dangers to be specially watched against. In view of such things we can perceive how even Timothy would need instruction, and be grateful for it. But if it was needful for him it is more needful for us. Whether we profit by it as he did is another matter. Certainly some adherents of our churches are hardly more than adherents; attached to them, rather than vitally united with them. The easy and unconcerned manner in which they can *de-tach* themselves; and "become connected with another congregation," almost without perception of its distinctive differences, shows with painful clearness that they either do not really know the principles they are supposed to hold, or that they hold them very loosely. The principles exist; their fathers held them, and knew what they held, and held that they were contained in the Scriptures, or that they might be proved from them; but they—they do not know. They are like the negro, who being asked, on seeking admission to the church, "Brudder Johnson, Sah; does you believe in open communion or close communion?" not knowing what answer was expected made reply: "Well! Some likes it open, an' some closed; but I says, *leave it ajah.*"

A last word on the rare nurture such knowledge yields for spiritual and eternal needs. The word of God is as milk for babes, and as solid food for grown men. It is spiritual nutriment. Men are said to "grow thereby," and to be "nourished up" in it. No better nourishment can there be than plenty of pure milk, and nothing can nourish the spiritual nature better than this "spiritual milk" which is only found in the Scriptures, and only can be obtained in abundance by a familiar knowledge of them. And we need to know what is such knowledge, and what is not. It is not easy in speaking about it, to distinguish in every case between "the spirit" and "the letter," the truth and the vehicle of the truth; or between acquaintance with the one and discernment of the other. Practically it is intimacy with the letter of Scripture by which its spirit is ascertained; for Scripture best interprets Scripture. Only to a real knowledge of the Scriptures there must be more, and much more—beside all that is involved in enlightenment by the Holy Spirit—than mere acquaintance with the letter. There is a vulgar familiarity with the mere forms of words—a superficial literal thing, delighting in whims of renderings not for a moment to be sustained—which can no more be called knowledge of the Scriptures than a street quack's mischievous gibberish can be called medical science. There are still, as in apostolic times, those who are "unskilled, or inexperienced, in the word of righteousness;" and also those, "who being ignorant and unstable *wrest* the Scriptures to their own destruction." Even our Lord's disciples, while He was yet with them, knew not many things. Again and again He said to them: "Do ye not yet understand?" "How is it that ye do not understand?" But when they were gathered together on the evening of His resurrection, and He spoke to them of things "written in the law of Moses, and the prophets, and the psalms, concerning Him," "Then opened He their understanding that they might understand the Scriptures."

How highly important is this knowledge in the ministry of the word of life! If the hearer knows not the Scriptures no ministry can help him much, except by showing him his ignorance. To be sure, there is preaching and preaching. Said one, some few months ago, on receiving certain confidences: "Then you are not very much interested?" "Well! you see, Sir," was

the reply, "when the sermon extends to forty minutes about nothing particular, and you lose a good deal here and there owing to not speaking distinctly, you do tend to become disinterested." We ought to make our preaching proof against such criticism as this, taking care that whatever it lacks it shall not lack Divine truth. What is all else *to us*? Without it what are we ourselves? Shall not God refrain from us, and have us in derision? What saith the Lord of Hosts, of them, however fervent they be, that "speak but a vision of their own heart, and not out of the mouth of the Lord?" "The prophet with whom is *a dream* of his own, let him rehearse his dream; and he with whom is *My Word*, let him set forth my word in truth. What is the chaff to the corn? saith the Lord. *Is not my word like fire?* saith the Lord; and like a hammer, which dasheth in pieces the rock?" But the best things in the best preaching are thrown away on some. There are sermons, which besides expounding some special truth are steeped in the very spirit of Scripture, thrilling with reference and allusion from the beginning to the end. But how shall the hearer who knows not the Scriptures profit by their richness? Gems which are "more precious than rubies," are set in all their beauty before him; but he does not stretch out his hand to take them, he does not cry, "How beautiful!" for him they do not even glitter.

If a concluding word be added it should, perhaps, be this. How immensely important is it that the beginnings of this knowledge be made in the beginnings of life, and made proof of continually!

T. H. HOLYOAK.

PRAISE.

PRAISE to the great Creator!
 Praise to the blessed Son!
 Praise to the Holy Spirit!
 The mighty God Triune.

From every tribe and nation;
 Each known, and unknown shore,
 Let praises and thanksgivings
 Ascend for evermore!

MARY L. GLOVER.

OUTLINES OF SERMONS.*

BY THE LATE JOHN FOSTER.

V.

“*God now commandeth all men every where to repent.*”—ACTS
xvii. 30.

“**C**OMMANDETH to repent”—commands the exercise of a feeling of the mind: *quomodo*?

See how wide and comprehensive—“all”—“everywhere.” Are there any persons anywhere that think themselves excused? Would they say, “all but me” everywhere else than here? (One mountain top too high for the Flood!)

But, how comes it to be necessary and required that all, everywhere, should repent?—Because all have sinned. How strange and sad, that a whole race——!

But who says that all have sinned?—God, plainly, many times over. Do you think there is one man of whom He says the contrary?

But by what rule is it judged and pronounced that all have sinned?—By the Law of God (contemplate its universality, in all senses). By this Law there is no one on earth can stand forth and say “I have not sinned.”

And what then?—Then all are “commanded to repent.” No satisfaction to say, “I am only, then, in the same situation as others.” Can any one be hidden from God in this vast crowd?

But some one may be disposed to say, “I have been far better than many other persons”—have done many good things. At the Last Day, will some of the worst be set forth, and then the question be, Who have been not so bad as these? Or, “Mine have been but small sins,” or, “My worst sins were long since.” What then? Has time made them to be no sins? Is the Divine record written in fading ink?—“A long course of perfection since?” Or, “God is so merciful, that I do not much distress myself about my sins,” or, “I intend yet to repent before the end of life,” or, “I have repented already.” The plain case with all is that repentance is a chief duty of life throughout its course.

In order to a right repentance there must be a serious looking

* These Outlines are copied from Foster's own MSS., under the direction of our revered friend the Rev. Dr. Cuiross, whose kindness in the matter has laid us and all our readers under deep obligation.

back into the past—a faithful search and examination of what there is now—a conscience well instructed and well exercised—a humble submitting to the Divine Law, not a resistance and fighting in self-defence against the judgment—godly sorrow for sin—a hatred of it as sin, besides the consideration that it leads to punishment—an earnest concern to obtain pardon of it—therefore to profess that faith in Christ *sine quâ non*—gratitude to God that there is a day in which it can be pardoned—an earnest, constant desire, and strife, and prayer to be enabled to overcome it (*i.e.*, Reformation).

Does all this seem a hard doctrine? Does the “command” enforce a painful exercise? Consider, what right have those who have been pleased with sin to refuse to undergo such pain? And, again, which is better—to undergo the pain of repentance, or remain under the guilt of sin? Again, which is the better—to repent while there is pardoning mercy, or when that is past?

In the words following our text there is a mighty reason given to enforce the command to repent: “Because He hath appointed a day in the which He will judge the world in righteousness.” Is not this an eminently good reason? It is a mighty reason why sin should not be committed. But as mighty a reason why it should be repented of. How will unrepented sin appear on that day? How will unpardoned sin? The Gospel of Christ proclaims pardon. But it is that Gospel itself that calls to repentance. That Gospel has gone forth—is still going forth—and will in due time go to “all men everywhere.” But how, by what means, does it go forth? By what means can it? Evidently it must be preached. Then there must be men qualified to preach. And how qualified? That they should be religious men, and of good sense is a very plain matter. But this is not all—, “I with you.” “Power from on high.”

VI.

“*There was a man sent from God whose name was John: the same came for a witness, to bear witness of the Light.*”—JOHN, i. 6.

A certain revering sentiment connects itself with the name of each man who has been the first in any great cause or experiment. First that lived—that died—that opened a science—that com-

menced a reformation—or a mission—and surely the first man that might be called a Christian.

I.—He was the subject of Prophecy. A distinction conferred on very few individuals of a remotely future time. Witness the Revelation. A person prophesied of, may be said to begin his life so much sooner—and therefore to live so much longer. The Christian Prophet foretold him. (Isaiah.) And the Last Prophet. The very last Prophecy in the Old Testament. No doubt both these prophets looked to him as to be their superior.

II.—The chief view in which John presented himself was as the forerunner of Jesus Christ. Few great things without some previous event or person. It was a sublime distinction then to be employed to introduce the Messiah. He came to awaken the attention of mankind. He came to be a living Voice for the long departed prophets (as if from their tombs). To tell the world that the coming of the Son of God was a great and solemn event [for which] they ought to be prepared. To tell them with what intentions the awful stranger was coming. Thus the world was warned.

III.—John is presented to us as standing in the interval that divided the two great Dispensations (like twilight). Seems to touch the Jewish dispensation with one hand, and the Christian with the other. That was just now: this is. The last of the Jewish Prophets—the first of the Christian Apostles. Worthy to close and to begin. He seemed commissioned to lay down all the glories of the former dispensation at the feet of Him who was commencing a Greater.

IV.—We may next observe the degree of his dignity relatively to the ancient prophets and to the succeeding Christians. Our Lord asserts that there was not a greater prophet [*ergo* μακ.] among all the human race. He seems to mean that there never had been one: he was divinely inspired—he observed every Jewish sanctity—he possessed sublime virtue.

But such is the difference of the two dispensations that are of the greatest in the one, is not equal to one of the least in the other. A Christian under the full dispensation of the Gospel is greater, as having—a more intimate relation to Jesus Christ (the degree of the Relation is greatness)—a more perfect access to God—a much clearer view of hereafter (the greatness of Christianity much consists in this).

THE POETRY OF KATHARINE TYNAN HINKSON.

MRS. HINKSON—better known by her maiden name of Katharine Tynan—is one of the few female poets whose work has on it the impress of genius, and promises to stand the test of time. No place is indeed assigned to her in Mr. Miles's somewhat promiscuous Anthology; but she is far worthier of such an honour than many of those on whom it has been bestowed. The bulk of her work is as yet small. In addition to one or two volumes in prose, with which we are not here concerned, she published, in 1885, her first volume of poems, "Louise de la Valliere;" in 1887, "Shamrocks;" in 1891, "Ballads and Lyrics;" and early in the present year, "Cuckoo Songs."

Mrs. Hinkson was born in Dublin, somewhere towards the close of the sixties. She received her education, first in the Dominican Convent at Drogheda, and, after her fourteenth year, under the direct instruction and influence of her father, who has been described as a splendid type of the Irish farmer, "tall, strong, and vigorous, with blue eyes full of fire, and a wonderful gift for story-telling." Mrs. Hinkson herself described him to a writer in the *British Weekly* as "a man of great literary taste, of strong will, and powerful brain," with whom she had always been sympathetic—"I owe what is best in my work to him." This tribute to the influence of her father reveals one of the best sides of Mrs. Hinkson's character—the purity and strength of her domestic affections, a point of no small moment in days when genius is supposed to be independent of righteousness, and it is also in harmony with the dedication of her latest volume, "To my dearest friend, my husband." From the same source we learn that Mrs. Hinkson cannot remember the time when she did not love poetry. She was born with a sensitive, romantic, keenly imaginative nature, and early felt the glamour of the Celtic twilight. "Several years of my childhood were passed in total darkness, I had weak sight, and but for this care I might have lost it. As children we were told all kinds of weird and 'eerie' stories, the remembrance of which comes back to me with a shudder when alone in the dark. Even educated Irish people have many superstitions. . . . Strange legends haunted my childhood, and I began to write

poetry very early. My first printed piece was written at the age of sixteen. . . . I have lived nearly all my life in County Dublin, and there is no scenery dearer to me than its ranges of low hills, from the tops of which as a girl I used to look away towards the Wicklow mountains. Ours was not a literary circle, and as a child I had a small choice of books. My own poet was Longfellow. I was twenty-one before I had a Tennyson of my own." These facts, told with naive simplicity illustrate the force of Mrs. Hinkson's unsophisticated "Apologia" in "Ballads and Lyrics":—

"Here in my book there will be found
No gleanings from a foreign ground ;
The quiet thoughts of one whose feet
Have scarcely left her green retreat.
A little dew, a little scent,
A little measure of content ;
A robin's song, perchance to stir
Some heart-untraveller.

"A low horizon hems me in,
Low hills with fields of gold between ;
Woods that are waving, veiled with grey,
A little river far away.
Birds on the boughs and on the sward,
Daisies that, dancing, praise the Lord.

"And in my thatch the birds will build,
And still for me the sunshine gild
The world, though it be winter day.
The rain will seem upon the spray
But showers of jewels, and the rime
Pale splendours raise in winter time."

To a critic the main value of Mrs. Hinkson's poetry arises from the fact that it has in it "the promise and potency of life." The simple, rural life in Clondalkin, the strength and beauty of the hills, the bloom of the flowers, the twitter of the birds, the bleating of the lambs, and the lowing of the cows are among the influences which have given to it its dominant notes. It is spontaneous and inartificial, the outcome of a pure, healthy delight in nature and in the virtues of lowly life. She has the strength, as doubtless in some directions the weaknesses, of the Celtic temperament, and running

through her poems is a distinct note of sanctity. Their devotional fervour is not their least notable feature. It shines like a clear, bright light in undimmed splendour. Her colours are rich, but never gaudy, and here and there we come across finely-finished cameos. Her main defect is her imperfect versification. Her rhythm is occasionally faulty, showing less scrupulous and rigid care than we should have expected from one whose general excellence is so high. Even in some of the finest lyrics there are measures at which "every schoolboy" would pause. Possibly this is the result of over-rapid production; but in any case it is to be regretted. Mrs. Hinkson's strongest volume is "Ballads and Lyrics," though there are several pieces in "Cuckoo Songs" which reach her highest level. The rest of our article we will devote to selections which are fairly typical.

In "Sheep and Lambs," we have a fine illustration of Mrs. Hinkson's power of simple and vivid spiritualising:—

- "All in the April evening,
 April airs were abroad,
 The sheep, with their little lambs,
 Passed me on the road.
- "The sheep, with their little lambs,
 Passed me on the road.
 All in the April evening
 I thought on the Lamb of God.
- "The lambs were weary, and crying
 With a weak, human cry.
 I thought on the Lamb of God
 Going meekly to die.
- "Up in the blue, blue mountains,
 Dewy pastures are sweet
 Rest for the little bodies,
 Rest for the little feet.
- "But for the Lamb of God,
 Up on the hill-top green,
 Only a cross of shame
 Two stark crosses between.
- "All in the April evening,
 April airs were abroad,
 I saw the sheep with their lambs,
 And thought on the Lamb of God."

“A Led Flock” will appeal not only to dwellers in the country, but, from its fine blending of metaphors, in an equal degree to dwellers by the sea:—

“Who keeps this flock of waves, like sheep,
Crested and curled as white as curds?
‘I,’ saith the Lord, ‘this great flock keep;
Yea, it obeys My lightest words.’

“O Lord, but yesternight this flock,
So innocent seeming in the sun,
Roared like wild beasts, and on the rock
Gored the drowned mariners every one.

“‘But even then,’ the Lord replied,
‘The flock was Mine, and in such wrath
I gathered trembling to My side
The victims withered in its path.

“‘Oh, if their mothers could but see
The estate of them the wild waves slew,
Then they would say, beholding Me,
“The sea is His great angel too.”’”

In “Sign Manual” the pastoral image is turned to yet another use—one which is common to Mrs. Hinkson, with the majority of sacred poets, whether Romanist or Protestant. It is prominent in Frederick Faber and Adelaide Anne Proctor, but equally so in Horatius Bonar, Christina Rossetti, and Frances Ridley Havergal:—

“This is Thy Lamb, yea, Lamb of God,
This, for whose sake Thy veins ran dry,
This, for whose sake by a hill-road
Thou wentest forth to die.

“This is Thy Lamb, though torn, defiled
By the beast’s teeth. Where no stars gleam
All night, and never an angel smiled;
It went in an ill dream.

“So is it torn and stained so deep,
Thy Lamb, Thy Lamb, bruised and astray.
Oh, the true Shepherd knoweth His sheep,
Though hirelings turn away.

“See then below the scarlet sin
Shaming its heat, Thine own mark, see
Thy name in blood that hath sunk in
Dripping from Calvary Tree.”

This "Sign Manual," and "Our Lady of Pity" undoubtedly reveal the wistful tenderness of the best forms of Catholicism for the reclamation of the lost. Mrs. Hinkson contends, in one of her latest prose stories, that it is the special mission of the Catholic Church to reveal and exemplify the self-sacrificing love which redeems and saves the outcast. No church has an exclusive claim to this mission, but we readily recognise how largely the spirit of compassion has impelled the saintliest Catholic workers. The grave doctrinal errors of that Church, its unscriptural pretensions, and its uncompromising sacerdotalism should not interfere with such an acknowledgment. The image of the Lady of Pity is represented as standing worn and dim with the weather over an old church porch outside the city walls :—

"O, lonely she leans for ever,
Her arms outstretched to take in
The city, with woe and fever,
The city, with want and sin !

"Once, the old folk aver,
Her hands were clasped on her heart,
Till the cry of a broken spirit
Brought them in blessing apart.

• • •

"Was a young maid wailing and crying
In her chamber under the moon,
Of a hurt heart, hurt and undying,
That must be hid at the noon.

"Her cheeks were greyer and greyer,
Her hands were fevered and dry ;
Her lips would murmur a prayer,
But only fashioned a cry.

"She was hurt past human recover,
With a mortal pain in her side ;
And she dared not think of her lover,
Her lover was with his bride.

"She 'said, I will out of the city,
Where naught of comfort is found.
And the kind, kind Lady of Pity
Will give me a staunch for my wound.'"

She struggles along through the wind and snow, and pours out her terrible story to the silent lady of stone:—

“The stars look down in their splendour,
What marvel doth then betide?
The Lady of Pity so tender
Hath opened her arms out wide.

“And the heart that hath suffered and striven,
Is filled with a blessed peace.
Is this the rapture of Heaven?
She cries in her pains surcease.

* * * *

“In the wild, wild morning they found her
Dead as a frozen bird;
And the snows had drifted around her,
Like the ermine cape of a lord.

“And Our Lady of Pity be praised!
She leant from her place above,
Her arms outstretched and upraised
In tender pity and love.”

Tenderly beautiful also are “The Sad Mother,” and the two dirges suggested by the death of the author’s friend, Frances Wynne, “The Widowed House,” and “A Young Mother,” though there is a false note in the sad mother’s lament that her dumb, unchristened one could not win to God. An unbaptized infant, as such, is at no disadvantage. It surely suffers no loss for a neglect which was not its own, and in regard to which God has nowhere spoken. Mrs. Hinkson has two poems founded on incidents in the life of St. Columba, one entitled “In Iona,” a lament of the farmer brother’s, in view of Columba’s prohibition of cows on the island, because “wherever there is a cow there must be women, and where there are women there is mischief”! The humanity of the brother is very touching. We have space but for three stanzas:—

“O, ’tis pleasant in Iona,
Whether in shine or snow!
Grand it is in Iona
When the north winds blow.
The birds sing sweet in Iona,
O very sweet and low!
But sore I miss in Iona
A voice I used to know.

“Columba, he hath said it—
 ‘Wherever a cow shall be,
 There shall be found a woman,
 Her wiles and witchery.
 And in this Holy Island
 May God forbid that she
 Should plague with sore temptation
 My holy men and me.’

“And since the kine are banished
 Heavy my heart doth go ;
 O sweet it is in Iona
 Whatever wind will blow.
 But I, the farmer-brother,
 My tears are sad and slow
 For the low of the kindly cattle,
 The voice I used to know.”

The other “Iona” poem is based on the tradition recorded by Adamnan, that, shortly before his death, as Columba rested by a cross, there came to him the white pack-horse, which had been used in the service of the monastery, and, laying its head on his bosom, began to utter plaintive cries, and to weep like a human being. The ballad-like simplicity of the poem is decidedly forcible :—

“With a low whinnying neigh,
 He ran full wild and fast,
 And hid his forehead grey
 Against Coumba’s breast,
 And wept against his neck,
 Till any heart of stone
 Were very like to ache,
 Hearing the creature moan.

“But while the horse sobbed on,
 Columba stroked his mane ;
 O any heart of stone
 Had ached to see that pain !
 And, still, as home they went,
 The horse came following yet ;
 His head deject and bent,
 His eyes still strained and wet.”

According to the tradition to which Mrs. Hinkson gives apt and beautiful expression, Columba’s comrades have, by their prayers,

kept him on earth for four years, and now he remonstrates with them, and pleads that, as an old and weary man, he may be allowed to go home :—

“ O kinder is the beast
That grieves, but lets me go,
Than ye who keep from rest
An old man sad and slow.

“ Far kinder is the horse :
He knows how pastures dim,
With many a water course
Beckon so sweet to him.
He, too, is tired and old,
And knows how sweetly call
The harps and hymns of gold
To me this evenfall.

“ Long have they called to me :
My soul is hungered
The dear Lord God to see,
With glories round His head.
Sweet is the thought of rest,
While all the ages roll
In that eternal breast :
Yea, lovely to my soul.”

The poem is too long to give entire. Suffice it to say that the brethren, moved by his entreaties, relent, and, though knowing their great loss, consent to let Columba go :—

“ They led the horse away
Unto his manger brown.
Three days the sorrel-grey
Let the big tears fall down.
Three days the horse did mourn ;
The fourth day-dawn came faint ;
Iona woke forlorn,
But Heaven received its saint.”

The selections we have given to justify our estimate of Mrs. Hinkson's genius might easily have been multiplied, and we might have fixed on other poems or stanzas of equal and even of superior worth. She has not, indeed, so wide a sweep of vision, so subtle a strength, so intense a passion, so rich and chastened a sensuousness

as Miss Rosetti, nor is her command of the various forms of metre as thorough ; but she has a depth of imaginative beauty, a delicacy of sentiment, and a grace of expression which prove her to be a true poet, and no mere versifier. She possesses, in a primary degree, the spirit of song and the power of melody, and she may take, if she will, a high place among the poets of the closing years of the nineteenth century.

SUNDAY MORNINGS WITH THE CHILDREN.

V.—MY LITTLE FINGER.

I KINGS, xii. 10.

YOUR little finger has three joints. My little discourse shall have three divisions.

FIRST.—*Little as your finger is, it can teach about God.* It is wonderfully made. It has three little bones to give it strength, three little muscles by which it is moved, a number of little nerves like electric wires by which messages are sent to and from the brain, some little arteries to carry blood to strengthen it, some little veins to carry away what would weaken it, and all covered with two wonderfully-made, close-fitting skins. It is all so wonderful that only God could have made it. No watch that ever was made is a thousandth part so admirable. And it teaches us that God cares for the little as well as the great. When our dear Lord wanted to show us where we may learn most about God in nature, He did not tell us to look at the mighty sun, but to consider the little lilies of the fields. There is more of God to be learned in one of your fingers than in a vast mountain. And as God looks to little things, so He has regard to little children. There is not one of you too small for Him to notice. Not one too little for the love of God.

SECONDLY.—*Little as your finger is, it must be carefully kept from harm.* It is a part of your body, and if injured your whole body will suffer. A gentleman in India was going to his home late one night. He could not get the key into the lock of the door. At length he found out the cause. A little snake had got into the key-hole. As he tried the snake darted out and bit his little finger. The creature was highly venomous. The bite was at first not much more than like the prick of a needle. Soon the finger became swollen and painful. Then the pain and swelling went along the arm ; and before the next day closed he died, and his dear wife and beloved children, and a number of friends, some who lived far away, were all in tears. It was through the little finger that the trouble came. And if one of you little ones

do wrong, you cannot tell how far the suffering may extend. I called at a gentleman's house the other day and found there was great sorrow. "What is the matter?" I asked. "Oh," said the lady, "my little Harry is a bad boy." "Well," I said, "perhaps he is not very bad." She said, as she wept, "Yes he is; he has told a lie." Now, that was dreadful. I heard of a little girl recently, who would play with fire when her mother had told her not to do so, and one day she set the room on fire, and a terrible amount of mischief was done. If you do wrong you cannot tell how wide-spread may be the suffering that may arise. Just as if you were to crush your little finger, your whole body would feel the pain. Not long ago a little girl, in a large factory, where there were some very powerful machines, had her little finger caught in one of the cog-wheels and terribly mangled. She had to be in bed for some days, and was in a high fever with the agony. Do not any one of you, children, think you are of no consequence. If you do wrong you may bring others into sorrow, just as other parts of the body will suffer if harm is done to the little finger.

THIRDLY.—*Little as the finger is, it may do great things.* There are few things in this world that are more powerful than the decree of a great king. This in olden days used first to be written down after consultation with the great men of the land. But it was not law, and therefore of no effect, until sealed by the king. When all was ready he placed the signet ring on his little finger, then stamped it on the deed, and it was done. Copies were sent out to all the presidents and governors and princes and councillors and captains. Perhaps that was what King Rehoboam meant when he boasted of his little finger. He knew he could set his seal on a decree which should have great power. History tells us he did so, and brought to ruin the splendid kingdom of his father, King Solomon, perhaps the grandest empire the world has ever known. When ships are made they are built upon stocks, as they are called, upon the land. When finished they have to be launched—that is to say, moved down into the sea. This is generally a grand occasion, and numbers of people are present; for it is a wonderful sight to see an immense ship slide down from a height into the water, generally amidst the unfurling of flags, playing of bands of music, and shouting of the people. To do this safely is a difficult task, but it is so arranged that when all is ready just a touch of a little button sets the whole big ship in motion, and this is frequently done by a little girl who, just at the moment when she is told, does it with her little finger. None of us ever know what important results may follow in many things by doing as we are told.

My lesson is this, that as your little finger is of importance to you, so are you of value to Christ. Little things may do great harm, and they may do great good. Although you are a little thing, yet the loving Jesus Christ asks you to give Him your heart, and if you do so He will prevent you doing harm and enable you to do good.

J. HUNT COOKE.

NOTES AND COMMENTS.

THE PASTORATE AT THE METROPOLITAN TABERNACLE. — Those of our readers who have watched the course of events at the Metropolitan Tabernacle will feel no surprise either at Mr. Thomas Spurgeon's election by a large and decisive majority (2,027 to 649) to the pastorate of the Tabernacle or at his acceptance of the call which he thus received. Events had for several months past plainly indicated the probability of this result, and all friends of the Baptist denomination, and of evangelical religion generally, will unite in the hope that Mr. Spurgeon may have before him a ministry of growing power and usefulness. We have hitherto refrained from detailed reference to the matter, as neither we nor others have any right to dictate to the Church at the Tabernacle what course it shall pursue. During the last year things have been made public which the public had no claim to know. Articles and letters have been written, and advice peremptorily given, which had been better withheld. The controversy was thereby needlessly embittered, and its risks aggravated. There may have been, in the conduct of some on both sides, much of which we could not approve; but looking at the matter as impartially as we can, we see no reason to doubt that the Divine guidance which has been desired and sought has been actually granted. The pillar of cloud by day, and of fire by night, has appeared, and led the people to the point at which they stand. We sincerely trust that Mr. Thomas Spurgeon's health may be soundly established, and that he may receive "power from on high" for the great work which awaits him. No living man could fill the place of his illustrious father. Another C. H. Spurgeon this generation, at any rate, will never see; but the present pastor would be unworthy of his parentage if he doubted that his father's God—who is also his God—will be with him. At the welcome meeting Mr. Olney rightly pleaded, "Give Mr. Spurgeon fair play"; and Dr. J. A. Spurgeon urged that he must be allowed to do his work in his own way. "The memory of his father should illuminate his life, not overshadow it."

VILLAGES *versus* TOWNS.—It is greatly to be regretted that some of our rural pastors are opposing the appeal of the Church Extension Committee for £100,000, on the ground that the success of the appeal will be detrimental to the villages, and a misappropriation of the wealth of the churches. Such alarmed and unreasoning opposition as this can but harm the cause it is intended to serve. It is scarcely for any of us to say that money not given to the cause which we deem of first importance—given voluntarily and deliberately—is misappropriated. We must surely allow to the donors, who are responsible for the use they make of it, some choice in the matter. Some people say that the money spent on foreign missions is misappropriated. We know others who think that grants for home work are equally so. The

contention in each case is absurd. We have the profoundest sympathy with our village churches, and have, not once, but often, pleaded for a more practical and generous interest in their welfare. But the large towns have needs which at the least are equally urgent. There are many places, with populations varying from 50,000 to 100,000, in which, though the field is open, and other churches are alive to their opportunities, the Baptist denomination is practically unrepresented, and in which, if we are to depend simply on local effort, it will continue to be so. If we can found churches in these places they will, before long, become self-supporting, and take their share in the missionary work of the denomination. Mr. Shakespeare's scheme will interfere with no other just claim; the work in the villages will not suffer from it and in the end it will gain by it. Both branches of labour are absolutely imperative. "This ought ye to have done and not to leave the other undone." Mr. Shakespeare and his co-workers would be disloyal to a Divine call, and disobedient to a heavenly vision, were they not to go forward in the path which God has so plainly opened for them.

THE OBNOXIOUS SCHOOL BOARD CIRCULAR.—The Clerical party persist in their obstinate and retrograde policy, notwithstanding the rebuff they have received from more than one bishop, and from many pronounced Conservatives and Churchmen. The Circular is not, for the present, to be added to the Rules, but it has not been rescinded, and it is ready for use when the time comes. Should the November elections go in favour of this ill-advised and mischievous policy, the Circular will be enforced with stringency (of this fact no secret is made), with results that neither Churchmen nor Nonconformists can do other than dread. We rejoice in the protest of the teachers, whose appeal to the Board ought at least to have received calm and respectful consideration, and trust that they will not allow the matter to drop. The *Church Times* reads a lecture first of all to the Bishop of Rochester, who "feebly deprecates the recent controversy on the Board as unfortunate," affirms that he is oblivious of the righteous motives which guided the prime movers in the matter! and says, "It is disheartening and distressing to find the state of mind commonly attributed to the Anglican Episcopate still at work in the very sphere, and on the very subject where just now a bold and plucky line is most requisite." The Bishop of London is also told that he does not adequately appreciate the tendencies of modern Dissent! In the interests of teachers and pupils alike, for the sake of justice, truth, and piety, it is to be devoutly hoped that those tendencies will prove strong enough to baffle the designs of the Anglican sacerdotalists and others who have, on this question, joined hands with Romanists, whose principles and methods, as they are at work all over England, we know too well to regard with complacency. We must, at all costs, resist this "Anglican attempt to capture the Board schools."

THE LATE PROFESSOR ROBERTSON SMITH.—Biblical science has sustained a severe loss in the comparatively early death of this distinguished scholar. Distinguished he has been throughout his life. His boyhood abounded in signs of brilliant promise. At the University of Aberdeen he proved himself an excellent classic, was strong in philosophy and *facile princeps* in mathematics and physics. When a student at New College, Edinburgh, he acted as assistant to Professor Tait in the Natural Philosophy Class at the University, and, under the tuition of Dr. A. B. Davidson, he became an accomplished Hebraist. His studies were continued at Bonn and Göttingen. In 1870, when he was but in his twenty-fourth year, he was appointed to the Hebrew chair in the Free Church College at Aberdeen. His lectures were far above the average of college prelections, and he had all a scholar's enthusiasm for his work, as an end sufficient in itself. The fruits of his researches were embodied in various articles. The storm which was excited by his article on the Bible in the "Encyclopædia Britannica" (a considerable time after its appearance) took him by surprise, as he had supposed that the field of his investigations was familiar to a wider circle of readers than it actually was. He advocated views on the origin and structure of the books of the Old Testament, akin to those of Graff and Wellhausen—not identical with them, and involving no denial of the supernatural. His theology throughout was emphatically orthodox and evangelical. But many of his fellow-churchmen took alarm and regarded him as a dangerous heretic. His writings were declared by the General Assembly to be of a dangerous and unsettling character, and he was prohibited from discharging his duties as a Professor. He was ultimately "suspended," though not deprived of the emoluments of his Chair. These, however, he would not take, and, in 1881, his connection with the Free Church virtually ceased. A year or two later he became at Cambridge Lord Almoner's Reader in Arabic; subsequently Librarian of the University, and later still Sir Thomas Adams' Professor of Arabic. He was, unquestionably, one of the greatest Biblical scholars of our age, and as the present Moderator of the Free Church has said, "knew more than all the rest of us together." He had the modesty as well as the strength of genius, and wore his weight of learning "lightly as a flower." We cannot endorse his critical conclusions; but neither can we denounce them as essentially dangerous and destructive of the evangelical faith, and certainly liberty must be accorded to scholars and critics to make the fullest and most unprejudiced investigation into the subjects of which he wrote. He was associated with the late Thomas Spencer Baynes in the editorship of the "Encyclopædia Britannica," and published lectures on "The Old Testament in the Jewish Church," "The Prophets of Israel," "The Religion of the Semites," &c.

WHAT IS INSPIRATION?—In America, as in England, the questions raised by Biblical criticism are inevitably to the front. The Briggs controversy has given occasion to innumerable books, pamphlets, and sermons. One of these is "What is Inspiration?" by Dr. John De Witt, of New York, a member

of the Old Testament Revision Company, and the holder of other honourable positions. He answers the question thus :—“ Inspiration is a special energy of the Spirit of God upon the mind and heart of selected and prepared human agents which does not obstruct nor impair their native and normal activities, nor miraculously enlarge the boundaries of their knowledge, except where essential to the inspiring purpose ; but stimulates and assists them with clear discernment and faithful utterances of truth and fact, and when necessary brings within their range truth or fact which could not otherwise have been known. By such direction and aid, through spoken or written words in combination with any divinely ordered circumstances with which they may be historically unknown, the result contemplated in the purpose of God is realised in a progressive revelation of His wisdom, righteousness, and grace for the instruction and moral elevation of men. The revelation as produced is permanent and infallible for all matters of faith and practice ; except so far as any given revelation may be manifestly partial, provisional, and limited as to time and conditions, or may be afterwards modified or superseded by a higher and fuller revelation, adapted to an advanced period in the redemptive process to which all revelation relates as its final end and glorious consummation.” As a definition this is lengthy, but its positions are wise and workable—in harmony with the teaching of Scripture and erring as it would seem neither by defect nor excess. On this ground it may be commended to the attention of Biblical students.

PREACHING OLD SERMONS.—The article on this subject in our December number, written by “ A Country Minister,” attracted at the time considerable attention and called forth several Press notices. A Lancashire correspondent sends us amusing instances in which he heard old sermons, at different places, from several popular preachers. He also remembers being in a company of ministers, of whom the late Rev. W. F. Burchell was one. Mr. Burchell was commended by a member of his congregation for never preaching old sermons. With a twinkle in his eye and a smile in the corner of his mouth, which it would take a brush rather than a pen to describe, Mr. Burchell asked : “ My dear friend, do you know what my old tutor, Dr. Ryland, used to say ? ‘ Blessed is the pastor whose people have short memories.’ ” In an issue of the *Church Times*, which appeared a few weeks after our article, “ Peter Lombard ” has a curious note on the subject which deserves to be quoted at length :—“ A very popular preacher of the present day has sent me a curious document, namely, a manuscript sermon written in the year 1738. The handwriting is exquisite, flowing and easy, and yet every letter finished off like copper-plate. But it takes one’s breath away to see the endorsements of the times preached, ranging from 1738 to 1760. No places are mentioned except once, ‘ West Woodhay,’ and once ‘ K. F.,’ whatever that stands for. Either the preacher must have moved about a good deal, or the congregations must have known the sermon by

heart. His text is: 'Woe unto them that call evil good,' &c. My correspondent suspects that it was a stolen sermon in the first instance. I know of a country parish where the vicar has two sermons for each Sunday in the year, and they all do duty in turn once on a Sunday, so covering two years, and thus the congregation know beforehand exactly what the text is going to be. This beats the Vicar of Roost, who, according to his biographer, F. E. Paget, had 300 sermons, bequeathed to him by his grandfather, and used to preach them in turn, never mind what the season was. At one of our great public schools the Bishop used to come annually to confirm, and he delivered always the same address. Elder boys knew it by heart, and actually made the younger ones learn it orally, as if it were the address of a Master of a Freemasons' Lodge. Not only so, but the youngsters were in the habit of saying it in a low murmur, a word or two before the Bishop. The Head Master got to know of this, and respectfully asked his lordship to give them a new address. Accordingly, on the next confirmation day, to the amazement of the young gentlemen, the Bishop began altogether differently. Confusion sat on every brow, and everybody looked at everybody else in dismay. However, after he had turned over two or three pages, the murmur was suddenly resumed and continued. The good Bishop had written a new exordium, but after it, had got back into his old rut."

MRS. SPURGEON'S BOOK FUND, AND ITS WORK.—We have received Mrs. Spurgeon's report of her beneficent work during the past year, which has been continued with unabated vigour, and is evidently appreciated to the full. She tells us that 8,800 volumes have been distributed during the year, between 188 Baptists, seventy-one Independents, fifty-nine clergymen, two Presbyterians, thirty-three missionaries, one Countess of Huntingdon's, one Swedenborgian, one Waldensian; and, through the "Auxiliary Book Fund," 149 grants, consisting of 1,803 volumes, were made to lay and local preachers. Total recipients from the Book Fund and Auxiliary, 618. The fact that the work is carried on with such marked impartiality, and that all sections of the Church get the benefit of it, ought to be a strong plea for generous support.

BREVIA.—*Disarmament.* Whether any practical steps are likely to be taken by our own or any other Government in this direction is doubtful, though signs are not wanting that the folly of the course which has been so recklessly followed during the last few years is discerned. The recent naval scare, which is costing us so much, is as useless and suicidal as it is wicked. We are glad that the members of the Society of Friends are keeping the subject to the fore.—*Uganda.* The report of the late Sir G. Portal recommends annexation—not evacuation; advises the construction of a railway for the coast, and regards a British protectorate as inevitable. The Government are likely to accept and carry out these recommendations as, it is contended,

the best means of putting down the infamous slave traffic, of protecting the missionaries and their converts, and of opening up a new and profitable market for our commerce!—*The Welsh Liberal Members in Revolt.* Mr. Lloyd George is credited with the formation of a “cave,” because of his dissatisfaction with the place assigned to Welsh Disestablishment. He contemplates the wreck of a Liberal administration to secure in five years time a more thoroughly Radical one. We gravely question the wisdom of this course, which, in its issues, cannot be other than disastrous.—*The Obituary* of the last few weeks includes the names of the Rev. W. Howieson, who will be long remembered for his honourable and successful pastorate at Walworth Road; the Rev. John Sutton, formerly of Bradford-on-Avon; and the Rev. Matthew Hudson, of Boxmoor, Secretary of the Herts Union of Baptist Churches. Mr. Hudson’s thoughtful and earnest ministry had become growingly successful. His generous and self-denying devotion to every good work endeared him to the hearts of all who knew him. The village churches and their pastors had no truer friend than he. He spared himself no labour when he could aid them. Men of his stamp are sorely missed.

REVIEWS.

OUTLINES OF THE HISTORY OF DOGMA. By Dr. Adolf Harnack, Professor of Church History in the University of Berlin. Translated by Edwin Knox Mitchell, M.A., Professor of Græco-Roman and Eastern Church History in Hartford Theological Seminary. London: Hodder & Stoughton.

PROFESSOR HARNACK’S theological position is well known, even by those who are unfamiliar with his writings. He has exercised the influence of a “Master” over our most prominent theologians, and through them has profoundly affected our current modes of thought. He is an advocate of the New Reformation—a reformation whose avowed aim is the restoration of primitive Christianity—the removal from the Gospel of all accretions which have gathered around it. Dr. Hatch’s “Hibbert Lectures” are a brilliant exposition of Harnack’s leading ideas, and the cry, “Back to Christ,” with which Dr. Fairbairn has familiarised us, is echoed from the Berlin Professor. His *Dogmengeschichte* is too large and bulky a work for ordinary students, and this translation of his *Grundriss* will, doubtless, as Professor Harnack’s hopes, “supply a want.” It is not for popular reading. Its thought is too closely packed, its style is too rugged and compressed, its sentences are too elliptical and, at times, ambiguous to be read with ease. Many of the words have an un-English sound—bishoply, cultish-mystical, mysteriosophy, hieromgical—and here and there the grammar is slipshod. Those, however, who can appreciate the book at all will set slight store on drawbacks of this kind. It is a work whose wealth of learning, whose comprehensiveness and minuteness of research, are, as Dominic Sampson would have said, prodigious! Harnack insists that the

development of dogma was not, strictly speaking, a Christian, but a Jewish, and still more a Hellenic process, a departure from the simplicity of faith, for which Gnosticism was largely responsible. The Pauline Epistles were adopted into the Canon as part of the tradition received by the Church, and "through the medium of a very recent book—the Acts of the Apostles—they were associated with the supposed preaching of the twelve Apostles—*i.e.*, subordinated to it." The Catholic Epistles and the Apocalypse, as a still later growth, could be invested with authority only by ascribing them to the twelve Apostles. The Logos doctrine of Philo and other forms of Hellenistic philosophy corrupted the faith of the Church. The Gospel allied itself with these false systems, and so obscured its own glory. In Harnack's own words: "The establishment of the Logos-Christology within the faith of the Church was accomplished after severe conflicts during the course of a hundred years. It signified the transformation of the faith into a system of beliefs with an Hellenic-philosophical cast; it shoved the old eschatological representations aside, and even suppressed them; it put back of the Christ of history a conceivable Christ, a principle, and reduced the historical figure to a mere appearance; it referred the Christian to 'natures' and naturalistic magnitudes, instead of to the person and to the ethical; it gave the faith of the Christians a definite trend toward the contemplation of ideas and doctrinal formulas, and prepared the way, on the one side for the monastic life, on the other for the chaperoned Christianity of the imperfect, active laity; it legitimised a hundred questions in metaphysics, cosmology, and natural science as ecclesiastical, and demanded, under threat of loss of bliss, a definite answer; it went so far that men preached, instead of faith, rather faith in the faith, and it stunted religion while it appeared to broaden it. But in that it made the bond with natural science perfect, it raised Christianity to the world-and-everybody's religion, and prepared the way for the act of Constantine." Harnack's examination of Augustinianism is subtle and searching, pointing out, with a firm hand, the defects and excesses of that wonderful system. Luther's work as a Reformer is viewed from a sympathetic standpoint, and its beneficent influence is clearly proved. But Luther also was imperfect, and he showed his limitations in confounding the Gospel and the *doctrina evangelica*, evangelical faith and the old dogma, the word of God and the Scriptures, grace and the means of grace. Hence, as Harnack holds, "The form which the churches of the Reformation took in the sixteenth century was not homogeneous or definite. This the history of Protestantism indicates even to this day. Luther once more lifted the Gospel, placed it upon the lamp-stand, and subordinated dogma to it. It now remains to hold fast to and carry forward that which he began." That much can be said in favour of this anti-dogmatic Christianity we do not doubt. There have been false and pernicious developments, the result of unchristian influences. The history of the Church makes it only too manifest that darkness has mingled with light, error with truth, and evil with good. At the same time dogma, in some form, is a necessity. Harnack himself is bound to submit to the necessity. His ideas on some points are as

sharp and definite as Augustine's, or Calvin's, or Luther's. The sole question is as to the validity of our dogmas, and our right to enforce them on others. The study of these outlines is a healthful and inspiring exercise, and the exercise may be commended to all who are interested in the theological progress.

SACRIFICE : Its Prophecy and Fulfilment. The Baird Lecture for 1892-3.
By Archibald Scott, D.D. Edinburgh : David Douglas.

ALTHOUGH Dr. Scott apologises for sending forth lectures which have had to be written "in such intervals as could be snatched from a very busy professional life," he has given us a work of which the possessor of the most ample learned leisure need not be ashamed. To Biblical and theological students the subject will always be supremely attractive, and clear ideas in relation to it are indispensable. Dr. Scott takes the position that "sacrifice is as natural to man as prayer, and springs from the very fountain of religion," and of the sacrifice of Christ he affirms that it "does so interpret and satisfy all that mankind everywhere sought to obtain by their peculiar and solemn rites, that we can truly say that what Jew and Gentile were unconsciously feeling after was the Divine redemption through His blood." The greater part of the volume is occupied with a history of sacrifice, first as seen in Animism and in the various forms of Pantheism; then, as it appears in the Old Testament. Dr. Scott has long been attracted by the study of comparative religion, and has devoted much time to the pre-Christian and the non-Christian faiths. He has collected a mass of curious and recondite information, capable of illustrating his theme with singular clearness and force. His explanation of Christ's sacrifice is true as far as it goes, but while he allows in it the existence of an objective element—an element which contemplates the satisfaction of Divine righteousness rather than the conciliation of man—he scarcely allows to it sufficient weight. There are *differentia* of immense moment between Pagan sacrifices and the sacrifice of Christ, but there are underlying harmonies without which the latter could not fulfil the meaning of the former or satisfy the needs they are intended to meet. This apart, Dr. Scott has treated his great theme in a manner which cannot be too warmly commended. He is conversant with all the best sources of information, and presents the result of his researches in a clear and attractive form, while his illustrative instances are always apposite and forceful.

RECTORIAL ADDRESSES. Delivered at the University of St. Andrews, 1863—1893. Edited, with an Introduction, by William Knight, LL.D., Professor of Moral Philosophy in the University. London : A. & C. Black.

It was a happy idea which led Professor Knight to collect the Rectorial Addresses which during the last thirty years have been delivered in "The Oxford of the North," and this handsome volume should be acceptable to all who are interested in the higher education, and in the progress of intellectual life generally. The Universities (Scotland) Act of 1858 introduced various

changes of importance ; among them was one which removed what must have been a vexatious restriction at St. Andrews, which practically limited the office of Rector to the Principals of the United Colleges of St. Salvator and St. Leonard, the Professor of Divinity and the Professor of Ecclesiastical History. The students, in whose hands the choice lies, have exercised their power on the whole wisely and well, conferring honour on men in every sense worthy of it. One of the duties of a rector is the delivery of an address to the students (Mr. Froude and Dean Stanley each delivered two) discussing educational and kindred problems. The Rectors represented in this volume are Sir W. Stirling-Maxwell, John Stuart Mill, Mr. Froude, Lord Neaves, Dean Stanley, Lord Selborne, Sir Theodore Martin, Lord Reay, Mr. Balfour, the Marquess of Dufferin, and the Marquess of Bute. From a purely University standpoint the address of Lord Reay is perhaps the ablest and most suggestive. Mr. Balfour's, on the "Pleasures of Reading," imparts in an easy, popular fashion the pleasures it describes ; but it is somewhat thin and discursive. Lord Dufferin's counsels on writing and speaking are shrewd and sensible, and his vindication of the worth of ideals is manly and inspiring :—

"Believe me, the only true reality is the ideal, and what is commonly referred to as the realistic truth is a degraded and apocryphal eidolon. The secret of lifelong happiness is not, as is generally said, to keep one's illusions as long as possible, but to preserve the conviction that one's 'illusions' are the only realities, and that their destruction is tantamount to our becoming the victims of a vain and empty dream."

The most notable addresses are those of Mr. Mill, Mr. Froude, and Dean Stanley. Mr. Mill surveyed, in his own lucid style, almost the whole field of human knowledge, urged the value of thorough and systematic training in science, pleaded for the historical study of dogma, and for the University as the most appropriate place for that study. Many of our readers will remember the surprise and indignation roused by the passage which follows :—

"I hold entirely with those clergymen who elect to remain in the National Church, so long as they are able to accept its articles and confessions in any sense, or with any interpretation consistent with common honesty, whether it be the generally received interpretation or not. If all were to desert the Church who put a large and liberal construction on its terms of communion, or who wish to see those terms widened, the national provision for religious teaching and worship would be left utterly to those who take the narrowest, the most literal, and purely textual view of the formularies ; who, though by no means necessarily bigots, are under the great disadvantage of having the bigots for their allies, and who, however great their merits may be—and they are often very great—if the Church is improvable, are not the most likely persons to improve it. Therefore, if it were not an impertinence in me to tender advice in such a matter, I should say, let all who conscientiously can, remain in the Church."

Mr. Froude, in his first address, pleaded for a culture which would fit men for the duties of after life. The practical note is dominant throughout. In his

second address, on "Calvinism," he does justice to that great system, and shows how profoundly civilisation is indebted to it, and how we owe to it most of that which is best in our national and religious life. The grandeur, the supremacy, the abiding authority of the moral have rarely been more finely vindicated. This is the conclusion of the address :—

"The Calvinists called the eye within us the Inspiration of the Almighty. Aristotle could see that it was not of earth, or any creature of space or time. What the thing is which we call ourselves we know not. It may be true—I for one care not if it be—that the descent of our mortal bodies may be traced through an ascending series to some glutinous jelly formed on the rocks of the primeval ocean. It is nothing to me how the maker of me has been pleased to construct the organised substance which I call my body. It is mine, but it is not me. The 'nous,' the intellectual spirit, being an 'ousia'—an essence—we believe to be an imperishable something which has been engendered in us from another source."

Dean Stanley loved St. Andrews deeply, and his visits to it are still remembered. His addresses on "The Study of Greatness," and "The Hopes of Theology," were among his happiest efforts. Speaking of the former of these, Principal Shairp said :—"Everyone, old and young, was thrilled by it. I wish you had seen the students, how intent and eager and responsive they were, as they drank in every word of it. His presence has been like a bright angelic visit, that has sweetened many a heart not used to such things." This praise is well deserved, and might justly be extended to other visits than the one described. A more welcome volume of its class we could not imagine. Professor Knight's Introduction adds greatly to its value.

THE RAIDERS: Being Some Passages from the Life of John Faa, Lord and Earl of Little Egypt. By S. R. Crockett. London: T. Fisher Unwin.

MR. CROCKETT has in his second volume more than justified the anticipations awakened by his first. "The Stickit Minister" was a series of short stories each complete in itself. "The Raiders" is a single story of more than 400 pages, written with such vivid power and racy humour, and so full of thrilling incident, that it captivates the reader's attention, and holds it spell-bound to the very end. It takes us into a new world of romance; a world which even Sir Walter Scott did not enter, and which it has been left for Mr. Crockett fully to unveil. Its scenes are cast in wild and lawless times, when even loyal citizens were not above dodging the officers of the king, and smuggling was respectable if kept within bounds and undetected! No other writer that we know has enabled us to penetrate to the fastnesses of the hills of Galloway. The scenery by the Black Water of Dee, the Links of the Corran, the Wolf's Slock, and Loch Enoch will be absolutely new to the majority of readers in the South. The story of wild adventure is told by Patrick Heron, the young laird of Rathan, who, when "May Mischief" was carried off by the gipsy outlaw, found that he was in love with her. Rescue parties were formed, and the reader is even less disposed to give up the

pursuit than was Patrick himself. Among the incidents which stand out are the charging of the maddened cattle at the Brig of Dee, Patrick stumbling on the Black Sea Chest, and the terrible fight with the blood-hounds above "The Murder Hole" of Loch Neldricken. The Mighty Storm, with its sixteen drifting days is also described as if we were in the midst of it. The real hero of the book is Silver Sand, John Faa, who plays many parts, and possesses a noble character under a strange guise. His dog, "Quharrie," is as remarkable as himself. "May Mischief" is one of the most winsome creations of modern fiction. There are many fine characters in the book, not the least attractive being Lady Grizel Maxwell, with her kindly heart, her pawky humour, and her sharp tongue. Those who delight in the collection of aphorisms, weighted with wisdom and sparkling with brilliance, will find themselves amply rewarded here. There are however in the story anachronisms of speech which should be removed, and a few improbable incidents.

CRITICISMS ON CONTEMPORARY THOUGHT AND THINKERS. Selected from the *Spectator*. By R. H. Hutton, M.A. Two Volumes. Macmillan & Co.

IT has been with more than ordinary pleasure that we have renewed our acquaintance with articles and reviews which we regarded as of special value when we first read them in the *Spectator*, and many of which, on that account, we preserved. Mr. Hutton's fine literary taste and sound judgment, his power to get at the heart of a book, and his detection alike of its weak and its strong points, give to his criticisms a more than passing interest. He is equally at home in refuting the Agnostic and the Materialistic theories of the universe, in expounding and defending the essential notes of the Christian revelation, and in discussing the chief phases of literature, philosophy, and poetry. Few men understand better than he the origin and development of the Tractarian Movement; and the whole of his papers on Dean Church, Cardinal Newman, William George Ward, &c., are especially noteworthy. His studies also of Dean Stanley, Mr. Maurice, Charles Dickens, and Thomas Carlyle are entitled to take high rank as appreciations in literature. In fact it is difficult to fix on any articles in these volumes which are not worthy of preservation, nor will any other fault be found with the selection than that it does not contain other articles in which readers of the *Spectator* have been interested. The papers have the merit of brevity, but they contain more solid thought, more penetrating criticism, and more helpful suggestions than can be found in many lengthy essays and dissertations.

THE ACTS OF THE APOSTLES. A Course of Sermons. By the late Frederick Denison Maurice. Macmillan & Co.

IN view of the late Mr. Maurice's voluminous authorship, the issue of a series of thirty of his hitherto unpublished sermons will come to many readers as a surprise, and the surprise will be deepened when it is found that their quality is in no way inferior to the sermons issued during his lifetime. Though they have little in them of formal and technical exposition, they

lucidly explain the passages successively dealt with, and handle them with firm grasp. To Mr. Maurice the Bible was indeed a living book, with a message for the men of to-day, and he resolutely takes us back to the fountain-head of truth and power. It would have been convenient if the texts of the discourses had been printed in the table of contents.

THE RESURRECTION OF THE DEAD. An Exposition of 1 Corinthians xv.

By the late W. Milligan, D.D. Edinburgh : T. & T. Clark.

IN the exposition of this wonderful chapter Dr. Milligan was thoroughly at home. His theology was distinguished by the importance he attached to the Resurrection and Ascension of our Lord. In all essential respects his interpretation of the Apostle's teaching will be generally accepted. His ripe scholarship, his choice culture, his intense spirituality, and his chaste speech are everywhere manifest. He thus explains the difficult allusion in verse 29 (p. 91) :—"The Christian dead are not yet perfected. They have not yet attained to the full rest and refreshing which has been prepared for them ; nor can they attain to it until the reign of Christ, carried on by means of His struggling and warring Church on earth, is finished. Everyone, therefore, who enters by baptism into that Church, who takes upon him the name of Christ, and who pledges himself to a share in the contest of Christianity with the world, does so, not to his own benefit only, but to the benefit of the Christian dead. In the strict sense of the words he is baptized, he is in jeopardy every hour, he dies daily, for their behoof not less than for his own."

THE SECOND EPISTLE TO THE CORINTHIANS. By James Denney, B.D.

(Expositor's Bible.) Hodder & Stoughton.

MR. DENNEY is one of the numerous band of the younger ministers of the Free Church of Scotland who exemplify, in a high degree, the power of a broad and many-sided culture, inspired by true Christian faith. He is emphatically a Christian scholar, devout and thoughtful, with a clear philosophical grasp, a readiness and aptitude in illustration, and a pleasant and attractive style. He has a sobriety of judgment, a depth of conviction, and an intensity of feeling which give to his discourses great power. As a series of expository lectures, luminous, compact, and pointed in application, nothing could be better or more welcome than this latest volume of the Expository Bible.

SAYINGS IN SYMBOL. Essays Suggested by Bible Figures of Speech. By David Burns. Hodder & Stoughton.

MR. BURNS furnishes us with instances of a style of teaching which, though happily more general than it used to be, is worthy of wider extension. The Bible abounds in metaphor and simile. Congregations delight in illustrations drawn from Nature and human life, and no wise preacher will overlook that fact. Mr. Burns has a bright poetic fancy, the art of picturesque speech, and a firm grasp of evangelical truth. At times his pen is too facile, and he is under a temptation to be more fluent than pithy. But his book is none the less a real gem.

THE CHRISTIAN PICTORIAL: A Religious Illustrated Weekly. Vol. 11. Sept.—Feb., 1894. Alexander & Shephard.

THE judgment of the majority of readers on the *Christian Pictorial* will be that the first volume was good, but the second is better. For one thing, it has been enlarged by the addition of four pages to each number. For another, it contains the weekly "Talks to Men, Women, and Children," by the Rev. David Davies, including a sermon and a children's address. It has articles, short, bright, and pointed, on various ethical and spiritual subjects, and on the principal questions of the day. The illustrations are really high-class. They naturally form a special feature of this spirited periodical, and are alone of more value than its entire cost. A comparison of these illustrations with those of the *Daily Graphic* tells strongly in the favour of the *Christian Pictorial*. Our readers would do well to take it in.

PHILLIPS BROOKS' ADDRESSES. With Introduction by Rev. J. H. Ward.

THE PRODIGAL SON: a Monograph. With Excursus on Christ as a Public Teacher. By G. B. Wilcox, Chicago.

THE LADS AND LASSES OF THE BIBLE. Sermons for Our Young Folk. By Rev. Mortimer Blake, D.D. London: Richard D. Dickinson.

WE are indebted to Mr. Dickinson for three welcome books from America. Mr. Ward has collected into a volume five Lenten addresses of his friend, Dr. Brooks, and his Memorial Sermon on Abraham Lincoln. They were taken down by a shorthand reporter, and are given as they were spoken. They are, however, not less clear in insight, philosophical in tone, and searching in appeal than the more elaborate sermons which are everywhere known so well. The themes are congenial: "The Beauty of a Life of Service"; "Thought and Action"; "The Duty of the Christian Business Man." The aim of the addresses is to show the reasonableness of Christianity as a method of life, as "the simple following of the Divine Person, Jesus Christ, who, entering into our humanity, has made evident two things—the love of God for that humanity, and the power of that humanity to answer to the love of God." Such an answer this volume prompts men to make.

The volume of Professor Wilcox consists of two distinct parts—a choice and luminous exposition of "the pearl of parables," and a masterly presentation of the principles and methods of Christ as a teacher. Of this latter section, the former furnishes a beautiful, concrete illustration. The little work might easily be expanded into a lengthy treatise.

Dr. Blake's sermons to children are bright and vivacious, such as children delight to listen to, and cannot fail to remember. All the more we regret that, in speaking of Jesus and the Jewish children in the sermon at the end, there should be a long defence of infant baptism, and an assertion that Christ appointed this way of bringing little children to Him for the touch of His blessing. Where did Dr. Blake learn this fact?

THE GRAND OLD BOOK. Being Lectures on Inspiration and the Higher Criticism. By A. M'Caig, B.A., LL.B. Elliot Stock.

THE contention and claims of the new criticism can be met only by thorough and fearless investigation, and by an honest facing of its alleged results. So far, Mr. M'Caig has taken a course which cannot be too strongly commended. He has endeavoured to find out what such critics as the late Robertson Smith, Drs. Driver, Cheyne, and Horton really mean, and has—we cannot say with uniform success—subjected that meaning to the test supplied by the Bible itself. His argument, though not marked by depth or originality, is vigorous. His references to the books whose positions he combats should have been more precise and detailed. Rigid compression would also have been a gain. His theory of inspiration he describes as the dynamic (not the mechanical or organic) theory. Many of the supposed contradictions of Scripture he proves to be based on misunderstandings of the record, or to result from inadequate knowledge of the circumstances. He has demonstrated in a trenchant style the uniqueness of the Bible as a Divine revelation and its irrefragable authority as a guide in the things of God. On some points his statements need qualification, and frequently there is a real and profounder agreement between himself and the Evangelical section of the critics than he imagines.

RELIGIOUS TRACT SOCIETY'S BOOKS.

WE have received from the Religious Tract Society the following :—JAMES-GILMOUR AND HIS BOYS. By Richard Lovett, M.A. Most welcome ; largely made up of letters written by Gilmour to his two boys. Full of strange and interesting incidents, they tell, in his own graphic style, the story of his life and work from day to day.—THE MONEY OF THE BIBLE. Illustrated by numerous Woodcuts and Facsimile Representations. By G. C. Williamson, D.Litt., Memb. Num. Soc Lond. A concise account of the various money mentioned and coins referred to in the Bible.—PRESENT DAY TRACTS. Volume XII. Containing Testimonies of Great Men to the Bible and Christianity. "Theology an Inductive and a Progressive Science"—"Modern Scepticism Compared with Christian Faith"—"The Problem of Human Suffering in the Light of Christianity"—"The 'Psalms of David' and Modern Criticism"—"Christ's Doctrine of Prayer." All the above tracts are timely. Dr. S. G. Green's on the Psalms is especially so. All who have been troubled by Canon Cheyne's reckless statements should secure it. Very good also, is Dr. Angus's tract on "Theology as an Inductive Science."—ROUND THE WORLD WITH THE UNION JACK. This book takes us pleasantly round the world, glancing at our British settlements. The chief facts in the history, condition, and Christian work of each part of our colonial and foreign Empire are given.—THE GIRL WITH A TALENT. By Mary Hampden. A good, useful story.—THE GOLDEN SECRET IN CHRISTIAN WORK. By J. Oswald Jackson, aims at setting forth the "golden secret" of successful Christian work, "one by one" are men to be brought to Christ.—Under the title of "Present

Day Primers," there has been projected a series of books for ministers, teachers of Bible-classes, and for all who take an intelligent interest in subjects connected with Biblical study and religious life and work. Two volumes have reached us:—**EARLY CHURCH HISTORY.** A Sketch of the First Four Centuries. By J. Vernon Bartlet, M.A., which aims at showing how the Gospel, as set forth in the teaching of the New Testament, developed and underwent modification.—**THE PRINTED ENGLISH BIBLE.** 1525—1885. By the Rev. Richard Lovett, M.A., gives in brief, popular style the chief facts in the fascinating story of the printed English Bible. The author has selected his illustrations and extracts after close personal study of standard copies of the various editions described. These are capital and reliable Handbooks.

MESSRS. OLIPHANT, ANDERSON, & FERRIER send out a beautiful edition of **THE PILGRIM'S PROGRESS**, uniform with Dr. Whyte's Lectures on this immortal allegory.—**THE SUPERNATURAL IN CHRISTIANITY.** By Principal Rainy, D.D., Professor J. Orr, D.D., and Professor Marcus Dods, D.D., with prefatory statements by Professor A. H. Charteris, D.D. (Edinburgh: T. & T. Clark, 38, George Street.) This small work was occasioned by Professor Pfeleiderer's attack on the supernatural in his Gifford Lectures. The difficulties, improbabilities, and inconsistencies of his position are exposed with a logic that seems to us absolutely conclusive, and it is clearly not by such attacks as this that the Evangelical theory can be overthrown. It is surely intolerable that such lectures as Pfeleiderer's should be delivered on the Gifford foundation.—We have received from Messrs. Ward, Lock, & Bowden **A PRACTICAL GUIDE TO THE PARISH COUNCILS ACT, 1894**, containing the provisions of the Act relating to parish meetings and councils, district councils and guardians, London vestries, and district boards. It will be extensively useful, and is altogether a wonderful shillingworth.—Messrs. Taylor & Son, Northampton, send us **A REPORT of the Sermons, Addresses, and Speeches delivered in College Street Chapel on the occasion of the pastoral jubilee of Rev. J. T. Brown**, with a number of life-like portraits of those who took part in the celebration. The occasion was one of denominational interest, and this memorial of it will be widely welcomed.—**A YEAR WITH CHRIST.** (London: J. F. Shaw & Co., 48, Paternoster Row.) A series of simple, pointed evangelical sermons, based upon the plan of the "Christian Year," but of interest to all.

FROM the S.P.C.K. we have received several works which it would be needless to notice at length:—**WHEAT CAME BETWEEN**, by Mrs. Newman; **OUT IN THE WORLD**, by Helen Shipton; **FROM THE BUSH TO THE BREAKERS**, by Frankfort Moore; **OF HIGH AND LOW DEGREE**, by Helen Milman; **THE CHILDREN OF THE MOUNTAINS**, by Gordon Stables, M.D., a bracing Highland story; the description of "curling" is capital; **ENID'S VICTORY**, by Cecilia Selby Lowndes; **THE UTTERMOST FARTHING**, by Helen Shipton; **FRITZ AND HIS FRIENDS**, by Lady Dunboyne. All these books are wholesome in tone, vigorously written, and captivating.



From a photo by Elliott & Fry, Baker St., W.

London Stereoscopic Company.

*Gratefully Yrs
Thomas Spurgeon.*

THE
BAPTIST MAGAZINE

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PASTOR THOMAS SPURGEON.

THE twin sons of C. H. Spurgeon were born on the 20th September, 1856, and remained at school, in Brighton, till far on in their teens. On returning home, when the question of a profession had to be determined, the elder elected to enter a merchant's office and the younger of the twin brothers resolved to devote himself to the art of wood engraving. The choice was appropriate in each case; and, had they followed their respective vocations, the ability and energy they displayed gave every promise of success, if not of distinction.

In the autumn of 1874, the year they left school, they were baptized by their father and received into the fellowship of the church at the Tabernacle; and a special minute was entered upon the church book recording the event, and expressing the loving congratulations of the church.

Following a divine leading for the employment of their leisure, the two brothers threw in their influence with a worthy man who had commenced mission services in the near neighbourhood of their father's house; and thus, from the year 1875, they entered upon a career of Christian activity and usefulness. The room in which the services were held soon became too small under the new order of things, and within two years a small chapel was built and opened free of debt—Northcote Road Chapel, Wandsworth, one of the most prosperous of the suburban churches, being the direct outcome of this movement.

From this point the young men became separated in service—the elder entered the Pastors' College, and, on completing his term, he was called to the pastorate of South Street Baptist Church,

Greenwich, which has enjoyed uninterrupted prosperity under his ministry. The health of the younger brother having declined, he was advised to relinquish his profession and to take a voyage to Australia. At the request of the captain, an earnest Christian, he conducted Sunday services on ship-board, to the delight and profit of the passengers and crew; and on landing, invitations to preach came from every quarter. A useful career was thus unexpectedly opened up to him, but it was cut short by a telegram summoning him home, as his mother was seriously ill and not expected to recover. The interval occupied by the return voyage witnessed a change, however, and he arrived to find his mother out of danger, and his father in such a prostrate condition that he was glad to avail himself of his services for the pulpit at the Tabernacle, which he occupied with remarkable ability. As soon as his father was able to leave home, they both started for Mentone, and on their return Mr. Thomas Spurgeon entered the Pastors' College. A diligent and painstaking student, he would have distinguished himself by his attainments, but the severity of the winter tried his health again, and in 1879 he returned to the Colonies, the loss of his companionship proving one of the greatest trials his father had experienced. The correspondence which was maintained between them forms one of the most pathetic chapters in Mr. Spurgeon's biography, for their confidences were as tender and true as those of the most loving and devoted friends.

After two years of itinerant labours in the Colonies, during which he compassed sea and land, Mr. Thomas Spurgeon was invited to the pastorate of the Baptist church, Wellesley-street, Auckland, New Zealand; and within a year the services had to be transferred to the Choral Hall, as the chapel, a wooden structure, had become too small for the congregation. This was in 1882, and in April, 1884, the foundation-stone of the Auckland Tabernacle was laid amidst general rejoicings.

While the building was in progress the young pastor returned to England with the view of raising funds towards the undertaking. His father was again laid aside by serious illness, and the son was called to occupy his place at the Tabernacle, a charming volume of sermons, entitled "The Gospel of the Grace of God," being a permanent memento of his visit.

Writing of this period, Dr. Amory H. Bradford, of New York, says, "Thomas Spurgeon is in many respects as remarkable a man as his father. He has the same brilliant wit, the same earnest consecration, and the same evangelistic spirit. We heard father and son speak on the same platform, and were then convinced that if the son outlived the father, he would be his successor." Events have proved the soundness of the judgment of this able American divine.

Although the Auckland Tabernacle cost very nearly £15,000, it was opened in May, 1885, free of debt; and it is still the largest chapel in New Zealand, and has the largest membership of any Baptist church in the Colonies.

Colonial life and labour not only proved congenial to the devoted pastor, but served to re-establish his health; and in 1888 he was married to Miss Lila Rutherford, the accomplished daughter of a prosperous Colonist. As a devoted pastor's wife no better choice could have been made, and her arrival in this country, with their two children, is anticipated with much pleasure by the church at the Tabernacle. Notwithstanding his domestic ties and the demands of his work, Mr. Spurgeon rendered valuable service to the churches throughout the Colony, and in 1889 he resigned the pastorate to be free for a wider sphere of service as the Evangelist of the Baptist Union of New Zealand. During the first year of his appointment he conducted 236 services, personally conversed with 600 inquirers, and delivered 18 lectures in the interest of Home and Foreign Missions. "Some of the missions," the official report states, "have been Pentecostal in the plenteous success which has crowned them." Throughout Australasia no minister is more honoured and beloved, and it was with great regret his connexion with the land of his adoption was brought to a close.

With such a record, extending over a period of nearly twenty years, it is evident that the pastor of the Tabernacle is a tried man, and that he will bring to bear upon his work in England the results of a varied experience and the harvesting of a careful husbandry in the ministry of the Gospel.

Readers of *The Sword and Trowel*, who have read his contributions to that magazine, are aware that he has literary and poetical gifts of no mean order; those who have heard him preach

know that his mental and spiritual powers establish a claim to an honourable position in the first rank of the younger ministers of the day.

That the strain of the work at the Tabernacle would overtask his strength, was a fear which some entertained who had not taken into account his long and honourable career of service in the Colonies. Despite these fears, the church, by a decisive majority, called him to the pastorate, and his acceptance has received the hearty approval of a widely extended circle of friends who revere the memory of his beloved father, and who are amongst the most generous supporters of the institutions which bear his name.

The change of pastorate in any church is always a matter of delicacy and difficulty, and it does not occasion surprise that, of the 5,000 members of the Tabernacle, some should allow their vote to be influenced by their fear, and others by the hope that a place would be found for Dr. Pierson. It is, of course, a matter of regret to many that Dr. Pierson was not, and is not now, eligible for even a share in the pastorate, the trust-deed requiring the minister to be a Particular Baptist.

On the nomination of his uncle, Dr. J. A. Spurgeon, and by the unanimous vote of the members, Pastor Thomas Spurgeon was elected President of the Pastors' College Evangelical Association at the recent Annual Conference. The outgoing president and Pastor Charles Spurgeon were elected vice-presidents; and under this triumvirate the session proved to be one of the best in the history of the college.

Now that the question of the pastorate is so far settled by the call of Pastor Thomas Spurgeon, there is every reason to hope that the Tabernacle will be in the future, as it has been in the past, the Cathedral of Nonconformity and a blessing to the neighbourhood around.

This is certain—prayer will be made without ceasing, and no effort will be spared by a loyal and devoted church for the pastor's upholding, and for the perpetuation of a work unique in the annals of Christendom.

V. J. CHARLESWORTH.

BAPTIST VERSIONS OF THE SCRIPTURES AND THE BRITISH AND FOREIGN BIBLE SOCIETY.

FROM various parts of the country we learn that much misapprehension exists as to the practical effect of the arrangement recently made with the British and Foreign Bible Society for the printing of the Congo version of the New Testament, the fruit of the devoted and skilful labours of the Rev. W. Holmar Bentley.

This arrangement originated in the desire of one of the Secretaries of the British and Foreign Bible Society to commemorate the Centenary of the Baptist Missionary Society, by an attempt to secure a closer union, and a certain measure of co-operation in the duty of giving the Holy Scriptures to the heathen populations of the world. The approaching completion of the Congo translation gave the desired opportunity, and the Bible Society offered to print the version at their own expense. The question of the translation of the word for baptism, which for so many years has been the cause of division and strife, was to be dealt with in the following manner: For a hundred years the practice of Baptists has been in all cases to translate the Greek word for "baptism" and its cognates, by words in the native languages signifying "immersion." In this course they have had the uniform admission by learned men that such is the true meaning of the word, and it is so translated in numerous versions, such as the German, Dutch, and other translations printed and circulated by the Bible Society itself. Since 1838 the Bible Society has steadfastly refused, in the face of many remonstrances, to assist the translations of Baptists, unless the word "baptize" was left untranslated, or replaced by some neutral term if such could be found.

The proposal of the Bible Society to print the Congo version was therefore hailed as a step towards harmonious co-operation, and was cheerfully acceded to, after consultation with the Baptist Missionary Society, by the Bible Translation Society. The plan adopted was to leave the Congo word signifying "immersion" in the text, but to follow it with the insertion, in brackets, of the words [*Greek, baptize*]. It was further arranged that the

Greek word "*baptizo*" should be accompanied by the grammatical inflections of the Congo tongue. At the same time it was determined that the bracketed words should appear in every case where the words implying immersion might occur. The Greek word was, in fact, to be Congoized.

It may interest our readers to have before them, as a specimen, a passage from the Congo New Testament. We take the 38th and 39th verses of the tenth chapter of the Gospel of St. Mark. The Congoized word is marked by italics.

"Nga lenda Kweno o nu' e mbungwa ina nu'e? ovo, o vubwa [*e Kingreikia, baptizwa*] e mvubwa [*e Kingreikia, mbaptizwa*] ina mvubw 'e [*e Kingreikia mbaptizwa*] ? Bamvoose vo Lenda kweto. O Jizu ubavoese vo, Embungwa ina nua, nua munna yo, e mvubwa mpe [*e Kingreikia, mbaptizwa*] ina mvubwa [*e Kingreikia, mbaptizwa*], vubwa [*e Kingreikia, baptizwa*] mvubwa yo [*e Kingreikia, mbaptizwa*]."

This uncouth and awkward transfer of the Greek word was, with some hesitation, accepted by the Bible Translation Society.

The new departure did not, however, meet with the unanimous approval of the friends of the Bible Society. Dr. Robert Cust, an eminent linguist and scholar in the African languages, entered his protest against it in *The Record* of February 17th, 1893. In his reply, the Rev. J. Sharp, Secretary of the Bible Society, thus explains the reason of its adoption.

"There is now a readiness on the part of the leading Baptists in England and America to allow the British and Foreign Bible Society to intervene in promoting one version for all in the missions where collision has arisen or may arise. The stepping-stone to this is to introduce the Greek terms to the native eye and ear as rapidly as possible, that familiarity with them may make any other word needless. There is as yet no non-Baptist mission using the Congo language, but one may some day arise. If before it comes, the word 'baptize' has supplanted the 'immerse,' which has thus far been in use in that field, the gain will be great, and the readiness of the Baptist version to facilitate this by permitting us to begin the naturalisation of the foreign word in their first Congo New Testament is ground for rejoicing."

It is to be desired that Mr. Sharp had as clearly stated this view

of the matter in his communications with the Bible Translation Society. But no trace of it appears. That this was, however, a favourite idea with Mr. Sharp is clear from a letter he addressed to the Bishop of Rangoon, on the 27th January, 1893, in reference to a proposal made to the American Baptist Missionary Union for the use of the Burmese version of Dr. Judson.

“The object,” he says, “is to familiarize the natives with the Greek words, and to accelerate their common use instead of the native words for immersion. It will be understood that this plan is a stepping-stone to a future simplification, when the Greek words shall have become familiar in the two vernaculars. By degrees, it is hoped, all else will drop out but the Greek words. Its very awkwardness may attract all the speedier notice for the new word to accelerate its incorporation with the Burmese. Then the cumbrous scaffolding can be dispensed with.”

If this idea of circumventing the Baptist position was guessed by some members of the Translation Committee, certainly it was not understood to be the special aim of its authors. The proposal was received in good faith. It was welcomed as an evidence that there was some hope of the cessation of controversy between the two bodies, that the antagonism of so many years' duration might come to an end, and that, at a period of great rejoicing in the Centenary year of the Baptist Missions. That the Bible Society was willing to adopt the word “immerse” in the versions printed for the use of heathen people was hailed as a step in advance, and a candid recognition of the principle from which Baptists have never swerved. The Translation Society's Committee did not for a moment suppose that the offer of the Bible Society was only “a stepping-stone” to the use of a word in new translations utterly unintelligible to heathen populations, and open to a variety of meanings contradictory of the plain utterances of the Spirit of Truth, in the Scriptures of Truth. It is, however, well that we should understand the motives underlying this plan, and be put on our guard against this insidious attack on our position.

For the present the arrangement only concerns the Congo version. The Bible Translation Society is free to pursue its path, and to give in all our missionary fields a true and complete version of the Holy volume. It continues to publish, in various forms, such

editions of the Scriptures as, by their adaptation to the circumstances of every nation, will render their perusal intelligent and useful. The need of their labours is not lessened by the "cumbrous scaffolding," but rather increased in order to remove such a strange obstacle to the apprehension of Divine truth by simple and uneducated minds. The wants of our Missionary brethren are increasing. Everywhere there is a demand for the Scriptures, and we should be ready to meet it. If we must continue to labour apart from the Bible Society, it is a consolation that the fields of operation are so large, and the best exertions of all Christian Churches are required to answer the call.

We hope and pray that a work so wonderfully commenced by Dr. Carey and his coadjutors, continued so successfully by their successors, Yates, Wenger, Lewis, Rouse, Sutton, and Buckley, in India; by Saker and Bentley, in Africa, will receive, as it deserves, the ample support of the Churches, so that every man in these wide regions may read in *his own tongue* the wonderful words of God.

EDWARD B. UNDERHILL.

OLD WINE IN FRESH WINE SKINS : A CRITICISM OF THE HIGHER CRITICISM.*

ALL criticism is an incitement to criticism. In the democracy of literature there are no lords with feudal rights, and there ought to be no boors. All have equal rights to life, liberty, and the printing of opinions. It is an international democracy in which each one owes allegiance and service only to the truth as he sees it; even in his service respecting the rights of those who do not agree with him. Whatever is here said pertains solely to the opinions expressed in the works reviewed, and not to any supposed further opinions by the authors.

These works, in many respects, have much in common. They

* The following pages are an abridgment of an article by the Rev. Howard Osgood, D.D., of Rochester Theological Seminary, New York. We give it in response to the wishes of friends on both sides of the Atlantic. The works criticised are Driver's "Introduction to the Literature of the Old Testament" and Cornill's "Einleitung in das Alte Testament" (Königsberg).

both represent the same school of criticism. Their authors are eminent men who have won high rank by their abilities, attainments, and productions. It is not too much to say that, both in England and Germany, the best man of his school was chosen. If one wishes to learn what is the present accepted criticism of the Old Testament in English and European Protestant Universities, he must master these volumes, not merely for their agreements, but still more for their contradictions.

The most cursory reading will show that, contrary to the usual result, when equally learned Englishmen and Germans are compared, the palm for facile grasp of the most important points and their correlatives, for compactness of thought and expression, for vigour and clearness, for logical consistency, for square facing of the abysses inherent in this criticism, for a full view of the situation—must be awarded to the German, who accomplishes all this in less than two-thirds of the space occupied by the Englishman. The German has the great advantage of being on his native heath, and moves freely in all this criticism. The Englishman labours under all the disadvantages of a foreigner. The highest praise that can be given to his work is, that it is a serious attempt to soften and adapt Kuenen's method and results to the foreign soil of English thought. Cornill and Kuenen have no qualms at all in declaring large parts of the Old Testament to be literary fictions, and also in denying truth to the historical narratives of the Pentateuch and early Biblical books. Driver, on the contrary, pleads that "Deuteronomy does not claim to be written by Moses," &c., &c., and that it was customary in the Hebrew historians to put speeches made up by themselves in the mouths of their putative authors. But even in this case Deuteronomy would be what Kuenen says it is—a "literary fiction," and fraudulent. Driver gives the impression that there is somewhat of historical truth remaining in the Pentateuch and early books. He would save something out of the wreck. He is at war with his own "scientific method," and at war with every master of that method in Europe. Kuenen says their science brings them "to form a conception of Israel's religious development totally different from that which, as any one may see, is set forth in the Old Testament, and to sketch primitive Christianity in lines which even the

acutest reader cannot recognise in the New." The student of only Driver's "Introduction" will, as Cheyne has shown, obtain but a meagre and mistaken view of what this criticism is in all its masters in Europe.

Among the adherents of this school, substantial agreement has been reached as to separation of some of the larger parts, while there are still more contradictions between them respecting other parts of the Bible. The contradictions between Driver and Cornill on the present initial point of this criticism—Deuteronomy—cover more than one-third of the book. Their contradictions on Isaiah are equally great. These contradictions refer to the grounds for, as well as the assignments of parts to, authors and dates. And when we pass on and compare these differences with those of Wellhausen, Kuenen, Dillmann, Cheyne, Duhm, *et al.*, we obtain a maze of contradictory statements by equally learned men that is bewildering. While these authors are thus absolutely contradictory in many most important instances, yet they are at one with all their school in the main assumptions of this criticism. As Dr. Driver says: "The age and authorship of the books of the Old Testament can be determined (so far as this is possible) only upon the basis of the internal evidence supplied by the books themselves, by methods such as those followed in the present volume; no external evidence worthy of credit exists" (p. xxxi). The concrete dogmatism of this statement does not at all hinder its being traditional with all of this school.

What are the methods followed by this school? Cornill states the whole method in a few words: "Numerous parallel, double, triple narratives, accounts of the same event, which, far from being harmonious, often directly contradict each other. Further, numerous anachronisms express chronological data in certain narratives which cannot be harmonised with the facts and with the complete statement in other narratives. And, above all, to use Goethe's words, 'the wretched, incomprehensible editing' of the whole." This is said with regard to the Pentateuch, but it equally applies to all the other books. In short, that the assumed contradictions of the text are the mainspring of this criticism is proved by every page of these Introductions where they are ever relied upon as the main point, as well as by the fact clearly

stated by Kuenen: "The extant Jewish literature is too limited in extent to enable us to determine the age of any work with certainty from mere considerations of language and style."

No external evidence worthy of credit; the Hebrew language and style insufficient in proof; there remains to them no other means of determining the age and authorship of the books but by comparing their contents—which, it may be added, in this case, can be done quite as well in English as in Hebrew. Driver asserts that this method "rests upon reasonings, the cogency of which cannot be denied without denying the ordinary principles by which history is judged and evidence estimated." But those who, whether English or German, write on historical method, tell us that history is founded on, first, correct texts; second, right appreciation of the contents of the texts. The historian has no right to alter a text proved correct by all the laws of textual criticism, however he may dissent from its teaching. This criticism assumes the right to alter the only text we have, or, for the present, can have, on every page of the Bible. In other words, it is the method of conjectural criticism wherever the text does not suit the critic. The proof of this is found on every page of these Introductions, and in every work of the Graf-Kuenen school. Cornill has given, perhaps, the most wholesale instance of it in his edition of Ezekiel.

Looking back over more than a century of immense progress in all knowledge, and more than a century of this criticism of the Bible that has minutely scanned its every sentence, every word, every letter, and culminated in these Introductions, we cannot fail to ask, What progress in results for the general public do these works give us? The public is not, cannot, and ought not to be interested in the critical processes by which results are reached. If one starts out to multiply two by two, and expends a tome of algebraic formulas upon the computation, the public wants to know only the results reached by the expert—to judge of the value of his unseen and unknown proofs. If he makes $2 \times 2 = 3$, or $= 5$, the public will use its own judgment as to the validity of his reasonings. What progress in results as to the Bible these Introductions manifest may be learned by the following con-

clusions of a fine scholar, "by far the most important and resolute member of the whole school" of Leibnitz:—

"The law written by Moses was only the 'book of the covenant' (Ex. xxi.-xxiii.), which contains no history, only fundamental laws. The present five books of Moses, with numerous other commands—especially the whole Levitical ceremonial, the history of creation, of the patriarchs, of the Israelites under Moses, and the genealogies—come from Ezra (*i.e.*, post-exile), who used for this purpose many ancient and contradictory sources, and put them together without much criticism and with interpolations. As to the other Old Testament historical books, it is apparent that their authors lived long after the events related by them; and, consequently, these books are not sources of history, but only compilations from annals and other original writings. Not a single one of the Old Testament historical books receives its name from its author, but from the most notable person, or persons, mentioned in its history. All have a later author than the name indicates, and the latest books extend to the time of the Maccabees (B.C. 160). The authors had before them various older archives, acts, annals, comments, out of which they composed their history. In this they did not apply the greatest care and faithfulness, but put many things together inaccurately, as well as allowed their imaginations to add other things, through their inclination to the miraculous. The Book of Psalms is a collection of poems by various authors, assigned by a very late hand from mere conjecture in the superscriptions to supposititious authors. These Psalms survived the oppressions of the people, and were collected after the exile at the restoration of the Temple. Proverbs is a collection of uncertain origin with many repetitions. Ecclesiastes cannot be by Solomon. The Song of Songs is not by Solomon, but is the work of a late writer, who ascribed the play of his sensuous imagination to a renowned name. Job is a didactic drama. Various evidences, especially the philological, point to a late date of composition. The prophetic books are collections of spoken and written prophecies of various times and occasions later than, and not made by, their authors. The disorder prevailing in the prophecies—especially of the three great prophets, Isaiah, Jeremiah, and Ezekiel—betrays the collector, who was later than, and different from, the author. The question arises, whether much that is spurious, invented after the event, has not entered into the collections. The suspicion of a prophecy after the event becomes more pressing the closer prophecy and fulfilment agree. The Book of Daniel was composed in the time of the Maccabees, during the religious wars against Antiochus, by a Jew, for the purpose of inspiring the Israelites with courage and hope that, after so many foreign rulers, a Messiah would arise in the family of the Maccabees."

Excepting the attribution of Ex. xxi.-xxiii. to Moses, and making Ezra the chief compiler, everything else in this epitome tallies precisely with the final results brought out by Driver and

Cornill. After one hundred and thirty years, the most elaborate scholarship of this school in England and Germany returns us to Reimarus, author of "The Apology or Defence of the Rational Worshippers of God" (Hamburg, 1767), from which the above extracts are taken, and from which Lessing drew the celebrated "Wolfenbüttel Fragments."

None of these results were new even in the time of Reimarus. The very same points are iterated and reiterated by Voltaire in his works. This view of the Old Testament was not new with Voltaire, for he got all his knowledge of Old Testament criticism at second hand. His masters, to whom he refers, are—"Lords Herbert, Raleigh, Sidney, Shaftesbury . . . and Lord Bolingbroke"; of whom he says: "Many of these have advanced so far in the spirit of investigation and criticism as to doubt whether Moses ever existed."

Voltaire is true to his sources. All the main results concerning the Old Testament, offered by these Introductions, by Reimarus and Voltaire, are also found in these writers for a century before Voltaire, and are proclaimed by them as unmistakably proved. But these writers do not claim that these views are new. Some of them were historical scholars, and they find the line of witnesses for these views extending far back through the centuries.

The method of criticism pursued by Reimarus and his precursors was essentially the same method pursued in these Introductions—that is, the urging of the internal contradictions which they found in the Bible; the denial of all external evidence worthy of credit; and presuppositions of what must have been the state of society in Palestine and Western Asia in the centuries before the exile of the Jews (B.C. 600). By that method they obtained the same results found in these Introductions.

At the same time, with these writings of Voltaire and Reimarus there sat on the throne of Prussia the confessedly deistic King Frederick II., the greatest conqueror and governor Germany had known for centuries. He had, between 1740 and 1750, established in Berlin an academy directed by French deists, which gave the keynote of the royal preferences in religion and philosophy. Thither Voltaire was called in 1749-51. The haste of preachers and professors to be found on the crest of current opinion, modern

thought, the new ideas, which were made the test of the Bible, was fast and furious. Every chair in the German universities which the king could fill was sure of receiving a professor holding his opinions; so that in the latter years of his reign there was unanimous teaching by all the Protestant theological professors in Germany that the Bible was only a human book, full of errors and contradictions. The fashion was as absolute in literature as in politics. The "Universal German Library" was established at Berlin in 1765, to applaud every rationalistic book; to condemn with overflowing bitterness, as beneath the contempt of men of sense, any voice raised in defence of the hand and Word of God in the Bible. It ran its course of profit, and died in the year that the "dechristianisation" of the churches, the public worship of Reason, and the guillotine, began in France. But this current thought of the throne, universities, pulpit, and people had not accomplished its work until all the Church hymn-books were scraped clean of every thought or expression offensive to a deist.

If the results concerning the Bible, which Reimarus and these Introductions teach, are true, then who are right as to the necessary inferences to be drawn—Reimarus and Voltaire? or those who would still strive to prove that a Bible destitute of claim to history or straightforward narrative is, in some tenuous sense, the revelation of God? As between the two, Reimarus and Voltaire are most in accord with cause and effect. And with them are the consistent leaders of this criticism in Europe. Kuenen, himself a deist, says: "So long as we derive a separate part of Israel's religious life directly from God, and allow the supernatural or immediate revelation to intervene in even one single point, so long also our view of the whole continues to be incorrect. . . . It is the supposition of a natural development alone which accounts for all the phenomena."

Against the decision of the European universities for a century we simply set, as a sufficient reply, the immense growth during all this century of those Churches which have believed and taught the Bible as the veritable Word of God. They have fringed the world with missionaries, who have translated the Bible into other languages; and hundreds of thousands of heathen have, by the Bible, turned from idols to serve the living and true God. Bible

societies, Tract societies, Sunday-school societies, pour out from the press their issues by millions every year. The annual increase of the Protestant Churches in America has been for many years an average of four hundred thousand per annum. Moody, to name only one, has been the means of persuading more people to trust and follow the Bible, to stake their lives and hopes upon it, and go forth to persuade others to do the same, than the number of all the theological professors and students at the German universities for a half century. While all this would not be received in some European theological lecture-rooms as valid proof, it is a valid proof according to the test given by a higher teacher, "By their fruits ye shall know them."

The history of this school of criticism brings before us many facts which would never be supposed unless proved by so many witnesses. But among all these facts there is none more astounding than that, while professing to be above all things historical and to utter the voice of history, it has persistently shut its eyes from seeing, its ears from hearing, and its pages from telling the history with which it is most concerned. By the side of these Old Testament professors in their own universities, there have been for decades professors of Egyptology and Assyriology. These sciences are represented by men as learned and as numerous as the Protestant professors of Old Testament literature in Germany and England, who do not number sixty, all told. They have established stately reviews in French, German, and English. The literature of these sciences is greater than that of this Old Testament criticism, as the texts on which they work are far greater than all the Old Testament and the Greek and Latin classics combined. The press during most of this century has poured forth works of the highest class of scholarship in these sciences. These works treat of extra-biblical history parallel with the Old Testament, a history founded upon monuments so numerous in certain early periods that there is a veritable *embarras des richesses*. They treat of the history of these languages, of religion, education, civilisation, ethics, law, poetry, architecture, archæology. Now we should suppose that this criticism which professes to be historical would take all this as, at least, one of the factors of its problem. But its volumes will be searched in vain for the first evidence of any acquaintance with

this most learned and scientific help to the understanding of the Old Testament. From these Introductions one would never imagine the existence of this vast sphere of knowledge, which has revolutionised the whole idea of ancient history, and gives us the environment of Palestine from at least a thousand years before Moses to the time of Christ. The assumptions of ancient Asiatic history presented in both these Introductions are those of the age antedating the discoveries and scientific history of this century.

(To be continued.)

THE HOLY GRAIL IN TENNYSON AND HAWKER.

IT is interesting to note the different treatment of this great legend by two English poets, who have dealt with it in loftiest verse.* Robert Stephen Hawker, that great ecclesiastical oddity, a sort of mediæval parish priest born out of due time, was strongly attracted by the legend, and fascinated by its mystic symbolism. The Sangraal is his most elaborate piece. In one of his biographies it is said that he claimed to have introduced the Arthurian legends to the attention of the late Poet Laureate, and suggested to him that he should make them the foundation of an epic. This we believe to have been a mistake, for long before Lord Tennyson made Hawker's acquaintance he had published the "Morte d'Arthur," which had, moreover, lain by him in MS. for some years. The whole series of the "Idylls of the King" was an outcome of an early project of the Laureate's. Tennyson was one day wandering about Morwenstow and met Hawker, who, by some means or other, recognised him, and gave Tennyson to understand that he recognised him, by quoting some lines from "In Memoriam," and there can be little doubt that these legends would form the subject of an animated conversation, and that the Cornish priest would be able to give Tennyson knowledge which could be acquired from no other source. When the "Idylls of the King" appeared in 1859, Hawker addressed a graceful poem

* The grail is supposed to have been the cup which our Lord used at the Last Supper, and in which Joseph of Arimathea caught drops of blood from His wounded side. Fiction also invested it with healing properties.

to Tennyson, in which there is not a trace of the self-assertion which had been attributed to him. After alluding to the old belief that Arthur would not die, he rejects a literal interpretation of it, and adds :—

“I read the rune with deeper ken,
And thus the myth I trace :—
A bard should rise, 'mid future men,
The mightiest of his race.
“He ! would great Arthur's deeds rehearse,
On grey Dandagel's shore ;—
And so the king in laurelled verse,
Shall live and die no more.”

Hawker's “Sangraal” is but a fragment, and is on that score as tantalising as Coleridge's “Christabel.” It is pitched to a lofty key, parts of it are aglow with intense passion, and other parts rise to an unwonted brilliance. But when the reader's interest has been thoroughly aroused, and he has given himself up to the strong current which sweeps along in stately magnificence, he is brought to a sudden close, and subjected to a feeling of disappointment. Hawker makes Arthur a party to the quest, and Arthur it is indeed who raises the cry—

“Ho ! for the Sangraal, vanished Vase of heaven !
That held, like Christ's own heart an hin of blood !
Ho ! for the Sangraal !”

In this the Cornish poet differs from Tennyson, as he does also on various minor points. Hawker's poem is unquestionably worthy of preservation, and there are in it lines which those who have apprehended will not willingly let die. Take the following as specimens.

Here is a description of Arthur, as he steps forward helmed with Pendragon and belted with the sheathed Excalibur :—

“Stern was that look : high natures seldom smile ;
And in those pulses beat a thousand kings.
A glance ! and they were hushed ; a lifted hand—
And his eye ruled them like a throne of light !
Then, with a voice that rang along the moor,
Like the Archangel's trumpet for the dead,
He spake—while Tamar sounded to the sea.”

Joseph of Arimathea is said to have

“Dwelt in Orient Syria : God’s own land :
The ladder foot of heaven—where shadowy shapes
In white apparel glided up and down.”

The “Sangraal” which had been brought to England, vanishes, and then come evil days :—

“The land is lonely now : Anathema ;
The link that bound it to the silent grasp
Of thrilling worlds is gathered up and gone :
The glory is departed and the disk
So full of radiance from the touch of God !
The orb is darkened to the distant watch
Of Saturn and his reapers, when they pause,
Amid their sheaves to count the nightly stars.”

But no part of the poem is grander than Arthur’s kingly appeal to his knights to undertake the quest :—

“And now, fair sirs, your voices : who will gird
His belt for travel in the perilous ways !
This thing must be fulfilled : in vain our land
Of noble name, high deed, and famous men ;
Vain the proud homage of our thrall, the sea,
If we be shorn of God :—Ah ! loathsome shame !
To hurl in battle for the pride of arms ;
To ride in native tourney, foreign war ;
To count the stars ; to ponder pictured runes,
And grasp great knowledge, as the demons do,
If we be shorn of God : we must assay
The myth and meaning of this marvellous bowl :
It shall be sought and found.”

The portraiture of the principal knights is also very fine. Here we have Lancelot, who goes north, Perceval (so Hawker spells the name) south, and Galahad east :—

“Foremost, sad Lancelot, throned upon his steed,
His yellow banner, northward, lapping light ;
The crest, a lily, with a broken stem,
The legend, stately once and ever fair ;
It hath a meaning, seek it not, O King !
“A quaint embroidery Sir Perceval wore ;
A turbaned Syrian, underneath a palm,
Wrestled for mastery with a stately foe,

Robed in a Levite's raiment, white as wool,
His touch o'erwhelmed the Hebrew, and his word,
' *Whoso is strong with God shall conquer man,*'
Coiled in rich tracery round the knightly shield.
Did Yaolt's delicate fingers weave the web
That gleamed in silken radiance o'er her lord ?
A molten rainbow, bent ; that arch in heaven
Which leads straightway to Paradise and God ;
Beneath came up a glove and sigilled hand,
Amid this cunning needlework of words,
' When toil and tears have worn the westering day,
Behold the smile of fame ! so brief : so bright.'
" A vast archangel floods Sir Galahad's shield :
Mid-breast, and lifted him, an Orient cruse,
Full filled, and running o'er with numynous light
As though it held and shed the visible God ;
Then shone this utterance as in graven fire,
' I thirst ! O Jesu ! let me drink and die !'"

How grand too is the vision of the Graal.

" Forth gleamed the east, and yet it was not day :
A white and glowing horse outrode the dawn :
A youthful rider ruled the bounding rein,
And he, in semblance of Sir Galahad shone :
A vase he held on high ; one molten gem,
Like massive ruby or the chrysolite ;
Thence gushed the light in flakes ; and flowing, fell
As though the pavement of the sky brake up,
And stars were shed to sojourn on the hills,
From grey Morwenna's stone to Michael's tor,
Until the rocky land was like a heaven.
" Then saw they that the mighty quest was won :
The Sangraal swooned along the golden air :
The sea breathed balsam, like Gennesaret :
The streams were touched with supernatural light :
And founts of Saxon rock, stood, full of God !
Altars arose, each like a kingly throne,
Where the royal chalice, with its lineal blood,
The glory of the presence, ruled and reigned."

But the poem is after all a fragment, brilliant and effective, full of stately and sonorous music, like the majestic roll of an organ, and as the sound of many waters, but affording no more than glimpses of what might have been. Its exact interpretation it is difficult to discover.

Tennyson's "Holy Grail" is an incidental, or at any rate a supplemental narrative, distinct from the main thread of the story of the Round Table—the result of morbid excitement and a cause of religious disturbance and of moral disintegration. The quest is originated by a nun—the sister of Sir Percivale—who asserts that she has seen the Grail. She communicates her enthusiasm to her brother and to Sir Galahad—

"So now the holy thing is here again
Among us, brother, fast thou too, and pray,
And tell thy brother knights to fast and pray,
That so perchance the vision may be seen."

The Grail reveals itself in a blaze of light. It appears to Arthur's knights, when Arthur himself is absent. The knights, without consulting him, swear an oath to spend twelve months and a day in quest of it. Arthur lamented their vow, but respected its sanctity. To him it was time wasted, energy misdirected, duty neglected. The poem is so well known that quotations at any length would be superfluous. We transcribe the closing lines, however, as, in addition to their bearing on the origin of the quest, they show, as few other words in any language show, the sacredness of our appointed duty and the certainty that we shall best find God along the common highways of our life. Duty—plain, prosaic, everyday duty—will bring us the clearest revelation of the Divine :

"And spake I not too truly, O my knights?
Was I too dark a prophet when I said
To those who went upon the Holy Quest,
That most of them would follow wandering fires,
Lost in the quagmire?—lost to me and gone,
And left me gazing at a barren board,
And a lean Order—scarce returned a tithe—
And out of those to whom the vision came
My greatest hardly will believe he saw ;
Another hath beheld it afar off,
And leaving human wrongs to right themselves,
Cares but to pass into the silent life.
And one hath had the vision face to face,
And now his chair desires him here in vain,
However they may crown him otherwise.
And some among you held, that if the King
Had seen the sight he would have sworn the vow :

Not easily, seeing that the King must guard
That which he rules, and is but as the hind
To whom a space of land is given to plough,
Who may not wander from the allotted field
Before his work be done ; but being done,
Let visions of the night or of the day
Come as they will ; and many a time they come,
Until this earth he walks on seems not earth,
This light that strikes his eyeball is not light,
This air that smites his forehead is not air
But vision—yea, his very hand and foot—
In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the high God a vision, nor that one
Who rose again : ye have seen what ye have seen."

A very different poem from Hawker's and Tennyson's is Mrs. Hinkson's "The Chapel of the Grail." Yet it too has its distinctive excellences, and is worthy of perusal. We give part of it.

- "O somewhere in this weary world
Unseen of eyes like yours and mine,
There hides a little secret shrine
In a green wood all flower-emppearled :
Shrining the Cup that Christ once kissed,
The Cup that held the Eucharist.
- "A chapel very old and hoar
Open to Heaven's sweet wind and rain :
The lancet window's jewelled pane
Spills rose and amethyst on the floor,
And stains with Orient dyes and rare
The robe of him who kneeleth there.
- "Joseph this is who, long ago,
Gave to the Lord a sepulchre.
Yea, balsam brought and nard and myrrh,
Gathered from sweetest herbs that grow ;
With silkenest sheets that deft hands spin,
To shroud the holy Body in.
- "Therefore he hath the sacred trust
To watch and ward the Blessed Grail
While the Earth's centuries fade and fail,
And continents crumble into dust ;
He grows not old in heart and limb,
For angels minister to him.

"This Chapel where no pilgrims wend
 Hath painted in the wall o' the choir,
 Tall sheaves of wheat whose leaping fire
 Endures through Time without an end :
 And yellow wheat and purple fruit
 Are carven round the altar's foot.

"About the porch and window's face
 Ripe grapes in velvet clusters fall,
 The long vines climb the outer wall,
 Making green twilight in the place ;
 And in its jewelled shrine apart
 The red Grail pulses like a heart.

• ° ° °

"No mortal man might pass unseen
 The sentinels of this Paradise,
 Who pace all day with tireless eyes
 And feet the encircling hills of green.
 His angels keep with fiery sword
 The sanctuary of the Lord.

"Yet if a child might travel there,
 (Such an one as your Monica)
 With just such innocent eyes of awe,
 Enaureoled with such amber hair,
 The flaming sword might careless fall,
 The way lie open at her call.

"But now none find the secret path ;
 Not Galahad nor Sir Percivale,
 Who once beheld the Blessed Grail.
 In a grey past as old as death :
 These wait and dream beside the throne ;
 And the Lord's secrets are His own.

"So in my dream inviolable
 Stand wood and chapel ever and aye,
 A mile away, a world away,
 In Earth or Heaven, who shall tell ?
 Only if one might find that road,
 It were perchance the path to God."

THE preaching needed for the day is *prophetic* preaching, and the ideal of the Christian Church is that it should become a "Society of Saviours."—
Dr. Bradford.

THE SPRING MEETINGS.

LOOKING back after the lapse of several weeks to the Spring Meetings, it will be well to gather up some of the more enduring impressions they have left behind. Coming first, the Baptist Meetings have the advantage of appealing to an unjaded public. They are more numerous than those of any other denomination, and he who would attend them all, or as many as the impossibility of being in two places at one time allows, needs to have an unconquerable physical endurance, and a receptive mind. Spread over nine days there were this year twenty-four gatherings; sermons, business meetings, public meetings, prayer meetings, conferences, breakfasts, and *soirées*. And beside these were numerous committee meetings and gatherings of a festive character, such as the dinner given by the London Baptist Association to the Baptist Union, and the meeting of Old Students of Bristol and Regent's Park Colleges. In size, the meetings varied from the three or four thousand at the Exeter Hall Missionary Meeting, or an even larger number at the Young People's Missionary Meeting, to the five-and-twenty who composed the annual meeting of the Baptist Building Fund.

Were it asked what was the most prominent note in the meetings the answer would be the appeal for money. There is nothing to be ashamed of in this. It is not the declining but the growing business that most imperatively demands increased capital, and that forces on its proprietors the desirability of opening new departments. Despite all that has been said about depression of trade, and the cruel and unexpected losses sustained by Baptist families—and the extent to which these losses have been sustained is but now beginning to be fully known—it cannot be too clearly stated that the present urgent appeal for money is not caused by diminished contributions, but by the effort to enter the doors of opportunity opening on every hand. Faith, courage, zeal, are the causes of our financial difficulties, not slackness of service or a chilled generosity. The ordinary receipts from the churches for the Missionary Society were £640 more than in the previous year, and there was an increase of £17 in the ordinary receipts of

the Home Mission. £9,000 have been promised during the last seven months for the Church Extension Scheme. These facts suffice to show that the stream of Baptist generosity has not run dry. Yet the condition of affairs is serious enough, and must be faced. Appeals must be made; but there is a danger lest people should be confused or hardened by them, and lest those who make them should grow jealous of each other, each being naturally most profoundly convinced of the importance of that department of service with which he has himself most to do. There is force in the contention of Mr. Shakespeare in regard to the Church Extension Scheme: "We are committed to it. If the resolution at Reading was a serious one, if it was taken in good faith and sincerity, it means that the raising of this Fund is the chief and the immediate business of our churches. It is disloyal to the Union, it is unfair to those who have already generously subscribed, it is cruel to those who are sent out, even to talk of launching other large appeals till this is disposed of." This is true. Nevertheless it is absolutely impossible that the expenditure of the Foreign Missionary Society should annually exceed the income by a sum of £15,000, and equally impossible to contemplate the recall of missionaries. To make a special appeal for the liquidation of the present debt of £14,000, or to take steps for the permanent increase of the income of the Society, seems the only alternative possible. The latter course has been adopted, and we trust with good prospects of success. A persevering endeavour is to be made to tap new sources of income, and to find out and seek to influence those who have hitherto shown no practical interest in Mission work; it is surely possible to do this without coming into collision with the Church Extension Scheme. The addition of £500 a year to the income of the Home Mission and of £1,100 a year to the income of the Annuity Fund seems equally imperative. The reduction of grants which will otherwise be unavoidable, would cause untold suffering to some of the worthiest of men and women.

The Spring Meetings have made it abundantly clear that we are in for an appeal all round. There can be no robbing of Peter to pay Paul, no diminishing of gifts in one direction to increase them in another. Baptists have not been accustomed to have any "Self-

Denial Week " so-called ; but they will need a good many very real self-denial weeks in the near future. That this condition of affairs will cause deep pain to many self-sacrificing givers is certain ; we wish it were equally certain that the churches which commit all printed appeals to the waste-paper basket, and refuse a hearing to all who would fain plead a cause, would be reached and moved to a more unselfish spirit. There is much in the annual reports issued, and much in the utterances at the Spring Meetings, which, if heeded, would deeply move the heart, and consequently unloose the purse strings.

But to turn to the meetings themselves. One of the Church papers speaks of the selection of the Rev. George Adam Smith, D.D., to preach the Home Mission sermon as " a practical illustration of Home Reunion." It has happily been the custom of all the Nonconformist bodies, and Baptists and Congregationalists especially, to draw from one another's ranks prominent men to preach and speak at their principal Anniversary gatherings for many years before the phrase " Home Reunion " was born. And this year has been no exception to the rule. The Foreign Mission Sermon was preached by the Rev. John Bond, a foremost Wesleyan ; Dr. Herber Evans, a Congregationalist, and Rev. Yung-King Yen, a native Chinese pastor, connected with the American Episcopal Church, spoke at the Great Missionary Meeting ; Dr. John G. Paton, a Presbyterian, addressed young men and women at the City Temple ; a representative of the Church Missionary Society addressed the meeting of the Young Men's Missionary Association ; and the Rev. G. S. Barrett, D.D., as Chairman of the Congregational Union, made a noble speech at the closing session of the Baptist Union, in which, while pleading for " Reunion," he spoke with respect of our distinctive principles, while maintaining with dignity and firmness those of his own body.

The policy of placing the Home Mission Sermon on the Monday morning of the Union week, instead of on the previous Friday evening, was amply justified by the result, as was also the policy of securing as preacher one whose name is so widely known among the religious communities of the South, but whose voice is so seldom heard by them, as Prof. G. Adam Smith of Glasgow. Probably not one in twenty of the large audience which assembled

in Bloomsbury Chapel had ever heard or even seen Dr. Smith before; with equal probability it may be said that there was not one in twenty who did not carry away a very favourable impression. To give even the outline of a sermon which, though very rapidly delivered, occupied fifty minutes would be manifestly impossible. It is the less necessary as many who were unable to be present have already read the verbatim report which has appeared in the denominational papers. Beyond a quiet impressiveness of manner, Dr. Smith has not many of the graces of the orator. But for originality of thought, for striking illustrations borrowed both from science and history, and for felicity of expression, a finer utterance has seldom come from the Bloomsbury pulpit. But this was not all: there was a sympathetic insight into the monotony and discouragements of the work of small country pastorates, and a convincing setting forth of the value and nobility of this unobtrusive work which will long be cherished by many who were present, and the memory of which will cheer the dark hours of many faithful but weary and disheartened workers in days to come. The Rev. John Bond's Foreign Missionary Sermon was of a different order. Less scholarly, thoughtful and original, it was racy, earnest, popular, and forcible in its missionary appeal.

The Rev. George Short, B.A., conducted the meetings of the Union with all the skill and grace expected of him, and was especially happy in the welcoming of delegates and the introduction of speakers, the gleams of playful humour in his utterances lighting up the proceedings. His Presidential address gave clear expression to the average Baptist view on many of the burning questions of the day, its strongest pronouncements being in regard to the impossibility of obtaining union among Christians by demanding the relinquishing of conscientious convictions, and the folly and wickedness of attributing to Christ ignorance or mistake in regard to the authorship or authority of the sacred Scriptures. Its most eloquent passage is the peroration, in which the teaching of the Cross is held forth as the balm of Gilead for the world's wounds.

Modifications of some importance in the constitution of the Union, which scarcely excited the attention they deserved, were made at the Wednesday afternoon session. The object of the

changes made in accordance with the proposal of the Council is mainly threefold. First, that the Vice-President, who will be the President the next year, shall be chosen by ballot of the Assembly without nomination, the election thus being of a much more popular character than has hitherto been the case. Secondly, that the County and other Associations of churches may be brought into closer touch with the Union, and may have a fuller representation on the Council. And, thirdly, that the number of delegates which the churches are competent to appoint to the annual assemblies may be somewhat reduced, in order that it may not be so difficult to find provincial towns which are able to entertain the Union at its Autumn Assembly. The resolutions on public questions, which were numerous and important, were from lack of time necessarily passed with little discussion. Would it not be well if we could at times have something like "a full dress debate" at Sessions of the Union? Though the business of the Union is largely transacted by the Council, it is subject to the control of the Assembly. The larger the number of speakers who can be enlisted the better, and many who are not appointed could contribute effectively to the interest of the proceedings.

At the Third Session, the Presidents of the Baptist Union of Scotland and of the Irish Baptist Association were received. During the capital speech of the latter, the assembly was on the *qui vive* for an Irish bull, and when it came shouts of laughter burst forth, in which Mr. Warner himself joined. The vigour with which the Irish Baptist Association is pushing on its work, in the face of great difficulties, is a source of much satisfaction to English Baptists. Professor Thoumaian was asked to give an account of the persecution of Armenian Christians under Turkish rule, and assured of the sympathetic interest of the assembly. Then followed two papers read by the Rev. L. G. Carter of Chesham, and the Rev. W. E. Winks of Cardiff, and the closing address by the Rev. Samuel Vincent of Plymouth.

The Annual Public Meeting of the Total Abstinence Society was one of the best organised and one of the most largely attended meetings of the week. The speakers included the Rev. W. R. Mowll, a Brixton clergyman, who has more than once stood on the Metropolitan Tabernacle platform. The Association is suffer-

ing a great loss in the resignation of the President, Mr. W. S. Caine, M.P., who for fourteen years has contributed greatly to the extraordinary advance which the Association has made in numbers and in influence.

The Foreign Missionary gatherings numbered no less than twelve, including those connected with the Zenana Mission, the Young Men's Missionary Association, and the Bible Translation Society. The attendance at the Annual Members' Meeting of the Missionary Society was unusually large, and this surely is a healthy sign. The popularity of the officers is as great as ever, and there is a ring of sincerity about the speeches proposing their re-election year by year. Mr. Rickett is the skilful Chairman of Committee, as well as the large-hearted and generous Treasurer of the Society. Mr. Baynes' popularity at the public meetings never wanes; he is always brief, pointed and audible, and knows well how, with a few skilful touches, to strike a chord of sympathy in many hearts. Mr. Myers, who is so greatly esteemed for his courtesy and gentleness by those who are brought into contact with him, the larger public get few opportunities of coming to know more fully. His voice is not heard very frequently in the larger gatherings.

The attendance at the Missionary Soirée was somewhat affected by the drenching rain which fell. Indeed, the same may be said of several of the meetings, for, after two months of dry weather, the rain which fell so fast and frequently during the Union week was the more noticeable. But it could not damp the enthusiasm of the missionary gatherings, though in one or two instances it slightly diminished the attendance. On the Thursday evening there were very few vacant places at Exeter Hall, and Friday evening none at all. The missionaries of the Baptist Missionary Society who were among the speakers at the various gatherings were Messrs. S. S. Thomas, A. T. Teichmann, R. Wright Hay, and W. Carey of India, Messrs. G. Cameron, R. Carson Graham, and R. D. Darby of the Congo, and Mr. Harmon of China; and the high average of speaking among them was very noticeable. The Rev. J. E. Roberts' advocacy of the Mission cause at the Soirée was brilliant, and will go far to make his reputation in London as an effective platform speaker. Perhaps never have the various

chairmen shown a wiser brevity or manifested a deeper interest in or a fuller knowledge of missionary work.

Most crowded of all the missionary meetings was that at the City Temple, on Saturday afternoon—a new feature—when Dr. John G. Paton gave a special address to young men and women. It is said that as many were turned away as found entrance. The very pulpit was invaded by the audience. Dr. Paton gave one of the simple but graphic and touching recitals of missionary experience of which audiences never seem to tire. Perhaps the personal reputation which grew the most during the meetings was that of the new Vice-President, the Rev. J. G. Greenhough. His ability was respected, his brilliance admired, his satire dreaded before. But as Dr. Glover said in proposing his election as Vice-President of the Union, others are beginning to know what a few intimate friends have known for many years, the high qualities in existence of which have not been suspected by many, the profound reality of Mr. Greenhough's spiritual life, the intensity of his faith, and the evangelic fervour which is at the base of his character.

If these meetings have initiated no new policy or given occasion to no epoch-making speech, they have been free from any regrettable incident and have been up to the average in stimulating utterance, pleasant fellowship, and healthy influence.

W. R. BOWMAN.

Two volumes, the *HOLY SPIRIT AND CHRISTIAN PRIVILEGE*, by Thomas G. Selby, and the *INSPIRATIONS OF THE CHRISTIAN LIFE*, by Thomas F. Lockyer, B.A. (London: C. H. Kelly, 2, Castle Street, City Road), form the first instalment of "The Life Indeed" Series, edited by the Rev. W. L. Watkinson. Of the making of books and the issue of series of books there is no end; but no one can pronounce Mr. Watkinson's series superfluous, or do other than regard it as a valuable addition to our practical theology. Mr. Selby's is a choice volume, and discusses its great theme with a broad philosophical grasp and a power of penetration which are in every sense welcome. It would perhaps have been well if, in an introductory chapter, there had been given a systematic statement of the Christian doctrine of the Holy Spirit. Mr. Lockyer deals with such themes as "Great Realities," "Great Ideals," "Our Earnest of Victory," &c., in a manner which cannot fail to prove itself an inspiration both to thought and effort. He is a clear, strong thinker, who has stood often and long on the Mount of Vision, and seen there the great things of God and the kingdom of God.

OUTLINES OF SERMONS.*

BY THE LATE JOHN FOSTER.

VII.—THE VOICE OUT OF THE FIRE.

“*These words the Lord spake to all your assembly in the mount, out of the midst of the fire, of the cloud and the thick darkness, with a great voice: and He added no more.*”—DEUT. v. 22.

DID you ever consider what are the most extraordinary attempts and wishes of mankind? The most extraordinary, I think, is that of *mending* God. Oh, that men showed as much attention to mend themselves! The idolater's *visible* God—Epicurus's *careless* God—the Jews' *national* God—Pharisees' *personal* God. Eminently as a lawgiver God has been deemed to need improvement. Many have *wished* that God had made *no* laws—had made *fewer* laws—had made *different* laws—would alter His laws—may not execute His laws—were not able to execute them. Amazing presumption of man! The most ignorant can improve the Deity—those who understand just nothing in all this world! One might ask—What can you teach me? Philosophy? No. Reasoning? No. Language? No. *Even to read*? No.—What and whom can you teach? “*I can teach the Deity wisdom and goodness.*”

Mankind have never been happy and pleased on the whole in the conviction *that there is a God.*—*This people of Israel.* They display how little good there is in human nature, that even the visible signs of the Divine presence—His constant company conformed them so little. They may have been drawn forth on purpose to show how much the Gracious Governor can bear.—They give a striking proof how little a religion merely told to mankind—without wonderful circumstances to enforce it (or, in the New Dispensation, the Holy Spirit) would accomplish. What would the Israelites have been without the laws of their God! What would those laws have been if *He* had not been a God of power and terrors! He manifested Himself to them frequently through all the sojourn from Egypt, and gave forth occasionally

* These Outlines are copied from Foster's own MSS., under the direction of our revered friend the Rev. Dr. Culross, whose kindness in the matter has laid us and all our readers under deep obligation.

His laws and threatenings and encouragements. But at length He met them, in full front as it were, and stopped them with all His awful grandeur at Mount Sinai. It was requisite for every soul to see in a most decisive manner that God Almighty must command and govern. (Now and always a most interesting consideration and of the essence of religion—that God has total claim and absolute authority—we are but for Him.—Expatriate.) (His right therefore to make laws.) Jehovah deferred this awful transaction of finally giving His most important commands till after He had displayed to them so much goodness and so much power.—At length He told them they must understand fully what kind of service the Lord of the World requires of its inhabitants. At such a day—on yonder mountain—with unusual, dreadful signs—He would appear.—“Be ready, therefore,” &c. (Ex. xix.). It was a wonderful event!—Oh! that all the commands of God could strike us as these did the Israelites at that time!—Oh! that conscience had all the impressive grandeur of Mount Sinai! Moses was the Great High Priest on this solemn occasion.—He rose to the most surpassing intimacy with the Eternal! Of all mortals that ever lived his glory was the greatest.—(Mem.: The supreme glory of man must always come from God.—Down vanity then!—fame!)

Moses afterwards reminded his people of this transaction—as they needed it. These verses are for this purpose. He had just repeated to them the commandments. Observe—’tis most important to have the laws of God ever before us.—We should fulfil the office of Moses to ourselves and one another. God has never withdrawn any *moral* command, nor ever will. Though Sinai burns no more, more awful flames are displayed in the New Testament. If these are still God’s rules of judging, what opinion and judgment his [illegible] . If we ourselves take all His moral precepts, with the added ones of the Gospel, and go through all human society to judge, what a scene should we behold!—what a judgment should we form! “These words the Lord spake to all your assembly in the *Mount*.” Behold the Lawgiver! His abode!—Mount Sinai.—Mount chosen for its being more conspicuous to the people—for remembrance,—and what is elevated towards the sky gives a grander idea!

Many mountains have been distinguished by something extraordinary and divine. The mount where the Ark rested—Mount Horeb where Moses first met the Lord—Mount Carmel, Elijah's sacrifice—the mount where he brought down fire on the fifties—Mount Sinai, Calvary, Olivet. (If departed spirits (or angels) have any partiality to parts of this world, it would be to these mountains !)

Mount Sinai was a common mountain till now! None of the dwellers or wanderers anticipated its being thus signalled!—No sign the day before! First, thunders, lightnings, thick cloud, trumpet (Ex. xix. 16)—“People trembled”—“Mount quaked greatly”—“Trumpet louder and louder.” Moses spake!!—God answered him with a voice.

The whole mountain on fire! Fire is God's favourite element for displaying His majesty—His minister of vengeance!—how many wicked has it consumed! By fire the world shall perish! The beginning of this fire of Sinai—was it partial? or all round the mount at a moment? The sublime ascent of the flame!—roar of the fires!—consumption of the woods—(or were they like the bush unconsumed?) Where is the kindling hand?—The fear lest this fire should spread through the world!—Fear of something coming out of this fire!—Who thought of any object in all the world at this time!—“What an awful God!”

Cloud.—Smoke ascending from this fire?—It would cover the heavens!—Make it night all round!—Darkness spread round and beyond the camp!—so that they were enclosed in a deep shade (thick darkness), and were lighted by this amazing lamp!—Day shut out!

Out of this fire and terror God spake “*with a great voice.*”

Beyond any voice we can imagine! Imagine the sound of a tempest or the roaring of waves formed into a voice!—Thunder formed into a voice!—The chill astonishment when the first syllables were pronounced!—All other voices were silent!—Not a harsh but infinitely solemn voice!—Enough to extinguish all sin and sinful thoughts when heard!—Far too grand to allow the least idea of deception.—Such a voice, that there would seem no need of any other voice in the universe to say the same things!—A voice which would seem to be echoed by the stars! God invisible

all the while—but one place from which the voice seemed to proceed! “*To all your assembly.*”—Imagine their various looks, feelings, &c., as each commandment was given—the response of conscience.

“*Added no more.*” Wrote on two tables of stone—Terror of the people—Conviction of a God. Request to Moses—He was but a man. Compare here Moses and Jesus Christ.

Superior glories of the Gospel—“Not come to the mount,” &c. But threatenings and terrors as awful to unbelievers—God’s last manifestations shall be more glorious than all. Law and Gospel—conclude together—in *fire* the earth consumed!

SUNDAY MORNINGS WITH THE CHILDREN.

VI.—BLIND EYES.

I.

IS there one of our five senses which is more valuable in itself, or a source of greater pleasure, than the sense of sight? The eye enables us to see, and, if it does not actually reveal to us the existence of the world around, it at any rate acquaints us with its size and shape, its form and colour, its sky and cloud, its hills and plains, its rivers and lakes, its trees and grass and flowers. A world of blind men, in which no one could see, would, indeed, be a world dark, depressed, and dreary. We have no doubt met with blind men who are cheerful, but they come in contact with those who are not blind, loving friends care for them, and their comfort is largely due to things they could never provide for themselves. A world with people all blind is inconceivable! Our eyes prevent us from being shut up in ourselves, and left entirely to our own thoughts and feelings. They open our minds to impressions from without, create new sources of interest, and make all nature contribute to our happiness and progress. We acquire knowledge, wisdom, power, through what we see.

And what do we see? Ah, that depends upon ourselves. People who live in the same town, surrounded by the same fields, and who walk along the same roads, see very different things. Ask any half-dozen men to give you their impressions of the Royal Academy, the British Museum, or Hyde Park, and you will be surprised to find how their reports vary. “The eye sees what it brings with it the power to see”—that and nothing more. When Turner was showing a shallow and conceited lady his picture of a landscape, she complained that she could not see in the landscape what he saw. “No madam,” was his reply, “but don’t you wish you could?” There is a seeing eye, and, alas! there are eyes that do not see, blind eyes with no power of insight, and no spiritual sensibility behind them. I can recall at the distance of many years

an evening when I sat on the terrace of an hotel fronting the Bay of Oban. The friends who were with me appreciated to the full the charm of that beautiful and resplendent scenery, and a time of purer and more perfect delight I could not conceive. We sat admiring, for the most part in silence, the rich glow of the waters, reflecting the clear, sharp outlines of the surrounding hills, and stretching away towards the distant horizon, suggesting thoughts of a light that never was on sea or land. Kerrera, a long, narrow island, is in the immediate foreground, and further west, separated by a silver streak, the Island of Mull, with numberless creeks and bays and high mountain peaks flinging their shadows into the valleys below. The play of light and shade, the alternation of the deep purple with the dark green in one direction, and the light grey in another, the woodlands and the heather and the many tinted hues in which they were clad, were, indeed, wonderful. On our right were the lofty ranges of Morven—a district familiar to some of you through Dr. Norman Macleod's "Reminiscences of a Highland Parish." As the sun sank quietly to rest, the clouds which gathered around him wreathed themselves into fantastic forms and gleamed with a golden radiance when the sun himself was no longer visible. We watched the course of a vessel sailing gently through the Sound of Mull until it became a mere speck ; and curious it was to note, in the dim and shadowy distance, some trace of a jutting headland or massive rock on which a momentary splendour would fall, as if to show us how, amid the declining light and the deepening shadows of earth, we might have a glimpse of the King in His beauty and the land that is very far off. But there were people near us who cared nothing for all this wealth of beauty and this gorgeous splendour. It awakened within them no suggestions either of the Greek Elysium or of the Christian Paradise. Not for a moment did they feel "a presence that disturbed them with the joy of elevated thoughts." Their talk was of boating and racing, of hilliards and chess, of beer and tobacco. "Eyes had they, but they saw not."

II.

But there was more in that scene than appeared on the surface ; more than appealed to the senses. Milton pointedly asks :

"What if earth

Be but the shadow of heaven and things therein,

Each, to other like, more than on earth is thought?"

The visible word is at once a veil and a revelation of the invisible. It is a great picture gallery, full of types, likenesses, analogies of things spiritual. Its objects and elements and processes all point beyond themselves, and tell us of the Sun of Righteousness, of the root of David and the plant of renown of the breath of the sanctifying Spirit, of the dews of divina grace, of the living water that quenches the thirst of the soul, of the sowing and the reaping both in our character and our work. The spring prefigures a resurrection, and the autumn the great ingathering of harvest. A distinguished preacher, who, more than most men, had a keen sense of the unseen and spiritual world

expresses all this and much more in words which laid a strong hold on my own mind when I read them years ago, and which seem to me more wonderful every time I think of them. Children as young as you have felt their power, and you will feel it too, for these things, hidden from the wise and prudent, are revealed unto babes. The child heart—simple, docile, and loving—apprehends what the acutest mind and the subtlest reasoning fail to discover. Listen, then, to this :—

“To those who live by faith, everything they see speaks of that future world ; the very glories of nature, the sun, moon, and stars, and the richness and beauty of the earth, are as types and figures witnessing and teaching the invisible things of God. All that we see is destined one day to burst forth into a heavenly bloom, and to be transfigured into immortal glory. Heaven at present is out of sight, but in due time, as snow melts and discovers what it lays upon, so will this visible creation fade away before those greater splendours which are behind it, and on which at present it depends. In that day shadows will retire, and the substance show itself. The sun will grow pale and be lost in the sky ; but it will be before the radiance of Him, whom it does but image, the Sun of Righteousness.”

And again : “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, and we will not take up with a part for the whole. They proceed from a centre of love and goodness, which is God Himself ; but they are not His fulness ; they speak of heaven, but they are not heaven ; they are but as stray beams and dim reflections of His image ; they are but crumbs from the table. We are looking for the day of God, when all this outward world, fair though it be, shall perish. . . . We can bear the loss, for we know it will be but the removing of a veil. We know that to remove the world which is seen will be the manifestation of a world that is not seen. We know that what we see is as a screen hiding from us God and Christ, and His saints and angels. And we earnestly desire and pray for the dissolution of all we see, from our longing after that which we do not see.”

But all this is for those, and those only, who have eyes to see it. And such eyes are within. It is with the mind, the spirit, the heart, that we see God and the glories of His eternal Kingdom. The thoughtless and flippant, the irreverent and impure, will never see Him. Truth, love, beauty, and joy, which have their home in God, and flow from His nature into ours ; all that is venerable in righteousness, and winning in tenderness and grace ; all that is elevating in the thought of friendship with God, and rich in the promise of unsullied and perfect life, will be to them as is “a landscape to a blind man’s eye.” Ah, how much of brightness, hope, and joy they miss ! You would not like your life to be so poor, so low, so narrow and crippled as theirs ; then pray to God—“Open Thou mine eyes ;” “Lord, that I may receive my sight ;” and “the eyes of your heart” shall be enlightened, and you shall pass through the golden gates which lead to this heaven upon earth, and to that heaven which is heaven indeed.

JAMES STUART.

NOTES AND COMMENTS.

THE CONGREGATIONAL UNION.—The pressure on our space makes it impossible for us to notice the meetings of the Congregational Union, in which, it is needless to say, we feel a deep and hearty interest. So far as we can gather, the meetings this year have lacked no element of life and vigour. The acceptance of the compromise on the Church-Aid question was the only course which, under the circumstances, could be taken, and we sincerely trust that no difficulty will be found in the working of it. We should have been glad, for many reasons, if the venerable missionary hero, the Rev. Griffith John, had been able to accept the honour which his brethren were anxious to confer on him—the nomination to the chairmanship, but, failing him, the Rev. Urijah Thomas is well worthy of the position. Mr. Barrett's "Address" was in every way wise and timely. In warning us against the secularisation of the pulpit he was speaking of no unreal danger. The Gospel is more than a system of social reform, and *must* contemplate those great spiritual ends which have, in all ages, been associated with it. If we, as churches and ministers, neglect, or even belittle, our supreme aim, we shall miss both it and the lower ends which we might otherwise accomplish. Mr. Barrett's attitude on the Higher Criticism seems to us essentially just.

THE LIBERATION SOCIETY has celebrated its Jubilee by a series of vigorous and enthusiastic meetings in London, characterised by a spirit of undaunted hope, and a presage of coming victory. There has also been issued a "Jubilee Retrospect," a pamphlet of some sixty pages, which should be in the hands of all friends of religious equality. It tells the story of the origin of the Society, which, of course, was due mainly to the initiation of the Revs. Edward Miall and J. P. Mursell, both, at that time, of Leicester. The Conference which, as the result of their action, assembled in London on April 30th, 1844, and the two following days, was attended by six or seven hundred delegates from all parts of Great Britain, and from almost all sections of the Free Churches. It is a significant fact that most of the then influential leaders of Dissent stood aloof, the only general representative body which sent delegates being our own Baptist Union. Dr. Maclaren, who was a student at Stepney, was delegated to attend by his fellow-students. Only three prominent Congregational ministers of London were present. The pamphlet explains the policy and traces the progress of the Society, points out its influence in the Church-rate conflict, in the struggle for the alteration of the Burial Laws, in the Education controversy, in the abolition of State-Aid in the Colonies, and in the Disestablishment of the Irish Church. It also indicates the work which has yet to be done before the final victory is achieved. The members of the Society rightly claim that they "have endeavoured to carry on the controversy in which they have been engaged in a spirit worthy of a sacred cause, by an avoidance of rancour and recklessness, of calumny and vituperation."

tion. They have sought to distinguish between an evil system and those who conscientiously maintain it, and to recognise the integrity and the religious earnestness of those who differ from them." We again commend the work of the Liberation Society to the sympathy and support of our churches. It has no more enthusiastic supporters than are the majority of our readers.

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND for 1894, edited by the Rev. F. Burnside, M.A., has been sent out by the Society for Promoting Christian Knowledge. It is a work which no one who is interested in the religious life of our country can afford to overlook. As a collection of facts bearing upon the condition of England, as a description of institutions and agencies, and as a record of manifold work, evangelistic and missionary, social, philanthropic, and educational, it is a remarkable and, in many respects, an unique production. Mr. Burnside must have spent over it an amount of care of which few men are capable, and such as could only be shown in a labour of love. He has, doubtless, aimed in the first instance to serve the Church of which he is a devoted pastor, and has, indeed, done so to an extent which it would be difficult to over-estimate; but he has laid the ministers and members of all churches under obligation. It is well for us to know what is being done by communities to which we do not ourselves belong, and we have never scrupled for our own part to admit that the Church of England is in many directions doing a great and noble work—a work for which we should be devoutly thankful, and which, as far as is in us, we should seek to imitate. On the matter of Church Extension especially, we have here brought to our view facts which demand our most serious study. The record of them is one which every Baptist in the kingdom should "read, mark, learn, and inwardly digest." Though Churchmen and Nonconformists cannot often meet in common assemblies, they should be acquainted with one another's work. Such an acquaintance would remove misunderstandings and promote greater kindness of feeling, and be provocative to love and good works. It is true, as Mr. Burnside seems to think, that the best weapons of Church defence are furnished in the "Year Book" he has so skilfully compiled, though we are bound to add that our objections to the State connection are based upon principles inculcated by the New Testament such as the facts to which he appeals do not touch. "The mere accidents of the Church's relation to the nation" could be readjusted without any diminution of her spiritual power, and with, as we hold, a great increase of it.

THE WELSH DISESTABLISHMENT BILL.—We are glad that the Government has so far redeemed its pledges as to have introduced this long-looked-for Bill, with the view of securing its enactment. That the Government "mean business," and are not simply playing at legislation, we have no reason to doubt. They would otherwise stultify their whole policy, and cover themselves with ridicule. Let them, if necessary, be subjected to the severest

pressure. But those who exercise it must take a full and candid view of the entire situation, and not ignore—as they are apt to do—the difficulties created by the reckless and resolute obstruction of their opponents. The Bill itself is, for the most part, but not entirely, satisfactory. It is right to respect the life interests of bishops and clergy, and to let the churches remain as at present. The cathedrals ought not to be reserved for the use of any sect, and why the four seats in the House of Lords, which in the event of the passing of the Bill will be vacated by the Welsh bishops, should be given to the English bishops we cannot imagine. It is evident that more than one important modification will be needed.

THE RECEPTION OF THE BILL.—It cannot occasion the slightest surprise that there should again be raised the dolorous cries with which we are so familiar—“The Church in Danger,” “The Dismemberment and Spoliation of the Church,” “Confiscation of the Church’s Property,” &c. The organ of the High Church party speaks of “the villainy of the spoliation project,” tells us that the real grievance of Dissenters is “the wealth given by Churchmen to Churchmen.” With a knowledge of the generosity of its readers to which we cannot pretend, it “strongly recommends every Churchman who subscribes to charitable institutions to let it be known that, in the event of Disendowment, he will have to cease subscribing.” The Liberationists are said to derive intense satisfaction from the retrospect of their “fifty years work in promoting envy, hatred, and malice, and all uncharitableness”! To argue with people who so hopelessly misconceive and utterly misrepresent our position would be useless. Such displays of ignorance, and worse than ignorance, recoil on the heads of those who make them. If this be the Christianity fostered by a State Church, can we be wrong in saying the less we have of it the better?

THE MANIFESTO OF THE ARCHBISHOPS AND BISHOPS.—From the chief pastors of the Church we might have looked for better things than are found in their Manifesto. They, too, speak of the dismembering of the Church, of Disestablishment weakening its unity, as though the strong arm of the law and neither the boasted apostolic succession, the historic Episcopate, nor the authority of Christ would ensure such unity. To say that the poor will be deprived of their legal right to a place in the parish church and “to the spiritual services which they have always been able to claim, from the baptism of their children to the burial of their dead,” gives a very low view of the faithfulness and generosity of the richest Church in the world—which, it is said, would be reduced to penury! For ourselves we refuse to believe that Churchmen are so unworthy as their bishops avow. Disestablishment will neither destroy nor weaken the Church, and it is a mere playing with words to say that through it “an ancient and religious race would be deprived of their earliest and most sacred institution.” What if the race will not have it? It is considerate of their lordships to recommend their clergy, while

using every proper opportunity to instruct their parishes, "not to take advantage of their position to treat the subject in sermons, but to keep the house of God sacred from contention even in a good cause." As to the prayer they are urged to use after the collect for the day, "Let Thy continual pity cleanse and defend Thy Church," we can ourselves heartily offer it. If the prayer be answered, Churchmen will be freed from these pessimistic fears and cease to utter their wails as to spoliation. They will lean not on any arm of flesh or on the sanction and aid of "the powers that be," but on those great spiritual principles which have ever been the Church's glory and defence.

THE HEAD MASTER OF RUGBY ON THE QUESTION.—It is refreshing to find, amid the clamour and confusion, some who maintain a quietness and confidence in which is strength. Dr. Percival's letter to the *Times* has aroused the indignation of many Churchmen; and he has been flooded with replies which are no replies. We commend his frank and judicious statements. "We believe that there may be circumstances in which Establishment and endowment are a positive hindrance to our Master's work, and it is becoming more and more evident that this is so in the Principality of Wales. . . . If the Church is disestablished and started afresh in the free and open field, much of the hostile political sentiment which now prevails will disappear, and the spiritual influence and power of our Anglican Communion will increase as never before. Wales should decide her own Church policy. The plea that there is no Church of Wales, but only certain dioceses of the Anglican Church, is pedantic and sophistic. In such a matter we have no right to withstand the clearly declared will of the Welsh people, just as, on the other hand, if at any time the Disestablishment of the English Church is proposed, we shall claim that neither Irishmen, nor Scotchmen, nor Welshmen shall have any determining voice in the matter." As to Disendowment, Dr. Percival declares it to be "beyond question that the funds of the Church with which the Bill proposes to deal are public property." Parliament exercises its legitimate right in converting them from one public use to another. They should be devoted to the best possible purpose, reserved for "spiritual and philanthropic uses."

THE CONTROVERSY IN THE LONDON SCHOOL BOARD has placed beyond all doubt the true aim of the so-called "Religious Circular," the Rev. J. J. Coxhead having at a meeting of the Board asked the teachers the following questions:—"Do you understand the Compromise of 1871?" "Have you received, and have you read, the Circular which has been issued by the Board?" "Are you prepared to carry out the resolution of the Board connected with that Circular?" Fortunately the advocates of the Circular were ashamed of the bold move, so that Mr. Coxhead found himself deserted. When a resolution was subsequently submitted to the effect "that, in the opinion of the Board, such questions asked of candidates for promotion are in

direct violation of the spirit of the undertaking given by the Board to its teachers, that their religious opinions should in no way prejudice their position," the entire Board, with four exceptions, voted for it. Here and there throughout the country Churchmen have spoken against the mischievous action of Mr. Riley and his friends. Among others Dr. Butler, Master of Trinity, who, whilst strongly in favour of maintaining their own schools, said he could never attend a meeting where there was any hazard of the Board schools being misunderstood without feeling it was part of an honest man's duty to express thankfulness that the Board schools were introduced. He thought the religious settlement under the Education Act was "probably the best bargain for religious education which the circumstances of the time admitted." The *Church Times* holds up for imitation the example of the Roman Catholic Bishops who "demand for their own children public elementary schools under Roman Catholic management and the maintenance of those schools out of the public funds whether derived from rates or taxes." This retrograde policy is indeed derived from Rome, and its adoption would lead to Rome.

ENDOWMENT OF DENOMINATIONAL COLLEGES.—Lord Salisbury and the Archbishop of Canterbury are very wroth with the Government for having withdrawn from King's College the annual grant of £1,700. The ex-Premier described the withdrawal as an act of religious despotism, and represented the Government as placing a stigma on the College because it taught the Christian religion. Unless he is utterly blind to the facts of the case he must know that this is a misrepresentation. The Government are already trying to act, as he recommended they should, with a "neutral and impartial treatment of both parties," and that they refuse State-aid to a sectarian institution is proof of this. It would be despotic to compel taxpayers to support a form of religion in which they do not believe. Lord Salisbury and his friends are perfectly at liberty to provide for the teaching they require out of their own pockets, but they have no right to put their hands into other people's pockets.

THE PRESENTATION TO DR. PARKER.—On the completion of the twenty-fifth year of his pastorate at the City Temple, a notable presentation was made to Dr. Parker—a cheque for a thousand guineas, a full-length portrait in oil by Mr. R. Gibb, R.S.A., a "set of pulpit robes," and a marble tablet recording the work of twenty-five years. The gathering at which the presentation was made was remarkable not only in size, but in enthusiasm. In the album which accompanied the gifts were the signatures of more than 700 ministers of all denominations. Drs. S. H. Booth and John Clifford represented the Baptists. Dr. Parker's ministry is unique in regard to its Thursday morning service, which has been an immense good, and its continuous exposition of the Bible. In this latter point we should like to see his example universally followed.

REVIEWS.

THE CELTIC CHURCH IN SCOTLAND. By John Dowden, D.D., Bishop of Edinburgh. London : S.P.C.K.

BISHOP DOWDEN'S "Introduction to the History of the Christian Church in Scotland down to the Death of St. Margaret" was, in substance, delivered in the form of lectures in the Chapter House of St. Mary's Cathedral, Edinburgh, and is a compact and comprehensive *résumé* of a story which will always be of transcendent interest. The life and labours of St. Ninian, St. Ternan, and St. Serf, St. Mungo and St. Columba, as again of St. Margaret, are succinctly told. Dr. Dowden has consulted the original authorities, and exercised upon them independent judgment, discriminating between the manifestly real and the legendary. On some points we cannot accept his decisions. The controversy as to Episcopacy in the Celtic Church he decides in favour of Episcopacy, in some cases on very inadequate grounds. If one thing is clear in regard to Columba, it is that he, though only a presbyter-abbot, was universally regarded as the superior of the bishops. His power to ordain is not disproved by the incident of Aidus the Black, while the story concerning "Cronan the Bishop" simply proves Columba's courtesy and not his admission of the official superiority of Cronan. Had Columba been a bishop, he would have acted in precisely the same way (see 19th Canon of the Council of Arles, A.D. 314). The point, however, is of quite secondary importance to those whose appeal is to the New Testament.

Dr. Dowden's narrative of the life of Columba is brightly written. He wisely took the course recommended to his students by Professor Stokes, and visited Iona for himself. He spent a couple of delightful days there in 1889 in company with the Bishop of Argyll. They each had a copy of Reeves's "Adamnan" (Adamnan's "Life of Columba"), and "felt that it could be but half-appreciated when read elsewhere." This feeling is certainly well founded: the local surroundings greatly aid our conception of the magnificent work of this great evangelist. "Iona," to quote Dr. Dowden's description, "is a small island about three and a half miles long, and in its widest part about a mile and a half in breadth. It is separated from the great island of Mull by a deep and narrow channel, or 'sound,' about a mile broad, through which the tides run with much force. It presents to the Atlantic a bold front, with outposts of isolated crag or rocky islets on the north-western, south-western, and southern sides. From the south the heights slope down by a heather-covered surface of great irregularity to the middle of the island, where a comparatively flat plain (the cornfields of the monastery) runs from the western to the eastern shore. . . . On the eastern side, close to the shore, and a little north of the central plain, stood the Monastery of St. Columba. To the north-west of the Monastery is the highest point, a rocky hill rising to over three hundred feet, known as Dunù. From this height, on a clear day, a magnificent prospect is obtained. To the west is the wide

sweep of the Atlantic ; on the east are the red granite cliffs of the Ross of Mull, the trap terraces of Bourg ; and, further inland, the mountain of Benmore rises to a height of over three thousand feet. When the air is very clear, the jagged, faint blue outline of the Coolin Hills of Skye may be distinguished in the far north ; while the Paps of Jura may be seen in the south, rising over the near Ross of Mull. The distance between these two extreme points, north and south, is ninety-six miles. Many other islands are visible in the distance, while the islet of Staffa is so close at hand that the characteristic columnar formation of its basalt rocks is readily distinguishable through the glass."

The seventh to the twelfth centuries are "the dark ages" of Scottish Church history, and little is known of its inner life. Of the successors of Columba, Adamnan's is the only name of mark. The course of events is plainly indicated by the brief references of the Irish annalists:—"766, Suibine, abbat of Ia [Iona], comes to Ireland" ; "790, Artgal, son of Cathail, King of Connaught, died at Hy" ; "794, Ravaging of all the islands of Britain by the heathen" ; "802, Hy of Columkille burned by the heathen" ; "806, The Community of Hy, 68 in number, slain by the heathen" ; "807, Construction of the new city of Columkille in Kells" ; "818, Diarmaid, abbot of Ia, went to Alban with the shrine of Columkille" ; "825, Martyrdom of Blathmac and the pagans in Hy" ; "831, Diarmaid goes to Erin with the mionna [the relics other than the body] of Columkille" ; "850, In the seventh year of Kenneth's reign he carries relics of St. Columba to the church which he had constructed [at Dunkeld]" ; "878, The shrine of Columkille and all his relics were taken to Erin to escape the foreigners" ; "986, The island of Columkille plundered by the Danes on the eve of the Nativity, and the abbat and fifteen clerics slain."

The Culdees, who are often confounded with the Columban missionaries, were an entirely distinct body of men, whose origin is obscure, and whose history is but partially known. Recent researches have dispelled many former notions concerning them ; but the problem is too intricate to be discussed here.

LETTERS OF EDWARD FITZGERALD. Two volumes. Macmillan & Co.

WHEN Edward Fitzgerald's "Letters and Remains" were published some five years ago, his popularity was greatly extended, and his letters were welcomed as of primary and classic rank. They and his translation of "Omar Khayyam" will alone secure him a permanent place in our literature. Tennyson loved him for his geniality and his fine and delicate wit. To Thackeray he was "dear old Fitz," while the great Thomas had nothing but kindness "for the peaceable, affectionate and ultra modest man and his innocent *far niente* life." The letters are the unaffected, unrestrained talk of a bright, genial spirit, cultured and well read, with a passionate love of music and interested in all that gives grace and charm to life. Among his correspondents were Bernard Barton, Carlyle, George Crabbe (grandson of the poet), E. B. Cowell (Professor of Sanskrit at Cambridge), J. R.

Lowell, C. E. Norton, Frederick Tennyson, W. H. Thompson (late Master of Trinity). The themes of the letters, suggested by the events and interests of the day, traverse a wide range, but are always welcome. Those interested in literature—whether ancient or mediæval or modern—will appreciate them best, and will be the first to see the value of Mr. Fitzgerald's estimates. He was sensible of Carlyle's greatness, yet wrote after he had been suffering from influenza: "This state of head has not been improved by trying to get through a new book much in fashion—Carlyle's 'French Revolution,' written in a German style. People say the book is very deep; but it appears to me that the meaning seems deep from lying under mystical language. There is no repose nor equable movement in it; all cut up into short sentences, half reflective, half narrative; so that one labours through it as vessels do through what is called a short sea—small, contrary-going waves caused by shallows and straits and meeting tides, &c. I like to sail before the wind over the surface of an ever-rolling eloquence, like that of Bacon or the opium-eater."

Tennyson he always appreciated, and even in his Cambridge days foresaw the fame which awaited him. So far back as 1835 he wrote to his friend Allen:—"I will say no more of Tennyson than that the more I have seen of him the more cause I have to think him great. His little humours and grumpinesses were so droll that I was always laughing, and was often put in mind (strange to say) of my little unknown friend Undine. I must, however, say further, that I felt what Charles Lamb describes, a sense of depression at times from the overshadowing of a so much more lofty intellect than my own. This [though it may seem vain to say so] I never experienced before, though I have often been with much greater intellects; but I could not be mistaken in the universality of his mind; and perhaps I have received some benefit in the now more distinct consciousness of my dwarfishness."

He was not, however, blind to the late Laureate's defects. He did not rate "In Memoriam" so high as we should do, and of the "Idylls of the King" he had not an unstinted admiration. "The Holy Grail" he regarded as showing a distinct falling off of Tennyson's power.

RUSKIN ON MUSIC. Edited by A. M. Wakefield. London: George Allen, 156, Charing Cross Road.

By placing together the passages in which Mr. Ruskin discourses on Music, and classifying them under such heads as "The Ideal in Music," "Music and Early Influences," "Music and Painting," "Music and Education," "Music and Morals," &c., Miss Wakefield has earned the gratitude not only of Ruskinians who are also musicians, but of all who are interested in the thoughts of a great teacher on a theme of universal moment. In his early days—through some defect, as we infer, in his education—music did not count for so much with Mr. Ruskin as it did in later life, when he certainly became alive to its ethical and æsthetic power. "The great purpose of music is to say a thing that you mean deeply, in the strongest and clearest

way possible," which is undoubtedly true, though not sufficiently specific. Oratory and, to an extent, poetry have this feature in common with music. That which follows the above sentence illustrates the note of sincerity which runs throughout Mr. Ruskin's writings, and on which he so forcibly insists as essential to all worthy life. "They shall never be taught to sing what they don't mean. They shall be able to sing merrily when they are happy, and earnestly when they are sad; but they shall find no mirth in mockery, or obscenity, neither shall they waste and profane their hearts with artificial and lascivious sorrow."

Bearing on the same question from another standpoint we read: "If the soul—and a right soul, too—is not there, the heart is bad, however dexterous. But also remember that the art gift itself is only the result of the moral character of generations. A bad woman may have a sweet voice, but that sweetness of voice comes of the past morality of the race. That she can sing with it at all she owes to the determination of the laws of music by the morality of the past. Every art, every impulse of virtue and vice, affects in any creature, face, voice, nervous power and vigour and harmony of invention at once. Perseverance in rightness of human conduct renders, after a certain number of generations, human art possible; every sin clouds it, be it ever so little a one, and persistent vicious living and following of pleasure render, after a certain number of generations, all art impossible."

Although this is no scientific treatise on music, it will prove of essential service to students and general readers.

MR. GEORGE ALLEN has recently issued a new, complete, and popular edition of Mr. Ruskin's three lectures, *SESAME AND LILIES*, together with the Preface of thirty-six pages which has hitherto been accessible only to readers of the Library Edition. This book is probably the most popular of Mr. Ruskin's later writings. Nowhere has he spoken so luminously as to the functions of education, the use of learning—especially of book-learning—the conditions of healthy progress, and the place and power of women in our social development. The lectures are in various ways a brilliant enforcement of the paramount claims of duty even in its simplest form, and we are not surprised to know that among Christian teachers the book is a marked favourite.

PLEASANT PLACES. Words to the Young. By R. S. Duff, D.D. Edinburgh and London: Oliphant, Anderson, & Ferrier.

DR. DUFF has succeeded in imparting sound religious instruction, and in inculcating invaluable lessons of wisdom under forms which attract and please as well as instruct. Swiss guides, the Mint, the Lilies, the Oxford and Cambridge Boat Race are among his object lessons. The author's residence in Tasmania has supplied him with material of exceptional value, and his three addresses on Tasmania are peculiarly interesting. This is a bright, welcome useful little book.

ETHICS OF CITIZENSHIP. By John Maccunn, M.A. Glasgow: James Maclehose & Sons.

IN these days of extending democracy, education in what Professor Maccunn so aptly calls "The Ethics of Citizenship" is growingly imperative. It is easier to talk about liberty, equality, and fraternity than it is to use our liberty aright, to justify our claim to equality, and to display in a practical form the spirit of fraternity. Many who insist strongly, and not always justly, on their rights are frequently indifferent to their duties. Rights, as our author reminds us, are not strong inclinations or desires; they must have a distinct ethical basis, and be able to justify themselves in the light of reason. In a fine chapter on Citizenship, Professor Maccunn points out the various modes of life through which men become citizens in fact and not merely in name. Then he dwells on the citizen's attitude to the majority and of his relation to political party, the aim of both sections being to show "that a reasonable presumption in favour of the majority as the ultimate court of practical appeal, and an acceptance of party as a necessary instrument of action, are alike justifiable only in so far as the individual asserts a self-reliant independence of conviction and judgment." In a chapter on Democracy and Character, he seeks to estimate the influence which a democratic form of society, especially when it is commercial and industrial, exercises on character. There are grounds for alarm; but, against these, "grounds for confidence are sought, firstly, in the fact that there is already so much in democratic development to strengthen the belief in the worth and possibilities of men, and, secondly, in the hope that the spirit of democracy, rightly understood, will find an unfailling ally in religion." There is a closing chapter on Luxury well worthy of universal attention. The book is as excellent in literary form as in soundness of argument and breadth of philosophic view.

THE THEOLOGY OF THE NEW TESTAMENT. By W. F. Adeney, M.A.
CHRISTIANITY AND EVOLUTION. By James Iverach, M.A., D.D.
 Hodder & Stroughton.

TWO valuable additions to the "Theological Educator." Professor Adeney's lucid and compact treatise is not a collection of proof texts intended to demonstrate a formal definition of doctrine, but a comprehensive enquiry into the teaching of the New Testament, as presented in successive books, and to compare the forms in which the truths of revelation are conceived and expressed. He discusses first the teaching of Jesus, and secondly the theology of the Apostles—the primitive type, the Pauline, the Johannine, &c. The book is small, but closely packed with thought. From many of the Professor's interpretations—notably from those which deal with Eschatology and the future life—we dissent. Dr. Iverach accepts a very limited and strongly modified doctrine of evolution—such as some would say is no evolution at all, as it postulates a creative and superintending power. If Mr. Herbert Spencer can survive the trenchant criticism to which his theory is here subjected, it is plain that argument cannot move him. The refutation is

complete. Dr. Iverach's central position may be inferred from the following: "To explain life by physics and chemistry, to explain consciousness by accumulation of the unconscious, to explain reason by instinct, and the higher mental life of man by the lower life of the brutes, and finally to explain the higher religion by the lower, has been the consistent aim and avowed object of the evolutionists of the type of Mr. Spencer. This much may be conceded to them, that the higher is after the lower in point of time. There was a time in the natural history of the planet when the higher was not. But what is last in time may have been first in order of causation, for, if the higher has somehow come into being, it must have been involved in being from the beginning."

THE CUP OF COLD WATER, and other Sermons. By the Rev. J. Morlais Jones. Sampson Low, Marston, & Co.

THE late Thomas Jones was frequently described as "the poet preacher," and the epithet is equally applicable to his relative, Mr. Morlais Jones. We have never read a volume of sermons with more poetry in their pith and substance, or more beauty in their style. They are like no other sermons with which we are acquainted. They are fresh and unconventional—the meditations of a mind endowed with imaginative insight and delicate fancy, with fine spiritual sensibilities and a faith at once robust and childlike. We should not class Mr. Jones among the great theologians, but he is a supremely interesting preacher, and his volume will be as a cup of cold water to many a thirsty soul, or as a breeze of invigorating mountain air from his native Wales.

THE SUNDAY SCHOOL TEACHER'S BIBLE MANUAL. By Rev. Robert Hunter, M.A., LL.D., &c. Cassell & Co., Limited.

AMONG the smaller Bible dictionaries, this of Dr. Hunter's is entitled to a foremost place. It is not a compilation, but a work based upon original investigation, the work of a scholar who, as a missionary in the East, had exceptional opportunities of observation, and used them well. Dr. Hunter has read widely, but he has also kept his eyes open, and he has the power of terse and concise expression, so that he can give in a few words a vivid picture and touch off the salient features of an event. The work is admirably adapted for its purpose. It has good maps and illustrations.

WHAT THE STONES SAY: or, Sermons in Stones. By C. H. Spurgeon. Illustrated. With Notes by J. L. Keys. London: *Christian Herald* Publishing Co., Tudor-street.

MR. SPURGEON'S lecture on "Sermons in Stones" is as racy, humorous, and instructive as his better-known lecture, "Sermons in Candles," and we are greatly indebted to Mr. Keys for its presentation in this choice and convenient form, with many apt illustrations and a series of notes—the result of wide reading and research, which decidedly enrich the value of the book. The money spent in its purchase will be amply repaid.

SOUTH SEA YARNS. By Basil Thomson. With Illustrations.—**THE CITY OF SUNSHINE.** By Alexander Allardyce. New and Revised Edition.—**THE STORY OF MARGREDEL.** Being a Fireside History of a Fifeshire Family. By David Storrar Meldrum. Edinburgh and London: William Blackwood.

MESSRS. BLACKWOOD'S books are always well printed and well got up, and as a rule their contents correspond with their setting. This is certainly the case with the three works named above. In "South Sea Yarns" Mr. Thomson presents a series of luminous and vivid sketches on the domestic and social life of the South Sea islanders, valuable as the work of an intelligent, interested, and sympathetic eye-witness, and possessing fine literary qualities. He photographs characters and customs which are passing away, and enables us to understand the contrast between the present and the past. The stories are often amusing, and deal with themes of universal interest. We are led to see how even cannibals may be less terrible and depraved than we have imagined, when judged by their current standards. The rude administration of justice, the degradation of an Indian Princess, and her release by funds secured by burglaries, the love story of a Romeo and Juliet with its comic ending in the police court, and the traditions which have gathered around the memory of a heroic Swede form the staple of many delightful "yarns." The work is choicely illustrated.

Mr. Allardyce's novel is based upon Hindu life in the village of Dhupnagar. Here also we are in contact with men and customs which are described with accuracy and power. The picture is living, and such characters as the crafty old Brahmin, Ramanath Gosain, and his son Krishna; the clever and obliging money-lender Tin Cowry, "whose interest seldom exceeded 50 per cent.!" the brave old soldier and his orderly, the Baboo Romesh Chunder Roy, B.A. (a sneaking puppy he is somewhere called); the English magistrate, and various others are all to be seen to-day, and to know them is to learn much of India.

"The Story of Margrédél" recalls us to our own shores. It is laid in the quaint old town of Kirkcaldy, the "lang town" in the early part of the century. It depicts the fortunes of the brothers Douglas and William Oliphant, both of whom loved the same girl, Jean Maitland. Her marriage with the elder of these was unhappy. The pride and sin of Douglas inevitably brought forth misery. The death of his daughter Jean was a terrible blow to him. His woe was deepened by the action of Margrédél, his illegitimate daughter by a French-woman, whom, in his youth, he had shamefully betrayed. The curse resting on his house culminated in him. Mr. Meldrum writes with great force, though some of his characters are a little shadowy. He has enchained his reader's attention, and his story, like the tragic muse, purifies through fear.

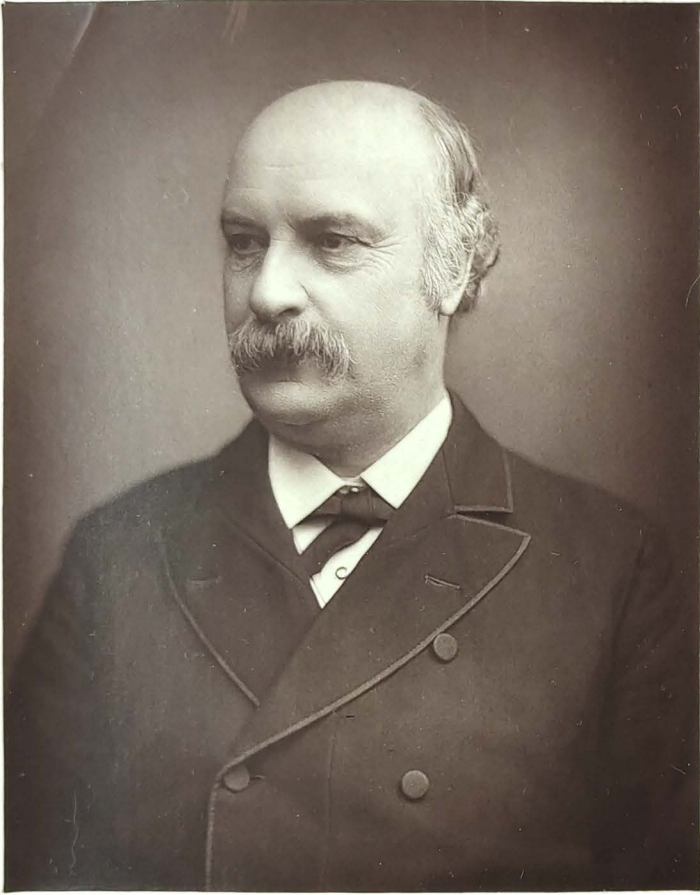
ROUND MY HOUSE: Notes of Rural Life in France in Peace and War. By Philip Gilbert Hamerton. Fifth Edition. London: Seeley & Co., Limited.

MR. HAMERTON is one of the very few men who can write equally well in English and in French, and whose picturesque style commands admiration in

both countries. The late Dean Stanley regarded this as one of the best of Mr. Hamerton's books, and more than once quoted from it. It gives a vivid idea of ordinary French life, and, while scrupulously fair, is free from "insular prejudice." The chapters dealing with the Church, the priesthood, and religion generally are specially noteworthy. The stories of charitable priests are pleasing and instructive. The village *curés* are not, as a rule, brilliant or learned, but there are among them many good, devout, and hard-working men, worthy of highest honour.

BRIEF NOTICES.

THERE are several works to which we are compelled to give a shorter notice than we should like, but our estimate of their value is none the less hearty. First of all we mention THE PEOPLE'S BIBLE, by Joseph Parker, D.D. (Hazell, Watson, & Viney, 1, Creed Lane, Ludgate Hill, E.C.) This Vol. XXII. contains discourses on Acts i.—xvi., which to some extent necessarily repeat what we find in the three volumes on "Apostolic Life," although the same truths are stated in a decidedly fresh and diversified form. The suggestiveness of the volume is beyond all praise.—THE NEW VOLUME OF THE BIBLICAL ILLUSTRATOR, by Rev. Joseph S. Exell, M.A. (London: James Nisbet & Co., Berners Street, W.), is on Leviticus and Numbers, books of Scripture which are not so commonly preached from as some others. They are, however, of perennial interest, and Mr. Exell has collected the best things that have been said and thought with regard to them. For example, on the subject of Balaam we have the gist of the fine sermons by Newman, Kingsley, Maurice, F. W. Robertson, Dr. Samuel Cox, and various others, and so it is throughout. For hard-worked preachers there is no more useful book.—GREAT THOUGHTS, October, 1893, to March, 1894, has reached its twentieth volume. (London: A. W. Hall, Hutton Street, E.C.) It is, as usual, a library in itself, an encyclopædia of good reading on men and subjects of all kinds. Some of its illustrations are especially happy.—AUNT JANET'S LEGACY TO HER NIECES: Recollections of a Humble Life in Yarrow in the Beginning of the Century. By Janet Bathgate (London: H. R. Allenson, 30, Paternoster Row). This is a story of lowly life, illustrating on the one hand the value of religious training and character, and on the other the reality of an overruling Providence guiding all our lives. It will be read with interest in cottage homes, and should have a place in Sunday-school and other libraries. The illustrations from photographs of Yarrow Kirk and St. Mary's Loch are specially good.—ADVENTURES IN MASHONALAND, by Two Hospital Nurses, Rose Blennerhassett and Lucy Sleeman, has just been added by Messrs. Macmillan & Co., to their valuable "Three-and-Sixpenny Series." The original edition, published six or eight months ago, at once made its mark. We have rarely come across a racier and more entertaining book of travels. The two nurses displayed a courage, self-denial, and undaunted perseverance altogether remarkable. Their difficulties, risks, and hardships, their contact with fever and other diseases, their exposure to the prowling of lions and kindred risks, have won for them a good degree among travellers and nurses. The appearance of the book in this cheap form is opportune.



Webster Bros., Bayswater. Photos.

London Stereoscopic Company.

Yours very truly
Arthur Russell

THE
BAPTIST MAGAZINE

JULY, 1894.

REV. ARTHUR MURSELL.

NO man less needs a biographical notice than the friend whose portrait will be heartily welcomed by all readers of this magazine. There are few men, perhaps, who will care less for such a notice, although no one more keenly appreciates the love of his brethren and the sincere respect of those who know him.

And who does not know him? In well-nigh every town of importance in England and Scotland his stirring and eloquent words have been frequently heard from platform or pulpit, whilst the people of Ireland and Wales are no strangers to his great and varied gifts.

The very name he bears is one of the most highly honoured in our denominational traditions.

The Rev. J. P. Mursell, the distinguished successor of William Carey and Robert Hall in the pulpit and pastorate of old Harvey Lane Church, Leicester, was a most notable figure amongst us a quarter of a century ago. "A mighty man of valour," a great preacher, a noble champion of civil and religious liberty, a confederate with Edward Miall and the brave band of men who founded the Liberation Society. A doughty champion of all causes for the improvement of the condition of the poor at home and for the freedom of the slave abroad. Few men amongst us have played a more conspicuous part in those battles for truth and freedom, the ripe fruits of which we enjoy to-day, than the honoured father of our friend Arthur Mursell.

Then we cannot forbear to say a word or two concerning his

beloved brother "James," he whose strong, yet gentle and beautiful life exercised so powerful an influence for good on the character and career of the younger brother. No sketch of our friend can be complete that fails to take note of the elder brother's influence. "What he was as a brother," he once wrote, "this hand may not even try to write; but his absence leaves a desolation as of a light removed." For twenty years he was the beloved minister of the church where Andrew Fuller laboured, and to the day of his death—which, alas, came all too early—he was an able minister of the Gospel of Jesus Christ.

In the midst of such influences and examples we are not surprised to find that, after his school days were over, and a few years had been spent in business and in the arduous task of teaching and tutorial work, Mr. Arthur Mursell should be drawn into the holy service to which father and brother had consecrated their gifts of heart and life. Two years' theological training in Bristol College, to which he ever refers with pleasure and gratitude, completed our friend's intellectual equipment for the work to which he had devoted himself. In the year 1856 the church at Grosvenor Street, Manchester, being without a pastor, saw in this young aspirant for the ministry the leader of their choice, and ten happy years of useful and fruitful work in that part of a crowded and busy town fully justified the wisdom of their selection.

In London, just about that time, the name of Spurgeon was passing from lip to lip. The unconventional preaching, marvellous voice, and extraordinary gifts of the young preacher were drawing crowds to his ministry. In the city of Manchester another religious phenomenon was also startling and attracting the public; another young and gifted minister of Christ, of the same denomination as Spurgeon, was crowding the Free Trade Hall every Sunday afternoon to hear lectures, which, under various strange and bewildering titles, had one clear and noble purpose in view—the elevation and salvation of the audiences that crowded to hear these messages of the Gospel through the channel of common and familiar speech. For seven years this Sunday afternoon lecturing—for which Mr. Mursell had such rare aptitude, and which was so congenial to him—went on without break and with abounding tokens of rich blessing to the working-men who so gladly came to

hear his eloquent and forceful words. Certainly one of the most pleasant memories of an arduous life will be the Sunday afternoon ministry to men in Manchester.

Perhaps our friend was, all unconsciously, one of the pioneers of the present-day movements for gathering large masses of men to an unconventional religious service. He is therefore seeing now some of the harvest of his early labours gathered by many other hands.

In the year 1866 what Manchester had, London wanted, so far as it could be supplied by Mr. Mursell. "Stockwell Chapel" had just been built in a then large and quickly-growing suburb. Our friend was induced to become the first pastor of the newly-formed church. Here for twelve years he freely spent his strength and enthusiasm in the pulpit and on the platform, and was known and honoured as one of the most powerful religious forces in our denomination in the South-West of London. After a successful preaching and lecturing tour of six months' duration in Canada and America, Mr. Mursell began an eight years' ministry in the town of Birmingham. Many circumstances combined to make the Birmingham period of service one of much strain and anxiety. The old chapel where the ministry began was sold and pulled down, then came a migration into various public halls—those abominations of desolation for a preacher—then finally a settlement again under the roof of Mount Zion Chapel, Graham Street, so long the scene of the memorable ministry of "Charles Vince." Such frequent changes of locality are trying to any man, but doubly so to a man of Mr. Mursell's temperament. It was therefore no matter for surprise that, when an urgent request came from his old friends at Stockwell, asking him to resume work amongst them, that he should have come back to a scene of former labour and friendship. There he still abides, severely tried, like many of his brethren, by frequent losses through death and removal of friends to other districts, but still doing his work with a brave heart, and strong in the esteem and affection of many friends.

Mr. Mursell is the possessor of rare gifts. He is far more than a brilliant orator or a man in whom imagination has been cultivated at the expense of other powers. He has deep and subtle sympathies with truth and nature, and therefore he is

pre-eminently a man of vision. The preacher must also be a poet and a prophet, and of these fine qualities our friend has an abundant share. He is a man of strong convictions, and always has the courage of them. Chivalry in him amounts to a passion. For man or cause which he deems to be oppressed he is ever a ready and valiant champion.

“He will strike as soon for a trampled foe
As he will for a soul-bound friend.”

His heart gives ready hospitality to all that is weak and struggling and suffering. “He is a brother born for adversity.” Those who know him best also know that he is as simple-hearted and modest as he is manly and tender, and will unite in the prayer that his years may yet be many and that the last may be the happiest and brightest of them all.

W. R. S.

DR. MARTINEAU ON THE TRUE FUNCTIONS OF THE PULPIT.—Though we differ *toto celo* from the theological beliefs of the venerable Unitarian preacher, we have often found in him much vital help in matters of spiritual life and work. He has rarely spoken more wisely than he did at a recent conference of his co-religionists on “Theological and Religious Study for our Young People.” He regards it as the necessary duty of every minister to gather together the children for this purpose, and traces to the neglect of the duty many conspicuous evils. To turn the pulpit into a professor’s chair or a lecturer’s platform is an idea which finds no favour with him. We cordially endorse his timely warning. “I must say I think that the neglect of regular systematic theological teaching is hurtful not only to those who lose it, but also to those who are able to give it—not only upon congregations, but also upon ministers. It has this effect—the minister knows that his people are not abreast of the critical and historical knowledge of the time, and he cannot bear that they should lag behind it; and having no other opportunity, the pulpit has to be turned again and again into a mere lecture platform for critical exposition and for contentious and controversial matter of all kinds. Consequently, ministers lose the habit of giving their people those stimulating spiritual instructions, those appeals to the conscience and heart and affections which constitute the true function of the pulpit. For my part I regard it as an abuse of the pulpit when those prophetic functions do not occupy almost the whole of its attention. The souls of our preachers will never be developed to their full power till they learn the courage to effect this. For all such efforts I ask your aid—for every attempt to restore a regular training in the essential elements of theological education, historical, critical, philosophical, and reflective, and to reserve the pulpit for utterances of a more stimulating kind.”

THROUGH DOUBT TO FAITH.

“He said unto them, Why are ye troubled, and wherefore do thoughts arise in your hearts?”—LUKE xxiv. 38.

WE have in this verse and its context the record of the first of our Lord's appearances to His disciples when they were together. He had previously appeared to Mary Magdalene and the other women who were with her; to Peter in the solitude and distress of his penitence, and to the two disciples on their way to Emmaus. But here they were as a body, gathered together in the upper room, talking over the strange and bewildering events of the last few days, and discussing the alleged fact of their Lord's resurrection. The two who had seen Him on the way to Emmaus told of their converse with Him, and as they spake of these things, wondering what they could mean, Jesus Himself stood in the midst of them with His message of peace. But they were terrified and affrighted as if they had seen a spirit. Notwithstanding all that had been told them by their brethren who were witnesses of Christ's resurrection, they were unprepared to see Him, and could not believe that He was actually among them. “And He said unto them, Why are ye troubled, and why do thoughts [questionings, doubts, reasonings] arise in your hearts?” There is in the question a tone of disappointment and even of reproach. Such surprise as they showed was out of place. Christ had more than once predicted His resurrection, and the disciples should have been prepared for it. Their brethren had assured them of its occurrence; were *they* likely to be false and deceptive? There was no rational ground for such unbelief. It was discordant with fact, as well as with the sayings of Christ, which had gone before. So far it was the result of weakness. Yet it should be noted our Lord was neither stern nor overbearing in His treatment of the doubters. He showed, as was His wont, tenderness and sympathy, and a wistful anxiety for their trust, which He desired to win rather than to command. “Behold My hands and My feet, that it is I Myself: handle Me and see.” And in this way their faith was ensured and their joy perfected.

We, too, need the same wise and loving guidance amid the difficulties and perplexities of our life, and to many of us, in the

vagueness and uncertainty of our beliefs, our Lord addresses the same question, "Wherefore do reasonings arise in your hearts?"

There are among us, perhaps, those who doubt or find it difficult to believe in *the continued existence of Jesus Christ*, in the reality of His perpetual presence according to His word, "Lo, I am with you always, even unto the end of the age." Because they do not see or hear Him, because He assumes before them no visible or material form, their impressions of Him are vague and shadowy, and are easily erased. He was, but *is* not.

"Now He is dead! Far hence He lies
In the lorn Syrian town;
And on His grave, with shining eyes,
The Syrian stars look down."

Others doubt *the divinity of His nature, His unique personality as the Son of God*, no less than the Son of Man. They think of Him simply as one of ourselves, differing only by His superior wisdom and goodness, in degree rather than in kind. They adopt the humanitarian or naturalistic hypothesis of His life, and set aside as unworthy of credence the idea that He was God manifest in the flesh, or that in any peculiar and exceptional sense He came forth from the Father.

His work as a Saviour is widely called in question, and He is regarded simply as a teacher, an exemplar, a guide. His claim to forgive sins on the ground of the shedding of His blood, His promises of pardon and renewal, are regarded as figurative forms of speech, which are intended to encourage men in the work of self-reformation. Men are said in some quarters to be under the dominion of law—hard, unyielding, and relentless—so that forgiveness is impossible, and in other quarters we are told that repentance and amendment are the only atonement we can make, and that they are of themselves sufficient. The Scriptures assure us that through this Man is preached unto us the forgiveness of sin, that His blood cleanseth from all sin, that we are justified by faith in Him, and that there is no other name given under heaven whereby we can be saved.

It is by no means uncommon to hear challenged *the wisdom of Christ's precepts* as they are given, *e.g.*, in the Sermon on the Mount and in His parables. He urges in various forms the necessity of

unselfishness according to which men are to live as brothers. He condemns excessive care and anxiety, and inculcates the duty of a simple trust in God, which lives only in to-day, and leaves the morrow in the hands of our Father in heaven. He summons men to righteousness and benevolence, to self-denial and the daily cross. Such teachings are far from universally welcome, and are frequently set aside as the ideals of a dreamer, as grand and lofty in conception, but impracticable and not to be pressed too seriously in a world like this. The authority of the Christian ideal, the whole of Christ's conception of life as a Divine gift conferred on us for the perfecting of ourselves and the welfare of others, is ruthlessly rejected. Why is this?

Very often the Gospel, as the record of a Divine Incarnation and the manifestation of redeeming love, appears to us *too wonderful to be believed*. Its story of the condescension, the self-sacrifice, and grace of God; its magnificent purposes of mercy, seeking the pardon and renewal of the weakest and the worst; its offer of supernatural power, enabling a man to rise above himself, and to accomplish, by Divine help, what neither intellectual force nor moral discipline, rigid self-denial nor voluntary humiliations could effect—all this seems but as a tale that is told, and on that ground alone not a few ask—How can these things be? Judging everything from their own standpoint they see not, and therefore will not believe.

Frequently *our coldness and worldliness of heart* deaden our *spiritual sensibilities* and destroy all sense of harmony with God. We drift away from our old moorings, we lose touch with the source of light, we become familiarised with that which is emphatically not of God; with that, and often with that only, and hence the purpose, the promises, and acts of God, so remote from, and so unlike us, seem to us as a strange thing. We have lost our affinity with the Divine, and it awakens in our hearts no response.

The unbelief of our fellow-men affects us. We breathe an atmosphere of doubt, and are confronted by scornful denials of the supernatural and Divine. The spirit of the age is adverse to the claims of the miraculous, and men of so-called advanced and liberal views affirm that the ages of faith are past, that the popularly accepted beliefs are superficial, incoherent, and illogical, and that culture is hostile to dogma. Affirmation is not proof, but it

often has on unthinking minds the effect of proof. There is scarcely any opinion or set of opinions which will not win their votaries, if only you state them frequently, emphatically, and confidently. Fashion wins adherents far more readily than reason, and the idea that it is unscholarly, uncultured, and unphilosophical to submit to the authority of faith influences thousands with whom argument would be powerless and demonstration vain. If faith is contagious, so, alas, is no-faith. Scepticism charges the atmosphere with poisonous germs of doubt which many of us unconsciously inhale. Our vitality is lowered, and we catch the infection, we know not how. As Dr. Maclaren aptly expresses it, "Unbelief has a contagious energy wholly independent of reason, and affects multitudes who know nothing of its grounds, as the iceberg chills the summer air for leagues, and makes the sailors shiver long before they see its barren peaks." The unbelief which is without root and reason, a shallow and superficial reflection of the things around us, a mere parrot cry, and not a voice tremulous with emotion, is unworthy of men, and should be contemned! "There are," said Ernest Renan, "but few people who have a *right* not to believe in Christianity." If you do not believe, you ought to be very sure as to your right.

But even *reason is not the only arbiter of truth*, nor is it of itself supreme, and to regard it as the one and exclusive standard of truth is fatal to its power. Its efficient exercise depends on principles which are entirely independent of its authority, and which it can never of itself explain—axioms which transcend it and which it can only take for granted. Reason has, undoubtedly, its place and function, and must not be outraged, but it does not measure or comprehend the whole vast area of truth. Reason to-day accepts with enthusiasm truths which were once scouted as impossible and absurd—*e.g.*, the theory that the earth is round, and that it revolves round the sun. It has its limitations which it is suicidal to ignore. Reason is like the eye, which can see only when there is light, and the light is external to itself, distinct from it, and descending from above. The couplet of Dryden is philosophically and historically true—

" Revealed religion first informed the sight,
And Reason saw not till Faith sprung the light."

In so far as doubt is prompted by a love of truth, by anxiety to know it, and to be on its side, we need not fear it. It is good to revere the authority of truth, to aim at accuracy alike in our conceptions of its nature and our statement of its demands. "Prove all things" is an apostolic injunction; investigate and examine, so as to be assured concerning them. We are not to be blamed but commended when we honestly strive to distinguish the base metal from the pure, the pinchbeck from the gold, the counterfeit coin from the coin of the realm. False prophets abound. Specious and misleading theories clamour for our allegiance. We must resolutely set aside prejudice, and be no slaves either to caprice or tradition. Neither must we be captivated on the one hand nor overawed on the other by the persistent voice of Novelty, which too often usurps the authority of truth and right. Let every man strive to reach the region of light, and to make his abode in it, that he may be delivered from uncertainty and embarrassment, from illusion and error, and see things as they are.

But *doubt may have an evil as well as a good source.* It may spring from frivolity and conceit, from the persistent closing of our eyes to unwelcome claims and uncongenial tasks, from an over-weening confidence in our own judgment, from impatience of authority, and the throwing off of wise restraint. When such is its origin and such its spirit, it is purely and absolutely hurtful, a precursor of impotence and darkness. It narrows our horizon, limits the range of our vision, drags us down to a lower level of manhood, and begets the discord which leads to death. "There is a great difference," says Mallebranche, "between doubting and doubting. We doubt through passion and brutality, through blindness and malice, and finally through fancy and from the very wish to doubt; but we doubt also from prudence and through distrust, from wisdom and through penetration of mind. The former doubt is a doubt of darkness, which never issues to the light, but leads us always further from it; the latter is a doubt which is born of the light, and which aids in a certain sort to produce light in its turn."

Remember further that *doubt, even when resting on a strong and valid foundation, is simply a means to an end, and not its own end.* It is a transitory, not a permanent condition—a step, a necessary step if you will, in our progress towards certainty—a stage, but

not the goal. It is a suspension of judgment during a time of inquiry to allow of the collection of evidence, of the sifting of proof, and of the attainment of clear insight. Sir William Hamilton, in speaking of the dispositions with which philosophy ought to be studied, has uttered a warning to which students of the Bible and of theology would do well to take heed. We are bound to cast off prejudice. "Let us, however, beware that we act not the part of revolted slaves; that in asserting our liberty we do not run into licence. Philosophical doubt is not an end but a mean. We doubt in order that we may believe; we begin that we may not end with doubt. We doubt once that we may believe always; we renounce authority that we may follow reason; we surrender opinion that we may obtain knowledge. We must be Protestants, not Infidels, in philosophy."

Nor can we too strongly insist on the fact that *doubt being thus a means to an end, is, whenever it becomes an end, a source of weakness, hesitancy, and failure.* Doubt restricts and fetters. It suspends the free and full exercise of our powers. Scepticism is often as unintelligent, as baseless, and hurtful as the most implicit credulity. It is a bloodless state, in which a man loses the pith and marrow of his being. They who suffer from it are incapacitated for the highest work of life by weak hands and feeble knees. It is no sign of superior intellectual strength, of broader insight, and riper culture, but often exemplifies the fact that "a little knowledge is a dangerous thing." Hence, to quote again the wise words of the great metaphysician: "Were the effect of philosophy the establishment of doubt, the remedy would be worse than the disease. Doubt, as a permanent state of mind would be, in fact, little better than an intellectual death. The mind lives as it believes—it lives in the affirmation of itself, of nature, and of God; a doubt upon any one of these would be a diminution of its life; a doubt upon the three, were it possible, would be tantamount to a mental annihilation."

To every struggler with doubt our Lord still says, "Behold Me." Yes, behold Him—the Man Christ Jesus, the Teacher who spake as never man spake, whose life was an expression of pure and beneficent love, whose character was sullied by no stain of sin, but embodied all possible and all conceivable good. Behold Him, as

He gives light to the ignorant, wisdom to the foolish, hope to the despondent, comfort to the sorrowing, strength to the weak, and victory to the weary wrestlers with sin and death. Behold Him, as His name becomes a symbol of all that is pure and elevated, a talisman of power in the presence of evil, an incentive, and an inspiration, so that for its sake men submit to toil and sacrifice and loss, and find therein an infinite gain. Behold Him, as the Prince of life, the Conqueror of death, the Joy and the Reward of our immortality. The centuries as they pass do but illuminate His purpose and hasten its fulfilment. "Behold I make all things new." Can you, when you thus consider Christ, do other than fall before Him, in the full assurance of faith, saying, "MY LORD AND MY GOD" ?

JAMES STUART.

TENNYSON NOT A CHAMPION OF DOUBT.

WE have most of us come across young men who attempt to justify their rejection of Christian dogma and their contempt for "all the creeds" by an appeal to the authority of the late Laureate, who is supposed to have sanctioned a vague and nebulous form of religionism which can scarcely be called Christianity at all, and which is certainly lacking in the elements which constitute a robust and uncompromising Christian faith. We are not of those who call any man master, however great the splendour of his genius or abiding his fame. Neither poet, philosopher, nor statesman can be lord of the conscience or ruler of the mind, and Tennyson assuredly has no claim to such an honour. But in relation to this question of Faith *versus* Doubt, his authority, whatever weight we attach to it, is distinctly Christian, not anti-Christian. So far as his theological convictions were explicitly declared they were of the Broad Church type, akin to those of Maurice and Kingsley, Robertson and Stanley, though differing from all of them in some directions, as they differed one from another. He was, as we are well aware, one of those who "faintly trust the larger hope"; and it would be idle for us to conceal our wide divergence from him on more than one point of moment. But we protest against the idea that he was either a prophet or an apostle of doubt; that he glorified it as

of higher value than faith. Certain of his words, torn from their context, have been quoted again and again, both by friend and foe, as if they bore this meaning; but such quotation is an abuse and not an use of the words. Tennyson has suffered in this respect as the Scriptures have suffered. We do not, and should not, look to poetry for dogmatic or scientific formulas, for definite intellectual statement and logical argumentation such as befit a theological treatise; but throughout Tennyson's poems there are unmistakable expressions of his belief in the great universal truths of religion—in the existence, the authority, the providential government, the redeeming love, the immortal life of God; God's Fatherhood and man's brotherhood, the forgiveness of sin through Christ, and the personal immortality of the soul. These are all to be found clear and distinct in his poems, though they are not dogmatically stated. It is in his "In Memoriam" that he has been specially regarded by some as an offender and by others as a bold and intrepid leader, but in each case without valid reason. It is long since Mr. Tainsh said of the dedicatory poem prefixed to "In Memoriam": "By this inscription on the threshold, he who essays to enter may learn that not less to Religion than to Art and Human Love is this Temple dedicated." And still more explicitly Mr. Stopford Brooke, in his work on "Tennyson: His Art and Relation to Modern Life," refers to the idea that a Christian man is one who has a distinct faith in Jesus as God, as the unique Saviour of man, and as a revealer of God in a way different in kind from that in which we can call any other person a saviour or revealer, and asks, Is that view contained in Tennyson's poetry? He sets aside phrases from the "Idylls of the King" and other poems which might be said to be only local, and adds:—

"But when we come to 'In Memoriam' we have before us a poem exceedingly personal and distinctly theological; and Christ is there called 'The Life Indeed'; His power to raise the dead is confessed; He is the receiver of the souls of the dead into the world beyond this world; He is the Word of God that breathed human breath and wrought out the faith with human deeds. This is not enough to make Tennyson, as a poet, an orthodox Christian in the doctrinal sense, but it is enough to place him among those who confess Jesus as the Light of the world, as their spiritual Master, their Life; and that with a distinctness which does not belong to any other of the great poets of this century, so far as their poetry is concerned. This position becomes a certainty

if the introduction to 'In Memoriam,' beginning 'Strong Son of God, immortal Love,' be an address to Jesus. I think it is, and that this is the most natural explanation; but nevertheless it is left vague. On the whole there is no clear doctrinal definition of the person or the work of Christ. What is not left vague, what is quite clear, is that Tennyson is more Christian than theist; that no mere theist could have said the things that he has said in 'In Memoriam.'

This judgment is, in the main, just, and expresses the estimate in which we have always held the poem. There are scores of men in our churches and ministry to-day who, in their early struggles with doubt, whether suggested by philosophy, science, or history, by crass materialism or a one-sided rationalism, found in the Laureate's words a healthful restorative, and were led to a wiser standpoint and to the use of sounder, more legitimate, and more fruitful methods. Take such stanzas as the following, noting especially the lines in italics. In the introductory verses he has a sublime address to Christ:—

"Strong Son of God, immortal Love,
 Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.
 "We have but faith: we cannot know;
 For knowledge is of things we see;
 And yet we trust it comes from Thee,
 A beam in darkness: let it grow."

Again he protests against the scorn which culture cherishes for less favoured minds, and contends that there is something grander and of more moment than culture:—

"O thou that after toil and storm
 Mayst seem to have reach'd a purer air,
 Whose faith has centre everywhere,
 Nor cares to fix itself to form.
 "Leave thou thy sister when she prays,
 Her early heaven, her happy views;
 Nor thou with shadow'd hint confuse
 A life that leads melodious days.
 "Her faith thro' form is pure as thine,
 Her hands are quicker unto good:
Oh, sacred be the flesh and blood
 To which she links a truth divine!

“ See thou, that countest reason ripe
 In holding by the law within,
*Thou fail not in a world of sin,
 And ev'n for want of such a type.*”

Concerning his quest for God he writes :—

“ I found Him not in world or sun,
 Or eagle's wings or insect's eye ;
 Nor thro' the questions men may try,
 The petty cobwebs we have spun.

“ If e'er *when faith had fallen asleep,*
 I heard a voice ‘ Believe no more,’
 And heard an ever-breaking shore
 That tumbled in the Godless deep ;

“ *A warmth within the breast would melt
 The freezing reason's colder part,
 And like a man in wrath the heart
 Stood up and answer'd, ‘ I have felt.’*

“ No, like a child in doubt and fear :
 But that blind clamour made me wise ;
 Then was I as a child that cries,
 But crying knows his father near.”

But what, it may be asked, about his denunciation of those who denounce doubt and of his contemptuous reference to the creeds ? We are free to admit that his apology for “ honest doubt,” which in itself is valid enough, has been quoted *ad nauseam*, and that more sympathy than is commonly the case may be claimed for honest faith, and ought to be shown towards it. Neither honesty, knowledge, nor intellect are the monopoly of the doubters. Faith may, indeed, be the highest exercise of the reason—its crown and consummation. But let us do Tennyson justice, and not charge on him the faults of his weak and illogical admirers. The perusal of the stanzas in question will be their best vindication :—

“ You say, but with no touch of scorn,
 Sweet-hearted you, whose light-blue eyes
 Are tender over drowning flies,
 You tell me doubt is Devil-born.

“ I know not : one indeed I knew
 In many a subtle question versed,
 Who touched a jarring lyre at first,
But ever strove to make it true.

“Perplex in faith, but pure in deeds,
At last he beat his music out ;
There lives more faith in honest doubt,
Believe me, than in half the creeds.
“He fought his doubts and 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 ;
And Power was with him. . . .”

According to this doubt is discord. It is a false and jarring note, which must be made true. It is a foe which has to be fought and conquered, a spectre which must be laid. This is not the apotheosis of doubt, and such stanzas should at least prevent “honest” men from claiming for ignorant, shallow, easy-going scepticism the sanction of Tennyson’s great name. J. S.

THE SONG OF THE HARPER.

IF the sojourn of the children of Israel in Egypt was somewhere about the time of the eighteenth and nineteenth dynasties, then it coincided with one of the flowering periods of literature. Fragments, and only fragments, of the writings of that age have been recovered and read. These exhibit considerable culture both of thought and utterance. It is becoming clear that Moses must have been connected with civilisation of a very high order. Stephen tells us that he was learned in all the wisdom of Egyptians, and there is evidence that the literary culture of that age was considerable. An interesting illustration of this may be found in a little poem called “The Song of the Harper,” found in a tomb at Gurnah, on the west bank of the Nile.

The original work is illustrated. The deceased Neferheteb, in whose honour it was sung, is represented as sitting with his sister, and wife, and son and daughter, whilst the harper performs before them. We are wont to consider the ancient harps as somewhat rude things, but Egyptian representations suggest the contrary. The harps in the pictures are in size and shape not very unlike those of the present day. They are sometimes as tall as the

players. The decorations are elaborate and chaste. The strings number four, ten, twelve, twenty, and in one case twenty-two. They have keys for tuning the strings, showing some delicacy in the musical scale. They were played with two hands, which gives evidence of a cultivation of harmony. They thus disclose the existence of a knowledge of music of a very high order, such as is not generally supposed to have been attained in those ancient times. Some harps were played by men and some by women. They were accompanied by flutes, guitars, cymbals, wind and other instruments, and sometimes by a band of singers. In some cases the harpers wear white robes, in some fancy costumes, or again they are adorned with garlands of flowers.

The song is unfortunately very imperfect. In the first verse, which is fairly complete, there is heard the pathos of a true poet, as he addresses the departed, speaking of the flight of life :

“Mortals come and pass under thee, O Sun,
Then a new generation succeeds to their place.
The morning sun appears at dawn,
The setting sun rests in the west.
Men become fathers and women mothers,
All breathe in the breezes of morning time.
Children at length reach their destined place.”

There is something of the minor music of Ecclesiastes about this. And the lesson is not very unlike. It is the old counsel, “Accept the day.” So in the next verse the harper sings :

“Make good thy day, O Divine soul,
Bring perfumes and unguents,
Wreaths of lilies for the arms and bosom of thy sister.
Nourish thy heart, make her joyful by thy side ;
Have song and harping before thee ;
Put all care behind thee.
Think of joyous things
Until the day of thy departure comes,
When one approaches the land of love and silence.”

This last line is curious, but the translation is clear. We need a fuller acquaintance with Egyptian hopes to be sure of the meaning. In the great Ani Papyrus in the British Museum, the souls of the scribe and his wife are represented as together in the region of

future blessedness. The next verse is much mutilated, but one or two lines are clear :

“Their houses pass away,
Their place is no more ;
They are as if they had not been under thee, O Sun.”

“On the bank of thy river sits thy soul,
With them he drinks the water,
Following thy heart at rest.
Give bread to him whose field is barren ;
Thy name will be good hereafter for evermore.”

This is interesting. It describes future bliss as sitting by the river, and a good fame as the result of charity. But the last line of this verse is noteworthy. The connection has been destroyed :

“Sitting miserable in the heat of glowing fire.”

The description of the lot of the condemned in the future world as being cast into a lake of fire is found in the Book of the Dead, and also in the Book of Hades. It evidently was common in ancient Egyptian belief.

The fourth and fifth verses are too imperfect for a translation, but one or two significant lines occur :

“Teach me to know what remains of him ;
Not a little moment could be added.
Those who have full granaries,
Who can make offerings ;
They also shall see the hour of the welcome end.”

“Consider the day of thy departure to the land.”

“Be thou just, hate transgression ;
Be a lover of justice.
Neither coward nor brave can flee (from death) ;
Therefore give bounty abundantly as is fit.”

As we close the poem, disappointed at the mutilation which time has wrought, we ask, Where is that harper now ? There is something very solemn in this record of a great soul, searching after the way of acceptance with God, feeling after righteousness and love, and yet getting no further than this. Has he taken a place amongst the harpers in heaven, who stand on Mount Zion with

the Lamb of God? Divines of past days would say, No, decidedly not. "No man can learn that song but the hundred and forty-four thousand which are redeemed from the earth?" The divines of to-day would say as emphatically, Yes, for God accepts all those who follow after love and righteousness. Wisdom teaches us to pronounce no judgment, for we know not. The view that such men are lost seems to impeach Divine love. The view that they are saved seems to impeach the Divine command as given in the Great Commission of Jesus Christ the Lord.

As the study of this pre-Biblical literature advances we see more clearly that the views of the history of religious thought which have been accepted during the past few years will need considerable modification. Apart from the revelation of Jesus Christ, evolution has not wrought the wonders generally supposed. M. Chabas, a high authority, says of the recognised Egyptian code of morality: "None of the Christian virtues is forgotten in it; piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence towards the humble, deference to superiors, respect for property in its minutest details—all is expressed there and in extremely good language." By "Christian" I apprehend this learned writer means the ideal generally recognised in modern society. An ancient Egyptian gentleman of the days of Moses would indeed have little to learn about religion from the Agnostic of to-day, with all his intense conceit and his ideas of superiority to men of past ages. The grand distinctive feature of the Christian ethics has reference to its secret springs. It is in no true sense an evolution, but a direct revelation. The inscriptions on the tombs of Beni Hassan, the teaching of a coming day of judgment found in the Book of the Dead, show conceptions of a good life beyond which the boasted development of opinion in society has made little advance for these four or five thousand years. Indeed, in regard to belief in future judgment there has been retrogression rather than progress. Christianity introduced a new ideal. The grand revelation of the Sermon on the Mount brought a view of life unknown in either Egypt, Greece, or Rome, and not understood in the fashionable ethics of our own day. Christ taught us that the ethical home of the soul must be built on a rock; that its glory is

not in the fairness of the erection, but in the unseen foundation upon which it is built. Men from the beginning have believed in justice, charity, and piety. The prevalent opinion in the world to-day upon these matters does not show any very great advance. But when we come to the ethics of the Gospel we find a radical change. The work of Jesus Christ was no work of evolution. It was the introduction of new truth which wrought a revolution. It gave to ethics not simply a new and developed form, but an entirely new spirit. It revealed the important fact that what God asks for is not an improvement in manners, but a change of heart.

J. HUNT COOKE.

MR. HOLDEN PIKE'S LIFE AND WORK OF CHARLES HADDON SPURGEON.*

TOO long a time has elapsed since the completion of Mr. Pike's *magnum opus* and our notice of it in the pages of the BAPTIST MAGAZINE. But as the subject of Mr. Spurgeon's unique and memorable career is of unflinching interest, and as it is always good to come into contact with him and his manifold labours, we need make no apology for directing attention to the fullest, the most comprehensive, and in every sense the best record of his life which yet exists. The work is in six handsome quarto volumes of 192 pages each, printed in large, clear type, and enriched with portraits and illustrations. Mr. Pike completed his great undertaking with commendable promptitude. His materials were, of course, for the most part ready to hand, and the subject was one with which he was thoroughly conversant. Mr. Spurgeon's life was, in a sense, common property. Few other men were so much before the public as he. The interest in his sayings and doings was keen, widespread, and unflagging. His aims, his methods, and activities were, for close on forty years, chronicled in our newspapers and discussed from the most opposite standpoints. So far as the outer aspects of his life are concerned there is nothing new to be told. It is not at all improbable that to the majority of the

* THE LIFE AND WORK OF CHARLES HADDON SPURGEON. By G. Holden Pike. Illustrated with Fifteen Full-page Photogravure Plates. Six Vols. Cassell & Co.

older readers of Mr. Pike's biography, who had watched Mr. Spurgeon's career from the outset, there will be little in these pages absolutely fresh, though in a career which was filled with "crowded hours of glorious life" much must have been forgotten, or be, at the best, dimly remembered. Many things which had passed out of distinct recollection have been vividly brought to mind. Mr. Pike himself had exceptional advantages for his task. He was an eager and interested observer of Mr. Spurgeon's labours, and in more senses than one a devoted follower. He was well qualified by former efforts to undertake what is, in some respects, the supreme task of his life. He has already published two popular biographies of Mr. Spurgeon, and fifteen or twenty years ago wrote a series of "Realistic Sketches," which, as a travelling correspondent, he had contributed to various newspapers and magazines. And, as Mr. Spurgeon also honoured him with his friendship, and related to him facts of his early ministry, he is fitted—as few others can be—for an undertaking of this kind.

So far as we are able to judge Mr. Pike has fulfilled his task with skill, discretion, and fidelity. He has an easy flowing style, and can present a scene and depict an incident in clear outline and vivid colours. His standpoint is—as it should be—sympathetic but discriminating. He is doubtless a hero-worshipper, but not in that weak and offensive form which gives an unfeigned assent and consent to everything which has to be recorded, and expends its force in unmixed and unlimited eulogy. We are not sure whether in a busy age like ours it is wise to have let the work extend to six volumes. The contemporary records of which Mr. Pike has made free use, and the quotations from sermons and speeches which he has transferred to his pages, have a decided value, and as Mr. Spurgeon was so largely an experimental preacher, they have the force of autobiography, and help us to estimate more accurately the growth of Mr. Spurgeon's mind, the development of his character, and the reasons which determined his action; but they are, as it seems to us, too ample even for this purpose, and might with advantage have been curtailed, though no doubt there will be multitudes of the great preacher's admirers in all parts of the world who will feel that there is not a line too much. And this much we are honestly bound to confess, that never before have we had so clear, concise,

and complete a view of a life and ministry which seem to us the more wonderful the more thoroughly we study them. It has been good in every sense—intellectually and spiritually—to read, as it is depicted in these pages, this remarkable career, so simple in its dominant purpose, but so many-sided in its energies; so transparent in spirit, but so subtle, far-reaching, and abiding in its power. There is, of course, no need for us, even if we had space, to summarise it here. This only we will say, that the younger members of our own churches will be surprised to learn the extent to which Mr. Spurgeon was ignored and suspected during his early ministry in London by the leaders of Nonconformity, and how he had to fight his way—though he did not directly attempt it—to the confidence and affection which were ultimately given him without stint. Every step forward—as when he engaged Exeter Hall and the Surrey Music Hall for his services, and when he resolved on the building of the Tabernacle—was challenged. The strength and grandeur of the man are in nothing more manifest than in his quiet, steady, and unflinching pursuit of the path which he felt to be for him, whatever others might say, right and inevitable. Only a man of commanding genius, inflexible will, and unreserved devotion could have achieved the success with which God honoured him as the greatest of modern preachers, the most powerful of evangelists, the pastor of the largest church in Christendom, the founder of a college, and an author whose works have for many years been of themselves sufficient to require their own printing and publishing houses. The Stockwell Orphanage had a large share of Mr. Spurgeon's heart, and no worthier memorial of his kindness and magnanimity exists. The suggestion of it came from another; for, as is well known, its inception was due to the generosity of Mrs. Hillyard, the widow of an English clergyman, who placed £20,000 as a nucleus at Mr. Spurgeon's command, if he would undertake the task. The proposal could not be lightly set aside, even by one who might fairly have pleaded that his hands were already full. It was too congenial to his loving heart, too rich in promise of blessing, not to call forth from him a ready and hearty response. The work was therefore accepted as a sacred trust, and though the great preacher found a host of willing helpers, the main responsibility necessarily rested on himself.

Mr. Pike has given us the best full-length portrait of Mr. Spurgeon we possess. He has, so far as we can remember, overlooked nothing and exaggerated nothing. Mr. Spurgeon's ancestry, his early home, his school days, his pastorate at Waterbeach while he was yet in his teens, his removal to London and the unparalleled excitement created by it, his popularity in every part of the country, the consolidation of his work, the building of the Tabernacle and the establishment or extension of its numerous agencies, the founding of the College and the Orphanage, the weekly publication of the sermons, the writing of book after book—all these, and a thousand other incidents and aspects of this marvellous life, are admirably depicted. Equal care has been bestowed on the more inward features of Mr. Spurgeon's life, so that we find ample illustrations of his mental and spiritual characteristics, his quick perception, his sound judgment, his ready wit, his racy humour, his power of apt illustration, and his unique command of strong and pithy Saxon. Not less clearly are we shown the strong foundations of his evangelical beliefs. He had an unflinching sense of the presence and power of God, an unflinching trust in His guidance, and made an absolute surrender of himself to the Divine will. The Bible was to him the veritable Word of God, a rock on which he could firmly plant his foot without any fear that it would slip away like a heap of sand. The truth of Scripture was a light which could not lead him astray, and must be followed with no reserve. Then, too, we see how this hero of faith was moved by a spirit of passionate evangelism. He had what Faber called "the instinct of souls"; he knew their sins and weaknesses and needs, and longed for their redemption with a longing which only that redemption could fulfil. To him the Gospel, in all its elements and details, was intensely real; the Kingdom of God was actually before him. His imagination was as regal, his speech as graphic as Bunyan's. In many ways he was of the very kith and kin of the immortal dreamer. His secession from the Baptist Union we have never ceased to deplore, nor have we seen reason to alter our opinion that it was, even from his own standpoint and in view of the purpose he wished to accomplish, a mistake. With that purpose, in its main features, as a protest against reckless departures from the Christian

faith, against flippant and irreverent liberalism (falsely so called), against the deadly blight of worldliness which has crept into too many of our churches, and as a summons to return to the simplicity of Christ, we fully sympathised ; with his method of carrying it out we did not. But whatever may be our judgment on that and kindred points, and though our differences were ten-fold greater than they are, we cannot but thank God, after a perusal of these volumes, for so grand, so heroic, and so Christ-like a figure as is here portrayed. The Victorian era is proudly, and perhaps not unjustly, thought to be the most remarkable in our history. Its records in statesmanship and science, in philosophy and literature, are brilliant and fascinating, but we venture to think that the reign of Her Majesty has been illustrated by no nobler character and no more beneficent career than are depicted in these volumes. The Life and Work of Charles Haddon Spurgeon form one of the chief glories of the century which is closing.

OLD WINE IN FRESH WINE SKINS : A CRITICISM OF THE HIGHER CRITICISM.*

WHAT, then, are the teachings of these sciences on fundamental points of history in the works of their chief representatives ?

1. That, as far back as we know anything of man on the earth by his monuments, language was fully formed in power of expression and in written characters. The inscriptions of Tello in Babylonia, and of Medum in Egypt, the earliest known, are as perfect in the characters employed as those of any succeeding age. They are cut by the hands of masters in their art and are interspersed with bas-reliefs, statues, paintings, &c., on the same plane of facile ability and knowledge. Men may argue as to the origin of language, but language, as we first meet it on the horizon of

* The following pages are an abridgment of an article by the Rev. Howard Osgood, D.D., of Rochester Theological Seminary, New York. We give it in response to the wishes of friends on both sides of the Atlantic. The works criticised are Driver's "Introduction to the Literature of the Old Testament" and Cornill's "Einleitung in das Alte Testament" (Königsberg).

known history by monuments, is already a complete and polished instrument in the hands of man. The beginning of our knowledge of Semitic languages is not with Moses, but many centuries before Moses or Abraham, in the numerous monuments of Southern Babylonia. From that early time till after the time of Christ the Semitic dialects held sway over Babylonia, Assyria, Syria, and Palestine. Long before the Exodus the royal families of Babylon and Mesopotamia, the very Egyptian Prefects in Palestine, corresponded with the Pharaoh, not in Egyptian, but in Semitic dialects, proving that Semitic was the diplomatic language of Western Asia.

2. The earliest inscriptions of Medum and Tello and the pyramids are religious. The main doctrines of Egyptian religion are as positively asserted at Medum and in the inscribed pyramids as at any later time. Polytheism is abundant, but there, too, is the son of the gods, Osiris, who had come to earth to do good and been slain by the god of evil, had risen from the dead and become in the other world the judge of living and dead. The beautiful pictures of Medum show us the earliest known Egyptians looking out upon their resurrection life. The interior of the pyramid of Unas assures us of the union of the deceased with his god, and his joy and power in the other world of heaven. The epitome of all Egyptian theology is found on these earliest monuments, which, we are told, were at least as long before Moses as Moses was before Christ.

3. Naville's critical edition of the "Book of the Dead" founded on seventy-seven MSS., all prior to the Exodus, is a scientific proof of the care exercised even by heathen Egyptians in the preservation of their sacred texts, though these texts had little or no logical connection with each other. The same laws which govern the textual criticism of the New Testament are found to govern the textual criticism of the "Book of the Dead" (1200—1700 B.C.). The rough and handy assumptions of utter carelessness, of frequent wilful interpolations, of intentional fraud in sacred texts, are proven as baseless against the heathen as they are against the Christian copyists. Carelessness there is, as in all human work, interpolations there are, coming from the margin or otherwise, but they are in the interest of preserving the text and not in the

interest of fraud. No chapter of the "Book of the Dead" was dearer to the Egyptian than the seventeenth, and none more commented on. As Renouf says: "It must be sufficient here to give the earliest forms known to us of the text and of the first commentaries. These are printed [by Renouf] in characters which show the difference between text and later additions; all of which, it must be remembered, are of extreme antiquity—some two thousand years before any probable date of Moses." Not only the MSS., but the monuments, prove the accuracy of the transmission of sacred texts from the pyramid of Unas to the Deir-el-Ba-hari of Hatasu, *i.e.*, for seventeen hundred years before the Exodus. Erman says: "This literature was made at an epoch that lies almost beyond our historical knowledge, and later times did no more than pass it on." And Naville himself tells us, "Literature was not a slow fruit of the development of Egypt, but it goes back to the first dynasties." And in their literature they were well aware of the difference between an accurate and an inaccurate copy.

We are told by all these authorities, as by Erman, that, at the time when the oldest monuments, now extant, were erected, the Egyptians were a people of high civilisation: "they had a complete system of writing, a literature, a highly developed art, and a well-ordered state"; and by Lepsius, that before 3000 B.C. "there is found a people highly instructed in all the arts of peace; a state completely organised; a hierarchy, firmly founded, minutely divided, and organised even to the smallest external matters; an universally diffused system of writing, and the common use of papyrus; in short, a civilisation which in all essential points has already attained its full maturity, and only by sharp investigation is the further development in some directions discovered." This civilisation was not in mere externals, but is illustrated by a comprehension and teaching of ethics superior to anything we find in Greece or Rome till after the time of Christ; so that Chabas and Renouf tells us "the recognised Egyptian code of morality was a very noble and refined one. None of the Christian virtues is forgotten in it; piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence towards the humble, deference to superiors, respect for property in its

minutest details, . . . all is expressed there, and in extremely good language." Not only ethics of this high standard, but firm and just laws and obedience to them are asserted to be the safeguard of the State.

5. In entire accord with the foregoing, all who have studied the art of the earliest ages in Egypt and Babylonia assert that art had reached its master-pieces in those days.

6. Maspero, Meyer, Erman, Brugsch, tell us that the eastern coast of the Mediterranean, of which Palestine forms a third part, was always, during historic time, the natural and necessary *entrepôt* of Asiatic and Western commerce. It stood on the same plane of civilisation as Babylonia and Egypt, and was bound to them by constant commerce. It was thoroughly known, in all its parts and inhabitants, to the Governments of both countries. Its art was as refined as that of Egypt, and its productions were the prizes of commerce or of the royal treasuries. The land was densely inhabited, and all the strategic points were strongly fortified. There was unceasing coming and going between Asia and Egypt, through Palestine, of royal embassies, of travellers, of the bearers of commerce, of troops of the dominant suzerain.

Now, whether these results are true or not, they are the unanimous teaching of historical scholars of the first rank, and on that account alone they should be considered, but are not, by these writers, who also profess to be historical critics of a contemporaneous history. But if these results are true, as the monuments prove, on what grounds can these critics justify their complete silence and exclusion of all this testimony to the conditioning environment of the Old Testament? The Old Testament can no longer be fairly treated under conceptions of history which are antiquated and denied by the monuments of every museum in Europe. The new view of ancient history must come in and be made a part of the problem. And when that occurs, the foundations of the theory of these Introductions will pass away with the rushing stream, as sand with the flood.

If these results of Assyriology and Egyptology are true, then what shall be said of the Hebrews and of the Old Testament as represented in these Introductions? Were they not far below the surrounding contemporaneous heathenism in civilisation, develop-

ment of language, religion, morals, care for their sacred texts? Undoubtedly they were. They were Semites; but while, as history elsewhere proves, the brightest and best of all their family of nations, these Introductions would make them appear, in view of their known environment, to lag thousands of years behind the other Semitic nations. Then the common-sense conclusion would be, that it is far better to study and follow heathen Egypt in religion and morals than to follow Abraham and the Old Testament.

If these results of Egyptology and Assyriology are true, as these scholars believe, then there is far greater reason for placing the composition of the Pentateuch in the classic age than in the age of the decline and abasement of Western Asiatic and Egyptian literature. Both Driver and Cornill imagine a state of society and religion before the age of David that is, in blank contradiction to the facts shown by the monuments. Without this purely imaginary society and religion their theory could have no basis. If the Pentateuch, written in the most classic Hebrew; if the Psalms and Prophets—the Old Testament as we have it, was to a large extent written, edited, and issued only from 650 to 160 B.C., then the miracle of its appearance is still greater than at earlier dates, for the decadence of all Western Asiatic and Egyptian literature was in full course. The literary sceptre had long passed from Asiatic to Greek hands. And if by all the analogies of environment there is no reason why the Pentateuch should not have been composed 1400 B.C., there is also no reason why the principal actor in the history should not have been its historian. When we have a document claiming to narrate contemporary history by an apparent or asserted author, we are told by those who write on historical method that it must be tested by the following questions: (1) Was the apparent author a contemporary? (2) Was he a participant or eye-witness of the events? (3) What was the author's ability to observe and conceive, his education, his understanding of the matters related, his position in life, the theme and form of his narratives, his tendency and party? (4) Does the author show in his writings and in his acts that he prefers truth above all things? (5) Are there any reasons why he should deceive?

Now no "concision" of the Pentateuch can efface from it the noble character of Moses. If, then, the Pentateuch is in a fitting literary environment only in the age of Moses, are not all these questions best answered by the character of Moses, by his education, understanding, position in life, and relation to the events? Are there any reasons conceivable why he should deceive?

This criticism lays claim to an advance on all previous criticism in being pre-eminently psychological—that is, consonant with the known laws of the mind, and by these laws it claims to investigate the phenomena of the Old Testament and to reach its results. No objection is offered to assumptions of this sort, for we are far more concerned with undoubted facts for which this psychological criticism offers no explanation. Among all educated races of all centuries the creation in literature of unique, noble, self-sacrificing human characters, ruled by the highest ideals of faith, hope, and love, human in many a weakness, yet conquerors of themselves in life's struggle, is the supreme stamp of that inexplicable power we call genius. Not one of these great creations of the human mind has been of composite origin, any more than the works of Praxiteles or Angelo or Rubens were the composite construction of many minds and hands of ages far separated. Hamlet and Lear sprang from one mighty brain, not from a symposium of mediocrities spread over four hundred years.

Among the greatest characters of the world's literature, who live from age to age, and excite the veneration of all who know them, are Abraham, Joseph, Moses. They are our brothers by their weaknesses, for they are human; but they are our noble examples by the virtues that soar heavenward in them. Each one is unique in surrounding and in character, and none of them has had a second in the world's history. We put away every other consideration of this literature than its human side, and ask if it is credible that these creations of literature, that rise above others as the Himalayas above the hills, were the exceptions in the work of genius, the slow accretions of many hands through many ages? Are "narratives that directly contradict one another," anachronisms, interpolations, poor compilation, numerous redactors, and the "wretched, incomprehensible editing of the whole," sufficient to account for the majestic character of Abraham that rises from the

narrative clear to every reader? How does it happen that a narrative, so contorted and so false, pattered everywhere with the daubs of incompetent hands, gives us, firm as the everlasting hills veined with precious metals and jewels, and covered with the abundant, tender harvest of the sun, the character of Joseph?

Do J and E and P, with Kuenen's additional fifteen and Wellhausen's additional nineteen redactors, editing, re-editing, subtracting, adding, misplacing, using sagas, legends, myths, traditions, and accommodating them to the ideas of their several periods far apart,—do these furnish any basis for the massive, colossal, patient, humane, self-sacrificing character of Moses? Not until we see an ant heap become a granite mountain can we believe in the psychology that sees in such a composition a sufficient explanation for the creation of these characters.

On the contrary, these characters as they rise from the narratives prove, as was said of the Gospels, it would require a Jesus to imagine a Jesus, that it would require more than an Abraham to imagine an Abraham, more than a Joseph to paint his alluring portrait, more than a Moses to draw the lines, from the lowly, hidden cradle to the splendours of Pharaoh's palaces, to the desert exile and back to Pharaoh, an opponent on equal terms, through the long-drawn sorrows of forty years, that unfold the grandest character in four thousand years of the world's history. No; so long as these characters stamp those pages, by all the known laws of psychology these characters are the guinea stamp of minds as exalted as the characters they drew. The only possible way of recommending the criticism of these Introductions is by depreciating these unique characters. The denial of miracle, the assertion of falsehood in the narrative, is of no avail; for, after all, there is the character, and the creation of the character must be explained, it cannot be explained away.

(To be concluded in our next.)

MESSRS. SMITH, ELDER, & Co. send out THE HISTORY OF DAVID GRIEVE, by Mrs. Humphry Ward, in a popular half-crown edition. The story is painful. Its criticism of Christianity is prejudiced, one-sided and invalid neither are its religious ideals ours, but of the vigour of its writing and its nineteenth century realism there can be no doubt.

OUTLINES OF SERMONS.*

BY THE LATE JOHN FOSTER.

VIII.—THE FEAR OF THE LORD.

“*Be thou in the fear of the Lord all the day long.*”—PROV. xxiii. 17.

EVERY moderately attentive reader of the Bible knows how continually the fear of the Lord is inculcated. No true religion or genuine, solid virtue without it. But it is not every kind of fear of the Lord that will do. For of *one* kind, some of the *worst* men have had it. Describe. Not only bad men, but even devils “tremble.”

This kind of fear drives men *off from* God—dread and hate to think of Him, wish they could escape beyond His power, wish there were no God to fear. It makes them no better.

I.—But there is a fear which, once begun, grows up into all piety, goodness, and happiness, felt and cherished by those who *love* God, who rejoice to *have* this feeling, and wish for more of it, instead of feeling it a bitterness and a plague—meditate on God with the express desire to have it made stronger and more constant—implore Him to *make* them fear Him more.

But *why* should we fear God? *Is* there any good reason?

1. Think of His *power*. We do not fear that which we know or believe to *have no power over us*. Think of Him who could and did *make* all things, who can do *whatever He will* with all things and every one, on whose single will it depends whether all things shall not, in a moment, sink into nothing, whom nothing can resist, *against* whom nothing can be defended.

Now, *not* to feel a *solemn awe* of Him, how stupid, how monstrous, how wicked, however worse than *devilish*! And then, to think *what* men who do not fear Him *are* fearing all the while!

2. Consider the *Holiness* of God, the *infinite force* of His hatred of all evil—not one particle of it in the creation but He sees and hates it. (*Why permitted*, for a while, a total mystery.) But He

* These Outlines are copied from Foster's own MSS., under the direction of our revered friend, the Rev. Dr. Culross, whose kindness in the matter has laid us and all our readers under deep obligation.

has written, as in sunbeams, that He hates it. This would be no cause of fear to us if *there were* no evil. But, alas! in *our* world it dreadfully abounds. Think, then, of that Holy and Almighty Spirit looking on, everywhere, among *us*, IN us, with a burning hatred of all evil! Fear! Why are not sinful creatures *consumed* with fear?—"the terrors of the Lord drinking up their spirits." And it *would* be so to *thoughtful* men, who have the full sight of this, *if* it were not revealed that there is pardoning *mercy* with God.

But even the clearest manifestation of mercy must not take away an awful sense of the Divine holiness. It would be a *pernicious mistake* of mercy that would banish a solemn *fear* of God for His holiness. If any should even pretend to take refuge in Christ from *such* fear, they will find *no* refuge there.

3. Think, again, of what God *is to do* and *will do* hereafter. He will summon every one of us away, by death, one by one—will carry on His great plan of government to the end of the world—will call all men to judgment—will burn the world, and assign all to regions of happiness or misery. Now, is He really to do all this, and *we not feel a solemn awe* of Him; and *we* to indulge a stupid indifference; and *we* be thoughtlessly at ease—give ourselves no concern or care to think of Him?

Consider, when men come to *witness* all this, as they *will*, and have their *own share* in it, as they *will*, what will it *then* be to have to remember that here, in this life, they did not fear the Lord? God grant, my friends, that this may not be *our* mournful and dreadful condition.

II.—But much of the stress of our text is in the latter words, "*all the day long.*" Here perhaps it *will* be said, How can that be? "*All the day long.*" Why, *no* feeling can be kept up *all* the day, especially a *solemn* one. No one thing can be *thought of* ALL the day, and there are *many* things to be thought of, and to be done, in the course of the day—hardly even a *miser* is in the full care of his money *all* the day and every day.

The text does not *mean* all that; religion is not an *unreasonable* thing. At the same time we need to be warned that we are very apt not to admit the *reasonable* claims of religion. Let us be reminded *who it is*, "*all the day long,*" that supports us—takes care of

us—whose *orders* we are under “all the day long”—who is *looking* on us, and judging us “all the day long.” Let us consider how much *temptation to evil* there may be even in the course of one day. These things being so, it seems a clear case that the fear of the Lord should *very often* be *distinctly present* to our minds. If there be long spaces of time with no serious thought of Him coming in, we shall be sure to get wrong. There will then be free time and room for vain and wicked thoughts, for wrong tempers and passions, for corrupting impressions and influences for Satan to work. “All the day long” is a sad length of time for some people (what *an amount* of sin).

View the opposite to this. If a serious thought and sentiment of fear of the Lord often come in during a day, it will come in opportunely *against* the evil thoughts, &c. It will be near at hand against the mischief. “How shall I do this evil,” or think, or wish, “and sin against my God”? If a repenting man recall to mind a sinful day—“Oh, if I had but been in the fear of the Lord all that day!”

A man cannot be in the *continual*, DISTINCT exercise (so to call it) of the fear of the Lord. But it should be *so often* as to affect the *habit* of his mind, so that there should be a certain right disposition and feeling when he is not *directly* thinking. This thought of holy fear should so often return that it shall be very READY to return: so that any neglect of his duty, or inclination to neglect it, would awaken the religious recollection; so that if tempted to go against his conscience, this authoritative *fear* should instantly come in. This pious fear should be *so much* in his mind, so ready to be excited, that while he is observing the conduct of men, it should be *ready to speak within him*. In some situations of life a man has to see sinful conduct, or hear sinful language, almost “all the day long.” How much it imports such a man to be in the fear of the Lord *as long*, that he may feel what a fearful thing that is, and may be *preserved himself*. And what need have all to pray God, at the beginning of a day, that His fear may be with them and in them: “If I should forget God through this day, only think what may happen to me in it!”

This pious fear of God perfectly agrees with love to Him; indeed, the more love, the more fear—fear of offending Him—fear of

departing from Him—fear of failing to go to Him at last. In heaven, therefore, this part of religion will be greatly changed. Solemn awe for ever, but no fear of offending, of departing. In *this* world, this holy fear habitually possessing the mind will greatly avail against all other fear. (Racine.)

THE ANGLICAN TREND TOWARDS ROME.

EVANGELICALISM, *as such*, is the foe of Sacerdotalism, and, left to itself, would develop a sturdy and healthy Protestantism. Anglicanism, on the other hand, is the ally of Sacerdotalism, and, consciously or unconsciously, is undoing the work of the Reformation. It tends naturally and inevitably towards Rome, creates a desire for reconciliation with the Pope, and for affiliation with the so-called Catholic community of which he is the head, though affiliation is but another name for absorption. The eagerness of certain Anglican priests to have their "Orders" recognised by the Pope is a strange commentary on the fact that they are ministers of a Church whose proud boast was until a few years ago that it was the bulwark of Protestantism. Quite recently offence was taken—even by the Archbishop of Canterbury, as well as by thousands of lesser men—at Cardinal Vaughan's emphatic assertion that Anglican Episcopacy had no part in, and was, in fact, entirely outside the Apostolic succession, so that in the eyes of Rome the Primates, Prelates, laymen, Deans, Canons, Priests, and Deacons of the English Church are simply usurpers of an office which they are not entitled to fill. Still more recently a correspondent of one of the daily papers telegraphs from Rome the strange statement that a communication signed by numerous Anglican clergymen has been sent to the Vatican asking for enlightenment and guidance on several points of importance. His "Holiness" is requested to summon a congregation of cardinals to deny what is called the "Branch" theory, according to which there are really no national or independent churches in communion with the See of Rome, but one Church centred at Rome with branches in different countries. This theory, it is believed, prevents many Anglican clergymen from making their submission to Rome. The petition is also said to plead with entreaty for the founding of a "Uniat Anglican Church," into which High Churchmen, ill at ease in their present position, would flock in crowds. We do not doubt it, though we should be surprised if the Pope and his advisers could be caught in this way. These suppliants of the Pope's guidance must either continue ill at ease in their present position or secede to the Church to whose "infallible" head they have appealed.

Another significant indication of the Anglican longing for reunion with Rome is to be found in the letter of "John, Bishop of Salisbury," dated May 18th, 1894, to M. Fernand Dalbus, the author of a recent work, entitled "*Les Ordinations Anglicanes.*" The letter appeared first

of all in the *Catholic Times*, and is copied into the *Church Times* of June 15th. How his lordship of Salisbury can have penned such a letter without seeing on the one hand that he plays into the hands of Rome, and, on the other, that he furnishes Nonconformists with a practical and conclusive vindication of their Nonconformity, it is difficult to conceive. He boldly, if not defiantly, says, "We are not uneasy respecting any judgment that may be made on our ordinations; we experience the grace of God too vividly in these ordinations to be shaken by the condemnation or reassured by the support of men." Precisely so say we, as opponents of Episcopacy. M. Dalbus is entreated, with a delightful simplicity, to modify the last thesis of his work without compromising himself with the great doctors of the Church of France, "who have given their testimony in favour of our Orders." The Bishops of the Anglican Church are not accustomed to defend themselves against such insinuations as Cardinal Bourret's, whose words, written in approbation of M. Dalbus, "wound the *priests* and faithful of another Church;" "Rather would we say, 'Come,' friends in Jesus Christ, study in our midst our manner of living, our worship, our church reunions; read our books of theology, our Bible commentaries, our histories, our discourses. You will find, perhaps, much that would be useful to you, as uniting German science with English good faith and conscience." Suppose the President of the Baptist Union, also a bishop in Salisbury, were, on behalf of the churches with which he is associated, to address his brother of the Episcopal Church in these terms, what reply would he receive? Mr. Short should really send an excerpt from the Bishop's letter to Dr. Wordsworth, and tell him how admirably he expresses the feelings of Nonconformists towards the English Church. Will the Bishop act on the principle of his own demand, and do to others as he would that others should do to him?

The Bishop further insists on the actual priesthood of the English clergy, which he contends is something more comprehensive than the powers of the Mass and Confession, though on the latter point Dr. Wordsworth quotes words from the Prayer Book which are as strong as even Rome need demand. The following definition of the priesthood, especially in relation to the Eucharist, cannot at any rate be charged with ambiguity:—"We believe that it (the priesthood) is the representation of God to man, and of man to God. But we also admit that the sacrifice of the Eucharist is one of the principal means by which the Christian priesthood executes this double representation. As for the doctrine of the 'Real Presence,' it is true that our formularies do not contain that phrase—a phrase belonging to the metaphysics of the schools—the signification of which is not sufficiently clear to the people. But the doctrine that the body and blood of our Lord are in truth 'given, taken, and received in the Holy Sacrament' is the explicit and official doctrine of our Church. Moreover, a great number of our more learned doctors, and the more loyal to our constitution, have taught 'the Real Presence' as the natural expression of the Anglican Church." This is a

significant declaration which Evangelical Churchmen should conscientiously note.

The letter concludes :—" *Lex orandi, Sir, est lex credendi*, and the testimony of an action as imposing as that of the ordination of priests according to our rite, made in the midst of one of our great churches in the presence of God and of a select assembly of the faithful, must be our answer to the somewhat hasty words of your correspondent, in order to justify our belief in this matter. It is certain that in discarding some of the rites and forms of the Roman Church in our liturgy, we think ourselves authorised by the liberty of national churches, but we have not wished to separate ourselves from the Catholic Church."

In view of all this, it is difficult to understand Archdeacon Sinclair's assertion that "to many of the followers of Dr. Newman in the Reformed Church of England the existing formularies are a very ill-fitting and uncomfortable dress." They do not seem uneasy in their dress. We are among those who "value the Reformation in England as a living principle," and therefore regret the presence in "the existing formularies" of so much which is distinctly Romanistic.

We are more than ever convinced that Disestablishment is the only remedy for the evils which confront us, and the only means by which the Evangelicals can free themselves from their present compromising entanglements. The one bond of union among the diverse and fiercely antagonistic elements of the English Church, the power which keeps together Evangelicals, Broad Churchmen, and Ritualists, is "the strong arm of the law." Let that be withdrawn, and they will all gravitate towards their own centre, and the gravitation of Newmanism and Ritualism is undoubtedly towards Rome. W. H.

SUNDAY MORNINGS WITH THE CHILDREN.

VII.—THE THREE "PHONES."

A SIMPLE TALK ABOUT PRAYER.

DID you ever think what a wonderful thing prayer is? Who are we that we should enjoy the privilege of talking with God as a man talketh with a friend? *He* is King of kings and Lord of lords: the Creator of the heavens and the earth: the All-mighty, All-wise, and All-good. *We* are but as grasshoppers in His sight: so small, so weak, so short-lived. How wonderful it is that we should be able to speak to Him as simply as I speak to you! Every one of us can do so. And the youngest and weakest of us can use the words of the prophet and say—*My God will hear me* (Mic. vii. 7).

There are three modern inventions—each very wonderful in its way—which may help to illustrate the greatness of our privilege. They all have to do with sounds: and so their names all contain the Greek word *phone*, which means sound or voice. That is why I call them "the three phones."

1. One is the *telephone*, which brings far-off voices near, and enables us to talk to people who may be miles distant. You take up a little tube, and speak into it quite gently, and far away someone is listening at another tube which is connected with yours by a slender wire, and hears every word you say. Now prayer is the soul's telephone. It links heaven and earth. At one end man speaks, and at the other end God hears. Only there is this happy difference. The telephone can only be used at certain places, where the wires have been laid, and the tubes are prepared. But prayer is possible wherever you are. That does not matter in the least. The Psalmist said, "From the ends of the earth will I cry unto Thee"; and prayers have arisen to God from all sorts of places. Hezekiah lifted up his voice from the sick-bed; Jeremiah, from a deep and miry pit; Daniel, from the den of lions; John, from the bleak isle of Patmos; Peter, from the prison where he lay bound; Paul, as he was tossed about in the ship. And in a moment, in the twinkling of an eye, God heard. Nay, He tells us that "while we speak He will answer, and before we speak He will hear." It is not possible for us to imagine how quickly our voices reach His ear.

2. The second is the *microphone*, which makes faint sounds strong and clear. You all know what a microscope is. It is an arrangement of tubes and glasses through which we look, and by which whatever we gaze upon is magnified many times. A spot of water is placed beneath it, and we see a host of creeping things which were invisible to the naked eye. Now the microphone is to the ear what the microscope is to the eye. There are innumerable sounds, too delicate and faint for us to catch. We hear the buzzing of the bee, but who has ever heard the whirr of a butterfly's wing? The microphone magnifies the sound, and makes it audible. And so faint sounds which otherwise would escape our notice altogether, become quite loud and distinct.

I have often thought that love is like the microphone. Sometimes when I have talked with a lady in the drawing-room she has said, "Will you excuse me a moment? I hear my little one calling me." I had not heard; but the mother's ear was quicker than mine. The cry which no one else notices goes straight to the mother's heart. So when we pray there is no need for a loud voice to make God hear. His love is a microphone which makes the faintest utterance quite distinct and clear to Him. When a child's heart is full of sorrow and the whisper rises, "Oh, Father in heaven, pity me!" though no human ear can catch the sound, it is as plain as a mighty shout in the ear of God. A little girl was once asked, "Do you think God will hear *your* feeble voice? Why, the host of angels continually sing before Him, and it is not likely that you will be heard." "Ah!" she replied, "but when I pray, God says to the angels, 'Hush! a little girl is crying to Me, and I want to hear her voice.'" And her thought was true. Our Father listens for the feeblest tones, the faintest whispers, the lightest sigh of prayer.

3. The third is the *phonograph*, which writes down all kinds of sounds, and afterwards repeats them.

Did you ever hear of that wonderful frozen horn? The trumpeter had blown it in the frosty air, but no sound came forth. He played upon it his choicest tunes, but the music was silent. The melodies froze as he blew. But when the day's march was ended, and the horn hung above the fire, the warmth thawed its music, and the airs he had played so vainly came forth one after another to the wonder of all who heard. That was only a fable; but the phonograph translates it into fact. What a wonderful instrument it is! A plain simple box lies open on the table: you talk, or sing, or laugh; and all the time every sound is being recorded. Then, afterwards, just when you like, every sound may be faithfully repeated. And thus we may hear the voices of those who long ago passed away from earth; the very words they used, and the very tones in which they spoke. So are our prayers written in heaven. Not one is lost, not one is forgotten. For the memory of God is like a Divine phonograph, which records all our prayers.

Sometimes we fancy that *God has forgotten our prayers*, because the answer we hope for does not come as soon as we expected. But that is a great mistake. God never forgets. Even when *we have forgotten our own prayers*, they are remembered by God. And we who are grown up often feel that to be reminded of our prayers in years gone by is the sharpest rebuke we could receive. Ah, dear children, prayer is a delightful privilege; but it is a very solemn one. Be thoughtful and earnest when you pray; for God will not be unmindful of your prayers. Even though you may forget all about them, He will remember them when time shall be no more. G. HOWARD JAMES.

NOTES AND COMMENTS.

OUR COUNTY ASSOCIATIONS.—The reports of the various Associations, so far as we have seen them, speak of progress in every part of the kingdom. We are glad to find that the proposal of our Foreign Missionary Society to make a complete canvass of all our churches, with the view of inaugurating more systematic efforts and of obtaining more extensive support, has been universally approved, and we have little doubt that the object of the Committee will be attained. Non-contributing churches and non-contributing members must, if possible, be made to feel their responsibility and not be allowed to leave to a comparatively few what is really the work of all. Mr. Shakespeare's scheme for Church Extension also finds wide favour, and if local efforts can be brought into line with it, as they surely can, there is nothing to hinder its becoming a really national movement. Resolutions against a retrograde School Board policy and in favour of the Welsh Disestablishment Bill were also passed in the majority of the Associations. Our brethren in all parts of the country are fully alive to "the signs of the times" in regard to these matters, and will, we trust, give adequate expression to their opinions by their votes.

THE ANNUITY FUND.—We trust that the two appeals issued (1) by the Secretary and (2) by the President and ex-Presidents of the Baptist Union, in

regard to the Annuity Fund, will call forth a prompt and generous response. The actuary reports the necessity of a large increase in both the capital and income of the Voluntary Fund, if the annuities are to be maintained at the present rate. The possibility of a reduction of nearly one-third of the payments for the Voluntary Fund, and of a still larger reduction after the next triennial valuation, is serious in the extreme. To scores of aged ministers and of widows and orphans it would be a disaster. The churches of beneficiary members might in most cases easily act on the suggestion of contributing a guinea annually. If the matter be properly understood the difficulty will soon be removed.

BAPTIST DEACONESSES.—In a recent number of the *Freeman* the Rev. William Brock pleads for the assistance of a lady willing to undertake the duties of a deaconess, and to accept the regulations of the Training Home and Mission, in Doughty Street, London. The work is undoubtedly of great importance, and ought to be carried on much more largely and in many other places than it is. In Mr. Brock's words, "It is as real and deserving as the work of the greatest societies. It is slum work done by Christian ladies, and splendidly aided by the dispensary under the charge of Dr. Percy Lush." We cordially commend his appeal for funds.

THE ENGLISH PRESBYTERIAN SYNOD met in London at the same time as our own Union, but we were unable to notice its proceedings. The address of the Moderator, Dr. Muir, of Egremont, on "The Duty of the Hour," was a powerful plea for a living, practical Christianity, influencing all life. Most of our readers will agree with the position he took in regard to "Reunion." "The union of the Churches in relation to home mission work had become a living—at least, a much talked-of question. But was the incorporation of all the Churches, say in England, into one comprehensive institution devoutly to be wished; or was it essential to the realisation of Christian union? It would take a stronger solvent than they possessed at present to reduce the Historic Episcopate—which was the sheet-anchor of the Church of England's contention for supremacy—to the New Testament conception of the Christian Church. The planks had not yet been cut and grooved that would dovetail the polity of Presbyterian, Congregational, and other Free Evangelical Churches into one platform of united administration of the Church's affairs. . . . Even if possible, was it practicable? If practicable, was it desirable that there should be the fusion of existing diversities of polity and operations in one great organisation of ecclesiastical authority and rule? Nay, more, such an incorporation was not essential to the New Testament conception of Christian unity. Christ did not begin His work by forming a church, but by drawing men to Himself, to love, to trust, to serve Him. The Church is the people of God, and we should have a National Church when the people of the nation were all righteous, and no sooner. A National Church was the creation of a Christian people, not the

creation of the State, or of an ecclesiastical council." We are glad that the Synod gave a clear and decisive utterance in favour of Disestablishment.

THE GENERAL ASSEMBLIES OF THE PRESBYTERIAN CHURCHES IN SCOTLAND met as usual in May. It is singular that this year the representatives in the Established Church Assembly of royalty, law, and municipal life are all pledged to Disestablishment—the Marquis of Breadalbane, the Lord High Commissioner, being a Liberal, the Solicitor-General for Scotland being an elder of the United Presbyterian Church, and the Lord Provost of Edinburgh, Sir J. A. Russell, an elder of the Free Church. The Established Church Assembly naturally protested against Disestablishment, while the Free Church passed a resolution in its favour. Dr. A. K. H. Boyd, who for several years past has acted with Free Churchmen and United Presbyterians in the preparation of a common hymnal, has withdrawn from his position as convener of committee, and declared that he cannot any longer act with men who aim at Disestablishment! As a contrast with such miserable sectarianism the remarks of Dr. Macgregor, of St. Cuthbert's, compare favourably, and suggest that the ultimate solution of the Disestablishment problem is not hopeless. "He believed that once there was a united Church there would be such enthusiasm as would not only fill the coffers of the Church, but fill them to overflowing, and streams would run to the heathen world. Establishment was not in itself a principle; it was only the application of a principle. That principle was the adequate recognition of religion by the State. Seeing then that the difference was not so much in principle as in the application of the principle, seeing they were so far united already, was it an extravagant hope that they might come a little nearer, so that they might secure the enormous blessing that would result from a happy, holy union? He could not conceive a greater blessing which Almighty God could confer upon this land of Scotland than that the religious struggles by which this century had been tortured, before this century mingled with the ages gone, should be buried and dead for ever." If the controversy is conducted in this spirit, it will soon reach a satisfactory close!

THE ANGLICAN MISSIONARY CONFERENCE.—Although this Conference was attended by about forty bishops and a large number of missionaries, it does not appear to have excited enthusiasm among Churchmen generally. According to the *Church Times*, "Interesting as many of the subjects on the programme were, and excellent as was the treatment of them by the readers and speakers, the Conference failed to draw any appreciable attendance, not merely of the general public, but of the clergy." Other apologists say that the smallness of the meetings did not detract from their value. The Archbishop of Canterbury urged that missionary work should be done, not by societies as at present, but by the Church itself. We venture to think that before this end can be reached, the Church itself must undergo a powerful transformation. Arch-deacon Sinclair, indeed, explicitly declares, "It could only be in a united

Church that the whole Church could become itself a missionary agency ; and the element of disunion introduced into the English Church by Dr. Newman has prevented universal harmonious action on the part of the Church for many a generation." And a writer in the *Pall Mall Gazette* not less pithily says that the Archbishop of Canterbury "was not well advised in declaring so boldly for the extinction of the missionary societies in favour of the organisation of the work by the entire Church. That is a policy which answers well with sound Nonconformist bodies, for they are more or less permanently in the enjoyment of unity. But with a Church so deeply fissured as the Church of England is, the prospect of getting all men to support an official missionary board is not at present very bright." The Rev. R. P. Ashe, the companion and fellow-worker of Mackay of Uganda, made the following startling statement :—"That the Church of England had failed to establish one solitary native church in any part of the world—that is to say, a church self-governed, self-supporting, and expanding or exhibiting any true signs of vitality as a church." Happily the missionary societies of the Free Churches can tell a different tale. Many valuable papers on various missionary problems were read, which, if published, as we trust they will be, will make a useful volume.

THE JUBILEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION has been commemorated in a worthy and enthusiastic style, there being representatives to the number of 2,000 from twenty-two countries in all parts of the world. There were sermons in Westminster Abbey, St. Paul's Cathedral, the Metropolitan Tabernacle, and the City Temple ; a reception by the Lord Mayor and the Corporation at the Guildhall ; meetings of various kinds in Exeter Hall and the Royal Albert Hall ; and a visit to Windsor by express invitation of Her Majesty the Queen. The success of the associations is certainly remarkable. In some respects their scope has been too limited, but their service to young men has been of incalculable worth, and, during recent years, they have enlarged their programme, and developed a more robust piety than formerly. The honour conferred on Sir George Williams, as the founder of the associations, was in every sense deserved. In this Jubilee Celebration, the sympathy shown by Her Majesty the Queen has been shared by all classes of her people.

THE TESTIMONY OF AN IRISH BISHOP AS TO DISESTABLISHMENT.—A welcome contrast to the gloomy forebodings, mainly on mercenary grounds, of the prophets of evil is found in the Bishop of Tuam, a man who speaks with the authority of his high office and the weight of experience. Some three years ago, at a meeting of the Society of Irish Church Missions to Roman Catholics, he said : "I regard the recent political changes in Ireland as favourable to the spread of the Gospel of the grace of God. I know that they are not universally so regarded. I must say that the special political privileges and powers of those whom I must for the moment call our opponents are increasing. But I now see before me the Church of Ireland, disestablished

and stripped of her endowments, and I fearlessly say that, after a lapse of twenty years since that change took place, she is a holier Church, a stronger Church, a more successful Church in all that is spiritual and true, than she was twenty years ago. In the fourth century the Church of God was supported by all the power of the Emperor Constantine, and she was then cold and dead, and not a missionary Church. When the fifth century came, the Roman Empire was broken in pieces, the Church then began to manifest spiritual life, because she was leaning on God and not on any secular power, aye, and she conquered the fierce northern conquerors of the Roman Empire, and they became Christian."

THE CRUSADE AGAINST GAMBLING AND BETTING goes on with unabated vigour, and one of the signs of its success is the malignity of the opposition it has provoked, and the attempt to put it down as a "campaign of cant." It is a mistake to regard it as the work of the "Nonconformist conscience" (a phrase, by the way, to which, on several grounds, we strongly object. We prefer to speak of the Christian conscience). The movement has the support of bishops and dignitaries of the Church of England. The Dean of Rochester has aptly described gambling as "a contemptible method of appropriating other men's money, which defies religion, degrades manhood, and spoils sport." At the recent meeting of the Anti-Gambling League in London, Dr. Percival, head-master of Rugby, spoke in the most uncompromising terms of the evil. He "suggested the preparation of a list of newspapers that would join in a petition for the reform of the gambling laws. He also wanted a direct appeal made to the most powerful ministers, M.P.'s, dukes, and others, especially to Mr. Chaplin and Lord Rosebery. He was not sorry the Prime Minister had won, for he hoped the stir caused by his success would attract his attention to the subject, and knowing how responsive he was to public sentiment, he hoped he would, before long, be on the side of the League. He did not blame those who patronised the turf, but they were living by a conventional standard of conscience. Anyone who considered the question *must* renounce connection with the turf or reform it." And, in a subsequent sermon at Westminster Abbey from the text, "Am I my brother's keeper?" Dr. Percival insisted that indifference to the moral welfare of others brings us under the condemnation of Cain, and asked whether, when English noblemen patronised the turf, with all its noxious weedy growth of dishonesty and degradation, simply to gratify some feeling of excitement, and exercised not strong influence, and used no effort and stirred no finger to reform it or to purify it, they were not under the same condemnation? Dr. Clifford also declared, at the meeting referred to, that "he had been forty-six years in touch with young men, and where, twenty years ago, the cases of distress he met with were due to drink, within the last six years they had been almost wholly due to gambling. He deprecated the publication of betting news. If the Press *were* taking the place of the pulpit, it must preach as high a standard of individual and social life as

the pulpit had done. Sport must be rescued from the parasites that threatened to strangle it."

LORD ROSEBERY AND THE DERBY.—The Eton celebration of the 4th of June, 1894, will be memorable mainly on two grounds, the presence of the Premier as an old Etonian, and the injudicious congratulation offered him by the Provost of Eton, in connection with the now famous Ladas. "Never," said Lord Rosebery, "did I expect to hear the Provost of Eton congratulate one of his old pupils on his prospects of winning the Derby." Others will share the Premier's astonishment at such an ill-timed utterance. Such a congratulation cannot fail to encourage the spirit of gambling among the young Etonians, and finds its most fitting rebuke in the words of the Head Master of Rugby. The Premier, however, accepted the Provost's "benediction" as one which should bring "luck," and in answering his critics declared that he felt no vestige of shame in possessing a good horse. That, however, is wide of the mark. He has a right to the ownership of Ladas, and we admit that horse-racing is not necessarily, or *in itself*, a sin. But it affords indisputable facilities for gambling, and creates a mean and unmanly desire for "luck," "a contemptible method of appropriating other men's money"; while it is at present so mixed up with gambling habits, which are a source of ruin to thousands, that a man of integrity should, even on patriotic grounds, stand aloof from it, especially when occupying the highest position in the country. We are not of those who would refuse to support Lord Rosebery as Premier because he owns a race-horse, but we have a right to insist that he shall abstain from even indirectly encouraging evils so tremendous as those associated with the turf. An enlightened and energetic public opinion will no doubt do much, but more stringent legislation is needed as well as the more effective enforcement of laws already existing; and it is to a Liberal Government and its leader that we naturally look for help in suppressing an evil which means ruin, desolation, and despair to thousands.

REVIEWS.

THE NATURAL HISTORY OF THE CHRISTIAN RELIGION: Being a Study of the Doctrine of Jesus as Developed from Judaism, and Converted into Dogma. By William Mackintosh, M.A., D.D. Glasgow: James Maclehose & Sons.

ALTHOUGH there is nothing absolutely new in this undoubtedly able volume, its argument is presented with remarkable lucidity and freshness, and, as coming from one who was till a few months ago a minister of the Church of Scotland, it possesses peculiar significance. It is an outspoken, thorough-going plea for the rejection of the supernatural in Christianity, and for the idea that, even after such rejection, "it may yet remain a valuable possession of humanity, a religion fitted to guide and allure men to the

higher life!" Dr. Mackintosh frankly assures us that his book is not for all readers. "It is not, of course, in the power of the author to limit the circle of his readers, but he may be permitted to say that this volume is not intended for those who find support for their spiritual life in any of the popular orthodox forms of Christianity. Nothing can be further from his intention than to unsettle the beliefs of those who can honestly make this avowal. He would even deprecate its perusal by such."

But is not truth of greater value than comfort, and can we find support for spiritual life in an illusion or a lie? The limitation is one that ought not to be encouraged, and if we simple-minded orthodox Christians are deceived, it is best that, at all costs, we should know it. Dr. Mackintosh's volume is an attempt to account for Christ on purely naturalistic principles. With Professor Edward Caird, he allows "that the simple teaching, the intuitive utterances of Jesus, commend themselves to, and coincide with, the profoundest views of modern philosophy," and considers this fact as high a confirmation as can be expected of the substantial truth of our religion.

But even if it be so the question still remains, "How did the ideas of Jesus arise and evolve themselves in his mind? How did he advance beyond the wisdom of the ancients, Jew or Gentile?" It was not we are told by mysticism. "Was it then, as some would say, by supernatural illumination, or was it rather by the reaction of his mind upon the inherited and environing conditions, social and spiritual, peculiar to Judæa in his day? The latter is the alternative which this volume has been written to establish."

We see plainly, therefore, where our author stands. He is an anti-supernaturalist of the most pronounced type, and "Instead of regarding Scripture, as a specially inspired volume, or as the literature of a divinely or specially guided nation or church, the writer regards it simply as the literature of a great religious movement which culminated at two points, or rather ran through two stadia—i.e., the prophetic and the evangelic. The peculiarity of the former was that it was accompanied by a sense of incompleteness, and by an expectancy of further development. The latter was the long deferred, much desiderated, yet sudden consummation of the preceding—sudden inasmuch as it first declared itself in the consciousness of one man, who, by the heroism and power of his testimony to the truth revealed to his mind, stood so conspicuous and alone, that when that exalting consciousness communicated itself through intercourse with him to his disciples, they ascribed it to the occult and mysterious power of his work and person, and forthwith proclaimed him to be the author and bringer of a salvation entitled to Divine honours."

The headings of several of his chapters indicate with sufficient clearness the author's position as to the personality and work of our Lord—"Jesus simply a Teacher," "Rise and Growth in Israel of Idea of Kingdom of God," "Transformation of this Idea by Jesus," "Mythical Transformation of Evangelic Tradition," &c. Christ's great claim to distinction is that He discerned and insisted on the inwardness of the Kingdom of God, and

on the ethical as distinct from the ceremonial or legal character of righteousness. His doctrine was, moreover, "autosoteric," inculcating a self-saving, self-helping process. "The one great and special lesson which He enforced was the duty of self-abnegation, of self-extrication from evil—the pursuit, that is, of the ideal life, stimulated and sustained by the conviction of the Divine forgiveness of our lapses and shortcomings." And how did Christ become possessed of this doctrine? Was it a revelation, an intuition, or a reasoned generalisation? Dr. Mackintosh contends that it was the result of Christ's personal experience, of his own spiritual development through struggle and conflict.

But where in the gospels have we a hint of such struggle? Can we legitimately form a theory on this point which not only ignores but contradicts the only sources of knowledge we possess? This bold and, in some senses, brilliant attempt to account for Christ apart from the supernatural is based on assumptions we cannot allow, and creates difficulties immeasurably greater than those at which the author stumbles. He cannot explain the phenomena of the Gospel. To take refuge in the idea that Christ's character is a mystery is to yield his whole position and to announce the failure of his naturalistic hypothesis. Besides this, his attempt to account for the belief in Christ's resurrection on purely subjective grounds, to attribute that belief, not to its accordance with fact, but to the feelings of the disciples, is to charge them with a deliberate resolve to deceive. Paul repudiated such an idea with indignation. He would not suffer it to be said that the witnesses were benevolently mistaken or deluded. "If Christ be not risen then is our preaching in vain, and your faith is also vain. Yea, and we are found *false witnesses* before God because we have testified of God that He raised up Christ, whom He raised not up if so be that the dead rise not." As, in view of our Lord's self-assertion, it is fair to argue *Si Christus non Deus, non bonus*, so, in view of the repeated and emphatic assertions of the apostles that they had seen the risen Lord, conversed with Him, and received from His lips their great commission, and in view of the use they made of this assertion, and of its unique and unparalleled influence on the faith and conduct of men, we cannot escape the alternative—either the event occurred as they affirmed or they were liars and conspirators. The same alternative confronts us in the study of the fourth gospel, which the author regards as the product of the Gnostic controversy and of Hellenistic influences. It was a deliberate attempt to represent as united in Christ the absolute essence of the Divine nature with its manifestation in human form—*i.e.*, it was a religious romance, a misrepresentation, and not a record. That there are difficulties connected with the Johannine authorship no wise critic will deny, but they are insignificance itself compared with the stumbling block which hinders our acceptance of the theory advocated here. It is to us inconceivable that a man of consummate intellectual power, of refined spiritual vision, and the master of a choice literary style, writing in the interests of truth, should lend himself to so mean and shameless a device, and should deliberately subject his own and subsequent

generations to a cruel deception. The interests at stake are too tremendous to have been regarded by such a man with a light heart, and would forbid him to form, extend, and perpetuate the dogma of the Divine humanity of our Lord by means of a pious fraud. Sympathising, as we do, with every sincere enquirer after truth, and allowing to all the liberty that we claim for ourselves, we cannot but regret that Dr. Mackintosh has adopted a method which cannot but lead him astray. He tells us that he "agrees with Dr. Neville in expressing a conviction that religion among civilised men is for ever destined to advance in the same direction which the Gospel gave it eighteen hundred years ago. 'Either man will cease to be religious, or he will find himself compelled to be, in a certain measure, Christian.'" Let him take that saying and work his way back from it, fearlessly and honestly, to the origin of Christianity, and he will see either that it must be abandoned or that he must accept, with whatever difficulties it may be surrounded, the old evangelic theory which he has unfortunately abandoned in the interests of a mistaken and invalid anti-supernaturalism.

CHURCH WORK: Its Means and Methods. By the Right Rev. J. Moorhouse, Bishop of Manchester. Macmillan & Co.

THE seventeen addresses comprised in this volume were delivered by the Bishop of Manchester during a thorough and systematic visitation of his large diocese, and touch upon the more prominent matters which relate to the mission of the Christian Church, and the methods whereby it is to be fulfilled. Dr. Moorhouse is a broad-minded, liberal man, who takes no narrow or conventional view of the position the Church should occupy. He would bring all life under its influence, and make it the leader in all progress, as he conceives it. He discusses from a liberal Anglican standpoint such questions as the Old Testament, Preaching, Catechising (his remarks on this should be pondered by all), the Sunday-school, the Lord's Day, the Living Wage, &c., and brings to bear upon them a degree of robust common sense which is at once bracing and refreshing. From many of his positions we claim the privilege of dissent; but with the greater part of his counsels we cordially agree, and with one or two necessary modifications they are applicable to the ministry of our Nonconformist churches as well as to the clergy of the Church of England.

THE BOOKS OF CHRONICLES. By W. H. Bennett, M.A. Expositor's Bible. Hodder & Stoughton.

PROFESSOR BENNETT accepts, more unreservedly than we can do, the conclusions of modern criticism as to the authorship, date, and sources of these and other books of the Old Testament. In his Introduction he writes: "Chronicles is a curious literary torso. A comparison with Ezra and Nehemiah shows that the three originally formed a single whole. They are written in the same peculiar late Hebrew style; they use their sources in the same mechanical way; they are all saturated with the ecclesiastical spirit; and their church

order and doctrine rest upon the complete Pentateuch, and especially upon the priestly code. They take the same keen interest in genealogies, statistics, building operations, Temple ritual, priests, and Levites, and most of all in the Levitical door-keepers and singers." The date of the work he places somewhere between the Conquest of the Persian empire, by Alexander, and the revolt of the Maccabees—*i.e.*, between B.C. 332 and B.C. 166. The times were uncritical, and the author was "easy of belief" as to the enormous magnitude of ancient Hebrew armies, &c. There are in these pages assumptions which cannot be proved, and a too-ready assent to all which modern criticism claims. After his Introduction Mr. Bennett groups his chapters under the heading of Genealogies, Messianic and other Types, and the Interpretation of History. These chapters are luminous and instructive, and show that whatever may be our view of the critical questions involved, the spiritual teaching of the Chronicles is of immense moment. The exposition is scholarly and effective, the style is lively and occasionally brilliant, the illustrations are telling, and there is at times an exquisite play of humour. The book will be of service even to those who start from a standpoint opposed to the author's.

THE ART OF ILLUSTRATING. Addresses to the Students of the Pastor's College. By C. H. Spurgeon. London: Passmore & Alabaster.

THE pleasure experienced by ministers and students in their perusal of the two previous series of Mr. Spurgeon's "Lectures to my Students" will be renewed in their perusal of this. The late pastor of the Metropolitan Tabernacle was a prince of illustrators, and they who carefully study these frank and pointed talks, will learn, even if it be *longo intervallo*, to follow in his steps. The appendices prepared by the editor, with notes on books of illustrations, will also prove useful.

GAWIN KIRKHAM, the Open Air Evangelist. By Frank Cockrem.
Morgan & Scott.

THE life of the devoted and energetic travelling secretary of the Open-air Mission is well worthy of record. He was a most successful open-air preacher, a man of rare tact and ready resource, with gifts of an uncommon order which admirably fitted him for his unique work. Mr. Cockrem has told the story of his friend's life with a simplicity, terseness, and point, which make its perusal a pleasure as well as a stimulus to nobler service.

FIVE MINUTE OBJECT SERMONS TO CHILDREN. By Sylvanus Stall, D.D.
London: Funk & Wagnall.

THESE short addresses to children, delivered before the sermon, formed a kind of object-lesson, the author having had with him in the pulpit the means of illustrating his theme, as, for instance, Unsuspecting Mice and Men—an ordinary mice trap; Money, its Value and its Uses—various coins; Sin in the Human Heart—a large perfect apple, and a stunted, worm-eaten apple; How God Measures Men—various tapes and rules. The plan of thus trying

to pass "through Eye-gate and Ear-gate into the City of Child Soul," is as effective as it is simple. Such bright, pleasant talks as we have here must have been listened to with pleasure, and would be impressed on the children's memory.

SCOTTISH CHURCH SOCIETY CONFERENCES. First Series. Edinburgh : J. Gardner Hitt, 37, George Street.

THE formation of the Scottish Church Society, under the leadership of the late Dr. Milligan, a couple of years ago, occasioned a prolonged and angry controversy which, though quieted for a time, is continually breaking out afresh. We have more than once expressed our views upon it at length, and see no reason to modify our opinion that while the movement has in it much which is good and worthy of consideration by all churches—especially as tending to more orderly and reverent worship, and to the more faithful observance of Divine ordinances—it is yet based upon principles which are inconsistent with Presbyterian polity, and which inevitably point towards Rome. The papers here published are marked by great ability and research, and will be read with deep interest on both sides of the Tweed. We miss the addresses on "Prayers for the Dead," which at the time of their delivery were sharply criticised on the ground of their anti-Protestant character. The addresses on "The Present Call to Witness for the Fundamental Truths of the Gospel"; on "The Church's Call to Study Social Questions"; on "Church Finance," and "The Training of the Clergy," all have their message to ourselves. The ablest paper in the volume is Dr. John Macleod's on "The Celebration of the Holy Communion and the Daily Service." He pleads that the Lord's Supper should be observed every Lord's-day, and be the *principal* service of the day. The essay has in it so much that is good that we regret to see in it so many things of a contrary sort. We may yet call further attention to it. Dr. Macleod has also published several pamphlets—"A Call to Prayer, with Forms and Intercession;" "A National Recognition of Religion," &c.

MESSRS. OLIPHANT, ANDERSON, & FERRIER send us a cheap edition of *MY DUCATS AND MY DAUGHTER*, by P. Hay Hunter and Walter Whyte—a clever and amusing novel, with a good plot, a pleasing love story, and a humorous account of a Scotch election. The characters are well and artistically drawn. The same publishers forward *JAMES INWICK, PLOUGHMAN AND ELDER*, by P. Hay Hunter, another clever and amusing book, full of racy character sketches, and of pawky Scotch humour. The subject of the book is one which is to the fore in Scotland as in Wales, the disestablishment of the Church, and Mr. Hunter writes as the champion and defender of the Church. James Inwick is supposed to relate the events which occurred in Snawdon in "the year when the Auld Kirk was dung down." As a defence of the Establishment, the story is weak. The motives to which it appeals are secular and selfish. The religious aspect of the question is nowhere. Voluntaries and "Frees" can enjoy the sallies of wit against themselves, and Liberals need not be driven to

anger by the sketch of Tod Lowrie, the Radical M.P., &c. Mr. Hunter himself would allow that there is another side to all this, and that a very different colouring can be given to his story. Here are one or two specimens of Mr. Hunter's wit. James Inwick tells how the Frees expected a millennium of ease and wealth "frae the spiles o' the kirk." "The Frees had been crawin' unco crouse ower the downfa' o' the Establimment, as was but naiteral; an' it's my belief they thocht on the first Sabbath after the Bill wan through that the Auld Kirk door wad be steekit, an' a' oor folk wad come trapezin up the brae to their wee bit toom kirkie." But "oor kirk keepit as thrang as afore." Peter Peffers, a man o' principle, who had come oot o' a Yerastian establishment at the Disruption, returns to his old allegiance, noo that "principle's got no mair to do wi't; the tae kirk's as guid as the tither, an' there's naethin' left for a body to testify ava. And there's me wi' a muckle bucht-seat o' my ain in the Pairish Kirk, an' no' a bawbee to pay for't; and the Frees are aye ruggin' at me for subscriptions—priggin' siller here an' siller there; if it's no seat rents, its Sustentation Fund; an' if it's no that, it's some ither objec'; their nieves ne'er oot o' my pooch." So be it. But do not these arguments cut two ways? It is not on the grounds advanced in "James Inwick" that disestablishment will be averted.

MESSRS. MACMILLAN & Co. have published in their "Golden Treasury Series" SELECTIONS FROM THE WORKS OF ARTHUR HUGH CLOUGH, a charming little volume containing the whole of "The Bothie of Tober-na-vuolich," and many of the best-known lyrics and shorter poems. Clough has not the popularity of Matthew Arnold, but in some respects he had the finer mind of the two, and his poetry is not less typical of certain phases of nineteenth century life. There is in many of the poems a vein of sadness arising from the author's loss of firm and robust faith, but there are also glimpses of his brighter moments.—In their "Three-and-Sixpenny Series," Messrs. Macmillan have published A SON OF THE SOIL, apparently the eighth edition of the work. Mrs. Oliphant has certainly written greater novels than this, but the descriptions of Clyde scenery, of the ecclesiastical life of Scotland, especially in the east of Fifeshire at St. Rule's (which is, of course, St. Andrews), are exceedingly good, and will always make the book pleasant reading.

THE VOICES OF THE STARS; or, the Supernatural Revealed in the Natural Science of the Heavens. By J. E. Walker, M.A. Elliot Stock.—This enlarged edition of a work which is already favourably known, is introduced by a graceful commendatory preface from the pen of the Rev. Prebendary Reynolds. Mr. Walker aims to discover analogies between the order of Nature, as seen especially in the solar and stellar systems and the working of the Divine Spirit in the human soul. His astronomical knowledge is extensive and accurate, and many of his suggested analogies are ingenious. Whether they are all valid is another matter. Is there any ground in Scripture for such an assertion as this—*e.g.*: "The heat rays of the autumnal sun may be a sacred sign of the red rays of the Precious Blood and of the Divine Passion." They may be used to illustrate that of which they are not technically or intentionally a sign. The book will aid devout thought.

LITERARY SUPPLEMENT.

THE JUNGLE BOOK. By Rudyard Kipling. With Illustrations by J. L. Kipling, W. H. Drake, and P. Frenzeny. Macmillan & Co.

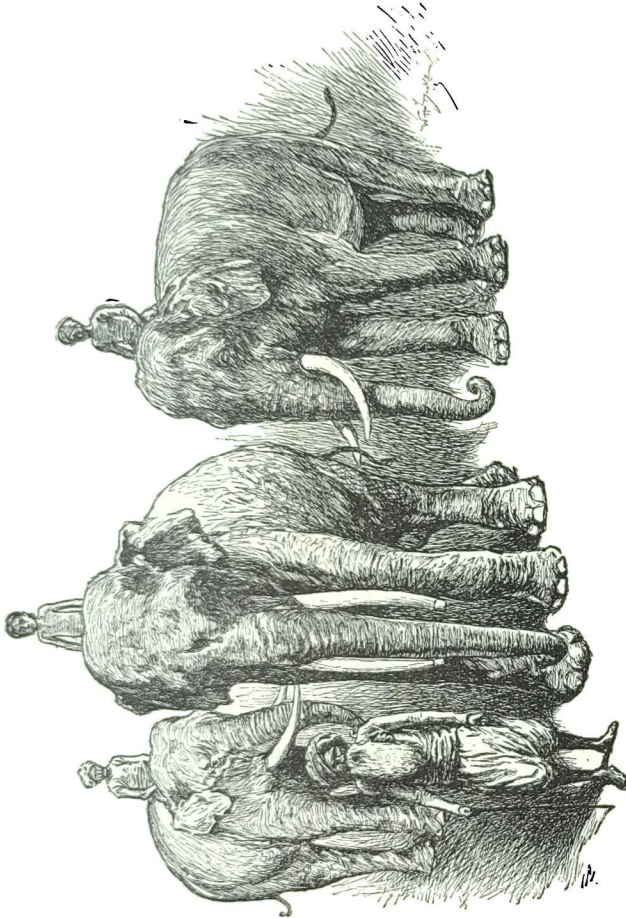
MR. KIPLING'S Jungle Stories are among the cleverest and most entertaining of his "many inventions." He has opened up new veins of instruction and pleasure, and as a cunning hunter among wolves and bears, elephants and tigers, has captured spoils which his readers will treasure with delight. He has watched the habits of beasts and birds with the loving and minute accuracy of a naturalist as well as with the imagination of a poet. He is a nineteenth century *Æsop*, who finds in the instincts and affections, in the humours and caprices of the animal world, a broad and ample field of analogy with the world of men. What he sees is, no doubt, presented in the light of his own emotions; the real is idealised, but it is on that account none the less real. Mowgli, the man-cub—suckled by a she-wolf, and initiated into secrets of jungle life by Baloo and Bajheera—a bear and a panther—is the hero of the first three stories. His adventures are graphically and humorously told, no part being more fascinating than his slaying of his old enemy, Shere Khan, the tiger. The story of the Mongoose Rikki-Tikki-Tavi, who fights the snakes and rids his friends of their unwelcome presence, is delightfully told. Toomai, of the elephants, is, however, the most brilliant and effective of all, because of its deeper human interest and its powerful pictures of Indian scenery. Here is the description of the king of the elephants :—

"Kala Nag, which means Black Snake, had served the Indian Government in every way that an elephant could serve it for forty-seven years, and as he was fully twenty years old when he was caught, that makes him nearly seventy—a ripe age for an elephant. His mother, Radha Pyari—Radha the Darling—who had been caught in the same drive with Kala Nag, told him, before his little milk tusks had dropped out, that elephants who were afraid always got hurt; and Kala Nag knew that that advice was good, for the first time that he saw a shell burst he backed, screaming, into a stand of piled rifles, and the bayonets pricked him in all his softest places. So, before he was twenty-five he gave up being afraid, and so he was the best-loved and the best-looked after elephant in the service of the Government of India. He had carried tents, twelve hundred pounds' weight of tents, on the march into Upper India; he had been hoisted into a ship at the end of a steam-crane and taken for days across the water, and made to carry a mortar on his back in a strange and rocky country very far from India, and had seen the Emperor Theodore lying dead in Magdala, and had come back again in the steamer entitled, so the soldiers said, to the Abyssinian War Medal."

The description of the elephant dance is weird and wonderful. Toomai's adventures in the forest with Kala Nag hold the attention breathless. How vivid is the following :—

"Kala Nag moved absolutely without any sound, drifting through the thick

Garo forest as though it had been smoke. He was going up hill, but though Little Toomai watched the stars in the rifts of the trees he could not tell in what direction. Then Kala Nag reached the crest of the ascent and stopped for a minute, and Little Toomai could see the tops of the trees lying all speckled and furry under the moonlight for miles and miles, and the blue



TOOMAI OF THE ELEPHANTS.

white mist over the river in the hollow. Toomai leaned forward and looked, and he felt that the forest was awake below him—awake and alive and crowded. A big brown fruit-eating bat brushed past his ear; a porcupine's quills rattled in the thicket, and in the darkness between the tree-stems, he heard a hog-bear digging hard in the moist warm earth, and snuffing as it digged. Then the branches closed over his head again, and Kala Nag began

to go down into the valley—not quietly this time, but as a runaway gun goes down a steep bank—in one rush. The huge limbs moved as steadily as pistons, eight feet to each stride, and the wrinkled skin of the elbow-points rustled. The undergrowth on either side of him ripped with a noise like



THE INVASION OF THE CAMP.

torn canvas, and the saplings that he heaved away right and left with his shoulders sprang back again, and banged him on the flank, and great trails of creepers, all matted together, hung from his tusks as he threw his head from side to side and ploughed out his pathway.

In "The Servants of the Queen" we are taken to a Durbar, at which the

camels, mules, bullocks, and horses break loose, and in a conference discuss one another and their masters, giving their views of life, of the duty of obedience: "It had been raining heavily for one whole month—raining on a camp of thirty thousand men, and thousands of camels, elephants, horses, bullocks, and mules, all gathered together in a place called Rawal Pindi, to be reviewed by the Viceroy of India. He was receiving a visit from the Amir of Afghanistan—a wild king of a very wild country; and the Amir had brought with him for a bodyguard eight hundred men and horses who had never seen a camp or a locomotive before in their lives—savage men and savage horses from somewhere at the back of Central Asia. Every night a mob of these horses would be sure to break their heel-ropes, and stampede up and down the camp through the mud in the dark; or the camels would break loose and run about and fall over the ropes of the tents; and you can imagine how pleasant that was for the men trying to go to sleep. My tent was far away from the camel lines, and I thought it quite safe; but one night a man popped his head in and shouted, 'Get out quick! They're coming! My tent's gone!'"

Mr. Kipling intersperses with his story many delightful verses. Here is the opening of "Shiv and the Grasshopper," the song that Toomai's mother sang to the baby:—

"Shiv, who poured the harvest and made the winds to blow,
Sitting at the doorways of a day of long ago,
Gave to each his portion, food and toil and fate,
From the king upon the *guddee* to the beggar at the gate.
All things made he—Shiva the Preserver.
Mahadeo! Mahadeo! he made all—
Thorn for the camel, fodder for the kine,
And mother's heart for sleepy head, O little son of mine!"

Here again is the "Seal Lullaby":—

"Oh, hush thee, my baby, the night is behind us,
And black are the waters that sparkle so green.
The moon, or the combers, looks downward to find us
At rest in the hollows that rustle between.
Where billow meets billow, then soft be thy pillow,
Oh, weary wee flipperling curl at thy ease!
The storm shall not wake thee, nor shark overtake thee,
Asleep in the arms of the slow-singing seas!"

The illustrations—of which Messrs. Macmillan allow us to reproduce two—are not less attractive than the letterpress. Mr. Kipling is to be congratulated alike on his own work and on that of the artists, who have added no small charm to his pages.

LITERARY ASSOCIATIONS OF THE ENGLISH LAKES. By Rev. H. D. Rawnsley,
Hon. Canon of Carlisle. Two Volumes. Glasgow: J. Maclehose & Sons.

IN the beginning of the present century, the English lakes, now the happy holiday ground of thousands of tourists, and a kind of Mecca to the lovers of

poetry, were virtually unknown. Attention was directed to the district by the so-called Lake Poets, but it was not until Jonathan Otley, the Keswick watchmaker, and botanist and geologist to boot, wrote his Guide Book in 1820 that it became more generally known. Since then the railway has invaded the district, and there, as in other places, the great leveller has broken down barriers and made common what was once deemed sacred. To sightseers the main attraction of Lakeland will always lie in its matchless physical beauties; its mountains, here bare and gaunt, in other places luxuriously wooded; its deep sequestered valleys, and its charming lakes. But to people of intelligence and culture, its literary associations will occupy no secondary place. Outside the Metropolis there is no locality laden with such rich and inspiring memories. Here Wordsworth and Southey lived and wrote, and for a shorter time, Coleridge. It was, of course, their residence in the district that earned for the illustrious trio, widely as they differed from each other, the name of Lake Poets. The greater part of Mr. Rawnsley's work is devoted to reminiscences of these, the most distinguished of the dwellers in Lakeland. He knows every inch of that classic ground, and is familiar with all its memories; so that those who traverse it under his guidance may be sure of learning what few other teachers could discover to them, and of missing nothing of importance. In addition to having read up the copious literature bearing on the subject, he has lived among the dalesmen, and collected traditions which have never before been committed to writing, and memories which must soon have died out. These form not the least valuable part of the book. As a rule, Mr. Rawnsley's estimates of the three poets will command general assent. He knows his men and their surroundings. Southey stands highest in his judgment as a man, though he is fully alive to Wordsworth's greatness, as also to his foibles. Here is one striking picture:—

“Punctual as the quarter boys of St. Dunstan, Southey might have been seen any day in the forty years he dwelt at Greta Hall, in black coat and corduroy trousers, strolling out before breakfast, or sitting at his desk in his study till two; then, after dinner, with black or black-blue peaked cap and fawn-coloured, all-round coat, not swallow lapped, very neatly dressed—‘Never seed him wi’ a button off in my life,’ an old man once said to me—starting for his constitutional, at a three-mile walking pace, with book in hand and clogs on feet. The children sometimes with him, borne on ‘their noble jackass,’ sometimes with servants, bairns and all bound for a picnic on the lake; sometimes pestling away at black currants for black currant wine; sometimes building, all the household of them, the bridge of stepping stones across the Greta which Southey commenced in 1809, and which was constantly needing a little repair. But back again would Southey come to tea, and talk in the great library at six, and thereafter the London paper was read, the lamps were lit, and he wrote his letters, for he generally made a point of replying to his correspondents on the same day. Such letters! so full of humour and of his own best thoughts; I do not wonder Wordsworth thought that in them was Southey's best and deepest expression of him-

self." (I., 52, 53.) These two men were a great contrast. Southey, to strangers, was cold; Wordsworth, warm and joyous (I. 73):—

"In their habits, too, there was contrariety. Southey was practical, punctilious, careful, almost to a finicking point, of his books; but Wordsworth in a library, 'it's like letting a bear into a tulip bed,' said Southey. Southey was neat and dapper and prim in dress; Wordsworth, untidy and buttonless. One who, as a little child, with trembling fingers sewed tapes on Wordsworth's flannel vest, gave me once a most amusing account of the difference between the two men as they sat at breakfast. Here was Wordsworth the untidy, munching away and murmuring his lines between his mouthfuls, waited on hand and foot by his wife and Dorothy; one getting him his sugar for his tea, the other toasting his bread or scribbling down—her own 'poddish' as yet untasted—some verse which he had mouthed out for the benefit of futurity. And there was Southey the dapper, superintending the making of the tea, coaxing his wife to take this or that dainty morsel, stirring her tea for her, sweetening it to her taste, buttering her toast, or joking with the children, and thinking of all and everyone but himself and his own as yet untasted breakfast."

Wordsworth's poetry did not meet with universal favour even among his neighbours (II., 136-7):—

"Turble fond o' study ont' rwoods, specially at night time, and wi' a girt voice bumming awaay fit to flayte aw the childer to death ameast; not but what Miss Dorothy did best part o' pitting his potry togidder. He let it fa', and she cam efter and gethered it oop fur him, ye kna. Quite yan o' us, ye kna; not a bit o' pride in him, for o quality thowte ot warld on 'im. But he wasn't a man as was thowte a deal o' for his potry when he was hereabout. It hed no laugh in it, same as Lile Hartley's, bided a deal o' makkin, I darsay. It was kept o'er long in his head mappen. But then for aw that he hed best eye to mountains and trees and buildings in the daale, notished ivvry stean o' the fellside, and we nin on us durst bang a bowder stean a bit or cut a bit copy or raase an old wa' doon, when he was astir."

Wordsworth's poetry was "aw reet, but queer stuff, varra." A yeoman once went some miles out of his way to attend a political meeting at Appleby to hear, as was announced, "the Poet Laureate." "Schaff on it, it's nobbut old Wordsworth o' Rydal efter aw!" and he left the meeting in dudgeon.

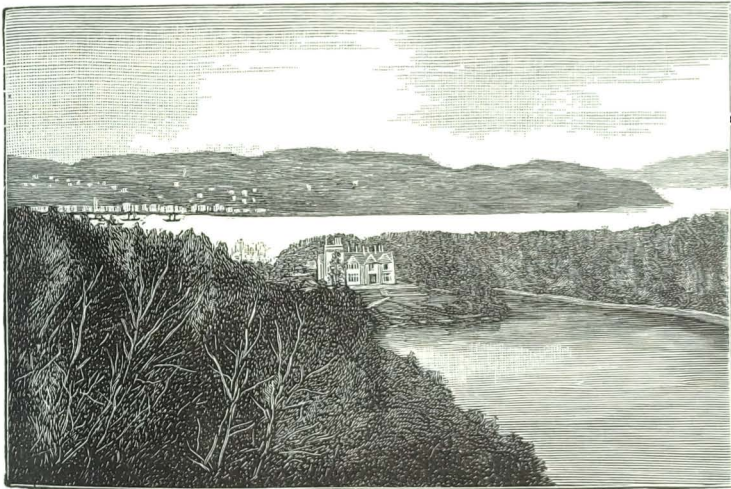
Another story, as to his religiousness, is to this effect (II. 175):—"A varra religious man was Wudsworth, ye kna," a dalesman once said to me, "he mostly what went upo' Sundays to church with a girt big prayer beuk under his arm, and all the servants along of him, varra quiet and 'tentive, an' aw, he wur in church. I've seed his jaws gaan when he was saying, 'I believe, menny a time.'"

There are reminiscences also of Hartley Coleridge, Charles Lamb, Christopher North, De Quincey, Dr. Arnold and his circle, Mr. Ruskin, the Speddings (at whose house Tennyson visited), Frederick Faber (by the way the Arthur Butler referred to twice in Vol. I. should be Archer Butler), William Smith

the author of "Thorndale" and "Gravenhurst," a man of profound genius and noble character, the story of whose marriage is a perfect idyll, and of Thomas Carlyle, concerning whom there is a story which has not, we think, previously found its way into print. Carlyle was visiting the Speddings at Mirehouse, Bassenthwaite, in 1865 (I. 179) :—

"On one occasion during this visit Carlyle went into one of the library recesses and found himself confronted with a print of himself as he had appeared when a young man. 'What creature is this?' said the sage. 'Oh, it's my own print; I'm glad to make its acquaintance again.' Mr. Spedding came up, and as Carlyle read the inscription beneath it, 'From your most obedient servant,' he cried out, 'What an infernal story; you were never anybody's obedient servant yet, Carlyle;' and there was a hearty laugh."

In the story which follows this, we may remark that Carlyle was right, and not wrong, as to the absence of all religious service at the grave side in many parts of Scotland. We have attended many funerals where there was no such service.



TOBERMORY BAY.

SUMMER TOURS IN SCOTLAND : Glasgow to the Highlands—The Royal Route.
David MacBrayne, 119, Hope Street.

WE have again received Mr. MacBrayne's Guide Book to what Lord Brassey calls (in his chapter on "Yachting" in the Badminton Library) "the grand West Coast of Scotland." It is, he tells us, one of his favourite haunts. The majority of ordinary mortals are not so favoured as he. Few of us have our private yachts or have the opportunity of joining a yachting party. The next best thing to that most delightful manner of spending a holiday is to follow

“The Royal Route” of Mr. MacBrayne’s steamers—so admirably described in his guide-book, and so choicely illustrated. A popular London minister has lately been advised by the editor of his Congregational monthly to seek rest and invigoration in the bracing air of the Highlands rather than to exhaust himself by Continental travel. The advice is wise. There is no finer restorative than a holiday in the West Highlands. We suggested a year or two ago that a little sailing in the Hebrides would be to many a jaded pastor an invaluable boon, and we are pleased to learn that in more than one instance the suggestion was noted by generous-minded friends, who put it in the power of several village pastors to recruit themselves in this pleasant form. We trust that the hint will be still more widely acted on. For the view of TOBERMORY, which we here reproduce, copied from one of Messrs. G. W. Wilson’s photos, we are indebted to the editor of our able contemporary the *Christian Pictorial*.

THE DRYBURGH EDITION OF SIR WALTER SCOTT. Adam & Charles Black. THE three last instalments of the Dryburgh Edition of the Waverley Novels are (1) “REDGAUNTLET,” (2) “THE BETROTHED” and “THE HIGHLAND WIDOW,” and (3) “THE TALISMAN.” None of these works rank among Scott’s greatest, though they all have touches which could only have been given by a master-hand. In “The Highland Widow,” *eg.*, there are sketches of Highland scenery and traditions—especially in the neighbourhood of Loch Awe—which have never been surpassed. The story is full of the Celtic glamour. “The Talisman” has aptly caught the spirit of the Crusades, and is suffused with a brilliant Oriental splendour; while, in “Redgauntlet,” the mingled pathos and humour—as in the story of Poor Peter Peebles—is inimitable. The illustrations in each volume are good and expressive. We give first PETER PEEBLES AND ALAN FAIRFORD, from the title-page of “Redgauntlet,” which is illustrated by Mr. Hay, R.S.A.: “They were met at the door of the court by Poor Peter Peebles, in his usual plenitude of wig and celsitude of hat. He seized on the young pleader like a lion on his prey. ‘How is a’ wi’ you, Mr. Alan; how is a’ wi’ you, man? The awfu’ day is come at last, a day that will be lang minded in this house. Poor Peter Peebles against Plainstones—conjoined processes—hearing in presence—stands for the Short Rool for this day. I have not been able to sleep for a week for thinking of it; and, I dare to say, neither has the Lord President himself—for such a cause!’ . . . The earlier part of the morning was spent by old Fairford in reiterating his instructions to Alan, and in running from one person to another, from whom he thought he could still glean some grains of information either concerning the point at issue or collateral cases. Meantime, Poor Peter Peebles, whose shallow brain was altogether unable to bear the importance of the moment, kept as close to his young counsel as shadow to substance, affected now to speak loud, now to whisper in his ear, now to deck his ghastly countenance with wreathed smiles, now to cloud it with a shade of deep and solemn importance, and anon to contort it with the sneer of scorn and derision. These moods of the client’s mind were accompanied with t

singular 'mopings and mawings,' fantastic gestures, which the man of rags and litigation deemed appropriate to his changes of countenance. Now he brandished his arm aloft, now thrust his fist straight out, as if to knock his opponent down ; now he laid his open palm on his bosom, and now flinging it abroad, he gallantly snapped his fingers in the air."

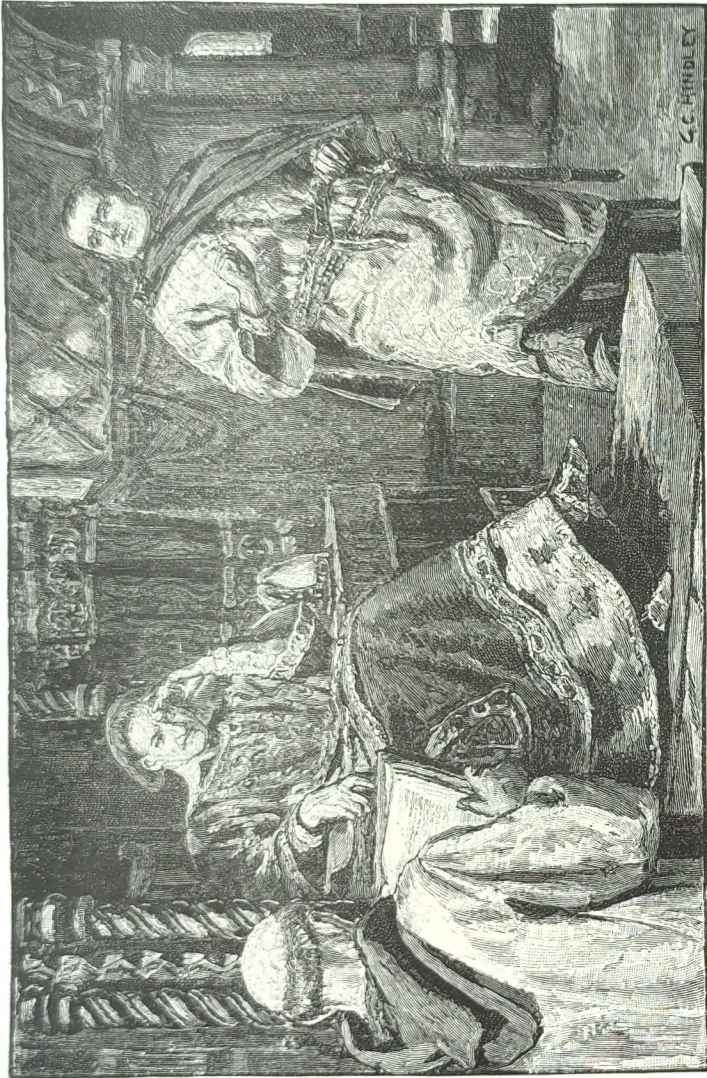
From "The Betrothed," illustrated by Mr. Godfrey C. Hindley, we give "ARCHBISHOP BALDWIN AND DE LACY." "The successor of the celebrated Becket had neither the extensive views nor the aspiring spirit of that celebrated personage ; but, on the other hand, saint as the latter had become, it may be questioned whether, in his professions for the weal of Christendom,



PETER PEEBLES AND ALAN FAIRFORD.

he was half so sincere as the present archbishop. Baldwin was, in truth, a man well qualified to defend the powers which the Church had gained, though perhaps of a character too sincere and candid to be active in extending them. The advancement of the Crusade was the chief business of his life, his success the principal cause of his pride, and if the sense of possessing the powers of eloquent persuasion and skill to bend the minds of men to his purpose was blended with his religious zeal, still the tenor of his life, and afterwards his death before Ptolemais, showed that the liberation of the Holy Sepulchre from the infidels was the unfeigned object of all his exertions. Hugo de Lacy well knew this, and the difficulty of managing such a temper

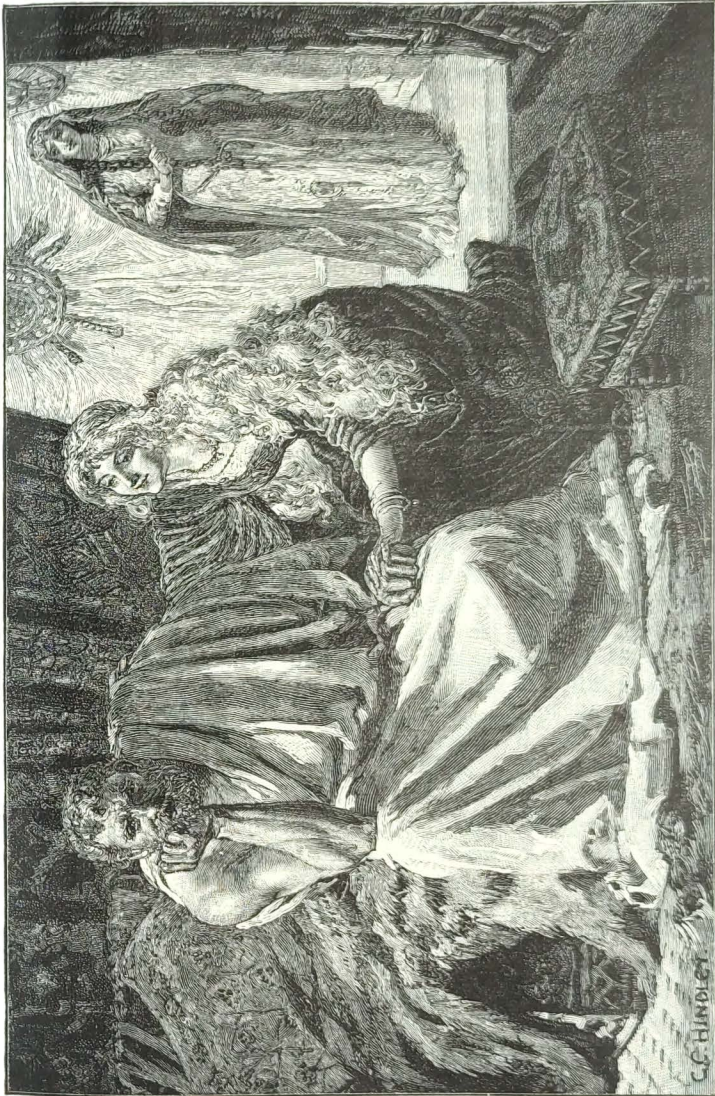
appeared much greater to him on the eve of the interview in which the attempt was to be made than he had suffered himself to suppose when the



ARCHBISHOP BALDWIN AND DE LACY.

crisis was yet distant. The prelate, a man of a handsome and stately form, with features rather too severe to be pleasing, received the constable in all

the pomp of ecclesiastical dignity. He was seated on a chair of oak, richly carved with Gothic ornaments, and placed above the rest of the floor under a



BERENGARIA INTERCEDING FOR SIR KENNETH.

niche of the same workmanship. His dress was the rich episcopal robe, ornamented with costly embroidery and fringed around the neck and cuffs;

it opened from the throat and in the middle, and showed an under vestment of embroidery, betwixt the folds of which, as if imperfectly concealed, peeped the close shirt of haircloth which the prelate constantly wore under all his pompous attire. His mitre was placed beside him on an oaken table of the same workmanship with his throne, against which also rested his pastoral staff, representing a shepherd's crook of the simplest form, yet which had proved more powerful and fearful than lance or scimitar when wielded by the hand of Thomas à Becket.

"A chaplain in a white surplice kneeled at a little distance before a desk, and read forth from an illuminated volume some portion of a theological treatise, in which Baldwin appeared so deeply interested that he did not seem to notice the entrance of the constable, who, highly displeased with this additional slight, stood on the floor of the hall, undetermined whether to interrupt the reader, and address the prelate at once, or to withdraw without saluting him at all. Ere he had formed a resolution the chaplain had arrived at some convenient pause in the lecture, where the archbishop stopped him with—'Satis est, mi fili.'

"It was in vain that the proud secular baron strove to conceal the embarrassment with which he approached the prelate, whose attitude was plainly assumed for the purpose of impressing him with awe and solicitude. He tried, indeed, to exhibit a demeanour of such ease as might characterise their old friendship, or at least of such indifference as might infer the possession of perfect tranquillity; but he failed in both, and his address expressed mortified pride, mixed with no ordinary degree of embarrassment. The genius of the Catholic Church was on such occasions sure to predominate over the haughtiest of the laity."

From "The Talisman," also illustrated by Mr. Hindley, we give "BERENGARIA INTERCEDING FOR SIR KENNETH." . . . "'And now, foolish wench, what wishest thou?' said Richard, turning slowly and half-reluctantly round to his royal suppliant. But it was not in nature for anyone, far less an admirer of beauty like Richard, to whom it stood only in the second rank to glory, to look without emotion on the countenance and the tremor of a creature so beautiful as Berengaria, or to feel, without sympathy, that her lips, her brow, were on his hand, and that it was wetted with her tears. By degrees he turned on her his manly countenance, with the softest expression of his large eye, which so often gleamed with insufferable light, was capable. Caressing her fair head, and mingling his large fingers in her beautiful and dishevelled locks, he raised and tenderly kissed the cherub countenance, which seemed desirous to hide itself in his hand. The robust form, the noble brow, and majestic looks, the naked arm and shoulder, the lions' skins among which he lay, and the fair fragile feminine creature that kneeled by his side, might have served for a model of Hercules reconciling himself, after a quarrel, to his wife Dejanira." The Dryburgh Edition contains all Scott's latest emendations, many new notes, and a capital glossary. It has deservedly become the favourite edition.

SONGS WITHOUT NOTES. By Lewis Morris. London : Kegan Paul, Trench, Trübner, & Co.

IN the leading literary coteries it is the fashion to sneer at Mr. Lewis Morris and all his works. He has been set down as weak, prosaic, pithless, inartistic, and everything that is bad. That his work is unequal, and that some of it is poor, there can be no doubt, but it would not be impossible to find in volumes bearing his name some of the most beautiful and melodious lyrics of modern poetry. For a certain class of writers he is too distinctly ethical ; declining to recognise the formula, "Art for Art's sake," he is depreciated as a moraliser in verse. For ourselves, we prefer a poet whose devotion to truth and goodness is as apparent as his love of beauty. "Songs Without Notes" do not on the whole reach the high level of "Songs of Two Worlds." The semi-official poems, written for various State ceremonials, are the least happy in the volume, and have an air of formality which it is difficult on such occasions to avoid. There is in most of Mr. Morris's work a healthful, stimulating note. Its tendency is well expressed in the following stanzas from the poem suggested by American sermon :—

"There is no port of life
So landlocked from the deep, so dead, so still,
But sometimes, spume-flecked from the infinite sea,
Fresh tides in-rushing fill.

"There is no lot so low
No glimpse of cloudless heaven nor faint-eyed star
Can reach it, wake it, shine on it, nor bring
Some radiance from afar ;

"No soul so cold or calm,
But underneath it burns the infernal fire ;
None so cast down, so vile,
It may not to the heaven of heavens aspire.

"Above, beneath, around,
Dread destinies encompass great and small ;
One Will, one Hand, one all-regarding Eye
Surveys and governs all."

The suggestions of "Marathon" are well caught in the poem which celebrates the glories of that great battle-field :—

"This is the very place,
The hills, the plain, the sea,
Calm nature changeth not
Whate'er may be.

"Here, here the eastern wave,
Myriads of warlike men,
Surged vainly on the shore,
Then sank again.

“ Two thousand years and more
 Have vanished since the day
 When that barbarian host
 Faded away.

• • •

“ But of that old fierce fight
 Clear memories linger yet ;
 Dark histories roll between,
 Yet none forget.

“ To-day, as twilight falls
 Upon the darkling plain,
 The ghosts of the great Past
 Contend again.

“ Still on that haunted marsh
 The affrighted peasant hears
 Barbaric shouts arise,
 Shields clash with spears,

“ Groans, cries of mortal strife,
 And trampling chivalry,
 Where the lone hills survey
 The sailless sea.”

We are not ashamed to avow that our old love for Lewis Morris remains with us still.

TENNYSON : His Art and Relation to Modern Life. By Stopford A. Brooke.
 London : Isbister & Co.

THERE is an evident demand at present for “ books about books,” and Tennyson—like Browning and Wordsworth—has given rise to a considerable body of solid criticism. Mr. Stopford Brooke, who has already dealt ably and brilliantly with Milton, Wordsworth, Shelley, and Coleridge, is not less effective as a critic of Tennyson, and we certainly run no risk in affirming that this is far and away the best and most comprehensive exposition of the poetry of Tennyson, and the most helpful commentary upon it which has appeared, or is likely to appear. Mr. Brooke says little of the late Laureate's relations and indebtedness to his predecessors. He declines to follow Mr. Churton Collins in exhibiting parallel expressions from the classics, nor does he give us any minute philological criticism or such a systematic classification of the poems as we find in Mr. Tainsh's volume. But no critic that we know has caught more happily the artistic form and finish of the poems, or elucidated more finely their ethical and spiritual significance. Mr. Brooke is himself a poet and an artist, and has entered with the insight of sympathetic genius into the heart of the most musical and entrancing poetry of modern times. He appreciates art, but is no worshipper of it *per se*, as if it were independent of morality. He is alive to the limita-

tions as well as to the greatness of Tennyson, and we fully endorse what he says as to the defects and blemishes of "Maud," and the weakness in certain directions of "The Idylls of the King." Of the "In Memoriam" and of "The Princess" we know no expositions more valuable.

One great merit of Mr. Brooke's criticism is that, while it interests a reader in its own appositeness and force, and impresses him with its form, it creates a desire to know more thoroughly the poems of which it treats, and will send him to them with new relish. There can be little doubt that Mr. Brooke's volume will stand at the head of our Tennyson literature. It would have been well, for the sake of completeness, had he dealt with the dramas as well as the poems.

THE ANCIENT BRITISH AND IRISH CHURCHES, including the Labours of St. Patrick. By William Cathcart, D.D. With Maps, Illustrations, &c. Philadelphia: Charles H. Banes, 1,420, Chestnut Street.

OUR brethren of the "American Baptist Publication Society," who have issued this learned volume, are far ahead of ourselves in their endeavours to diffuse good Baptist literature, and set an example which we in this country should resolutely consider. It is of immense importance that the young people in our churches (and not they alone) should be instructed in our principles and history. We have no wish to place undue emphasis on those principles or to ignore the points of vital moment in which we are at one with other evangelical Churches; but we are under an obligation to state and illustrate the truth of God as it has been committed to our trust, and to trace its working in each successive age of the Church. A comparatively small part of this volume relates to distinctively Baptist principles, though Dr. Cathcart makes out a good case for his belief that St. Patrick practised immersion, and administered it on a profession of faith. The wells, which are so frequently mentioned in his Life, are certainly not fonts, and baptism was *in* them. Neither Patrick nor Columba can be claimed by Rome. The doctrines they taught were such as are at this day held among ourselves. Submission to Rome was no part either of their creed or practice. Their missionary labours in Ireland and in Scotland, and the subsequent mission of the Scots to England, form one of the most thrilling and delightful stories in church history. Dr. Cathcart has mastered it in all its complex details, and presented it in a clear, continuous, and instructive narrative. The work is well printed, admirably illustrated, and strongly bound. We commend it to the notice of our readers for its own sake as well as in recognition of the enterprise of the American Baptist Publication Society.

EASTERN CUSTOMS IN BIBLE LANDS. By H. B. Tristram, LL.D., D.D., Canon of Durham. Hodder & Stoughton.

READERS of Renan's "Vie de Jesus" will remember his account of the impression produced on him by his first sight of the Holy Land. He saw before him another Bible, illustrating and confirming the narratives of Scripture. The "immemorial East" differs in many respects from the West, and we need

to know the differences before we can understand the Bible. Canon Tristram is an accomplished naturalist, as well as a close observer of life and manners, and he has turned his travels in the East to good account. He touches on many points of interest, some of which vividly illustrate the miracles and other events in the ministry of our Lord; others are of a more general character, such as Eastern dwellings and feasts, marriage and burial customs, pastoral and agricultural life, costume, social fashions, jurisprudence, trade and money, &c. The book is written with great freshness of style, and is the result of independent observation. It is of value alike to the expositor and apologist.

FROM THE SUNDAY SCHOOL UNION, 57 and 59, Ludgate Hill, we have received THE BUILDING OF CHARACTER, by the Rev. J. R. Miller, D.D., a series of familiar talks on Christian living. They are of the same type as the author's well-known books on "Week-Day Religion," "The Everyday of Life," &c. They are thoughtful and instructive, choice in style, and profuse in illustration. There is nothing morbid in Dr. Miller's teaching, but everything that is healthful and stimulating. The circulation of such wise, beautiful, and devout books is a great boon.—DRIVEN INTO THE RANKS. £100 Prize Temperance Tale, by Rev. Rabson Vennel. A powerful and timely exposure of the evils of intemperance, and of the subtle and insidious ways in which the habit is formed.—THE STORY OF GARFIELD: Farm Boy, Soldier, and President, by William G. Rutherford, is one of the "Splendid Lives" series. In a small compass it gives the main incidents in the stirring life and times of the great President, who succeeded Lincoln at a critical moment of American history.—In the Girls' Pocket Library we have received UNDER GRAY WALLS, by Sarah Dowdney and THE FERRYMAN'S FAMILY, by Emma Leslie, and in the Boys' Pocket Library LAURENCE BRONSON'S VICTORY and CHRISTY'S GRANDSON, all favourite books which have had a large sale in their original editions. The Sunday School Union also publishes the REPORT OF THE CHRISTIAN ENDEAVOUR CONVENTION, held at the Metropolitan Tabernacle at Whisuntide. We propose to direct attention to it in a subsequent issue.

MESSRS. RAPHAEL TUCK & SONS send out the result of their Amateurs' LITERARY AND PAINTING PRIZE COMPETITION, with the reports of Mr. Grant Allen and Mr. Marcus Stone, the presidents of the two judging committees. The prize essays here printed, the descriptions of pictures, and selections of texts and stanzas reflect great credit on the competitors, and prove that the competitions have great educational value. Prizes are here gained by merit, and by merit only. Next year Mr. Walter Besant and Mr. Marcus Stone will act as presidents of the Literary and Art Sections respectively.

REVIEWS HELD OVER.—For the present we must be content with naming Professor Drummond's ASCENT OF MAN (Hodder & Stoughton), which promises to be the most popular of all his writings, as it is, we understand, already in its eighth thousand.—VERONA, AND OTHER LECTURES, by John Ruskin (George Allen, 156, Charing Cross Road), than which no recent volume has been more welcome.—Professor Sayce's HIGHER CRITICISM AND THE MONUMENTS, published by the S.P.C.K., has already reached its second edition. Dr. Howard Osgood, whose article on the Higher Criticism we are giving in our pages, will find in it a confirmation of his position. It is a book which must be read by all who would understand the questions of which it treats.—We regret that we must also defer our review of THE LIFE OF HENRY ALLON, D.D., by the Rev. W. H. Harwood (Cassell & Co.).



Albert Sachs, Bradford, Photo.

London Stereoscopic Company.

*Yours most truly
Albert W. Group.*

THE
BAPTIST MAGAZINE

AUGUST, 1894.

REV. C. W. SKEMP.

THERE is an oft-repeated saying, that the minister is never born in the minister's household, or, to put it in a more vulgar way, that the parson's son is more likely to graduate in the school of the prodigal than in the school of the prophet. It is so constantly and confidently asserted that there must be some people who really believe it, though the least observation and inquiry would prove it to be one of the most baseless of popular fallacies. It is true that there is no law of inheritance for preachers. The Divine call disregards the claims of descent; and the gift of prophecy often appears, as it did in the olden time, where none would look for it; but it is also true that ministers' homes send a larger proportion of sons into the ministry than any other, and there are many families in which the gift runs for several generations.

In one of these families the subject of the present sketch was born and trained. His father, uncles, brothers, cousins, have either entered the ministerial ranks or engaged largely in lay preaching. The first named was the Rev. Thomas Skemp, a Baptist minister, who laboured for many years in Staffordshire, Lancashire, and Salop, and whose sterling Christian qualities, admirably supported by the influence of a praying wife and mother, furnished a home atmosphere well fitted for the nourishing of Christian ideals. The son of whom we now write had an ordinary education at a boarding-school in Birmingham, and then served a short apprenticeship in the world of business, gaining the kind of

experience there which, to a mind that can use well its material, is hardly less valuable to a minister than college discipline. At eighteen there came the great change of his life, a sudden and decisive conversion to God, and with it an immediate resolve on active evangelistic effort for the Saviour who had won his love. He became a Christian and a preacher in the same year, delivering his first sermon, just thirty years ago, to an audience that must have made the effort a somewhat formidable ordeal, for it included companions, relations, and his own father and mother. The power of public speech, which to most men is of slow growth, came to him almost naturally. He spoke easily, earnestly, persuasively, with a free command of his mother-tongue, and a happy facility in illustration. He was soon in great demand as a pulpit supply, and with a reputation as the boy-preacher. At that early age three invitations to the pastoral charge were offered to him which, with a proper sense of insufficiency and need of training, he wisely declined. In the year 1865 he entered Rawdon College, of which Dr. Green was then the head, and passed five years under the guiding and inspiring influence of a mind which, by its ripe scholarship, refinement, and suggestive force was pre-eminently qualified for the training of Christian teachers. As a student he was an honest workman, regular and painstaking; as a friend and brother ever genial, generous, and unselfish, and many a fellow-student remembers with unmixed pleasure the days of association with him. His ministry commenced nominally at Rhyl, but owing to a combination of unfavourable conditions he was not happy there. It was a rough bit of 'prentice work, and shortly came to an end. The lines did not fall to him in very pleasant places in his next charge, Brierley Hill, among the perpetual smoke and cinder mounds and pitmen of the Black Country. But there, in doing up-hill work, his strong qualities and fervent spirit were unmistakably manifested. The little church grew under his energetic leading. The whole neighbourhood felt his presence agreeably through his visitations, speeches in public, and open-air preaching, and he is still held in affectionate remembrance by the somewhat unpolished but honest and warm-hearted toilers in that district. From Brierley Hill he passed to the far north, to Rye Hill, Newcastle, where he had the formidable work of preaching

in a huge chapel to a mere handful of people. A conspicuous success would have been a miracle there—the material was scanty the difficulties great; but he bore the burden manfully and perseveringly, and was not without his reward. His last and present charge was the church at Westgate, Bradford—a church with a long history and hallowed tradition, a sort of mother-church in that part of Yorkshire, with flourishing daughters or off-shoots on every side. When Mr. Skemp assumed the pastorate it had lost much of its former strength and glory, and it was somewhat dolefully predicted that it would never see good days again. Our brother has lived to see those predictions falsified. Westgate once more presents the healthy and vigorous appearance which gladdened its worshippers in years past, and the ministry there has been richly blessed. Under his teaching, at once thoughtful, cultured, in touch with the times, but distinctly evangelical, the people, while clinging to the Calvinism in which the church was always sound, have passed almost unconsciously to less rigid and sweeter forms of Calvinistic doctrine, and have become perhaps more earnestly alive to the demands on the church from the world outside. Our brother's work at Westgate may be called the good and happy work of his life, for which he and his people should be abundantly grateful to God, and which we hope will long prosper in his hands.

He has always given some part of his energy to work not immediately connected with his own pastorate. His voice is familiar on the platform, on the School Board, occasionally at political meetings, where a Liberalism of a pronounced type finds ready and persuasive utterance. And he has done good service for many years on the London Committee of the Baptist Missionary Society. As a preacher and speaker he has the advantage of a clear strong voice. His style is direct, incisive, lucid, sparkling at times with a genial humour, sharpened with satire that might be stinging were it not for the kindly tone in which it is given forth. He knows men's weaknesses and hits them, but there is compassion in the strokes because he remembers his own. He has a large vocabulary. His words are well chosen and enforced with a fertility and great variety of illustrations, and his thoughts are never common-place. No one can listen to him without interest;

no one fails to understand his meaning, and his meaning is always worth understanding. He has not been heard so often as those who know him best could wish on the platform of the Baptist Union or in connection with the more public work of the denomination; that is partly the fault of his modesty and partly the omission of those charged with the arrangement of these matters. We should all be glad to hear occasionally a voice so fresh and earnest as his pleading for the great things of the Kingdom at some of our representative gatherings.

J. G. GREENHOUGH.

THE LATE PROFESSOR JOWETT ON ST. PAUL.

EARLY in the present year the announcement was made that a new edition of "The Epistles of St. Paul to the Thessalonians, Galatians, and Romans," by the late Master of Balliol, was being prepared for the press by Professor Lewis Campbell. The volumes, originally published in 1855, and re-issued in 1859, had been for many years out of print, and had become exceedingly scarce. So great was the demand for them that a second-hand copy fetched nearly double its original price. Those who could secure one for a couple of guineas deemed themselves fortunate, and if they made a good use of their purchase they soon found themselves amply repaid.

The Commentary is, with all its defects, the work of a great scholar, a man of singularly fresh and unconventional mind, and it at once rose to a place in the first rank, even in the estimation of those who disapproved of its methods and dissented from its conclusions. Bishop Ellicott regarded Professor Jowett's system of interpretation as dangerous, inaccurate, and untenable, completely and persistently antagonistic to his own. Yet he records his "full recognition of the genius that pervades his writings, the ease, finish, and, alas, persuasiveness of the style, the kindly though self-conscious spirit that animates his teachings, and the love of truth that, however sadly and deeply wounded by paradoxes and polemics, still seems to be ever both felt and cultivated." If the volumes have not gained the wide popularity of either Ellicott's or Lightfoot's

commentaries, the reason is evident. The author himself rendered it impossible by his persistent refusal to let the work be reprinted. "He would not reprint without revising, and a multitude of occupations made revision, as he understood revision, impossible." But notwithstanding its comparatively restricted circulation there are few works of the last forty years which have had a profounder influence. It has gained the ear of Biblical and theological students of all schools. General readers know nothing of it. Scholars and preachers have found in it inexhaustible treasures. Professor Lewis Campbell affirms that "the reception of the book showed plainly that it was before its time." Perhaps so. It will be viewed to-day with calmer feelings even by the Evangelical and Tractarian authorities who before anathematised it. But this does not imply acquiescence in its positions and beliefs. We have during recent years become accustomed to criticisms and speculations compared with which the boldest statements of Professor Jowett are moderate and guarded; but his interpretation of, say, Romans v. and ix., and his views on the Atonement, are as obnoxious to Evangelical Christians now as they were forty years ago.

The work was inspired by the example of Dr. Arnold, and projected in conjunction with the late Dean Stanley. Stanley's "Corinthians" and Jowett's "Thessalonians," &c., appeared almost simultaneously, and were intended to be the first instalment of a plan which embraced the whole of the Pauline Epistles. There were resemblances between the two men which fitted them to work together, but their contrasts were even more striking. Stanley was imaginative and historic, a brilliant literary artist, skilled in portraiture, lavish of illustration; Jowett was metaphysical, with little care for the picturesque, bent on reaching the inner spirit of a scene, a narrative or a speech, rather than on depicting form and colour, impatient of the resemblances and analogies in which Stanley delighted, and ruthlessly sweeping away "false niceties of distinction." With sundry modifications we may adopt the words of well-known critic, written when the books were first issued: "To learn the external scene of the Apostle's career we would refer our readers to Messrs. Conybeare and Howson; to appreciate his moral surroundings and the problems they presented, especially on the ethnic side, they may take Mr. Stanley as their guide; but for

insight into the Apostle himself, and outlook on the world as it seemed to him, they must resort to Mr. Jowett."

Professor Campbell's edition of Jowett is, we are bound to say, disappointing and unsatisfactory. Without having ventured to change a single line, he has made so many omissions, and has so re-arranged, and thereby displaced, the dissertations, as to have largely altered the character of the work, and to have detracted greatly from its specific value.

Although Lachmann's Greek text, which Professor Jowett originally printed, has been superseded by Westcott's and Hort's, a Greek text of some kind, based on one or other of our chief authorities, ought to have been given, whether the *Textus Receptus* with variorum readings, or the text of the Revised Version. This omission is a source of constant annoyance. The examination of Paley's *Horæ Paulinæ* is too fine and characteristic a piece of reasoning to have been set aside, even though Paley is not much studied in the present day, and in some respects it is so much the worse for the present day. The essay on "The Interpretation of Scripture," which was first published in the notorious "Essays and Reviews," was intended for the second edition of this work, but was not ready in time for it. Professor Campbell has therefore fittingly given it. He has done good service by his admirable analysis of the essays and dissertations and the headings of paragraphs supplied in the table of contents; but it would have been much better to have allowed the dissertations to remain in their original setting. Most of them grow out of the exegesis of the text, and are strictly related to some particular point in it, so that their proper position was determined beforehand. It is, however, in the abbreviations and omissions of notes that we have most cause to complain. So far as the choice of passages for omission resulted from Professor Jowett's expressed wish, we have perhaps no right to complain, but we have no means of knowing which were the passages he thus rejected. To decide which could most easily be dispensed with is a difficult task, and is largely a matter of opinion. At any rate, there are now so many gaps and breaks that even a well-informed student will not always find it easy to grasp the sequence of Dr. Jowett's exposition, or the sequence of the Apostle's thought and argument as Dr. Jowett conceived them. The notes

are rendered needlessly incomplete and fragmentary, and certainly fail to give an adequate idea of the lucidity and force of Dr. Jowett's work as a whole. "Old lovers of the book may regret the absence of many things," says the editor. This is certainly the case. We will not, however, play the character of "old lovers of the book" by detailing our favourite paragraphs and sentences, paragraphs marked and annotated, and, we trust also, "learned and inwardly digested," but we will open the book at the commencement, and fix on one or two places at random. In the Prolegomena to the Thessalonians, the section dealing with the "Subject of the Epistle" is defective. The following paragraph finds no place in Professor Campbell's edition, though it is not without importance:—

"An epistle is apt to appear to us irrelevant if we ask too precisely for its object. It is not a treatise, nor a sermon, nor necessarily written with any particular design, or confined to a particular subject. It is the natural outpouring of the Apostle's soul to those whom he esteems 'very highly in love, for Christ's sake.' It says much of them in thankfulness for their conversion; it says much of himself to awaken their sympathy. The exact bearing of each verse on a particular end is not to be considered. The best lessons and the highest truths are often taught in the most indirect manner arising many times from the most incidental occasions, gleaming through natural affection, suggested often by commendation rather than by rebuke of the persons to whom they are addressed. Nothing can be more indirect or occasional than most of the epistles of St. Paul. They seem to have hardly any set purpose; they are the fragments or remains of his life, not the exposition of his system. Unmeaningly they can only appear when we judge them by a modern standard, and when, losing sight of him and his converts, we attempt to elicit from them notions of philosophy or revelations of the unseen world."

Again, when we turn to 1 Thess. i. 1, we are surprised at the non-appearance of the following note:—

"St. Paul omits the title of Apostle, either because he had not yet assumed it, or because his name here, as in the Epistle to the Philippians, is associated with others, or in accordance with the absence of the tone of authority which generally marks the epistles. The manner and steps by which he came to be recognised as on a level with the Twelve, and 'not a whit behind the chiefest of the apostles,' can no longer be traced. In the epistle which follows next in chronological order we find him earnestly asserting his claim to apostolic authority, and appealing to the success of his teaching as the seal of his mission. Whether the enforcement of such a claim to the Galatians, or the

omission of the title in the Epistle to the Thessalonians can be regarded as indications that there was a time at which his apostleship was not universally recognised, or the right to it asserted by himself, are questions which may be suggested, but which cannot be satisfactorily answered. Probably the name Apostle, which in its general sense was used of many, was gradually, and at no definite period, applied to him with the same special meaning as to the apostles at Jerusalem."

Then follow notes on Silvanus and Timothy. For the next note space should certainly have been found :—

"To the Church] Thess., Galatians, Corinthians; but τοῖς ἀγίοις . . . κλητοῖς ἁγίοις in Romans, Ephesians, Philippians, and Colossians. It cannot be inferred from this difference of expression that the latter epistles were addressed to private persons, as Philippi and Ephesus were quite as likely to have regular churches as Galatia and Thessalonica. Yet it is remarkable that the change of form should occur in all the later epistles; perhaps because to the Apostle, in his later years, the Church on earth seemed already passing into the heaven^s. The word ἐκκλησία (church) is used in the LXX. for the congregation indifferently with συναγωγή (congregation). It is found also in the Gospel of St. Matthew, in the Epistles of St. John and St. James, as well as in the Epistle to the Hebrews and the Book of the Revelation. It could not, therefore, have belonged to any one party or division of the Church. In the time of St. Paul it was the general term, and was gradually appropriated to the Christian Church. All the sacred associations with which that was invested as the body of Christ were transferred to it, and the words συναγωγή and ἐκκλησία soon became as distinct as the things to which they were applied. The very rapidity with which ἐκκλησία acquired its new meaning is a proof of the life and force which from the first the thought of communion one with another must have exerted on the minds of the earliest believers."

On 1 Thess. i. 3, the note on the work of faith is retained. Those on the labour of love and the patience of hope are not, neither have we the admirable summary which sets forth the relation of the three, a part of which we here transcribe :—

"It is most natural to explain all the three genitives in the same way, your work springing from faith, your labour springing from love, your patience springing from the hope' of the coming of Christ, although it is true that patience and hope occur in a different order in Rom. v. 4"

When we turn to the "Romans" we find omissions equally tantalising. We believe that the phrase, "The righteousness of God," has a more definite meaning than Professor Jowett imagined. But we value his explanations of his own position :—

Viewing these words in the light of later controversy, interpreters have

asked whether the righteousness here spoken of is to be regarded as subjective or objective, inherent or imputed, as revealed by God or accepted by man. These are 'afterthoughts' of theology, which have no real place in the interpretation of Scripture. We cannot define what is not defined by the Apostle himself. But if, leaving later controversies, we try to gather from the connection itself a more precise meaning, another uncertainty remains. For the righteousness of God may either mean the righteousness which existed always in the Divine nature, once hidden but now revealed, or may be regarded as consisting in the very revelation of the Gospel itself, in the world and in the heart of man.

"The first step to a right consideration of the question is to place ourselves within the circle of the Apostle's thoughts and language. The expression *δικαιοσύνη θεοῦ* was familiar to the Israelite, who, without any reference to St. Paul's distinction of faith and works, used it in a double sense for an attribute of God and the fulfilment of the Divine law. Compare James i. 20; Rom. x. 3. The law, the fulfilment of the law, and the Divine Author of the law, pass into each other; the mind is carried on imperceptibly from one to the other. The language of all religion, consisting as it must in mediation between God and man, or in the manifestation of God in man, is full of these and similar ambiguities, which we should only give a false clearness by attempting to remove. Such expressions in the phraseology of philosophy necessarily involve subject and object, a human soul in which they are made conscious, a Divine Being from whom they proceed, and to whom they have reference.

"It is generally confusing to ask to which of these they belong. Christianity is the communion of God and man in Christ, and, therefore, the words which are used to express its leading thoughts are neither here nor there, neither in the soul of man nor in the nature of God; nor yet are they mere abstract terms, denoting as they do the joint working of both. And so the expression 'righteousness of God,' instead of being confined to one abstract point of view or meaning, seems to swell out into several; the attribute of God, embodied in Christ, manifested in the world, revealed in the Gospel, communicated to the individual soul; the righteousness, not of the law, but of faith."

The exposition of the use of the word "revelation" again is too suggestive and helpful to have been wisely omitted:—

"The idea of 'revelation' is opposed in Scripture to *μυστήριον*; it is the day that follows the night, the knowledge of God that supersedes 'the times of that ignorance.' To the first believers of Christianity, the thought of 'revelation' was ever associated with the thought of the world that had preceded, and of the world that still surrounded them lying in darkness. It was continuous with another revelation, that of the sons of God, in comparison of which it was, as it were, darkness, as the night of ages had been darkness in comparison with the Gospel. Not that the outward face of mankind was changed; the light was within, the revelation in the soul itself."

It would be easy to multiply similar instances, but these will suffice to convince possessors of the first and second editions that they possess a wealth of expository and hermeneutical suggestion which, if they were shut up to the abridged edition, they would sorely miss. There are doubtless in Dr. Jowett's notes many false interpretations. His exegesis is occasionally superficial and his judgment biassed. But these drawbacks appear in the abridged issue of his work, and every intelligent reader would, unless we are greatly mistaken, strongly prefer the whole to the part. How far the theology of the volumes should be accepted to-day is a matter on which we may subsequently have something to say.

A. C. M.

THE PERFECTING OF THE SAINTS.

“And He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers: *for the perfecting of the saints.*”—EPHES. iv. 11, 12.

THERE is, in these verses, a reference to the work of our ascended Lord. After His death, and His resurrection from the dead, He entered heaven in glorious triumph, led captivity captive, and received gifts for men. According to the sixty-eighth Psalm, from which the Apostle quotes, the purpose for which Christ received and dispensed those gifts was that God the Lord might dwell among them. He sought to establish communion between earth and heaven, that men might realise the nearness of their Divine Father and rejoice in His salvation; and the gifts which Christ received in order to distribute were *men*. When on earth Christ spoke of those whom His Father had given Him. The Father gave to Christ as the result of His mediatorial work, and Christ received when He led captivity captive, men—men of enlightened minds and sanctified hearts, men clothed with righteousness as with a garment. God can, indeed, bestow upon the world no greater or more blessed gift than a succession of good and great men. In our national life we have received no more marvellous token of the Divine favour than the men whom in successive generations God has raised up for our guidance and our defence—the guidance of our intellectual and spritual life, and our defence against the various adversaries by which we are surrounded. What

would our nation have been without those who, age after age, have made it great and illustrious, who have acted as leaders of the people in the paths of intellectual and spiritual triumph, been the source of high thought, pure affection, and generous action, and the creators of immortal ideals? How different, how immeasurably poorer, would have been our English life but for men like Shakespeare and Milton, or, in a different line, Wellington and Havelock! How deeply we are indebted to God for raising up these men for our defence against our adversaries, for our protection, and our prosperity. So, in like manner, the choicest gifts that God can confer upon the Church are men like-minded with Himself, who are in sympathy with the Divine will, and clothed with power from on high, and who, in the strength of that power, lead forth their brothers in quest of the highest truth, and to the fulfilment of the noblest and most difficult duty. The men that God has given the Church are His choicest gifts. What does not the Church owe to Luther and to Calvin, to Whitfield and to Wesley, to Carey and Moffat, and a host of others who have consecrated their lives to its service? The Church has been defended against her adversaries, she has been enabled to win new and splendid triumphs, and her influence has become more extensive because of those gifts, the gifts being men which the ascended Christ conferred upon her.

The Apostle is here speaking of the various orders of the ministry. The ministry itself in all its branches is of Divine appointment; and although we as Nonconformists do not believe either in sacerdotalism or sacramentarianism, and deny that any man has the power of standing between the soul and God, we do contend for the Divine authority of the ministry as it is presented in the New Testament. The end of the ministry is always the same, and that end is the "perfecting of the saints."

I.—Note then, first, *the character of Christ's people* who are here described as saints. Other descriptions are given of them. In one place we read of them as believers in Jesus Christ; in another as brethren; and yet again they are described as disciples; they were believers, in that they had faith in Jesus Christ as their Saviour; disciples, in that they learned in His school and followed Him; and brethren, inasmuch as they were bound by sympathy and love through the common life that they had received from their Lord.

But they are likewise called saints, or holy ones. "For the perfecting of the holy ones" is a translation that might be given. Saints are holy through their being, as the root idea of the word indicates, set apart or consecrated unto God, and we ought carefully to grasp that conception of the Christian life. Very often we speak of our Christian life as being simply a dependence upon Christ, a reliance upon the Saviour for pardon, for purity, and for the prospect of eternal life, and that is quite true so far as it goes, but it is an incomplete conception, and we must add to it other elements of thought. We in ourselves are certainly helpless, and without Christ can do nothing; but when in our weakness we come to Christ He clothes us with strength. He takes away our sin and makes us holy. He claims us for and binds us unto God, for obedience, conformity, and service. And through Him we can do all things that God has enjoined upon us.

II.—Then the text requires us to contemplate *the perfection which is expected of the saints*, the perfection for which God designed them, and which He designed for them. We are as Christ's disciples to attain to completeness of life, to reach the full standard of our Christian strength and excellence. We are to become, in fact, everything that the word "saint" implies in principle and as an ideal. The word "perfecting" may be variously rendered. It means to some extent the equipment of life. It is used in one or two places to describe the mending of their nets by fishermen—they fitted their nets for the work for which they were intended, and the perfecting of the saints is God's repairing, mending, and making them perfect so that they shall be and do all that He desires. The word also describes the resetting of a limb after its dislocation, the restoration of a diseased and injured member to its original use and functions, implying that there is to be removed from us all that hurts and destroys, every cause of weakness, friction, and annoyance, and the possession of all that is requisite for our absolute devotion to Christ, for our complete conformity to His image, and our fulness of service in His Kingdom.

This perfection is set before the members of the Church as their aim, their duty, and their privilege. "Be ye perfect as your Father in heaven is perfect." "Perfecting holiness in the fear of God," "that we may present every man perfect in Christ." And it covers

the whole area of our being. There must be *intellectual* perfection in the sense of our possessing completeness of knowledge in the things of God, clear and comprehensive views of the Divine character and government, soundness and breadth of judgment, a due sense of proportion in our beliefs, and in the emphasis we place upon them in their relations and inter-relations. There must be *moral* perfection as seen in our integrity of principle; in our resolute, courageous, and uncompromising obedience to the Divine will; in our passion for righteousness, truth, and goodness; in our refusal to worship that which is popular, easy, and expedient rather than right; in our preference of duty to pleasure, of God to self; and our persistent pursuit of those virtues and graces which ennoble and adorn the character and clothe it with the beauty of holiness. There must be *spiritual* perfection as seen in our delight in communion with God, our reverent study of His Word, our frequent meditation and fervent prayer, so that we may possess the life which is nourished, not by the meat which perisheth, but by that which endureth for ever.

Is it not sad, in view of this Divine purpose, that there should be so many spiritual babes and so few full-grown men among us? It is not sufficient simply to have life; we should have it in abundance, and as it is made perfect. What a difference there is between an infant and a man—an infant weak and dependent, unable to stand or walk, to think or speak, and a man strong and active, expressing as a poet noble thoughts in harmonious language, as an inventor, turning the forces of nature—light, heat, electricity—into servants which increase our wealth and promote our comfort; as an explorer, traversing remote lands and unearthing the treasures of antiquity; as a philanthropist, labouring for the freedom, the elevation, and happiness of the world. A child who is simply a child is one of the most beautiful sights in the world, rich in promise of good. A child who ought to be a man, but is not because he has not grown, or has grown only in body and not in mind, is one of the saddest of all sights. Growth is the law of life, and without it we become poor, withered, stunted creatures. In the Christian Church there are too many who apparently remain “babes in Christ.” After years of membership they are as weak, as dull of apprehension, as sluggish of will, as incapable of high

achievement and heroic self-sacrifice as ever. They need the incessant care of others, and like the babe in arms must be nursed and petted. They neither speak for Christ nor work for Him. They add nothing to the vitality, the vigour, or the usefulness of the Church. They receive all, but give nothing; they are as drones in the hive, as soldiers whose arm is palsied and whose feet are maimed. Even in their pleasures their tastes are childish, and they have no relish for the high and stern delights of godliness. At the doors of our large manufactories, and at the gates of our military barracks, we sometimes see boards with the inscription, "Men Wanted." Is not that the need of the Church to-day? Oh, for men, men who are worthy of the name, men who are men indeed!

III.—Then, in the last place, *as to the means for the attainment of this perfection.* The perfecting of the saints is to be aimed at, and will result from the ministry of which Paul speaks. He describes the various kinds of ministry. "He gave some apostles"—men who had seen and sojourned with Christ in the flesh, and had received from Him an immediate call, to whom also He showed Himself alive after His passion, and who were endowed with peculiar and exceptional gifts for their special tasks as witnesses of Christ, and to whom, by the very nature of the case, there can be no successors. "He gave some prophets." There is a prophetic ministry, the essence of which consists in the interpretation of the Divine will, in bringing home to all men, and applying to their various needs and conditions, the truth that God has revealed in His Word. "He gave some evangelists," or missionaries who preach the Gospel to the unconverted; "and some pastors and teachers," whose aim it is to instruct the people in every branch of Divine truth, and to build up their souls in righteousness. The ministry is God's appointed means for perfecting the life of Christian people, and if Christians are to become perfect it will be by availing themselves of the help which these various forms of ministry offer to them. The ministry is not, as some imagine, merely evangelistic, but has to meet other needs than those which are felt in the initial stages of Christian life. There never was a time when there was indeed a deeper need for a rousing evangelism than there is to-day. We cannot contemplate the indifference which prevails with regard to the things of God, the rebellion against God, the vice and immo-

rality which are so rampant, without feeling that God would confer a great and immeasurable boon upon His Church if He were to send to-day a host of men like Whitfield and Wesley—men who care for the salvation of the outcast, and whose souls are all aglow with the passion of their love for Christ. May God send them to us in ever-increasing numbers! But there are other aspects of ministerial work than the evangelistic. The ministry must be condemnatory, it must censure in the avowed disciples of Jesus Christ everything that is unsaintly, un-Christlike, selfish, worldly, or sinful. There must be in its utterances clear and ringing tones of rebuke. Those who occupy our pulpits must be brave and fearless in the denunciation of wrong. There are men whose lives are a disgrace to the Church and a source of ruin to themselves, and no ministry can be faithful which fails to present the stern condemnatory aspect of Christian truth. The ministry must also be restorative. Preachers, teachers, and pastors must do the work of spiritual physicians, dealing faithfully and tenderly with men, and pointing out all those aspects of the Gospel which are calculated to encourage their return to God, and to build up their souls in righteousness. And if the ministry is to be condemnatory and restorative, it must also be nutritive, for the spiritual life needs food just as does the natural life; and as we cannot expect the infant to grow into a man unless he is properly nourished, so neither can we expect the souls of men to prosper unless there be presented to them the great truths and principles from which strength can be derived, in forms which they can appropriate; not merely the milk which is fit for babes, but the strong meat for those of full age. Then, again, the ministry must be consolatory. People have to meet temptation; they take their part in the storm and stress of conflict; and can we expect them to maintain their cheerfulness and courage, and to receive disappointment and loss with resignation, unless we are able to bring home to them the consolations of God, as they spring from the reality of that Divine sympathy which recognises all our sorrows and sends help in all our grief?

The highest proof of the success of a ministry is to be found, not in the number of people it attracts or in the applause it wins, but in altered lives, in changed characters, and in the spiritual heroism of those who are influenced by it. That ministry is the

most successful which induces people to read and master for themselves the Word of God, which encourages them in the pursuit of holiness, so that they take their part bravely and faithfully in various Christian labours, and seek not only their own good, but the enlightenment and salvation of the world. When people are so moved by their minister's words as to feel and acknowledge their power; when they are brought nearer to God and acquire a profounder sympathy with His eternal purpose; when they surrender themselves more unreservedly to His will and determine to be true to Him in all things—then is the ministry answering its highest end. The Church should consist of men who, in the strength of personal holiness, and sustained by communion with God, are resolved by His help so to live as to reclaim backsliders, lead the ignorant to the Fountain of life, and take the sick and the weary to the great Physician. When such results are realised, no man can feel that his ministry has failed or been in however slight a degree other than a blessed success.

JAMES STUART.

ENGLISH PROSE. Selections, with Critical Introductions, by Various Writers, and General Introductions to each Period. Edited by Henry Craik. Vol. II. Sixteenth Century to the Restoration. Macmillan & Co. This is no ordinary collection of elegant extracts, but a systematic attempt to trace and illustrate the growth of our English prose during the period of which it treats, by men of wide and exact scholarship. The selections have been made with the view of bringing into prominence each author's distinctive style and of giving an idea of his contribution to our literature, while the various introductions deal briefly, but adequately, with his work in itself and in its relation to other writers. The plan is similar to that which has been followed with such marked success in Ward's "English Poets," and, indeed, the one work is an indispensable companion to the other. To read this volume through—with its choice selections from Bacon, Bishop Hall, Selden, Herbert, Hobbes, Sir T. Browne, Thomas Fuller, Milton, Leighton, Cudworth, &c.—is itself an education. We congratulate Professor Craik and the publishers on the production of a work which takes the highest rank.

OUR valued contributor, the Rev. W. R. Bowman, B.A., has written for the R.T.S. a short sketch of the life of Mary Louisa Whately in the "Excellent Women" series. He has done the work most admirably.

OLD WINE IN FRESH WINE SKINS : A CRITICISM OF THE HIGHER CRITICISM.*

(Concluded.)

AS this criticism has excluded from its problem the light which the sciences of Egyptology and Assyriology throw on the times and environment of the Old Testament, it also has positively excluded the New Testament from giving any witness on its main problems. The New Testament is mentioned in Driver's preface only to be put aside as incompetent to bear testimony. Cornill does not mention the witness of the New Testament as to the age and authorship of the books. It does seem strange to read eight hundred pages of criticism of the Old Testament by two Christian theological professors and never meet once with a mention of Christ or of the Holy Spirit or of the witness of the New Testament.

Kuenen, the master mind of this school, tells us clearly why the New Testament is not admitted. He first gives a thoroughly fair epitome of the New Testament teaching as to the Old Testament's being the word of God spoken through the prophets, and that word being, in many instances, exactly fulfilled in Christ and others and in events of the apostolic era ; and then adds : " Its judgment concerning the origin and nature of the prophetic expectations, and their relation to the historical reality, may be regarded as *diametrically opposed to ours.*" He also adds, what is the naked truth, " We must either cast aside as worthless our dearly-bought scientific method, or must forever cease to acknowledge the authority of the New Testament *in the domain of the exegesis of the Old.* Without hesitation we choose the latter alternative." Professor Strack, of Berlin, also states the point bluntly, but all out of logical joint : " As regards the passages from the New Testament, we must protest against their use, for the two-

* The following pages are an abridgment of an article by the Rev. Howard Osgood, D.D., of Rochester Theological Seminary, New York. We give it in response to the wishes of friends on both sides of the Atlantic. The works criticised are Driver's " Introduction to the Literature of the Old Testament " and Cornill's " Einleitung in das Alte Testament " (Königsberg).

fold reason that, if they prove the Mosaic authorship, all other proofs are superfluous and a derogation from the authority of our Lord; and that the use of such proofs removes the whole question from the historical and critical domain." The simple, common-sense method would be to examine these passages fairly, find out what they assert, and take them as part of the general investigation. To lock them out on *à priori* grounds is certainly not scientific. Now no intelligent student would preclude criticism of the Old Testament by reference to the New Testament; but they would make the New Testament statements a factor in the problem. And they will ask, Can that criticism of the Old Testament be healthy, open-eyed, unprejudiced, judicial, which utterly excludes from its consideration the New, the most important work of all by the Hebrews and separated from the Old Testament by less than two hundred years, according to this criticism? Can that criticism be historical and judicial which ransacks for proofs the pseudographs and apocryphal literature before and after Christ, and never sees the New Testament in its search? Yet this is precisely what this criticism does. Where this is done it can be justified on the only possible ground, that of Kuenen, that the testimony of the New Testament cannot be trusted. Kuenen also says, in effect, that if one believes the New Testament he must believe from its teaching that the Old is equally the word of God. The two Testaments stand on the same plane, so far as genuineness, preservation of the text, and their claims to faith are concerned. Driver, against Kuenen and all his school, says: "The same canon of historical criticism which authorises the assumption of tradition in the Old Testament forbids it (except within narrowest limits, as in some of the divergencies apparent between the parallel narratives of the Gospels) in the case of the New Testament." He had also previously remarked, "that while in the Old Testament, for example, there are instances in which we can have no assurance that an event was recorded until many centuries after its occurrence, in the New Testament the interval at most is not more than thirty to fifty years." But Kuenen is far more exact to the results of this criticism and to the present view of the majority of German New Testament critics when he puts both Testaments on the same plane of untrustworthiness. "In ancient

times, and specifically in Israel, the sense of historical continuity could only be preserved by the constant compliance on the part of the past with the requirements of the present; that is to say, its constant renovation and transformation. This may be called the law of religious historiography. At any rate, it dominates the historical writings alike of the Israelites and of the early Christians. To the three stages of the development of religion in Israel, the prophetic, the Deuteronomic, and the priestly, answers a three-fold conception of Israel's history. Again in the Apostolic and post-Apostolic age, the Judæo-Christian, the Pauline, and the Alexandrine conceptions of Christianity followed each other, and not unfrequently came into collision; and, accordingly, we find in the Gospels a Judæo-Christian picture of the Christ, a modification of it in a Pauline sense by Luke, and then, as a result of the application of the Logos-idea to the *traditional* materials, a complete transformation and glorification of the Teacher of Nazareth in the fourth Gospel. So it is, and so it must be." We refer students to Wendt's, Harnack's, and Pfleiderer's latest criticism of the Gospels for proof that leading German critics teach not only that there is tradition, but abundance of myth and legend in the New Testament. The two Testaments, then, according to the highest authorities of this school of criticism, stand on the same plane of doubt, disorder, and tradition. According to them the teachings of the New Testament concerning the Old are radically erroneous.

The method of this criticism is narrow in the extreme. It is confined to comparing and aggregating the contradictions appearing to each critic within the Old Testament. It is oblivious to well-ascertained history parallel with the Old Testament. It refuses to take cognisance of the chief Hebrew witness outside of the Old Testament. It offers no common-sense, sufficient proofs of its main assertions. It exalts conjectural above severe textual criticism, and carries its own tradition and dogma to the highest power.

For the past one hundred years specific phases and theories of rationalistic criticism in Germany have each lived about twenty-five years. The Graf-Kuenen theory began in 1867. It reached its zenith in 1876-80, in the publication of Kuenen's "Prophets," his strongest work, and of Wellhausen's "Prolegomena." Then Well-

hausen left his theological professorship, because, as he says, his theological position was "polytheism and monotheism together." Then Kuenen's lecture-room was less and less attended, until but few listened to him. The students who followed Kuenen's views could not find churches to employ them. Against the protest of the professors the hated Evangelical faith was again represented in the University of Leiden. Yet Kuenen was the real inventor of the form of criticism presented in these Introductions, the master mind of the whole movement, as Wellhausen in his torso, the "Prolegomena," was its most popular delineator. After them there is no leader, none to compare with them. Their theory has taken possession, in greater or less degree, of every Protestant professor's chair of Old Testament literature in Europe, just as deistical views had done a century before, just as Hegel's views had done fifty years ago. But unanimity in teaching is a sign of stagnation in Germany. Already the signs of abating interest in the Old Testament are apparent. The extreme attacks are now against the New Testament, and have been for six years or more.

The New Testament has been, and is to be, attacked on the same lines as the Old Testament has been attacked by Kuenen. The fight for the next few years is to be around that centre, and, when it returns to the Old Testament, though the same principles will direct, the method of this criticism will be vastly changed. In England and America we are experiencing the waves of a storm that has now lost its power in the German ocean. Some strong and some frail barks may be caught in a cross-sea and lost in these swells, but there is not the slightest danger that our working Evangelical churches will be affected by these contentions, for they will not understand or be interested in them more than they are interested in the last treatises on the discovery of Lemuria or whether Bacon wrote Shakespeare.

There is another and a better school of Old Testament criticism. It, too, is pre-eminently psychological, and its psychology begins, where the truest science begins, in the consciousness of each individual. They know that they have sinned and do sin against God: that their sin deserves the wrath and punishment of the holy and just God. They have heard that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on

Him should not perish, but have eternal life"; they have believed on Christ as the only and absolute Saviour, and through Him have found pardon and peace with God. They know, from their own experience and from the witness of the Bible, and both corroborated to them by the experience of multitudes through the centuries, that Christ, their Saviour, is God. All that they are except their sin, all that they hope to be, they know that they owe to the infinite love and the free gift of Christ, their God. With this experience and certain knowledge, the outgrowth of experience, they have found the whole Bible instinct with the love of God to them, a fountain of life-giving strength to their souls. There are many questions about the Bible which they cannot answer, many discrepancies which they cannot harmonise. They are not quick to pronounce these errors, for the common-sense reason that in order to detect positive errors one must know both sides and all the circumstances, and these they do not know. Reverence, love and gratitude to Christ, who, they believe, created all things, who alone reveals God, and who is the final judge of all men and all teaching, cause them to ask first of all, What does Christ teach? To trust Christ for pardon of sin, and for acceptance with God, and then to refuse to hear Him when He teaches on lesser points; to believe Him God, and then exclude Him from testifying about the Bible, would be, to men of this belief, treason and hypocrisy of deepest dye. What Christ plainly teaches about the Bible He came to fulfil and explain, the Old Testament, or about the Bible He came to give, the New Testament is to men of this belief the norm of all truth about the Bible. With this standard they go forth to explore all recesses, seek to uncover all darkness, bring to the light of day all facts, acknowledge the deep abysses of their remaining ignorance, and work on in hope of gaining more light and knowledge.

Before Jesus Christ, the final Judge, all theories, all criticism, all teachings, concerning His Word must be brought. Only His decision will end all controversies.

THE LOVE OF CHRIST THE GREAT MOTIVE TO MISSIONS.

AMONG the recent Baptist anniversaries at Saratoga Springs, N.Y., the meetings of the American Missionary Union occupied an honoured place, and the address of the President, Dr. Augustus H. Strong, of Rochester Seminary, was pre-eminent in power. It will be read with special interest in England on account of the effort being made by our own beloved Society to increase its annual income by £15,000, and in the hope that it will prove of special service we give the substance of it. After referring to the anniversaries of last year at Denver, below the white summits of the Rocky Mountains, Dr. Strong continued:—

“ Our hearts were glad because we had been enabled to celebrate the Centennial Year of Baptist Missions by laying upon God’s altar a million-dollar offering. A bright future seemed opening before us; enlargement of our work seemed practicable; we fancied that a more rapid pace had been set for the years before us. We sang our hallelujahs, we committed our cause to God, and launched out for another twelvemonth voyage. But soon the financial sky began to darken. Though the vessel had shot ahead, we had to take in sail. The hurricane came down upon us. We seemed just ready to drive upon the rocks of bankruptcy and disaster. But we cried unto the Lord in our trouble and He brought us out of our distresses. The ship is battered and weatherworn, but it has come into the haven, and we say with the Psalmist, ‘O that men would praise the Lord for His goodness and for His wonderful works to the children of men.’

“ The future confronts us, but we have learned some useful lessons from the past. We have come to believe in a Providence that makes even seeming evil the means of good. Though years of plenty may be succeeded by years of famine, we know that God does not forget His people. Although the English Baptist Missionary Society began its work a little more than a century ago, it is only eighty years since American Baptists engaged in foreign missions. On the 18th of May, 1814, there was formed in Philadelphia the General Missionary Convention, of which our Missionary Union is the continuation. During these fourscore years since Judson and Carey were appointed its first missionaries, what heroism

abroad and sacrifice at home have distinguished its annals! The very continuity of its existence is a wonder of Divine Providence; its unexampled successes, in spite of pecuniary reverses and martyr deaths, are witness that some great principle is its moving power; that principle is the love of Christ. As I asked you a year ago to contemplate the decrees of God as the great encouragement to missions, so I ask you now to contemplate the love of Christ as the great motive to missions. Not our love to Christ, nor even Christ's love to us, but Christ's love in us, going out toward the lost, is the motive that has founded and sustained our Union in the past, and that will deliver and prosper it in years to come. I lay down as truth of Scripture the statement that Christ and humanity are bound together as one organism. I mean nothing less than this, that all men everywhere, saints and sinners, Jews and Gentiles, since the Incarnation, and before the Incarnation, are bound to Christ, and Christ is bound to them, by the ties of a common life. Christ is the Head of the Church, we say; but there is a prior union with Christ which Scripture declares to us, but which we have strangely neglected. Christ is also the natural Head of universal humanity. In Him all things, including humanity, consists. Christ's spiritual life animates only believers; but there is a natural life of Christ also, and that life pulses and throbs in all men everywhere. All men are created in Christ before they are recreated in Him. The whole race lives, moves, and has its being in Him. The ancient feeling of the organic unity of the family and of the state was only the dawning of this larger conception of the unity of the race. Humanity is a moral, not a physical organism. Every man is free to fall in with or resist the supreme law of holiness. And when moral disintegration has entered through abuse of free will, the law of love can repair the sin-wrought ruin, and individual men can secure new birth and life by voluntary reunion with Him from whom life originally came.

"Love is the gravitation of the moral universe. Its law is *from* each, according to ability, *to* each, according to need. Redemption is the movement of the whole to save the part. The great love of Christ is the rational effort of the organism to retrieve the error and to expiate the sin of its members. The doctrine of the immanence of God has been transforming the thought of our genera-

tion. We see that God is not far from any one of us, but the world has yet to learn the great truth that God is none other than Christ, and Christ is love.

“Apply this doctrine of Immanent Love to missions. All the moral energy of man is but the stored-up product of the Sun of Righteousness. If I am a member of Christ’s body, I tingle with loving life which He supplies, and love every member of that humanity for which He has shed His blood. To be organically bound to Christ, then, is to be organically bound to all men over the whole earth. To feel for men across the sea, and to send them the Gospel, is the only recognition of their common relationship to us by virtue of their being natural members of Christ. Nothing human is foreign to us, any more than it is to Him. We shall never understand the fulness of the Church’s resources, nor the greatness of the Church’s power, until we see in the Church the new incarnation of the Redeemer, and the new embodiment of His love.

“In a recent address, Director Burnham, of the Columbian Exposition, declared that the great Chicago Fair was made possible only by the unselfish determination of the architects and artists to let no private or personal interests stand in the way of hearty co-operation toward one common end. Many a plan had to be surrendered in order that the grand result might be achieved. But no one of all those designers or contributors is sorry, now that the whole world has confessed the exposition to be, in its way, the greatest wonder of all time. Brethren of the Missionary Union, the white city has come and gone. Fire and frost have made way with most of its transient glories, and what is left will soon decay. But there is another grander city rising beneath the sky—it is the city of God, the city of the saved, the city in which Christ dwells and reigns. We are permitted to put our hands to the building of it. It will rise solidly and rapidly, only as we give up our private and personal ambitions ; only as we merge our interests in the great whole ; only as we make large and free our gifts for Christ and for humanity. Let us not be lacking in our faith and work, in our loving or doing, for we are setting up the crowning wonder of the ages ; this city of redeemed humanity will abide when all the palaces of earth shall perish ; it alone hath eternal foundations for its builder and maker is God !”

THE YOKE OF REST.

MATTHEW xi. 29, 30.

EASY Thy yoke? And didst thou never weep?
 Did night ne'er lag upon the mountain-side to hear Thee pray?
 Did the cold light of stars ne'er gild the steep
 Where Thou alone couldst find whereon to sleep?
 Did bitter winds ne'er fray
 The dew-damp locks about Thy barèd brow
 Whilst, wrestling with the tempter, Thou didst bow?
 Is it not true, as I have often read,
 That all Thy years in saddest sorrow sped;
 That men Thee scorned, that e'en Thy little band
 Of only twelve had one to raise his hand
 And Thee betray?
 Is't so? yet dost Thou say—
 "My yoke is easy, and my burden light"?

Thy burden *light*? Dear Lord, didst Thou not faint
 And stoop beneath the heavy Roman cross that Thou didst bear
 And through the gloom on Calvary's hill make plaint
 "I thirst"—as tho' Thy grievous load's constraint
 Had drained each moistening tear
 From Thy parch'd soul, and Thou couldst only sigh
 Thy prayers to Him who hid His face on high?
 Is't true that round Thy head sharp thorns were wreathed,
 That round Thy cross fierce men their mockings breathed,
 And that, at last, Thy head bowed on Thy breast,
 Wearied, Thou didst thro' three long days take rest?
 Dear Lord, I pray,
 Is't so? yet dost Thou say—
 "My yoke is easy and my burden light"?

And then the Saviour, whispering, said to me—
 His voice soft as a mother's lullaby:
 "Child, take My yoke; 'tis easy just for this,
 That it was hard for Me.
 Child, take My burden; all the heaviness
 I carried once for thee.
 Who takes My yoke yields his, that I may bear
 And he be blest;
 Who takes My burden, yields a load of care,
 And findeth rest."

R. WRIGHT HAY.

OUTLINES OF SERMONS.

BY THE LATE JOHN FOSTER.

IX.

“*What must I do to be saved?*”—ACTS xvi. 30.

S AID by the keeper of the prison at Philippi. Evident that the question was uttered in the religious sense of the words.

The answer could not else have been pertinent or intelligible.

Quite a new question for him to ask. Perhaps had very few times in his whole life, if ever, thought of such a thing before. Never been made sensible that he was in prison. Had seen many in chains—in dungeon—perhaps led to death. “*I am free!*” What amazement of soul when the subject did now come with its whole power and alarm upon his soul! The earthquake, which probably subsided into stillness, was transferred to his soul! What a change in his feelings toward his prisoners. Sprang in and said, “Sirs, what must I do to be saved?” It was happy for him that his question could be answered as soon as it was asked. For ages it might there have been asked in vain. There seems good reason to believe that it was not a mere momentary terror, that soon left him in the same state as before.

The apostles fully regarded him as a true convert. For him, it was well that the apostles of Divine truth had come to his city. It was one of the happiest events in his mortal life, which he would have to recollect for ever.

But to what a multitude of the people there it was in vain! The earthquake, the interposition for the proclaimers of the Gospel, their noble conduct, the jailor’s conversion—all in vain. The citizens were content to remain as they were. They could do without salvation. And so even at this day. The Gospel of salvation is proclaimed in cities, towns, and villages. And to some it is well that it is so. For some are inquiring in earnest, “*What must I do to be saved?*” The Invisible Power has smitten. Their faculties and feelings are concentrated on the question, so that we might affirm of the places where they dwell, “There are not, nor ever were, in these places, minds more intent on any other thing than these are on this great question.”

But think of the multitudes remaining unmoved in those same cities, towns and villages! They think or care no more about it than, when they are perfectly well in body, they do about medicine and physician. Will they ever obtain that which they care not so much as to inquire about? We do not know that they never will. The Divine grace is sovereign. But they never will in this state of mind. For it is a part of that very thing itself—"being saved"—to feel the utmost concern about it.

Many ask not at all; but a considerable number do, in one manner or other, utter the language of the text. Now say to them, Are you really in earnest in this inquiry? That you should not, were strange; but are you?

To some that say the text we might answer, "O generation of *triflers*, who hath warned you to flee? It would seem as if it must have been in a very faint and sleepy voice that you were told of your danger. It is no earthquake that has aroused you."

Have you a solemn impression of what it is that you are inquiring how to be saved from? Is the old natural state felt to be desperately wrong? Is sin a painful and hateful grievance? condemnation of God a fearful thing? Does it press upon you habitually as a concern infinitely momentous? Do you feel that nothing on earth can soothe or beguile you to forget it, or shade its awful solemnity from your view?

Then wouldn't you do all that can be done that the great object may be secured? Can there be the idea that too much may be required; more than the object is worth? Would you inquire what, in order to judge whether you will do it or not? What would you not do for so great an interest!

You see what many will *not* do. Their choice is plain before your eyes. They will not forsake a favourite sin. They are pointedly told that that must be given up, or it will be a fatal bar. They practically answer, Then, we will take the consequence. But would not you? Is there really any sin that you would prefer to being saved?

They will not withdraw themselves from vain pursuits and vain companions. You? "If that is the alternative I am decided; this way I go at all events." They will not "deny themselves and take up the cross." "That is a pain which my being saved will not

compensate." They will not cease to make this world the greater object of concern than the next. You? Would you say, "That world is out of sight; it may be far off. Here is what I can see, can apply my faculties immediately to—can fill my hands with and my soul. I will abide by this and forego the other." They will not now, without delay, apply themselves to the great concern. You? "With me, too, this NOW—this present time—is too precious to be so applied. There is this matter, and this other, to occupy me. I will hope there may be, hereafter, a time which I can give to that matter." Unless you would be different from all this, is there any reasonable hope? Would it not be contrary to all reason that there should be any hope? Hope cannot have any hold on that which serious care and affection and desire have no hold upon.

But to have no just hope of being saved—what a condition is that to be in! "I see what is before me—after I shall have passed a few more years, or months, or perhaps days only—the blackness of darkness!"

But suppose the inquiry of the text to be adopted quite in earnest, What must I do?

Then, what would you not do? Would there then be any reserved points? "I hope these will not be required, for I cannot yield them."

What would not men, just approaching death and eternity, do while they feel the guilt and terror of having till then neglected? Or, rather, what will they feel that they ought to have done?

To all a time will come when they will feel that they never did, nor could do, too much; or, if there ever be an instance to the contrary, it will be the first in the whole course of time.

But, if in earnest in the inquiry, are you fully sensible, still, that no mere power of man can suffice?

At the awakening and alarm of the mind, there is often a delusive notion, which stays a little while, that the sinful man himself can and must do the essential work for himself. What man, of himself, can do, cannot suffice as righteousness, or merit, nor as power:

Not as righteousness—unless he can both atone for the past,

and be absolutely perfect through the time to come. Vain imagination! It cannot suffice as power. Where is the power to force the mind out of its depraved state, to reverse the perverted will, to seize with mighty grasp the affections, and give them to God, to vanquish all the power of sin?

But, then, we are not to annul all the promises of God—the God of all grace, made to those who seek, strive, etc.

Before such there is an open door, there is hope, there are means of Divine appointment. And the promises of God have those means strictly connected with them.

Exhort—“Embrace that ‘hope’—go in at the door—use those means.”

Would you not use all the means for such an end?

With regard to means, the great, chief one is held out in God’s promise to give His Holy Spirit to them that ask Him—a mysterious, sovereign Power, pervading the inward man, operating with mighty and beneficent energy. Continually, fervently, ask Him for that Holy Spirit that alone can work in you, and for you, the great attainment. Draw down heaven’s purifying fire. Look deep into the soul, and see where the agency is wanted; and then to heaven. Look again, and see whether the operation be going on; and then still again to the third heaven to implore that still more of the Power may descend.

Is this too much? Would you not “do” this? What man would look into his soul in such a situation, and think this too much!

But here again: what is the great, chief, and essential thing which that Holy Spirit is to effect in us and for us, in order to being “saved?”

Answer—to enable us to believe on the Lord Jesus Christ.

This is the grand and only security of salvation. It is so declared in that testimony which alone tells the world anything about salvation at all.

The whole concern of man’s salvation rests upon God’s appointment of a Mediator. And light, indeed, must that man hold the value of his soul who will try with it the experiment of its being saved in some other way, or not saved. That removed, all would be lost; that rejected, all is lost.

The grand thing is that we may take our ground, and rest our hopes, on that appointment (of the Mediator), than which God has declared there is no other—"none other name given under heaven." In other words, that we may believe or have faith in "our Lord Jesus Christ."

That is to say, deliberately and solemnly regard Him as appointed to save, and all-sufficient to save. In all our concern and solicitude for salvation, always think of Him, turn to Him, as the only way—the only hope. With a thoughtful action of the mind and affections, commit our eternal interests to His keeping, willing that all the merit, the glory, of our salvation be His—this, accompanied with a habitual, deep sense of what we are as in ourselves. Plead in His name before the throne of Almighty Justice; for it is to that throne that we are to come, through Him.

We must hold communication in this transaction with infinite purity and holiness (to which we stand accountable). *MEDIUM.* And by this new and living way it is that, while He is a God of holiness and justice, He is also a God of mercy.

There is to be inseparably joined to this an earnest desire to be conformed to Him—to be of His spirit.

Therefore, that we may be saved from sin—else men cannot be saved to be with Him, in communion with Him! It would be to be saved by Him to be estranged from Him, the remoter the better. What a fatal perversion of the doctrine of Divine Mercy through Christ it is, if men cut asunder the true notion of being saved by Christ, and through Him—and yet not saved from sin! A frustration of the declared purpose of His work! But, indeed, this is—simply to destroy the very notion of salvation itself. Saved from what, if sin is to be left in dominion? From punishment? From misery? Why, sin essentially and inseparably involves punishment and misery.

Now, this is what we must do that we may be saved. And would we not most earnestly wish to do it when no less a thing than eternal salvation is the object?

And though this is what we cannot "do" by our own mere will and strength, it is what we can do by Divine aid. How many have happily done it by that aid!

Do we, indeed, in very truth, earnestly wish it? Then, there is that gracious and all-powerful assistance ready and offered. We do not earnestly and habitually wish if we do not seek that blessed influence. After all, therefore, the grand matter is whether we be in earnest, or not, to be saved.

A CALL TO REST.

“And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done and what they had taught.

“And He said unto them, Come ye yourselves apart into a desert place and rest awhile; for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place.”—**MARK vi. 30, 31.**

“And his (John's) disciples came and told Jesus. When Jesus heard of it, He departed into a desert place apart.”—**MATT. xiv. 12, 13.**

A HEARTLESS tyrant, on the throne,
Has crushed earth's noblest, purest son;
The path of truth is sore beset,
And deeds of love do rage beget.
We look in vain for hearts sincere,
Lives free from all restraint of fear;
Ruler and scribe untrue are found;
The people cringe; wrong reigns around.

Howe'er, some seed which we have sown
Will spring with that of him that's gone;
From death will spring the germs of life,
And peace of heaven from all this strife.
The people crowd around our feet,
Our lives are worn, we cannot eat;
Let us commune midst haunts of prayer,
The desert's freshness let us share.

Come ye yourselves apart with me,
From all earth's worries now be free;
Leave the vain, fickle multitude,
The rich, the poor, the learned, the rude—
Their hopes are bent on selfish gain;
Come where fair Nature holds her reign,
Speaking in accents calm and mild,
To soothe thy passions fierce and wild.

Her voice to hear : how sweet it is :
 Oh, height of highest earthly bliss !
 In some still wind, that breathes sweet peace,
 From wretched care to find release ;
 And e'en in Nature's wildest mood,
 When waters roll in restless flood,
 When winds do rage with sonorous roar.—
 'Tis then thy soul can Godward soar.

Despondent thoughts and nervous strain,
 Decay of force and throbbing brain,
 That wearied look and jaded eye,
 All tell of troubles you must fly.
 Come rest awhile ; refresh your powers
 In solitude and quiet hours ;
 Forget thy labour,—that is mine ;
 The wish, the prayer, the trust be thine.

Ah, Lord, when melancholy weighs
 Upon my heart in saddest days ;
 When life seems cold and black as night,
 And all my hopes seem clothed in blight ;
 When e'en all Nature seems to mock
 My cares—O Thou Eternal Rock !
 Then let my soul upon Thee rest,
 Thou stay for all who are oppressed.

JAMES A. HALLIDAY.

WE have received AN IDEAL BAPTIST CHURCH, a lecture delivered in the Baptist Church, Storie Street, Paisley, April 2nd, 1894, by G. H. C. (Paisley : J. & J. Cook, 94, High Street). The author, who is, we believe, a deacon of the church in Paisley, expounds, with great clearness and force, the principles of our denominational life. He handles them with a freedom which is quite refreshing. In regard to some of his statements there will be differences of opinion, even among Baptists, but we wish the section that deals with brotherliness could be universally pondered. It points out a direction in which we are insufficiently strong. The Storie Street Church has lately removed into the magnificent building, erected by the family of the late Thomas Coats, of which our author says :—"I believe this building is acknowledged to be the finest example of mediæval ecclesiastical Gothic architecture which has been erected in this country since the Reformation, and it is perfectly equipped and adapted for its purpose."

MESSRS. SAMUEL BAGSTER & Co. have added to their "Christian Classics" the POEMS OF GEORGE HERBERT, and Jeremy Taylor's HOLY LIVING. The books are clearly printed and well got up, and are, altogether, welcome and convenient editions.

SUNDAY MORNINGS WITH THE CHILDREN.

VIII.—WRITING ON THE HAND.

I HAVE no doubt that some of you have seen on the hands and arms of sailors or soldiers certain letters or devices—in some cases the letters “V.R.” with a crown above, or below, or between them ; in other cases the device of a ship in full sail, and in others the initials of the man’s own name. There the marks are, and all the washing in the world won’t wash them out. They show that at some time, for the sake of having these letters or designs punctured upon his hand or arm, the sailor or soldier endured some amount of pain and discomfort, and I daresay you have wondered why he did so.

Well, the practice is a very old one, indeed. No one can tell you how long it has been observed in one form or another. It is referred to, I think, in the Bible—Is. xliv. 5. Our version reads, “Another shall subscribe *with* his hand unto the Lord” ; but the Septuagint version translates it, “Shall mark on his hand *unto the Lord,*” and I feel certain that this is what it means.

We will imagine, then, some Jew who lived, let us say, in Babylon during the exile of the Jews, with these words punctured on his hand, “Unto the Lord.” What would it mean? Well, it would mean that his hand belonged to God ; to do His work, to move or remain still at the bidding of God. And it would mean that every time his eye rested upon those letters, and that would be whenever he used his hand or lifted it, or whenever it lay idle before him, he would be reminded that he had made a vow that his hands should do God’s service.

It would mean also that other men would see that writing on his hand ; and it would be a great reproach to the man himself if his hand were found sacrificing to idols, or doing dishonest and wicked actions. The writing on the hand and the work of the hand would not agree with each other, and men would mock him for being inconsistent. They would know that hands, with those words on them, ought not to be doing such things.

You will quite understand me when I say that I wish this writing were on all your hands, not that people could see the letters, but that all those who know you could tell by your actions that you really had given your hands to God.

You ask, “Why my hands?” Well, they are, or they may be, such skilful, nimble, strong servants. They can do so many things, they touch so many people. The hands of a boy or girl are among the most skilfully made and most wonderful things in existence, and they are hardly ever still. What delicate and beautiful work they can do ; and what mischief and harm, what cowardly and cruel things ! Suppose they were given to God, what would happen ?

Well, they *would never be idle*. I don't mean that they would never be quiet, because they would often be tired and need rest ; but they would never be lazy hands, and useless, never helping anybody, nor doing any useful work. I am sure if your hands were the Lord's they would be industrious and *useful*. They would be *unselfish* ; they would not snatch greedily that which some one else needed very much more than you do. When the choice was given, they wouldn't take the very best and finest things that were offered, regardless of other children.

They would be *brave and kind hands*. They might strike a blow sometimes, but it would never be a cruel or cowardly blow. The hands that had "*Unto the Lord*" written on them would never torture insects or animals, and never vex and plague younger brothers and sisters, or weaker and smaller school-mates. They would never do things for the sake of hurting any person or thing, or for the sake of causing trouble.

I can imagine some boy smiling when I say further that they would always be *clean hands*. I don't mean, of course, that they would never be soiled by play or work, but they would never do dishonest things, nor sly, sneaking things ; they would never write what is untrue, nor touch what belonged to another.

I wonder whether you have ever noticed in the New Testament how much is said about the hands of Jesus Christ ; how busy they were ; how He was always stretching them forth. Now it was to save Peter from sinking in the waves, and now to touch the diseased flesh of a leper, and now to raise up from the sleep of death the daughter of Jairus, and now to bless little children, or to touch the sightless eyes of a blind man, or the ears of one who had been deaf, or to heal the wound of the servant of one of his greatest enemies. You read continually that He laid His hands on people, and you think what wonderful power there was in His touch ; but you never read of His using His wonderful power to injure anybody. His hands were always stretched out to bless people and to do good, to serve, and comfort, and help ; and it was all because His hands were God's hands, doing nothing but the will of His Father in heaven.

I visited a person some time ago who was in great pain and weakness. She was quite blind, but her blindness was not her only trouble ; her hands were closed and fast locked, and bent up on her breast by rheumatism. That was her greatest trouble, the days were unutterably wearisome because her hands were helpless. She said she would have been quite content to lie on her bed every day in the darkness, if only the use of her hands had been left to her. I came away feeling more forcibly than ever the blessing God had given to me in giving me the use of my two hands, and more determined, I think, that they should do His service.

How shall we make sure that our hands serve God ? They are the servants of our brain, and quick as thought they do its bidding ; and the brain is the servant of the mind, so that what our hands do, whether it be kind or cruel, brave or cowardly, helpful or mischievous things, will depend upon our

thoughts. If our hands are to do anything at all like the things which the hands of Jesus did, we must listen to St. Paul when he says, "Let this *mind* be in you which was also in Christ Jesus." The mind of Jesus was that of perfect obedience, and we must seek that same spirit if our hands are to do right.

There is a Spanish proverb which says, "He who lives in a house is sure to look out of the window." It means, of course, that the *spirit* which is in us will show itself in our actions. If God rules our hearts and minds, our hands are sure to do His will. So let us pray that our hearts may be in the keeping of God. His name may be written in our minds, and then our hands will be His also.

CHARLES BROWN.

MR. RUSKIN'S CHILDHOOD.

IN his lecture on the story of Arachne,* Mr. Ruskin wisely discriminates between education and education. Literature, science, and art are good or evil according to the use we make of them. Mr. Ruskin, in one of those welcome autobiographical touches in which his works abound, says that he has to thank his parents for four pieces of education.

"First, I was taught to be obedient. That discipline began early. One evening (my mother being rather proud of this, told me the story often) when I was yet in my nurse's arms, I wanted to touch the tea-urn, which was boiling merrily. It was an early taste for bronzes, I suppose; but I was resolute about it. My mother bid me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.' So I touched it—and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked for.

"Secondly, I was taught to be quiet. When I was a very little child, my parents not being rich, and my mother having to see to many things herself, she used to shut me into a room upstairs, with some bits of wood and a bunch of keys, and say, 'John, if you make a noise you shall be whipped.' To that piece of education I owe most of my powers of thinking, and—more valuable to me still—of amusing myself anywhere and with anything.

"Thirdly, as soon as I could run I was taken down to Croydon, and left to play by the River Wandle; and afterwards, when I was older, to Cumberland and Yorkshire. And that was the most important part of my science and art education; the rest I've done pretty nearly for myself, with help of books.

"Then the fourth thing I was taught was kindness to animals, and curiosity about seeing them—not stuffed in a scientific manner, but with their heads set on their shoulders in their own way."

* VERONA, and other Lectures, by John Ruskin, D.C.L. (George Allen). A review of which will appear in our next issue.

NOTES AND COMMENTS.

THE AUTUMNAL SESSION OF THE BAPTIST UNION.—As has been already announced in the denominational papers, the Baptist Union will meet in Newcastle, October 1—4. Great changes have taken place since the last meetings were held in the metropolis of Tyneside. The atmosphere should be bracing and healthful, and if Baptists need a stimulus to church extension they should find it in the creation of the See of Newcastle, and in the successful prosecution of the work so happily inaugurated by Bishop Lightfoot when Newcastle was ecclesiastically a part of Durham. There is no part of the country which can supply Mr. Shakespeare with such forcible and conclusive arguments. We trust that our churches will be adequately represented, and that the names of all ministers and delegates intending to be present will be sent in in good time.

INDISCRIMINATE BAPTISM.—One of our Church contemporaries assures a correspondent that “except in the case of Christian parents and proper sponsors, infant baptism cannot be defended unless the children are dying.” But, if it be a real good, an actual means of grace, independent of individual faith or merit of any kind, is it not cruel to withhold it from the children of unchristian parents, who surely need it as much as others? Can it confer any benefit on children when dying, which it does not confer in a corresponding form on those who live? The child’s baptism is said to be not complete “without the laying on of hands.” Where in the New Testament are we told this? We allow that infant baptism is necessarily incomplete, but that is because it is necessarily severed from faith, and its advocates have put asunder what God hath joined. It may be that heedlessness to the requirements of the Church on the part of the clergy has advanced the cause of “the Anti-Pædobaptists” and “Anabaptists,” though the most rigid and careful regulations as to the administration of an unauthorised and unscriptural rite would not remove our objections to it. Anti-Pædobaptists we undoubtedly are because the New Testament compels us to be so. Anabaptists we are not, for the simple reason that infant sprinkling is not baptism, and we cannot do again what has never been done.

THE NEW BISHOP OF BATH AND WELLS.—The Premier has offered this bishopric to Dr. Kennion, Bishop of Adelaide, who has signified his acceptance of the offer. So far as we can gather Dr. Kennion is well fitted for the post. The *Church Times*, however, declares that Lord Rosebery’s choice “will be received with much disappointment,” and thinks that there are a score of Colonial bishops better qualified for the post, and we know not how many home clergy. “Not the best or most capable men are chosen. . . . Causes have been wrecked by the presence of weak men in foremost places.” Churchmen are urged to claim a voice in the selection of their rulers and chief pastors. But can a Church which accepts State-patronage claim independence of State-control? We dislike Erastianism in every shape and form. But if

Anglicans are in earnest on the matter, let them take the only logical and consistent course which is open to them. The Free Church of Scotland left the Establishment on another phase of this self-same question; and High Churchmen would do well to follow their heroic example.

THE PRIMATE AND THE PARISH COUNCILS ACT.—The Archbishop of Canterbury advises his clergy that it is “time to begin to move judiciously” in the matter of this Act. His lordship must have a short memory and credit others with the same when he states that “people know, in spite of misrepresentation, that the bishops favoured and promoted the passing of the Act.” The strongest complaints as to their action came from members of their own community, who were in some cases shocked and in others alarmed at their action. They simply accepted the inevitable and even that with a bad grace. We are glad that the Archbishop pleads for “the sincere, honest, and harmonious working of the Act,” though we are sorry that he should several times bring the Church Defence Institution on the scene. “Straws show us how the wind blows.” Nonconformists will plainly need to be on the alert. They also are citizens and must accept the responsibilities of their privilege.

TRUE AND FALSE INDEPENDENCE.—Independence is not the highest ideal of life. Its very worth, as has been said, “depends.” Mr. Ruskin speaks truly when he advises young students to keep a higher aim in view:—“My friends, you are continually advised to seek for independence. I have some workmen myself, and have had, for many years, under me. Heaven knows I am not independent of them, and I do not think they either are, or wish to be, independent of me. We depend heartily and always—they upon my word, and upon my desire for their welfare—I upon their work, and their pride in doing it well, and I think, also, their desire to do it well for me. Believe me, my friends, there is no such thing as independence till we die. In the grave we shall be independent to purpose—not till then. While we live, the defence and prosperity of our country depends less even on hearts of oak than on hearts of flesh; on the patience which seeks improvement with hope, but not with haste; on the science which discerns what is lovely in character and honourable in act; and on the fine art and tact of happy submission to the guidance of good men, and the laws of Nature and of Heaven.”

BREVIA.—The two great politico-ecclesiastical controversies relating to Welsh Disestablishment and Religious Education in Board Schools continue with unabated vigour. Leagues of laymen, committees of defence, lecturing crusades, &c., are being formed under the sanction of the Episcopal Bench, and the warfare is evidently to be prosecuted with the vigour and recklessness of men who are in a panic. It was at least refreshing to hear that the Bishop of London declared at the Lord Mayor’s Banquet that even if the Church were disestablished and disendowed, the clergy would still do their work. This is

a truer note than was struck in the Bishops' manifesto of a few weeks ago.—The course of the School Board controversy confirms all that we have previously written on it. Opposition to the retrograde action of the Clericals must be continued with unflinching courage.—Mr. Gladstone has formally intimated his intention not to offer himself for re-election to his Midlothian constituents. Whether he will be able at any time to meet them in person and deliver a farewell address we do not know. It is to be hoped that his voice will still be occasionally heard in public. He is said to be at present engaged in writing an article on "The Place of Heresy and Schism in the Modern Christian Church." Theological and ecclesiastical subjects have always had a special fascination for him.

REVIEWS.

THE ASCENT OF MAN. By Henry Drummond. Hodder & Stoughton.

To Mr. Drummond belongs the distinction of having produced the most brilliant and fascinating volume of the present year. To its charm of style and opulence of illustration the dullest reader must be alive. It is so lucid and sympathetic, so bright and vivacious, that it at once captivates the attention, and brings the reader into a willing servitude. The romance of science has rarely been celebrated in more glowing language; and instead of such an arraignment of Nature as John Stuart Mill once gave us, as hostile, cruel, and unforgiving, we have a rapturous love poem, in which neither God and Nature, nor Nature and Man, are at strife, but all things are viewed in the radiance of a beneficent tendency and design. It would, no doubt, be possible to criticise Professor Drummond's style, and to declaim against his rhetoric, but page after page reads like a strain of bewitching music, and those who listened to his ecstatic periods must have been often reminded of a magnificent organ roll. We are carried along by the rush of his eloquence, and at the end feel that we have had a rich intellectual and æsthetic treat. How far the book will ultimately win our assent to its main positions is another matter. Those who have yielded to its spell will not readily forget the glow and the thrill of their first perusal; but as they come to reflect, doubts will suggest themselves, and the rod of the magician will cease to work its wonders. We were among those who, at the time of its publication, ventured to deny the validity of Mr. Drummond's earlier work, "Natural Law in the Spiritual World," and affirmed that, as time went on, the eulogies of many of its admirers would be silenced. "The Ascent of Man" is a very different work, and reverses the old order, so that it might be not inaptly styled "Spiritual Law in the Natural World." But we have been unable to avoid the conviction that Professor Drummond does not so much report what he has seen in Nature as what he has read into her. His history is more than history. The Nature he presents to us is certainly not the Nature familiar to the average man, be he theologian, scientist, or labourer; but Nature, as discerned by Professor

Drummond, the Christian evolutionist, and as interpreted by light which Nature herself never has given, and, as it seems to us, never can give, Mr. Drummond sets before himself the important object of pointing out how "the nature of Evolution has been misconceived—indeed, how its greatest factor has been overlooked in almost all contemporary scientific thinking. Evolution was given to the modern world out of focus, was first seen by it out of focus, and has remained out of focus to the present hour." He therefore endeavours to supply a fundamental omission and to do what Darwin and Wallace, Huxley and Spencer, Faraday, Fiske, and the Duke of Argyll have failed to do. As years ago we heard much, in another sense, of "the missing link," so now Professor Drummond supplies "the missing factor" in the function of Reproduction, which he identifies with the struggle for the life of others, and connotes with Altruism. Attention has, as he contends, hitherto been centred on Nutrition, or the struggle for life :— "That the struggle for life has been a prominent actor in the drama is certain. Further research has only deepened the impression of the magnitude and universality of this great and far-reaching law. But that it is the sole, or even the main, agent in the process of Evolution must be denied. Creation is a drama, and no drama was ever put upon the stage with one actor. The struggle for life is the 'villain' of the piece, no more ; and, like the 'villain' in the play, its chief function is to re-act upon the other players for higher ends. There is, in point of fact, a second factor which one might venture to call the struggle for the life of others, which plays an equally prominent part. Even in the early stages of development its contribution is as real, while in the world's later progress—under the name of Altruism—it assumes a sovereignty before which the earlier struggle sinks into insignificance. That this second form of struggle should have all but escaped the notice of evolutionists is the more unaccountable, since it arises, like the first, out of those fundamental functions of living organisms which it is the main business of biological science to investigate. The functions discharged by all living things, plant and animal, are two in number. The first is Nutrition, the second is Reproduction. The first is the basis of the struggle for life ; the second of the struggle for the life of others." This is ingenious, and stated with admirable force. Professor Drummond has made it plain that more account must be taken of this second principle. More must be made of it, and we are grateful to him for the prominence he has secured for it. But is it correct to say that the factor has been so entirely overlooked as he contends ? We have surely heard much both of Reproduction and Altruism. Nor are we sure that Reproduction and the struggle for the life of others are identical. And can it be affirmed that the unselfish or self-sacrificing virtues all spring from Reproduction ?

Professor Drummond no longer holds with Wallace that there are breaks in the Evolutionary process, and that at certain points in it—certain defined stages—the work of a power *ab extra* was necessary. He ridicules the idea of gaps—"as if God lived in gaps." We still, however, believe that gaps are inseparable from any valid Evolutionary theory (for Evolution is much more

limited than Mr. Drummond alleges), and these lectures instance many. The immanence of God does not exclude His transcendence unless, indeed, we are shut up to a dreary Pantheism. Mr. Drummond has to draw largely on the resources of "the scientific imagination," and fails to render a rational account, an account which amounts to a demonstration of the causes of growth, developments, progress, advance. Even in the sphere of pure science, if Evolution reigns, the last word has not yet been spoken, the missing factor has not been found, the gaps have not been filled. As to the relation of Christianity and Evolution, Professor Drummond says :—

"Up to this time no word has been spoken to reconcile Christianity with Evolution, or Evolution with Christianity. And why? Because the two are one. What is Evolution? A method of creation. What is its object? To make more perfect living beings. What is Christianity? A method of creation. What is its object? To make more perfect living beings. Through what does Evolution work? Through Love. Through what does Christianity work? Through Love. Evolution and Christianity have the same Author, the same end, the same spirit. There is no rivalry between these processes. Christianity struck into the Evolutionary process with no noise or shock; it upset nothing of all that had been done; it took all the natural foundations precisely as it found them; it adopted man's body, mind, and soul, at the exact level where organic evolution was at work upon them; it carried on the building by slow and gradual modifications; and through processes governed by rational laws, it put the finishing touches to the Ascent of Man. No man can run up the natural lines of Evolution without coming to Christianity at the top. . . . We land here not from choice, but from necessity. Christianity—it is not said any particular form of Christianity—is the Further Evolution."

This is a very different view from that which is upheld by such Evolutionary authorities as Huxley and Spencer, Pfeiderer and Edward Caird, as well as by Dr. Mackintosh (whose work on "The Natural History of Christianity" was reviewed in these pages last month). They will not allow that Christianity "struck into the Evolutionary process" at all. It was, as they contend, a part of it, its natural outgrowth; and if there be ground for the thoroughgoing adherence to the Evolutionary theory advocated in the greater part of these brilliant lectures, is not their contention right? We are also at a loss to account on Professor Drummond's theory for the Christian (and not merely the Pauline) doctrine of the fall of man, and for the corresponding need of redemption. Evolution involves both an ethical and a theological revolution. But we must forego all discussion of these and kindred points, at any rate for the present.

A BRIEF ACCOUNT OF WESTMINSTER ABBEY. Abridged from the larger work by W. J. Loftie, B.A., F.S.A. With Illustrations by Herbert Railton. London: Seeley & Co., Essex Street, Strand.

MR. LOFTIE'S larger work, the classic guide to Westminster Abbey, is beyond the reach of many who would like to possess it. Its abbreviation, therefore, as presented in this half-crown volume, will be widely welcome. It gives a

good epitome of the history of the Abbey, and points out its more important features, as well as the many objects of public interest that are found in it, as in the Poets' Corner, among the monuments and epitaphs, and the like. The illustrations are in every sense admirable, such as are rarely produced in so cheap a work. They display all Mr. Railton's well-known genius, and naturally form one of the great attractions of the book. Two of them the publishers allow us to reproduce: WESTMINSTER ABBEY AND ST. MARGARET'S, which is thus described:—

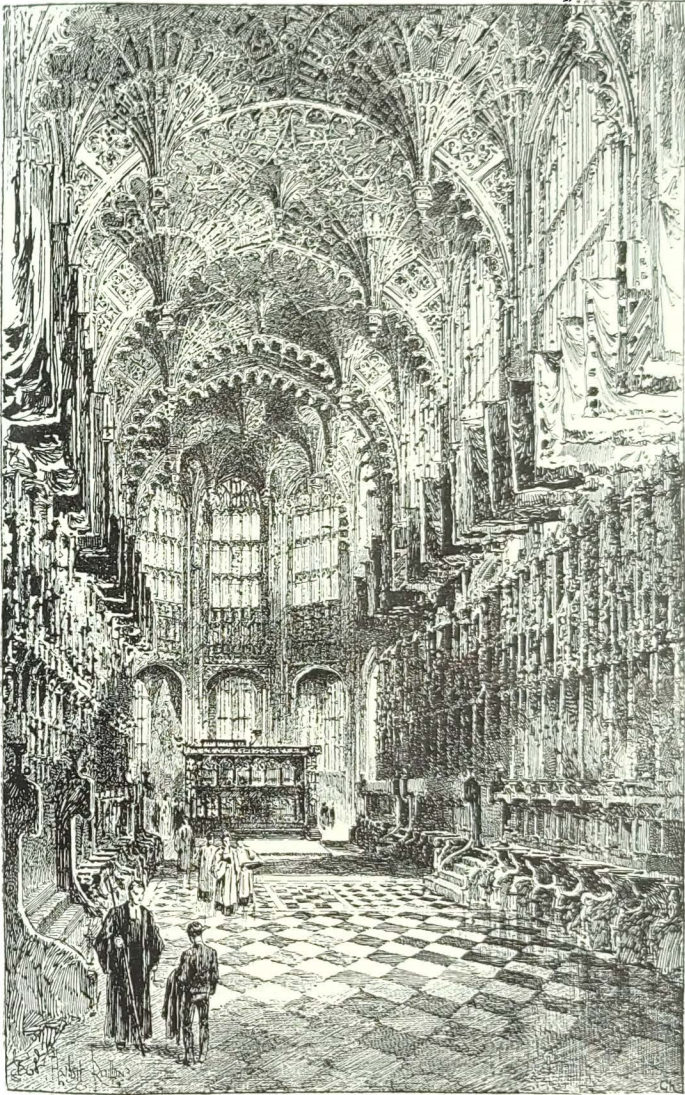
“The church built by Edward was destined to stand for almost exactly two centuries. It was consecrated in 1065, and its successor in 1269. Midway between these two dates, in 1163, the Confessor was canonised, ninety-two years after his death. Even before that time his grave was venerated. Dean Bradley has well summarised the reasons which united by chance to make one of the least estimable of English kings to be literally worshipped within a hundred years of his death.

“Edward the Confessor's great church was close to his own palace. It was designed by him for his own burial-place. He was interred before the altar within a few days of its consecration. From that moment Norman kings, monks, clergy, and the English people vied with each other in honouring his name. William the Conqueror based his claim to the crown on an alleged gift of the king, who had long lived in exile in Normandy. To the monks he was dear not only from his munificent donations, but as being in life and character almost one of themselves. The commons of England, groaning under a foreign yoke, looked back to the reign of the pious and gentle Confessor, the last king of the old English stock, as to a golden age. Thus there was a universal veneration on the part of friends and enemies for Edward “the Confessor”; and men who could agree about nothing else, could agree in respect for the builder of Westminster Abbey. It is hardly possible to doubt that before Edward's time the church of the Abbey was the parish church of the neighbourhood. But this did not suit either the monks or the people. The monks did not like the people to crowd into their church, and the people wanted a parson of their own. At first the people were permitted to worship in the north aisle of the nave, but very soon St. Margaret's was built. It is sometimes asserted that the Confessor himself was the founder of St. Margaret's. There are many difficulties about this view which it is not necessary to examine here. The Church was probably not in existence in 1086, but was certainly built before 1140. The dedication to St. Margaret was a very common one in England at that period. . . .’

“One never enters the Abbey Church without a thrill of admiration for the daring genius who raised those lofty vaults. That they were the first of their kind in England is almost certain, but the name of their designer does not seem to have been preserved. It is more likely that he was an Englishman who had studied in France than that he was a Frenchman. Certain it is that though the plan, if not all the design, is purely French, the arrangement of the chapels being in fact peculiar to Westminster amongst English churches,



WESTMINSTER ABBEY AND ST. MARGARET'S.



KING HENRY VII.'S CHAPEL.

the workmanship is very superior to that in any contemporary building on the Continent. At St. Paul's the tall, plain gable, with its beautiful rose window, which looked out eastward upon Cheap, was contemporary with the semi-circular church at Westminster and its cluster of chapels. It was the great building age of England, that thirteenth century, and to it we owe, in addition to so many fine works long ago destroyed, the great Cathedral of Salisbury, the most perfect building, next to the Pantheon, ever designed; Whitby, whose noble skeleton still looks out over the northern sea; Fountains and Rievaulx, and the noble transept of York, with its tall sister lancets; and many another, great or small, including the exquisitely-proportioned little church at Climping, which is to Salisbury what St. Stephen's, Walbrook, is to St. Paul's. These and others survived intact till our own day, but have all suffered of late years, and none more than Westminster, at the hands of ignorant or vain architects, under the name of 'restoration.'

Our second illustration is of KING HENRY VII.'S CHAPEL. "Architecturally speaking, the chapel consists of a nave, two side aisles, and five smaller apsidal chapels. There is no public entrance but from the interior of the Abbey, but there is a small workman's door in the south-eastern turret, by which access may be had to the south aisle. The vaulting is supported by fourteen buttresses or turrets, between which are thirteen windows. Turrets and walls are alike covered with a lace-like pattern, and every part is enriched with minute tracery, and hundreds, if not thousands, of roses, portcullises, fleurs-de-lis, lions, dragons, and greyhounds. But the roof is the great glory of the chapel. It is reasonable to suppose that it was built by the same men who made that of the very similar, but less elaborate, choir of St. George's at Windsor, where John Hylmer and William Vertue were the chief masons."

LETTERS ADDRESSED TO A COLLEGE FRIEND DURING THE YEARS 1840-1845.

By John Ruskin. London: George Allen, 156, Charing Cross Road.

THE crumbs which fall from some tables are choicer and more satisfying than the dainties on others, and these scraps of John Ruskin's early years, letters thrown off in the freedom and undress of friendship, are worth more than some men's weightiest tomes. They are easy and discursive, self-conscious, occasionally capricious, and even inconsistent; but none the less they are marked by insight and genius, and have in them frequent gleams of humour which will be keenly relished. Art, ethics, economics, and religion are all touched upon with the vivacity and brilliance which seem so natural to Mr. Ruskin, notwithstanding his frequent ill-health and depression of spirits. We see clear foreshadowings of the author of "Modern Painters" and "The Seven Lamps of Architecture." The brief criticisms of Turner, Harding, De Wint, &c., will be read with interest, as will such descriptions as that of St. Peter's at Rome:—"I have not made up my mind about St. Peter's; there is certainly a great deal too much light in it, which destroys size; it is kept a little too clean, and the bright colours of its invaluable marbles tell gaudily, and the roof is ugly, merely a great basket of golden wicker-work but if you

go into its details, and examine its colossal pieces of sculpture which gleam through every shadow, the thorough *get up* of the whole, the going the *whole hog*, the inimitable, unimaginable art displayed in every corner and hole, the concentration of human intellect, and of the rarest and most beautiful materials that God has given for it to work with, unite to raise such feelings as we can have only once or twice in our lives. The value of intellect and material concentrated in one of the minor chapels of St. Peter's would have built Canterbury or York." The deliverance on poetry is good :—"The object in all *art* is not to *inform*, but to *suggest*, not to add to the knowledge, but to kindle the imagination. He is the best poet who can, by the fewest words, touch the greatest number of sweet chords of thought in his reader's own mind, and set *them* to work in their own way. . . . In all art, whatever is not useful is detrimental. Rhyme and rhythm are, therefore, thoroughly injurious where there is no mystery, when there is not some under-meaning, some repressed feeling; and thus, in five-sixths of Scott's poetry, as it is called, the metre is an absolute excrescence, the rhythm degenerates into childish jingle, and the rhyme into unseemly fetters to yoke the convicted verses together." Again, how true is this :—"If you sit down to read poetry with merely the wish to be amused, without a willingness to take some pains to work out the secret meanings, without a desire to sympathise with and yield to the prevailing spirit of the writer, you had better keep to prose, for no poetry is worth reading which is not worth learning by heart. To put plain text into rhyme and metre is easy; not so to write a passage which, every time it is remembered, shall suggest a new train of thought, a new subject of delighted dream. It is this mystic secrecy of beauty which is the seal of the highest art, which only opens itself to close observation and long study." In an essay on "Death before the Fall," Mr. Ruskin writes :—"The whole appears to me, but for the close geographical account of the Garden, very much like an Eastern allegory; but, however that may be, I think it is better to read it without reference to matters of physical inquiry, to take the broad, simple statements of creation—innocence, disobedience, and guilt—and then to take in equal simplicity of heart such revelations as God may deign to give us of His former creations, and so to pass back through age before age of preparatory economy, without troubling ourselves about the little discrepancies which may appear to start up in things and statements which we cannot understand." Such are a few of the good things which are profusely scattered throughout these letters.

ASPECTS OF MODERN STUDY: being University Extension Addresses, by Lord Playfair, Canon Browne, Mr. Goschen, Mr. John Morley, Sir James Paget, Professor Max Müller, the Duke of Argyll, the Bishop of Durham, and Professor Jebb. Macmillan & Co.

THE publication of these addresses will be hailed with pleasure, not only by University Extension students, but by all who are interested in Higher Education, whether for themselves or for others. The movement of which this

volume is a memorial is in various respects important and far-reaching, and happily it can record success and progress. Its principles and methods are admirably expounded in the addresses of Lord Playfair and Canon Browne. The remainder are on more general aspects of intellectual life and work, and will interest a wide circle of readers. The three in which we have been most interested are Mr. Goschen's "Hearing, Reading, and Thinking"; "The Study of Literature," by Mr. John Morley; and "Ideals," by Bishop Westcott. Dr. Westcott lifts us to a high level of thought, and shows how all life, even under common-place conditions, may be ennobled by "ideals." Mr. Morley's address is already a classic, and is in every sense one of its author's choicest productions. We are free to confess that Mr. Goschen's wise suggestions on reading and thinking make us regret that he should have entered the stormy field of politics.

HENRY ALLON, D.D., Pastor and Teacher. By Rev. Hardy Harwood.
Cassell & Co.

MR. HARWOOD has given us, in the space of 107 pages, an accurate and striking picture of his predecessor at Union Chapel, Islington. Dr. Allon filled so large a space in the religious life of the last fifty years that a biography of him was indispensable. But it was wise of Mr. Harwood to keep it within such reasonable limits, for, in this busy age, few people have time for more. Dr. Allon, in addition to his pastorate, was well known in various parts of the country by his preaching and other engagements. He was for twenty years the editor of the *British Quarterly Review*, and contributed also to other periodicals. He did much to improve the worship in our Nonconformist churches, and deserves grateful remembrance on this ground. He was a man of great liberality of mind, maintaining a firm hold of the evangelical faith, but alive to all the influences of modern research and culture. The following incident was typical of his spirit throughout:—

"A wealthy lady, representative of one of the old families of the neighbourhood of his native village, urged him to enter the Church of England, promising not only to defray all the expenses of a University course, but also to secure to him the reversion of a good living which was in her gift. He gave (as he was, of course, bound to do) respectful consideration to so generous an offer, the strong claims of which would not be lessened by the fact that his father was a member, and for some time a churchwarden, of the Church of England. Amongst other difficulties, however, he found himself unable to subscribe to some of the Articles of the Anglican Church, and the answer he gave was that he felt it right to follow his own strong convictions."

His conscientiousness and magnanimity gained for him the respect of men of all parties and made them his friends. As was to be expected "many distinguished men gathered in his dining-room. Some few may be named, as Mr. Gladstone, who was always a staunch admirer of Dr. Allon, and who, when divided from him by a still burning question, declared the separation to have been a real grief to him; Dean Stanley, Dean Alford, Dr.

Maclagan, George Macdonald, Matthew Arnold, John Bright, Mortimer Collins, and always for part of his English visits his firm friend, Henry Ward Beecher."

The sermons which follow his biography represent his average preaching, and the two addresses delivered from the Chair of the Congregational Union in 1864 and 1881 (for the honour of chairmanship was twice conferred upon him) are well worthy of preservation. Dr. Allon's style was more polished than forcible, and it would, we imagine, have been a gain to himself and his hearers if he could more frequently have preached "without gown and bands." His style was stately and stilted, and was injured by his peculiar use of philosophical terms, such as "the physical body," "the intellectual mind," "the religious soul," "the moral heart," &c., terms which are as harsh as they are tautological.

BELIEF IN THE DIVINITY OF JESUS CHRIST. By the Rev. Father Didon.
Kegan Paul, Trench, Trübner, & Co.

THESE lectures recall, by their learning, eloquence, and fine flashes of genius, the celebrated "Conferences" of Lacordaire. Père Didon accurately grasps the intellectual situation of the day, and has measured both the strength and weakness of the forces opposed to the supernatural. His faith, intelligent and firm, has placed him on a rock of truth; and in regard to the person, character, and work of Jesus Christ, in whom he sees no product of evolution, or outcome of natural law, but the incarnate God, he speaks with a confidence which is in every way worthy of his great theme, and which must commend his beliefs to the reason and conscience of all who can appreciate solid argument, philosophical subtlety, and persuasive appeal. The book, with one or two reservations, will be as useful in England as in France, and we gladly bespeak for it a cordial welcome.

THE RELIGION OF THE SON OF MAN. By Rev. E. J. Gough, M.A. London:
Sampson Low, Marston, & Co.

MR. GOUGH, whose name has hitherto been unknown to us, to some extent disarms criticism in his preface, as he tells us that his sermons were preached amid the pressure of town-work, that they make no pretence to scholarship or originality, and that he has not hesitated to borrow from other writers and preachers. The sermons are good average sermons, devout, earnest, and practical, to which it would be profitable for a congregation to listen; but we scarcely know why they should be published in the series of "Preachers of the Age," in which we naturally expect to find both scholarship and originality, as well as a certain degree of literary finish.

THE Sunday School Union send out a wonderfully cheap and well-printed shilling edition of THE PILGRIM'S PROGRESS, by John Bunyan, with a brief outline of his life appended. They also issue a shilling edition of STEADFAST, the Story of a Saint and a Sinner, by Rose Terry Cooke, which we reviewed some twelve months ago. It is a powerful and instructive story, and this

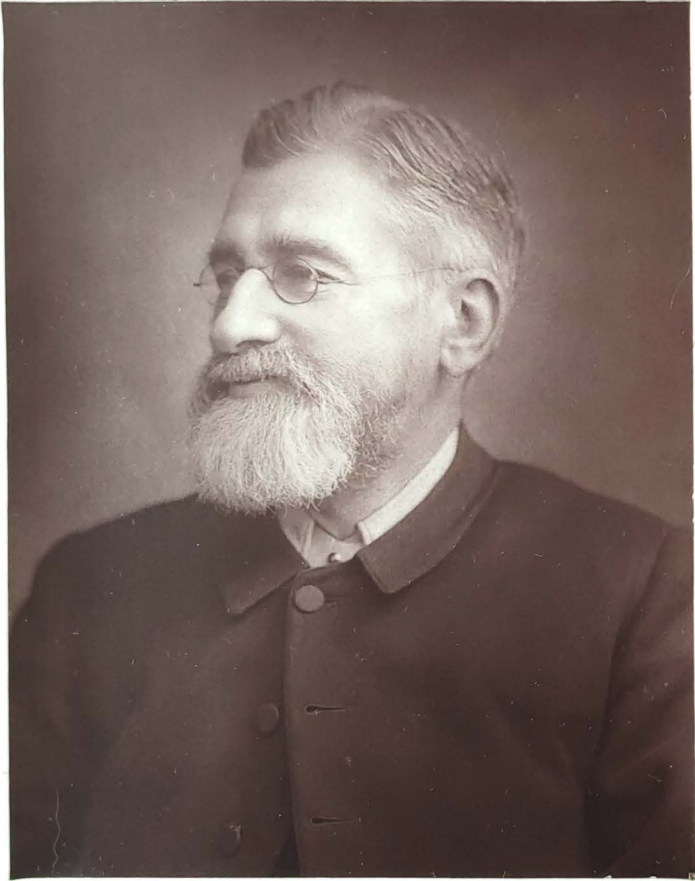
edition of it should do much to increase its popularity; also an Address delivered to a number of young people at a consecration meeting of a Christian Endeavour Society, *THE DEW OF THY YOUTH*, by J. R. Miller, D.D., a beautiful exposition of a well-known text, and full of this author's peculiar charm.

MESSRS. BLACKWOOD & SONS have lost no time in issuing a thoroughly popular edition of the *LIFE OF THE RT. HON. WILLIAM HENRY SMITH, M.P.*, by Sir Herbert Maxwell, Bart. It is considerably abridged from the original two-volume edition, but will, no doubt, be more widely appreciated on that account. If Mr. Smith could not claim the possession of genius, he had, at any rate, character, courage, and perseverance. He was a sincere and devout Christian, and his success was honourable alike to himself and to his country. His is one of the "lives" that will influence young men, and which ought to be widely read.

MESSRS. WARD, LOCK, & BOWDEN send out a new pictorial and practical *GUIDE TO LONDON*, with an account of its public buildings, leading thoroughfares, and principal objects of interest. It has numerous maps, plans, and illustrations. Its mass of information is presented in a clear and well-arranged form, and is altogether a wonderful shillingworth. This comprehensive series of shilling guides, covering all parts of the kingdom, is of immense service to tourists. Those who take with them, *e.g.*, the guides to *THE ENGLISH LAKES*, to *ABERDEEN, DEESIDE, AND BALMORAL*, or to *THE TROSSACHS*, will have little difficulty in finding out the chief places of interest, while the maps will be of special service.

THERE are no brighter, racier, or more enjoyable books for holiday reading than Mrs. Oliphant's novels, which Messrs. Macmillan are issuing in their "Three-and-Sixpenny Series." The latest additions are:—(1) *THE CURATE IN CHARGE*, which is quite as clever as "Salem Chapel," and shows as keen a sarcasm in dealing with some of the weak points in the Church of England as its notorious predecessor did in its representation of Dissent. Mrs. Oliphant is so far impartial. (2) *YOUNG MUSGRAVE* and (3) *LADY WILLIAM* are social rather than ecclesiastical novels. The tragedy in the former of the two is exceedingly powerful, and raises many of the deeper problems which "life" in every rank continually suggests. The latter of the two is a more recent novel, the first edition having been published early this year. It is a lively and brilliant story, and is sure of a long run of popularity.

MR. ELLIOT STOCK forwards us *THE ENGLISH CHURCH AND CANON LAW*, by Ven. William Macdonald Sinclair, D.D., a trenchant exposure of the Romish elements which have entered into the law. Also, by the same author, the second edition of *THE PROSPECTS OF THE PRINCIPLES OF THE REFORMATION IN THE CHURCH OF ENGLAND*, and *THE TRUE MINISTER*, a sermon preached before the Midland Clerical and Lay Conference, which all ministers would do well to read. The same publisher sends out a shilling edition of the striking story of *TOLSTOY'S BOYHOOD*, written by himself, and translated by Constantine Popoff.



London Stereoscopic Company.

(Permanent Photo.)

I am, Yours Sincerely
Wm. Wood.

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REV. WILLIAM WOODS.

WILLIAM WOODS, the subject of this sketch, was born in 1832, at Great Yarmouth, where his family was identified with the Calvinistic Baptists. He became early the subject of religious impressions, and was baptized and joined the church whilst still a boy. From almost his earliest years his thoughts were turned toward the Christian ministry, and his mother, to whom he was deeply indebted (his father died when he was young), denied herself in order to fit him educationally for the preacher's work. But for awhile the idea was kept in abeyance. At the age of fifteen young Woods was put to business, being placed with a builder at Ipswich; from this employ he passed into an architect's office, and, finally, he set up as an estate agent on his own account. These details may appear trivial, but the general experience, as well as the technical knowledge thus gained, proved of no small advantage in future years.

Though much occupied with business, Mr. Woods did his utmost to cultivate himself, reading such books as came in his way, especially those dealing with theology. It was whilst at Ipswich that he began to preach, visiting village churches as opportunity offered. At the age of twenty he undertook the pastorate of the little church at Crowfield, in Suffolk. It was a happy time, crowded with pleasant service. Gradually the work of the preacher became all absorbing, and in 1853 Mr. Woods relinquished business pursuits, and settled over the Calvinistic Baptist Church at Tring, Herts.

It was soon after his settlement there that he married Miss

Whympier, of Ipswich, a lady who through the long years of her husband's public life has been a most loving and unselfish companion, and has borne the burden of failing health with unfaltering and cheerful courage.

About this time thoughts that had long been at work in his mind culminated in a distinct transition from the high Calvinism of his youth to what was known in those days as moderate Calvinism. This change of view led to his removal from Tring, and, in 1854, he settled over the Baptist Church at Swaffham, in Norfolk, where he remained ten years. Here Mr. Woods soon got into county work, becoming Secretary of the local Association. In this office he began that unstinted service of the village churches which he has continued until now; a service springing from intimate knowledge and profound sympathy.

In 1864 Mr. Woods removed to Parson's Hill, Woolwich, where he lived amidst a population too largely dependent upon one or two local industries, and these failing he had to carry on his work under the depressing influence of incessant financial struggles. After a stay of five years at Woolwich, in 1870 he removed to Nottingham, where he became pastor of the George Street Baptist Church. Here the powers that had been trained in previous pastorates found ample sphere.

He soon took his place as a citizen of the busy Midland town. A staunch Liberal in politics, he was always ready to do yeoman's service for his principles. Undertakings that aimed at the social improvement of the population, and the various philanthropic institutions of the town, were always sure of his advocacy. But his chosen field of service lay in the Christian Church, and the interests german to that. Soon after he came to Nottingham he was chosen Secretary of the Baptist Association of the district, an organisation which, in an attenuated way, embraced three counties. The work was congenial to the man, and he spared neither labour nor pains in doing his utmost, with such funds as were placed at his disposal, to nourish and strengthen the scattered congregations. In him the village churches found a trusted friend and helper, ever ready, sometimes at no little cost of bodily fatigue and risk of health, to take long and late journeys across the country in order to confer with them on their difficulties. He understood perfectly

that sympathy, springing from a knowledge of the situation, would make the help given of double value. His aim, as a policy, has been to group the weaker communities under the care of some larger church in their neighbourhood, and in this way to secure for them a pastoral oversight otherwise quite impossible.

When, at length, the happy union of the two sections of the Baptist denomination was brought about, and a re-arrangement of Association work became imperative, Mr. Woods threw himself heartily into the manifold preparatory labours that issued in the formation of a new Association, called the East Midland. By unanimous consent he was elected its first General Secretary; this choice being a public testimony, borne by those best able to judge, to their sense of the value of his past services, and to their belief in his capacity for still larger undertakings.

Amidst these abundant labours the work at George Street was not permitted to slacken. That Church has suffered, as so many town churches have done, from a depletion of membership, caused by constant removals to the suburbs. Mr. Woods met the difficulties of the situation with characteristic diligence and courage, giving to the Church an amount of personal supervision which was an astonishment to those who knew what he was doing in other directions.

But the strain of long years of work has begun to tell; many friends have been grieved to see that a time was evidently approaching when an almost indomitable patience and cheerfulness would have to yield to the pressure of failing health. Nottingham is a beautiful town, but its streets are hilly, and its climate at times austere, and medical men have decided that it is no longer possible for Mr. Woods to continue to live there. Hence the union, which has existed for five-and-twenty years, is about to be severed, and our friend will seek a more congenial climate and a larger leisure than hitherto has been allowed him. He still hopes, however, to continue his secretarial work for the East Midland Association, and to serve the churches, both by his voice and by his pen.

At the meetings of the Association, held in Peterborough last June, a presentation of a sum of money was made to Mr. Woods (to be followed by a movement in the same direction by his own

church). This had been contributed, with many expressions of goodwill, by friends from every part of the country. It was a very real pleasure to find that long continued and honourable labours had gained for him, from men belonging to many churches and to no church, a genuine regard.

It is a delicate matter to attempt an appreciation of a man in words which may fall under his own eye; but if the short account which has been given of the salient points in Mr. Woods' career be correct, then certain facts and qualities stand out pre-eminent—namely, a great faculty for organisation, a careful husbanding and yet prodigal use of powers, much kindly patience, and an almost dogged clinging to work for other people, until no longer possible. These visible things being in him deep rooted in his faith in God his Saviour, and in his unwavering assurance that the God and Father of our Lord Jesus Christ is ever good, let circumstances be what they may. Mr. Woods has preached a wide gospel, the love of God for all men, life a discipline, and the great future as the condition where the feeble beginnings of good here will be brought to their perfection.

Our friend goes into a retirement, which it is hoped need only be partial, followed by the affectionate good wishes both of those whom he has served and of those who have worked at his side.

EDWARD MEDLEY.

LESSONS FROM A HARVEST FIELD.

“But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”—MARK iv. 29.

THERE are few sights in nature livelier or more attractive than that of the harvest-field. Manual labour—the labour of men and women working together for a common end, and stimulating each other in their toil by speech and song, by sallies of wit, and good-humoured mirth—has been largely superseded by machinery, which has taken from pastoral life much of its poetry. But even under the altered conditions, which are due to the progress of our boasted civilisation, there is much to please us in the operations of harvest.

Nature is at this season arrayed in robes of supreme loveliness.

The blue sky, the fleecy clouds, and the play of light and shade, give an added charm to the fields which teem with fertility, to the trees covered with foliage or laden with fruit. The ripened corn dances in the sunshine like the waves of a golden sea. The breezes are full of a delicious and healthful fragrance; the merry voice of the reaper mingles with the song of the birds and the ripple of the waters, and awakens within us a feeling of delight; while the thought of the Divine bounty, which thus provides for the needs of men, converts our delight into praise. The visions of peace and plenty which the sight awakens, of commerce stimulated, of homes maintained, of hearts made glad, are an incentive to gratitude, and if Nature thus pours her treasures into our storehouses, should we not, as the recipients of these gifts, give thanks unto Him from whom they all proceed? "The sunset month of the year," with its radiant beauty and lavish fruitfulness, should be suggestive of a choicer spiritual beauty and of the more precious treasures of devout and grateful affection.

The operations of the harvest-field are frequently referred to in Scripture as illustrating the facts and laws of spiritual life. The sacred writers see in the external and material world types or likenesses of the inward and spiritual. By observing the laws and processes of the one, we obtain a clearer insight into the other—earth shadows forth heaven, the temporal is a symbol of the eternal.

Let us, then, in thought go to a harvest-field, and take note of what we see. What are the objects it presents to us? what are its operations? what their relations to other and earlier operations? and what are their results? The harvest is the time of reaping what has been previously sown and brought to maturity. It is an ingathering of the produce and results of thought and toil.

I.—Thus, the first lesson we learn is a *lesson of industry*. We have an illustration of the imperative law of work. The harvest is not a detached or isolated act, but the completion of a series of acts; it is the end of a process, not its beginning—the end which crowns and rewards much previous labour. There could be no reaping had there been no sowing. The ground has been ploughed and manured, harrowed and weeded; the fields which have yielded up their treasures and filled the garners with their stores, would have been barren, and we should have been reduced to distress had

it not been for the toil of strong labourers. God has indeed promised to give seed to the sower and bread to the eater; but if on the ground of that promise men were to fold their arms and expect their bread to be sent to them ready baked, without any toil on the part of the farmer or the miller, how pitiably mistaken they would be, and with what ridicule they would be covered, though, unfortunately, such conduct is exactly such as some people display in regard to higher things!

In the spiritual world as in the natural, we are under the dominion of law—the law of work. No doubt this fact may be falsely stated, and the truth concerning it be perverted into a dangerous error. We have not to work with the idea of propitiating God or winning His favour. Our works are not meritorious for pardon and salvation: they do not purchase life. But though we have not to work for pardon and salvation which we receive by faith in Christ, we have to work *from* them. They place us on a vantage ground which our own merit could never reach, and become sources of gratitude, bases of obedience to God, incentives to service. They are a moral dynamic, a mighty motive power which no legal justification could possibly supply. What is the harvest of a spiritual life? It consists of the fruits of righteousness—purity, gentleness, goodness, forbearance, self-sacrifice, love. It is embodied in a character which rays out sweet and gracious influences, instructing, cheering, ennobling men, and which for its own delight dwells in that ideal world from which God is never absent, and where His smile is a bright and blessed reality. For that harvest—the harvest of inward harmony with God, of a sober, well-trained, thoroughly-disciplined character—we must *work*. No man can possess the mind of Christ, or acquire the strength and calmness of a spirit which rests in God, who does not make “the imitation of Jesus” the business of his life—the one thing to which everything else is subordinated. We must work by the suppression within ourselves, not less than in others, of all that is wrong, by developing that which is right, by the study of God’s Word and will, and by a patient and resolute endeavour to follow Him.

II.—We learn, in the harvest-field, a *lesson of forethought*—the need of labouring, not for the present only, but for the future. The

beginning of the harvest is not during the time of reaping. It was in the early spring, or even in the previous autumn. The farmer began then what is simply completed now. He laboured in advance for what was not, but would be. So should it be with us in temporal and spiritual things alike. The sowing is always and of necessity before the reaping. Preparation is essential, and it consists generally of a long series of acts, which form in their entirety a process. The teacher must first be a scholar, the skilled workman an apprentice, and the soldier to display victorious prowess in the battle-field, must go through all the drudgery of drill.

As men—intelligent and responsible men—we must have regard to the declared issues of life, and think of the time when tendencies will be results, when the tree—whatever its character—will bring forth fruit after its kind. We should ask ourselves whether the future we are preparing for ourselves, by our action or inaction, is one that we shall be likely to welcome as satisfying our desires, fulfilling our hopes, and ensuring our blessedness. For a harvest we work beforehand, in advance. What will be the results which at harvest-time we shall gather? This law bears upon (1) the quality of our sowing: “Whatsoever a man soweth, that shall he also reap.” If he sow corn seed, he will reap corn; if he sow barley or oats, he will reap barley or oats; if he sow tares, he will reap tares. There can be no gathering of grapes from thorns, or of figs from thistles. “He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the Spirit shall of the Spirit reap life everlasting.” Pride, prejudice, self-indulgence, avarice, injustice, are as thorns and briars. They bring forth disappointment and woe. Faith, love, purity, self-denial, godliness, are the good seed of the Kingdom, and they shall issue in an harvest of joy and gratitude. (2) This law also holds in respect to the quantity of our sowing. “He that soweth sparingly shall reap also sparingly: he that soweth bountifully shall reap also bountifully.” Proportion is strictly maintained, whether that proportion be in the reaping as thirty, as sixty, or as a hundred-fold to the sowing.

III.—We learn on the harvest-field a *lesson of trust*. Labour has been expended in expectation of God’s blessing, without

which it would be absolutely vain. Indispensable as labour undoubtedly is, it would be utterly worthless alone and of itself. The most skilful and assiduous agriculture could produce no harvest without influences which no man can control, such as light and moisture, sunshine and rain. We need them, and need them in alternations; too much or too little of any one of them would be hurtful, and at times are fatal. Yet how foolish it would be for a farmer to say, "Because I cannot command the clouds and the sun, or touch the springs of Nature, I will do nothing; my work in itself is useless; I will sit down in despair." No! the man believes that God will be faithful; that the sun will shine, and the dew and rain descend, and that seed time and harvest shall not cease. He works in trust and assurance.

We can, of ourselves, do nothing, either for the purifying or perfecting of our personal character, or for the saving of others. To be commanded simply to "work out our own salvation," as if that were the whole of the message, would drive us to despair. As well essay to reach the stars. It is useless to attempt the impossible. But the command continues, "for it is God which worketh in you to will and to do of His good pleasure." He is the sun, diffusing light and heat; His spirit descends upon us as the fertilising rain, as showers which water the earth. We work because He works; work out to their issues the principles He implants, the germs of life and power which are strictly His gift. His work is the element in which ours is carried on, and that which gives to ours its effect. We address ourselves to our varied tasks in the confidence that the blessing of God will be granted, and that our impotence will be transformed thereby into strength, and our failure into success. Whether it be the promotion of our personal godliness, or in efforts for the instruction and salvation of others, "Paul planteth, Apollos watereth, and God gives the increase." As God's fellow-labourers, our trust is in Him.

IV.—Another lesson of the harvest-field is *a lesson of patience*. "The husbandman has long patience, waiting for the precious fruits of the earth until he receive the early and the latter rain." Many months elapse before the end is reached—months of anxiety and suspense. Hope alternates with fear; the fluctuations and uncertainties of the weather have their counterparts in our own outlook.

At times the prospects are dark and depressing. Then there appears a silver lining in the cloud, with a promise of better things. But the time of harvest is not yet, and we must wait—to wait not less than to labour.

So also it is in the spiritual sphere. Personal sanctity is not attained in a day. Progress is slow, and its signs are often indiscernible. Old sins are not easily conquered; familiar habits are persistent in their power. Year after year we lament the same defects, and are disturbed by the same evil desires, so that we are prone to think that all is vain.

Equally slow is the progress of our work for others. The minister of the Gospel, the Sunday-school teacher, and the Christian parent are constantly discouraged because the response to their efforts is so feeble, and the weight of resistance so heavy. Impressions for good appear slight and superficial. There is so much indifference, frivolity, and recklessness, so tenacious a clinging to sin, that the realisation of our hopes seems impossible, and we grow “weary in well doing.” How much unfinished work there is in the world! The builder leaves his house roofless; the author writes but half of the book he has planned; the painter outlines his picture, but never fills in his colours; the sculptor tires of the statue which was to have brought him fame. For want of patience and the power of wise waiting there are thousands of marred and defective characters, “unfinished saints,” men whose growth has been arrested, and whose aspirations, aims, and expectations are so many unfulfilled prophecies. Learn, then, from the harvest-field the lesson of patience, and be assured that “in *due* time you shall reap if ye faint not.”

V.—The harvest-field further teaches us a *lesson of benevolence*. It was a law among the Jews that the husbandman was not to take all for himself. “When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them to the poor and to the stranger. I am the Lord thy God.” This law gave rise to one of the most beautiful idylls in Hebrew history—the exquisite story of Ruth. Our modern agriculturists would smile at the enforcement of such a law, but the spirit of it should in some form or other be preserved. We

receive not for ourselves alone, but for those who have been less favoured than ourselves. We are bound to consider the poor and the suffering, to give them a share in our good things. Care for them is a sacred duty. God has committed their interests to our hands, and woe to us if we keep all that we get, if we "much receive, but nothing give."

VI.—We learn lastly on the harvest-field a *lesson of promptitude*. The sowing of the seed takes place in spring, and if it be neglected then the time for it will soon be past. Each season has its own duties, so that the tasks of one cannot be fulfilled in another. When the harvest is ready, if it be not promptly reaped, it will be wasted. The corn is injured by standing too long. The days pass quickly. Men must seize them as they fly. To-day, "Now, or Never."

We often speak of death as putting an end to opportunity. It does so; but there is another and not less dangerous foe. It approaches you insensibly. It lulls you to sleep, gives you a feeling of security, assures you that to-morrow will do; and so, day after day, it robs you of to-day, and to-morrow never comes.

God's angel of opportunity with his lavish gifts, his magnificent possibility, his promises of life and perfection, will not always remain with you. He will, if you hold him not, vanish from your sight; and though for a time you may not miss him, nor know any difference in your lot, its brightest and most inspired elements will have been obscured. The angel has departed, and if you meet him it will only be to be startled by his "cold commiserative eyes," and his name no more your salvation. He is the same, and yet not the same. This is how he accosts you:—

"Look in my face, my name is *Might Have Been*.

I am also called *No More, Too Late*. FAREWELL."

Oh, it is a terribly dangerous thing to fall behind our opportunity! If God is calling you, let me entreat you to obey the call. It is your salvation, your life to do so, your destruction and death to refuse. To-morrow will not do. "To-day if ye will hear His voice." Delay is of the very essence of disobedience, and disobedience is death.

JAMES STUART.

"FALLING BEHIND OUR GRACE."

IN illustration of the closing division of the foregoing sermon, I venture to append one of the most weirdly beautiful and impressive paragraphs on the danger of falling behind our grace with which I am acquainted. It is from Frederick W. Faber's "Bethlehem," pp. 233-34. It follows an equally memorable paragraph on the predilections of those to whom the supernatural world is a genuine home:—

"All spiritual souls are thus haunted souls. They see sights which others do not see, and hear sounds which others do not hear. This haunting is to them their own secret prophecy of heaven. It would be sad to miss so choice a grace by inattention; sadder still to follow a fantastic delusion of earth instead of the heavenly reality. The soul cannot hear God unless it listens for Him, and listening is the devoutest attitude of a wise and loving soul. Yet they who listen hear many sounds which others do not hear; many sounds for which they themselves are not listening. There are false sounds on earth which have a trick of heaven in them. They are like the phantom bells which ring for vespers, as from viewless convents, in the wilderness of Zin. Yet the Bedouin deems that, with his practised ear, he can discern their thin tolling from the real sounds of the sandy solitude. The avoiding of delusion is not the whole of safety in the spiritual life. When a man turns his whole life into a cautious self-defence against imposture, he is leading, perhaps, the falsest life a man can lead. There is more danger in missing a grace from God than in mistaking an earthly beckoning for a Divine, for in the last case purity of intention soon rectifies the error, while in the other the loss is for the most part irretrievable. Even in the natural life, and in the spiritual life much more they are the most unfortunate men who linger behind their lot. They are like those who linger behind a desert caravan. Straightway, as Marco Polo tells us, a shadowy voice calls them by their name and allures them to one side of their route; they follow, and still it calls, and when they have wandered from the path a mocking silence follows, more terrible than the deceiving voice. The wind of evening has lifted the light sands and quietly effaced the marks of feet and camel hoofs upon the wilderness, as the breeze ruffles out the wakes of ships on the yielding deep and smooths the waters by its ruffling. They have missed their vocation. It is no use their living now; they might as well lie down and die. Such are they who, in the spiritual life, linger behind the grace. They of all men are most haunted of delusions and have the least discernment by which to tell them from realities. A soul that has let grace outstrip it will never see its caravan again. It may die with God, for God is in the wilderness, but faint indeed is its chance of not dying in the wilderness. Let each man look well to see if he has not within himself a leading from God, and if he has, let him know that it is his one saving thing to follow it."

THE LATE DR. JOWETT'S THEOLOGY.

WHEN Professor Lewis Campbell undertook the editorship of Dr. Jowett's "Commentary on the Epistles of St. Paul," especially after he determined to omit all that he regarded as unnecessary or of secondary importance, he must have been prepared for such criticisms as were advanced in our previous article. It would be idle to conceal our opinion that the character of the work has been essentially modified, and that it has lost many of its unique features. We should be sorry, however, to create the impression that it is of small value. Had we originally received it in its present form, we should assuredly have been impressed with its lofty ethical ideals, its profound spirituality, its transparency and grace of style, and its strength of rich and varied learning. Mutilated as it is, it is a great—we do not scruple to say a noble—book, and to many a young and ardent student it will open up new fields of thought, and prove, in the language of the day, an epoch-making book. It has been supposed that Dr. Jowett intended to disparage St. Paul, because he exhibited in a strong light the human elements of his character, pointed out his limitations, and held that on one important point—the second coming of Christ—he was mistaken. But the supposition is as unfounded as is the opposite notion—that he exalted him above Christ. There are few more penetrating and admirable appreciations of St. Paul in our own or any language than that which here appears in Volume I., page 165, *et seq.* And we fully endorse the principle, which guided Dr. Jowett throughout, that the Apostle's thought must be interpreted through his character. Happily the dissertations, with the exception of the examination of the *Horæ Paulinæ*, are given in their entirety, and in the esteem of some these are the most valuable part of the book. Thus Professor Campbell quotes Dr. Martineau as saying, "It is not in the notes—which are wholly occupied in recovering St. Paul's own thought—but in the interspersed disquisitions, which avowedly deal with the theology of to-day, that a certain breadth and balance of statement, and delicate ease in manœuvring the forms and antitheses of abstract thought and fine appreciation of human experience, make us feel the double presence of metaphysical power and historical tact." We cannot

altogether subscribe to this opinion, as it scarcely does justice to the full value of the notes which elucidate the Apostle's thought, and almost seems to make Dr. Jowett's metaphysical power of more consequence than the teaching of St. Paul. But there can be no two opinions as to the broad and easy grasp, the intellectual and spiritual vigour, and the fertile suggestiveness of the essays. In addition to the fine dissertation on the character of St. Paul viewed in itself, there is one which deals with his relation to the twelve, and another with "St. Paul and Philo": a masterly discussion—from a standpoint which we do not ourselves occupy—of the influences of the Alexandrian philosophy on the mind of Paul, and on the resemblances and differences in the thoughts of the two men. Full of luminous suggestion also are the essays on "Conversion and Changes of Character," "Casuistry," "Natural Religion," "Predestination and Free Will." But we have not in these disquisitions gold without alloy. Some of them enunciate principles and contain assertions which, with whatever modification of language, we reject as firmly as did the theological critics of forty years ago. Professor Campbell considers that the book was plainly before its time; but in regard to the central doctrines of Evangelicalism, it is as much out of harmony with the accepted beliefs of to-day as with those of forty years ago. The Evangelical churches have not given up their belief in a real, objective Atonement, and it was on this point that the sternest opposition was aroused. Dean Stanley's biographer affirms that "both commentaries (Stanley's and Jowett's) provoked a storm of acrimonious controversy: that on the Corinthians for the absence of doctrinal statements; that on the Romans for the mode in which such topics as the Atonement was handled." Dean Stanley himself expressed his belief that if Jowett had been a layman, and had abstained from the polemical pages at the beginning of the essay on the Atonement, and had called it "The Doctrine of Reconciliation," it would have been regarded as a beautiful and spiritual exposition of St. Paul's view. But this was a mistake. The objection to the essay is more deeply rooted and more vital than the Dean imagined, and has to do with substance even more than with form. No doubt the polemical passages were needlessly provoking, and in his second edition (from which Prof. Campbell's reprint is

made) Dr. Jowett wisely removed what were considered the most offensive sections. The editor tells us that some old lovers of the book would "like to have renewed acquaintance with the impassioned outburst against a crude phase of contemporary theology which drew down such anathemas on the work when it first appeared." Dr. Jowett consulted his own interests, not less than the interests of spiritual and evangelical religion, when he suppressed the obnoxious outburst, and rewrote the entire essay. It would have been a pity to disinter from its quiet resting-place an unfortunate acquaintance who has already received the honours of decent burial.

The Catholic doctrine of the Atonement has often been presented in unwarrantable and exaggerated forms by its adherents, and caricatured by its opponents. Many current expressions in sermons and evangelistic addresses, and still more in certain "revival hymns," are inaccurate, unscriptural, and misleading. The blood of Christ is often spoken of in a coarse and irreverent manner, without any apprehension of the awful sufferings of which it is the symbol, and of the terrible nature of the evils from which it delivers us. The vicarious and substitutionary work of our Lord may be perverted for Antinomian purposes, and injudicious declamations against "deadly doing" encourage the idea that sinners who believe are exempted from the necessity of personal repentance, obedience to the law, and holiness of life. But this is a perversion of the truth and not the truth itself. Such representations are condemned by the whole tenour of the New Testament, and find no place in the works of our most honoured and trusted theologians. It is not thus that our great preachers speak. Even the early Evangelicals in the English Church were not guilty of so grave a failure. Chalmers, Hall and Foster, William Jay and John Angell James, John Howard Hinton and Robert McAll, did not preach the Atonement in the form which Dr. Jowett severely censured in his first edition. The opening paragraph of his essay, as it now stands, toned down as it has markedly been, does not strike us as free from unfairness:—

"The doctrine of the Atonement has often been explained in a way at which our moral feelings revolt. God is represented as angry with us for what we never did; He is ready to inflict a disproportionate punishment on us for

what we are ; He is satisfied by the sufferings of His Son in our stead. The sin of Adam is first imputed to us ; then the righteousness of Christ. The imperfection of the human law is transferred to the Divine, or, rather a figment of law which has no real existence. The death of Christ is also explained by the analogy of the ancient rite of sacrifice. He is a victim laid upon the altar to appease the wrath of God. The institutions and ceremonies of the Mosaical religion are applied to Him. He is further said to bear the infinite punishment of infinite sin. When He had suffered or paid the penalty, God is described as granting Him the salvation of mankind in return."

Apart from this, however, we hold that Dr. Jowett attacks not only an exaggeration or caricature of the New Testament doctrine, but the doctrine as taught by our Lord and His apostles themselves. "Heathen and Jewish sacrifices," he affirmed in his first edition, "rather show us what the sacrifice of Christ was not than what it was. They are the dim, vague, rude (may we not say ?) almost barbarous expression of that want in human nature which has received satisfaction in Him only" (II. 479). This passage does not reappear in its original form, but it is repeated in substance, as will be seen from the quotations which follow :—

"It is one thing to say that 'Christ is the Saviour of the world,' or that 'we are reconciled to God through Christ,' and another thing to affirm that the Levitical or heathen sacrifices typified the death of Christ ; or that the death of Christ has a sacrificial import, and is an atonement or satisfaction for the sins of men. The latter positions involve great moral and intellectual difficulties. Many things have to be considered before we can allow that the phraseology of Scripture is to be caught up and applied in this way. For we may easily dress up in the externals of the New Testament a doctrine which is really at variance with the spirit of Christ and His apostles.

"He who desires to know whether the statements above referred to have any real objective foundation in the New Testament, will carefully weigh the following considerations :—Whether there is any reason for interpreting the New Testament by the analogy of the Old ? Whether the sacrificial expressions which occur in the New Testament, and on which the question chiefly turns, are to be interpreted spiritually or literally ? Whether the use of such expressions may not be a figurative mode at the time, which did not necessarily recall the thing signified any more than the popular use of the term 'sacrifice' among ourselves ? He will consider further whether this language is employed vaguely or definitely ? Whether it is the chief manner of expressing the work of Christ, or one among many ? Whether it is found to occur equally in every part of the New Testament ; for example, in the Gospels, as well as in the Epistles ?"

Again we are told :—

“ It would be ridiculous to assume a spiritual meaning in the Homeric rites and sacrifices ; although they may be different in other respects, have we any more reason for inferring such a meaning in the Mosaic ? Admitting the application which is made of a few of them by the author of the Epistle to the Hebrews to be their original intention, the great mass would still remain unexplained, and yet they are all alike contained in the same Revelation. . . . If the sacrifices of the Mosaic religion were really symbolical of the death of Christ, how can it be accounted for that no trace of this symbolism appears in the books of Moses themselves ; that prophets and righteous men of old never gave this interpretation to them ; that the lawgiver is intent only on the sign, and says nothing of the thing signified ? No other book is ever supposed to teach truths about which it is wholly silent. We do not imagine the Iliad and Odyssey to be a revelation of the Platonic or Socratic philosophy. The circumstance that these poems received this, or some other allegorical explanation, from a school of Alexandrian critics, does not incline us to believe that such an explanation is a part of their original meaning.

“ These sacrificial expressions, as also the vicarious ones of which we shall hereafter speak, belong to the religious language of the age. They are found in Philo ; and the Old Testament itself had already given them a spiritual or figurative application. There is no more reason to suppose that the word ‘ sacrifice ’ suggested the actual rite in the Apostolic age than in our own. It was a solemn religious idea, not a fact. Sacrifice is not, like prayer, one of the highest, but one of the lowest acts of religious worship. It is the antiquity, not the religious import of the rite, which first gave it a sacredness. In modern times the associations which are conveyed by the word are as far from the original idea as those of the cross itself. The death of Christ is not a sacrifice in the ancient sense (any more than the cross is to Christians the symbol of infamy), but what we mean by the word ‘ sacrifice ’ is the death of Christ.”

We readily allow that there is truth in these paragraphs such as has been too commonly overlooked or relegated to a place of secondary importance. But how it is entangled with error ! Positions are maintained which neutralise the most essential truths, and subvert not only the doctrine in question, but various cognate doctrines.

If the apostles applied to the death of Christ, for the purpose of describing its nature and effects, a term which showed what His sacrifice was not rather than what it was, they were guilty not only of gross carelessness, but of a culpable intent to deceive. They were aware of the common usage of the word, of its popularly accepted and, indeed, its only interpretation, of its historical

associations and its religious significance, and yet, without the slightest indication of their design, they use it expressly to teach what it does not mean! If they used the word in its ordinary sense, they must, according to this representation, have been either rogues or fools. If they used it to show what the sacrifice of Christ was not, the term was on their lips unnatural, and should have been discarded. To employ it was to mislead people, and to teach the reverse of what they wished to teach. How this accords with the honesty, the wisdom, and the Divine inspiration of the apostles we may leave our readers to decide. That sacrificial expressions have also a spiritual or figurative application is indisputable; but what is it which gives them their force? There is an underlying reality, without which they would be inapposite. And figures are intended to illustrate, to make clear, to set in a truer light, to show us what things are not what they are not.

Dr. Jowett attempts to place on the same level the Mosaic sacrifices and the Homeric rites. Have the former then no other authority than the latter? We clearly recognise in the Jewish ceremonies a Divine appointment. They were of God in a sense in which the Homeric and other heathen rites could never be. Who again would contend that there is a similar relation between the Iliad and the Odyssey on the one hand, and the Platonic or Socratic philosophy on the other, that there is between the Mosaic rites and the Gospel? For the ordinances which he instituted Moses claimed the initiative of God. He further foretold the advent of the Messiah; the Jews in every age looked forward to His coming; and when He came He laid His hand upon the past history of the nation, and claimed it all as testifying of Him.

“The silence of the Old Testament,” as to the typical import of the sacrifices, is perfectly explicable. Rites which are anticipatory and prefigurative must present us with a shadow, but not with the very image of the things signified. “The way into the holiest was not then made manifest.” They were not intended to show in detail what their antitype would be any more than prophecy could be required to detail all the circumstances of its fulfilment. When the fulness of the time came, Christ showed in His death all that these rites meant. They served other than typical ends. They had force as symbols and acts, but of their

typical purpose no reader of the New Testament can be ignorant. Nor can he consistently refuse to them the same meaning as is given by Christ and His apostles.

Much is made of the silence of our Lord as to the sacrificial aspects of His death. The facts are not entirely as they are stated to be, and do not warrant the inferences drawn from them. Silence is not contradiction or censure. There may be imperative reasons for it. Christ came not so much to preach the Gospel as that there might be a Gospel to preach. He, as Saviour, had "to fulfil the law and the prophets," and so procure the blessings with which men were to be blessed in Him. His blood had to be shed for the remission of sins. Not until His death was accomplished could salvation through it be effectually proclaimed. When the events were past their significance could be expounded and preached. It has also been pointed out again and again by Biblical scholars that there was in our Lord's teaching an intentional progressiveness. He unfolded little by little the meaning and scope of the Gospel, disclosing by degrees its full import. His own words were not final. He promised the disciples still further illumination. Consider the bearing on this point of such words as these: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even *the Spirit of Truth*. . . . He dwelleth with you, and shall be in you." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "The Spirit of Truth shall testify of Me, and ye also shall bear witness, because ye have been with Me from the beginning." "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all the truth. . . . He shall glorify Me, for He shall receive of Mine and shall show it unto you." (John xiv. 16, 17, 26; xv. 26, 27; xvi. 13—15.) This promises not only the power of calling to remembrance, but of receiving from the Spirit many things which could not then be heard. The words of the apostles also are the teaching of Christ, and form a part of all the truth.

It must not, however, be supposed that our Lord was absolutely

silent as to the sacrificial aspects of His death. He accepted if He did not suggest the Baptist's description of Himself and His work as "the Lamb of God who taketh away the sin of the world." He came to "give His life a ransom for many." The living bread "was His flesh, which He gave for the life of the world." He instituted a memorial rite which commemorates not His life, but His death. "This is My body, given for you." "This is My blood of the new testament, shed for many for the remission of sins." (John i. 29; Matt. xx. 28; John vi. 51; Matt. xxvi. 27, 28, *et alia.*) Christ did not, it is true, restrict Himself to the use of sacrificial expressions; but was there any need that He should? He employed expressions which harmonise with the sacrificial idea, and receive through it a richer, fuller, and more consistent meaning. His death doubtless has many sides, and touches human life at every possible point; and if we overlook any of its aspects, especially such aspects as are primary and fundamental, we shall grievously misunderstand it. On this ground we hold that, though there should be no display of acrimony, the views enunciated in Dr. Jowett's dissertation on the Atonement should still be resisted.

A. C. M.

IS THE CHRISTIAN OF TO-DAY AN IMPROVEMENT ON HIS FATHERS?

THIS is a question well worth asking and answering. I am no pessimist in regard to Christianity, whatever I may be in regard to modern Christians. Christianity, the ship that has the Master, the Lord Jesus, on board, "the Pilot of the Galilean lake" at her helm, though she tack, like other ships, from side to side, is ever advancing to "the haven where she would be." Though she zigzag on her voyage through the wilderness of years, as the children of Israel through their wilderness of land, what was written of them is at all times true of her—"He led them also by a straight way." "The voyage of the best ship," says Emerson, "is a zigzag line of a hundred tacks. See the line from a sufficient distance, and it straightens itself to the average tendency." Here and there you will find men who shake their doleful heads and prophesy the shipwreck of Christianity, or, as

they prefer, with some reason, to put it, the speedy destruction of "all genuine religion." Their verdict is based upon some two or three tackings of the vessel. But those who have more sense and more sight, gaze with deepening satisfaction down the ever-lengthening ladder of fast-narrowing rungs of light she is climbing, as already in their hearts sounds the ripple of the harbour instead of the myriad wrathful voices of the deep. The microscope misleads us in all attempts to estimate the course of Christianity, excluding many facts that are essential to the reckoning, and exaggerating others that are really possessed of little or no actual, and certainly no permanent, importance. It is the telescope that tells the truth. Use that, and pessimism is no more. Radiant optimism straightway reigns in his stead, and this new song is put into the mouth, "The kingdom of the world is fast becoming the kingdom of our Lord and of His Christ, and He shall reign for ever and ever."

But the progress of Christianity is one thing, the growth in grace of Christians is another. Jesus may have many more subjects in this than in any former age; but that does not imply that the Christian of to-day is a better subject than the Christian of the past—an improvement on his fathers. And so I raise the question, "Is the Christian of to-day an improvement on his fathers; and, if not, why not?" The answer is largely dependent on the meaning that we attach to "fathers."

If by "fathers" we understand the early Christians, that answer is a most emphatic "No." We cannot read the Acts of the Apostles without an overpowering sense of our own littleness. We experience that numbing sense of utter insignificance and personal impurity that flooded our being when we first gazed on the Alps arrayed in all the majesty of everlasting snow, and glistening beneath the touch of dawn. So like to God are they, so unlike us, that the impulse to worship and adore is strong within in spite of the voice that cries, "See thou do it not." There is something so Homeric about those early Christians, as we meet them in the Acts of the Apostles, that unconsciously we overlook the solemn circumstance that the heroes of the sacred, unlike those of the profane Iliad, were not the creations of man's brain, but of God's Spirit—were men of like passions with ourselves—rendered colossal, not by fancy but in fact, by means that are equally accessible to us.

who, standing in their presence, feel so utterly small with a smallness for which we are in no measure responsible. We have come to regard Pentecost as a bygone miracle, from which, through no fault of ours, we cannot get enlargement, and, with the parrot cry, "The age of miracles is gone," settle down to the days of smaller men and smaller things, with a resignation that were truly beautiful were it not so utterly unwarranted. A re-study of the Gospel world make us less resigned. It would at least open our eyes to two most important facts—first, that the giants of the Acts were as dwarfish as we till they received the Holy Ghost at Pentecost; and, second, that the difference between them and us does not turn on the relative amounts of the rainfall, but on our relative receptivities. The rain of God's Spirit that descended at Pentecost, "it raineth every day and all day long." The downpour has never relaxed for one moment since that time, nor varied in volume or intensity; but whereas those first Christians stood empty and upturned to receive the grace of heaven that they might be filled with the fulness of God, their descendants have rarely, if ever, stood quite so empty and upturned to heaven. The secret of their stature and of our dwarfishness does it not lie in this, that whereas they could, you and I cannot, say:—

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered:
None of self, and all of Thee!"

But what is the answer to our question, if by "fathers" we understand the Puritans?

We cannot read "The Letters and Speeches of Oliver Cromwell" with the annotations of Carlyle, nor that section on "Puritan England" in Green's "Shorter History of the English People," nor any trustworthy account of their times without being appalled by the moral stature and mental elevation of the Puritans, and once again feeling our own degenerate dwarfishness. It is to re-peruse the Book of the Acts of the Apostles; for the Christian of to-day to wake up a pigmy in the midst of the Anakim and feel—if he have grace—exceeding small.

"England," says Green, "became the people of a book, and that book was the Bible. . . . When Spenser poured forth his warmest love-notes in the

'Epithalamion,' he adopted the very words of the Psalmist, as he bade the gates open for the entrance of his bride. When Cromwell saw the mists break over the hills of Dunbar, he hailed the sun burst with the cry of David: 'Let God arise, and let His enemies be scattered. Like as the sun riseth, so shalt thou drive them away!' Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardour of expression that, with all its tendency to exaggeration and bombast, we may prefer to the slipshod vulgarisms of the shopkeeper of to-day.

"But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. . . . The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. . . . The whole nation became, in fact, a Church."

The sinner and the saint in those days, when England was the people of one Book, knew that Book. Both could have informed the average Christian of to-day that there is no such book as the Book of Hezekiah between the boards of the Bible, and would not have been loth—without furtively consulting the table of contents—to set out upon the search for some obscure minor prophet. Times without number have I gravely been assured by Christian men and women to whom I have put the question, "Can you tell me where the Book of Hezekiah comes in the Bible?" of its exact geographical position in God's Word. And whenever I have read for a first lesson some chapter chosen from a minor prophet, I have noticed a widespread and significant reluctance to follow the reading of that chapter in the Bible.

The effect of the Bible was character in the seventeenth century, and its effect is character to-day, where it is read. If the means to the end is not now employed, small wonder that the end is not now reached. The return to character—that spiritual manliness, whose loss we now deplore—is through God's Word.

Mr. Greenhough, lately speaking of the Puritans, said:—

"It is difficult for us to comprehend these men—the nineteenth century cannot get a proper perspective of the seventeenth. We are too luxurious to appreciate the Puritan simplicities, too much the slave of forms and conventionalities to understand his rigorous sincerities—too pleasure-loving, perhaps, to give him credit for an honest disdain of the world's frivolities. Above all, we are not sufficiently imbued with religious thought to enter into the feeling of men who lived in the presence of God continually, who felt His hand upon them in their daily thought and work, who talked about Him as naturally as we talk about the weather, or politics, or business; and who carried a spirit

of prayer into every resolve and act of their lives. Think how far we have left that religious atmosphere behind, in which 500 English gentlemen, members of Parliament, could kneel down together on the floor of the House of Commons, crying to God on behalf of their poor country, and shedding tears copiously as they prayed. Imagine the present House of Commons doing that, if you can, with Messrs. Labouchere and company leading the supplications, and that will help you to see how remote that world was from ours. It is so much the fashion now, indeed, to keep what religious convictions we have discreetly hidden in our hearts, save on the stated occasions of worship, that we find it hard to believe in the absolute sincerity of men who spoke without reserve in all scenes and companies, in letters and business transactions and political speeches, about their faith in God and the solemnities of the world to come, and one of the commonest charges which has been flung against the Puritans is that of hypocrisy."

We have but to pay a visit to the Acts of the Apostles, or to untainted records of the days of the Puritans, to receive a humbling "No" to our question. The Christian of to-day is by no means an improvement on his fathers. A visit to either ends in just the same way as a visit to the Tower, where colossal suits of armour—once worn by living men—are mounted in fine realistic fashion on huge horses; we depart in all three cases with these words upon our lips: "There were giants in the earth in those days."

And I am not sure that we fare very much better if, raising the question once again, by "fathers" we understand the members of the Christian Church generally subsequent to the Wesleyan revival and downwards to within a measurable distance of our own days.

But here, perhaps, the answer takes the form: "Both Yes and No."

If the test be good works, religious activities, the multiplication of Christian agencies, the factory-like bustle of complex organisation, the whizz and whirr of church machinery, we may say, without the slightest hesitation, Yes, the Christian of to-day is an improvement on his fathers.

But if, alas, the test be character, commercial integrity, and personal devoutness, I fear a different answer must be given. I have very little faith in, and still less respect for, "the good old days" our white-haired romancists talk about; but, to me, the good old men are indisputable facts, my faith in and respect for them are equally profound. Their writings exhale for me an incense of devotion that those of nineteenth-century Christian authors somehow lack. I sometimes think they wrote them in the garden of

the Lord, for roses of Paradise are pressed between the leaves. Then, again, I remember with a reverent surprise that they listened to sermons (ay, and such sermons too!) for two or three hours at a stretch with rapt attention—no impatience and seemingly much profit; that the family altar was beautiful to witness, so brightly and benignly did the fires upon it burn; that they showed themselves children in the presence of God, and men in the presence of man. In those days it was the rule, not the exception, for the Christian, unfortunate in business, to pay twenty shillings in the pound when, and as soon as, God enabled him to it. He did this as a matter of course, and did not make a virtue of so obvious a duty. But now, so exceptional is such a course of action, that when it is done there is a flourish of trumpets and a paragraph announcing it in every daily paper.

The difference between the average Christian of to-day and his father, very briefly put, is this: the difference that exists between the wild and the cultivated grape. The first has any number of small grapes to the cluster, but few, if any of them, are worth eating; the second has but few, but they are thoroughly developed, large and luscious, sweet to the taste, and not "in digestion sour."

These defects are to be mainly traced to a faulty apprehension of the object for which as Christian churches we exist. It is to form character, and not to turn out work, the assumption that underlies the church life of to-day. The pendulum has swung from one extreme to another—from that of the religious recluse to that of the religious maid-of-all-work. There are too many meetings and not sufficient home life; too many workings, too few prayings; organisation has banished meditation; the discharging of tasks the formation of character. What Jesus said to the overwrought apostles in those days when "there were many coming and going, and they had not leisure so much as to eat," He says to you and me in very similar circumstances: "Come ye yourselves apart into a desert place and rest a while." And what He said to Martha, who was cumbered about much serving, He says to the Martha of the church life of our day: "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful, for Mary hath chosen the good part which shall not be taken away from her."

PETER MORRISON.

THE AUTHORSHIP OF THE BOOK OF DANIEL.

WHEN we open the Book of Daniel we see at once that it consists of two portions. The first six chapters are written in the third person; the last six in the first person. The first part is historical; the second auto-biographical. The second part professes to have been written by Daniel himself; the first part may have been written by him, or by somebody else. The Bible nowhere says that the Book of Daniel, as a whole, was written by him, nor that it was issued in Daniel's lifetime; all we need to contend for is that the history is a true history, and that the prophecies are genuine prophecies. It does not seriously matter whether the writer of the first part lived in Daniel's time, or three hundred or more years later. Freeman, in the nineteenth century, can write a truthful history of the Norman Conquest of the eleventh. We all believe that Genesis was not written earlier than the time of Moses; and yet most of us still believe that the history of Noah, and of Abraham, is truthful, though the book which records it was not written till hundreds of years after their death. So it would be quite possible for a Jew of the Greek era to write a truthful history of Daniel, though the events happened three hundred years before the time of the writer. We need not trouble ourselves much as to whether the first half of the book was written, and the whole book issued, in the time of Daniel or in the Greek era. All we need to contend for, as those who maintain that the Book of Daniel is part of the Word of God, is the historical truthfulness of the first part, and the genuineness of the second. As a writer of the present day might bring out a truthful life of Pepys, who lived two hundred years ago, and incorporate at the end his Diary, so a later Jew might write a truthful history of Daniel, and incorporate at the end the auto-biographical chapters (vii-xii) written by Daniel himself.

Personally, I am not satisfied with the arguments adduced to prove the late authorship of the book. To consider all these arguments would take up too much space. The alleged *historical inaccuracies*: Can none of them be proved? They are but few, and are all capable of explanation. Canon Driver acknowledges

that they do not *prove* the matter, but only, in his judgment, render it probable. He sums up the *linguistic* argument thus: "The *Persian* words pre-suppose a period after the Persian Empire had been well established. The Greek words *demand*, the Hebrew *supports*, and the Aramaic *permits*, a date *after the Conquest of Palestine by Alexander the Great.*" As far as the Persian words are concerned, we need feel no difficulty. The Persian kingdom was established in Daniel's lifetime, and Persian words would quickly come into use, just as English words are becoming largely used in the Indian Empire. As to the alleged Greek words, there are only three, and Canon Driver acknowledges that one of them cannot be too much pressed. On what authority can it be proved that Greek names for musical instruments could not have been current in the Court of Nebuchadnezzar? Traces of Greek influence were found in Egypt long before that time. Mr. Flinders Petrie says, that "The Greek names of musical instruments may have been heard in the Courts of Solomon's Temple" (*Ten Years' Digging in Egypt*, p. 54). If in English we use such foreign musical terms as piano, guitar, trombone, violin, violoncello, banjo, why might not similar foreign words have been used in Babylon? And the use of these Greek words might be accounted for in another way. If I were bringing out an edition of an old Bengali book, containing words which had now become quite obsolete, I should substitute for them current terms. Suppose Nebuchadnezzar used Babylonian names, which in the Greek era had become unintelligible, and current Greek words were substituted in the copies then made, the occurrence of these Greek words would be at once accounted for. But there is nothing in the way of argument to prove that Greek names for these instruments could not have been used in Babylon.

As for the Aramaic diction, Dr. Pusey was a thorough Hebrew scholar, yet he maintained that the Aramaic of the Book of Daniel is such as to render it probable that it was written somewhere about the time of Daniel. And if it be proved that the Aramaic is Western and not Eastern, it is still quite possible that the first six chapters were written in Palestine by one of those who returned with Zerubbabel, in Daniel's lifetime, or soon after. Even if it were proved that the diction were that of the Greek era, it.

would be still quite possible that it had been written at an early date, and its diction revised at the later era. Chaucer's "Prose Tales" put into modern English, would have Chaucer, and not the modern editor, as their author. The agreement of the historical statements of Daniel, with what we know of Nebuchadnezzar and of the Babylonian Empire from other sources, is another reason why it seems probable that the book was written somewhere about the time of the events which it records. But, as I have said before, we need not lay much stress on the question whether the Book of Daniel, as we have it, was issued in the time of Daniel, or hundreds of years afterwards, so long as we maintain its historical accuracy.

So much for the first six chapters, which speak of Daniel in the third person. But the last six chapters come under quite a different category. They are in the first person, and, therefore, claim to have been written by Daniel himself. If he did not write them, the writer of the first six chapters, or someone else, must have fabricated the last six, and put them forth as the words of Daniel, when they were not his. This makes the matter serious, and the question arises, Is it honest? A man may write a novel at the present day, in the first or the third person; but everybody knows it is a novel, and nobody is deceived. It would be a very different matter if a person were to fabricate an auto-biography and publish it to the world as the genuine composition of the individual who is personated; and this, it seems to me, is what the "Higher Criticism" would have us believe in the case of the Book of Daniel. It says, in the first place, that the first six chapters contain historical mistakes. This might be, though the author had endeavoured to find out the truth. In such a case we should say that the book was honest, though inaccurate, and good as far as it was true. But when we come to the second part of the book, and find that the author professes to give the exact words of Daniel, whereas really they were the writer's own composition, then the honesty of the man becomes questionable, to say the least.

Suppose a man at the present day were to write a life of Shakespeare, he would do his best to get at the facts, and his narrative would probably be a truthful one, though he would be separated in

time from him by centuries. But now suppose that at the end of his plain historical narrative he were to put a chapter in which he makes Shakespeare speak in the first person, somewhat to the following effect: "A wonderful dream was revealed to Shakespeare. Shakespeare said, 'I saw a remarkable dream. A number of animals came up one after another from the sea. First came a peacock, then a mule, then a lion, and the lion killed the mule. After the lion came a jackass, then another mule; and the mule was chased away by a bullock from over the sea. A man then said to me, 'This is the explanation of the dream: after the present great Queen is dead there shall arise a king who will be proud as a peacock of his learning. His son shall be as obstinate as a mule, and he shall be killed by the lion, the man of Huntingdon. When the lion is dead another king shall arise who shall be a merry one, and laugh like a jackass, and he shall be succeeded by another obstinate king, who shall be driven away by a king from over the water, who works steadily like a bullock. After many years a fierce king shall arise, the king of the south, and he shall war with the king of the north, and try to get to his island to conquer him; but he shall fail, and in the end the king of the north will conquer him and send him to a distant island, where he shall die.'" What should we say when, after reading the plain history, we came to the chapter recording this wonderful dream, and in Shakespeare's own words too! If he had such a wonderful foreknowledge of the kings who were to follow his time, even up to Napoleon Buonaparte, he must have had a marvellous amount of inspiration. We ask, Can it be true? And we find, on enquiry, that it is all a fabrication of the authors. It may have had as a slight basis the fact that Shakespeare had a remarkable dream; but all these details were put in by the author of the book, in order to glorify his hero; and, with a view to make the narrative appear more truthful, the whole story was put into Shakespeare's own mouth. What should we do with such a book? My first impulse would be to pitch it into the fire; the author is either a fool himself, or he wants to make a fool of me. In any case he is untrustworthy; if he puts such a false and foolish chapter at the end of his history, I can have no confidence in his accuracy as a historian. Now this, it appears to me, is what the critical theory

would make of the Book of Daniel: It was written by somebody in the Greek era, who made a number of mistakes in the historical part, but still who wrote what he believed to be true. And at the end, in order to bolster up his tale, and to glorify his hero and his God, he fabricates a number of visions, foretelling the events which had happened since Daniel's death; and, in order to make people believe that Daniel really had these visions, he put the whole narrative in Daniel's own mouth. To me, as a plain man, the whole thing is dishonest and wicked; and when we consider that it all professes to be a solemn revelation made by God, whilst it was really the product of the writer's own brain, it seems to me to be not only dishonest, but positively blasphemous, taking God's name in vain, telling a lie in order to praise the God of truth, procuring honour for Him by false pretences. If this is what we are to believe of the Book of Daniel, the sooner it is banished from the "Scriptures of truth" (Dan. x. 21) the better. As the chairman of the Baptist Union said two years ago, "If we must have a mutilated Bible, let us have an *honest* one at all events."

It seems to me, therefore, that we are shut up to the two alternatives, either the last six chapters were written by Daniel, and record visions which he actually saw, with all their marvellous predictive elements, or the book is a dishonest production, with which, as truthful men, we can have nothing to do. But there are great difficulties in the way of adopting the second alternative.

1. How is it that the writer of the book was able so effectually to deceive the people of his time as to make them believe that the lucubrations of his own brain were really composed hundreds of years before by the great national hero, Daniel? The Jews of that time were not a barbarous people of a remote age; they lived in an era of civilisation and knowledge, in close contact with the leading countries of the world; and the critics themselves have so high an opinion of the spiritual insight of the men of that time that they attribute to them many of the Psalms which have been among the most precious possessions of the people of God ever since they were written. Was this a time when everybody was likely to be so deceived as to attribute to Daniel what was really written by one of themselves?

2. No one can read these chapters without feeling the deep

spiritual tone which pervades them. We feel that they are worthy of the "Scriptures of truth," as inspired by the Spirit of God, and therefore they are far more likely to be genuine than to be the fabrication of a later writer.

3. The remarkable passage about the seventy weeks (ix. 24-27) has an important bearing on the matter. Whatever differences of opinion may be held as to the exact interpretation of the passage, it is clear that the writer of the Book of Daniel represents him as saying (1) that the Messiah was to be "cut off," and not simply to triumph as a temporal prince; (2) that a little less than four hundred and ninety years were to elapse from the "going forth of the commandment to restore and build Jerusalem" to the time when Messiah was to be cut off. It is also certain that the book was written at least one hundred and fifty years before the birth of Christ; that, about the beginning of the Christian era, when the period of four hundred and ninety years was drawing to a close, there was a general belief that the Messiah was about to appear, and that at that time the Messiah did actually appear and was cut off. The "commandment to restore and build Jerusalem" was certainly not later than Nehemiah's time (427 B.C.), and there is nothing to prove that such a command was not issued when Ezra went to Jerusalem (458 B.C.). Taking the latter date, the time fixed by the prophecy is *absolutely* correct. In any case, the writer of the Book of Daniel was able to foretell the great fact that the Messiah was to suffer, which so few of his nation believed, and also the approximate date of that event; and one can hardly account for this except on the supposition that he was specially inspired by God's Spirit. Would an inspired writer fabricate the record of visions which Daniel never saw, and put the record in Daniel's own mouth, so as to make people more readily believe it?

4. Above all—and what ought to be enough, without any other argument—Christ, who is Himself "The Truth," quoted from this last half of the book the words "abomination of desolation," as having been spoken by "Daniel the Prophet." I do not here enter into the question whether our Lord might not have adopted the common title of the book, just as we use the name "Matthew Henry's Commentary," to cover even the last volume, although most of that volume was written by others, after his death. My

position is that, for a later writer to put the record of these visions into Daniel's mouth, in such a way as to lead the readers to imagine that Daniel really saw the visions, and recorded them, when, as a matter of fact, he did neither one nor the other, is a dishonest act; and that our Lord would never quote such a record as a Divine prophecy. In regard to the last half, the arguments resolve themselves into two.

Such are the difficulties in the way of accepting the modern theory that the last half of Daniel, as well as the former, was written during the Greek era. And what are the difficulties in the way of the old view, that this last half really contains Daniel's words. Most of the arguments adduced to prove the late date for the composition of Daniel refer to the first half of the book, the historical portion.

First, the Hebrew of Daniel has, it is said, many points of resemblance with later Hebrew. To which we reply: (1) Dr. Pusey, no mean Hebrew scholar, saw no reason why the book should not have been written by Daniel himself. (2) I do not think we have many data to enable us to decide what were the characteristics of the Hebrew spoken by the Jews in Babylon. English, as we speak it in India, contains many Hindustani words and phrases, which we lay aside when we go to England. Just so, Babylonian Hebrew might have an Aramaic tinge which Haggai and Zechariah would have dropped on their return to Palestine. (3) It is always possible that the style of books might have been altered in later editions. As I said before, Chaucer put into modern English would be "Chaucer" still.

The second argument adduced to prove the late date of Daniel is that the very detailed predictions of ch. xi. are without a parallel in other prophetic writings. To which we reply: "There are diversities of operations, but the same Spirit." It is much more likely that the Holy Spirit should have varied his operations than that our Lord should have quoted a fabrication as the inspired Word of God.

G. H. ROUSE.

OUTLINES OF SERMONS.

BY THE LATE JOHN FOSTER.

X.—THE SUPREME GOOD.

“*There be many that say, Who will shew us any good? Lord, lift Thou up the light of Thy countenance upon us.*”—PSALM iv. 6.

THAT say, “Who will show, &c.?” Just a picture of the world as it still is—looking, asking, seeking, searching, running about—after *anything*, everywhere, to anybody—and still *not having obtained it!*

This comes of forgetting *God*—the *supreme good*. When they despise, or care not, to seek to *Him*, think what they are cast upon! Then it is—“*To whom shall we go?*” “*Who will show us?*” And see to whom they *will go*.

Are there *any* so vain and foolish that some will not go to *them*? *Think!* of their going to the most worthless and ignorant creatures in *preference to God!* They will go to those that they do not believe have *themselves found any substantial good*. They will go to those that they well know are too *selfish* to care about *them* and their welfare; to those that they know would be *nothing worth* to them in *affliction or death*; to those whom they know to be enemies of God—“without God in the world”—to those even who they believe, will go to the pit of destruction (if not changed). And, what will they go to them *for*? Answer, “*Any good.*” *Anything* that will please for the present; anything that will *help them on* with their short life—help to keep them going—anything that will help them *to do without God*—to forget their souls, and Christ, and death, and the great future account. “Show us—*will you show us?—do show us!*” “We don’t go to God—we come to *you—do show us!*”

And *what* can they “show”? Perhaps, a little *amusement*—some *gratifications of intemperance*—how to grasp a little handful of this world—how to gain some advantage against a fellow-mortal—how to keep themselves in a delusive dream till they shall awake too late—at the very best, something that they know they must *leave*.

But the text shows a “more excellent way”—“Lord, lift thou up, &c.”

Here's the glorious sun rising—compared with a dark and miserable night. Why cannot all of us, poor mortals, look *this way*? “My heart crieth out for the living God.” Long enough have we been saying, “*Who* will show?” and in vain; now we come to *Thee*, “Lift Thou up,” &c.; “Oh, lift it up, and disperse this gloom, and vanity, and misery.” Think how that “*countenance*” can look and shine, and what a change! (Present probable state of Captain Parry in the Polar regions.) “The light of Thy countenance”—think what a blessed light it can shed—make a man say “I never *lived* till now.” “How can *they* endure to live so?”

The dark wicked inhabitants expelled. The sense of the Divine favour — pardon — deliverance from fear, especially of death. Constant assurance of Divine Providence—protection.

SUNDAY MORNINGS WITH THE CHILDREN.

IX.—PLAYING IN JERUSALEM.

ZECARIAH viii. 5.

JERUSALEM was a type of the church of God, by which is meant not any building, nor the church in any one place, but all who love and follow Jesus Christ. There are many little children in that city. There are girls and boys that delight in playing games as well as aged persons. But ought Christian children to delight in play? Yes, assuredly, and they should play like Christian children. How is that?

First.—They should play at proper times. There is a time to work and a time to play. The Christian child will not seek to play, but will try not to think about it, when it is time for lessons at school, or for going errands, or doing some work at home, or on the Sabbath-day. But when the proper time comes, then Christian children join heartily and enjoy play the same as others, and even more than other children do, because true piety always brings joy.

Second.—They play fairly. There is a great temptation to some children to cheat. Cheating is acted lying, and the child who loves Jesus hates falsehood of every kind. Better far to lose the game than to gain it by what is unfair. Children who in early life begin to be dishonest in play are in danger of growing up to be dishonest in business. All great sins begin in little wrongdoing, as mighty oaks are first small saplings, which any child could uproot. Remember that in play character is formed, and determine, cost what it may, to be honest and true and fair in all you do.

Third.—They play good-temperedly. Sometimes when the game goes against a child he loses his temper; that is wrong, and makes him look very foolish. The Christian child will feel that he must lose sometimes, but he had

better lose every game than lose his temper. It is foolish and shocking to hear children say bad words when the play is not going as they wish. The Christian child will be watchful against this. He may sometimes have to put up silently a little prayer : " Lord enable me to keep good-tempered, and keep me from bad words, from sins of the tongue, for Jesus Christ's sake."

Fourth.—They play unselfishly. Many children are very selfish in their games. If a little sister or brother wants to join they refuse to let them, for fear they should spoil the fun. The Christian child understands that he is not to live for himself ; he will begin to help other little children, so that when he grows up he may be kind and helpful and unselfish. Selfish people are generally unhappy. You will always find that those children who try to make others happy are the brightest and most loved. Said a little girl, " Nobody cares for me ; it is a shame. I am so unhappy." Her mother said, " Yes, because you care for nobody, and do not try to make others happy. Do not think so much about yourself, and then others will think more about you." God has so made us that the more we try to give enjoyment to others, without thinking about ourselves, the happier we become. Do you try it.

Fifth.—They play well. It is wise to be whole-hearted in everything we do. And little children should train themselves for this. Nobody admires half-hearted people who never do anything well. Whatever you do, do it in the best possible manner. At the time of lessons put your soul into your work, and try to get as high in the school as you can. If you are sent on an errand, do it quickly and well. So with play. If you play cricket, try your very best ; never be discouraged, but keep on trying. It takes some years to become first rate, but it is worth the effort. I believe that boy, who has given his heart to Jesus Christ, and who becomes a captain of the eleven of his school, really adorns the Christian character and shows to other boys that a pious lad need not be dull and backward.

Sixth.—They play with a belief that Jesus Christ is at hand. It is a blessed faith for a little child that the loving Lord is always near, ready to help them in being good and to bless them. This sums up all. The child who loves the Saviour will try to please Him in all things. He will avoid all cheating, because he knows that Jesus Christ is ever watching him. He will keep good-tempered, because he knows that Jesus Christ will make all things work together for good. He will be unselfish, because Jesus Christ bids us love one another. He will play well, for the Bible tells us that whatsoever we do we are to do it with all our might. And this is what it is to be a child of Jesus, living and acting everywhere with a belief in His love ; having a desire to please Him in all things, at all times, and in all pursuits ; doing nothing that would displease Him, and doing all things as in His sight.

J. HUNT COOKE.

NOTES AND COMMENTS.

THE WESLEYAN CONFERENCE.—We heartily rejoice with our Wesleyan brethren in the vigorous and successful Conference which recently met in Birmingham. Its proceedings throughout were vivacious. Many of the speeches were racy and humorous as well as eloquent and practical. Difficult and knotty points—about which wide divergence of opinion prevailed—were debated with an earnestness which plainly meant business, as well as with a candour and good humour which indicated a keen sense of brotherhood. There were one or two “slight breezes,” but only such as occur in the best regulated households. The reports as to the spiritual condition of the churches were decidedly encouraging. The increase of the membership to the extent of six thousand was naturally regarded as a matter for profound thankfulness, especially when that increase was accompanied—as it had been preceded—by a deepened spiritual life and a more unreserved consecration on the part of so many. The “Separated Chairmen” scheme—which by many was regarded as a step towards Episcopacy and Sacerdotalism, but which, we must confess, has never struck us in that light—was rejected by a majority of 216 votes to 146. Such a scheme does not appear to us incongruous with the genius of Methodism, and safeguarded as it would in any case have been, it would have palpable advantages. It is not without significance that pecuniary considerations—even more than constitutional principle—had a decisive voice in the settlement of the question, as is evident from Mr. Perks’ amendment to the report of the Committee, and the resolution based thereon: “That in view of the vital importance of maintaining the well-balanced relations which have hitherto existed between district and circuit administration, and having regard to the growing difficulty in meeting the claims of Circuit and Connexional funds, the Conference disapproves of the proposals of the Committee to separate Chairmen of Districts from circuit or departmental work.” The Conference is also memorable for the letter addressed to the President by Dr. R. W. Dale, in which, after paying a generous tribute to the Methodists of Birmingham, and rejoicing in their increased activity and progress, he refers to the relation of the congregation and the circuit. His words deserve candid attention from ourselves: “I had the impression that twenty years ago your congregations were more isolated from each other than they are now; the congregation cared for itself, not for the circuit. This was supposed by some to be an approach to Congregationalism, but it was a copying of our vices, not of our virtues. As an outsider I am incompetent to form any opinion as to how far the autonomy of the congregation can be recognised while maintaining the vital unity of the circuit; that is a question for the most sagacious of your own people. For me, of course, Congregationalism is the ideal quality; but Congregationalism must be worked by Congregationalists. Some of my own friends wished to secure for our ministers and churches the special advantages of Presbyterianism. I doubt whether it can be done. Presbyterianism must

be worked by Presbyterians, and in attempting to Presbyterianise Congregationalism I believe that we should lose the elements belonging to both forms of polity. And so, whatever freedom and power Methodism can grant to individual congregations, I believe as an outsider that, unless the circuit retains its historic position, the vigour of Methodism would be impaired." The debate on "Overlapping" was peculiarly unfortunate. The evils complained of were admitted to exist, and apparently regarded as inevitable. The tone of the chief speakers was sectarian and pessimistic. The policy of "As it was in the beginning, is now, and ever shall be," is a strange comment on the talk about "Reunion."

MR. GLADSTONE ON HERESY AND SCHISM.—The article by the veteran ex-Premier in the August number of the *Nineteenth Century* has naturally been the theme of discussion in the pulpit and the press. The most surprising thing about it is that an article so fresh and forcible, so subtle in its dialectic, and so weighted with the results of ecclesiastical research, should have been written by a man of Mr. Gladstone's years, and after the severe trial of the last few months. That it is the work of an intensely earnest and of a devout and strongly religious mind goes without saying. From Mr. Gladstone's ecclesiastical position we differ *toto caelo*. With his theoretic High Churchism we have not the remotest sympathy. His article has in it assumptions which we resent with the whole energy of our reason. His interpretations of crucial texts is strongly biased. His imposing structure rests on a precarious and invalid foundation; but there is a spirit of tolerance and generosity which, if more widely diffused, would speedily alter the ecclesiastical conditions of our national life. He considers that "the work of heretics and schismatics was, in apostolic times, a work of the flesh which excluded from salvation," and that as the ages went on it became, in consequence of the deterioration of the Church itself, more and more difficult to decide upon heresy and schism. The relaxation for which he pleads has been necessitated by the corruptions of the Church, by its historic divisions, the difficulty of saying where authority resides, and by the genuine religious work which has been done by men who, on any theory of Church tradition and authority, are nominally heretics and schismatics. "We cannot," he says, "dare to curse what God seems in so many ways to have blessed and honoured." He sees unity in diversity, and speaks in one place as if Church government were but mere scaffolding as compared with that undenominational religion which holds the central truth of the Trinity and the Incarnation. "It represents perfected union with Christ and conformity to the will of God. The overthrowing of the great rebellion and the restoration of the perpetual Eden, now enriched with all the trophies of redemption, with all the testing and refining experiences through which the Almighty Father has conducted so many souls to glory. It is the fair fabric now exhibited in its perfection which could afford to drop, and has dropped all the scaffolding supplied by the Divine Architect in His wisdom for the rearing of the structure." His denunciation of Erastianism is as hearty as

the sturdiest Nonconformist can desire, and if the words which follow are not a condemnation of the reactionary policy of the London School Board, we are at a loss to understand their meaning: "Of all the counterfeits of religion there is, in my view, none so base as that which passes current under the name of Erastianism, and of which it has been my privilege to witness during the course of the present century the gradual decline and almost extinction, especially among the luminaries of the political world. This is not a question between a clergy and a laity, but between the Church and the world. . . . Foul fall the day when the persons of this world shall, on whatever pretext, take into their uncommissioned hands the manipulation of the religion of our Lord and Saviour. . . . The State is in this world the master of all coercive means, and its usurpations, should they occur, cannot be checked by any specific instruments included among standing social provisions. If the State should think proper to frame new creeds by cutting the old ones into pieces, and throwing them into the cauldron to be reboiled, we have no remedy, except such as may be hidden among the resources of the providence of God. It is fair to add that the State is in this matter beset by severe temptations; the vehicle through which these temptations work will probably, in this country at least, be supplied by popular education."

RELIGION ENDANGERED BY MATERIAL PROGRESS.—The concluding paragraph, in which Mr. Gladstone pleads for a readjustment of ideas and not a surrender of convictions, should not escape notice: "And why, it will be further asked, this readjustment of ideas to be the work of the present juncture? In answer, I request that we should study to discern the signs of the times. Is creation groaning or travailing together for a great recovery, or is it not? Are the parsons adverse to that recovery, banded together with an enhanced and overweening confidence? They loudly boast of their improved means of action; and are fond especially of relying on the increase of knowledge—knowledge, forsooth! God prosper it! But Knowledge is like Liberty; great offences are committed in her name, and great errors covered with her mantle. The increase of knowledge can only lead us to an increased acquaintance with Him who is its source and spring. Let the champions of religion now know and understand that it is more than ever their duty to equip themselves with knowledge, and to use it as an effective weapon such as it has proved and is proving itself to be in regard to the ancient history of our planet and of man. It is the extension of wealth, the multiplication of luxuries, the increase of wants flowing therefrom—of wants every one of which is as one of the threads which would separately break, but which in their aggregate bound Gulliver to the earth. This is the subtle process which more and more from day to day is weighting the scale charged with the things seen as against the scale whose ethereal burden lies in the things unseen; and while the adverse host is thus continually in receipt of new reinforcements, it is time for those who believe to bestir themselves and to prepare for all

eventual issues by well examining their common interests, and by keeping firm hold upon that chain which we are permitted to grasp at its earthward extremity, while at its other end it lies about the feet of God."

THE BEST HUNDRED RELIGIOUS BOOKS.—Our spirited contemporary, the *British Weekly*, is publishing lists of the best hundred religious books, drawn up by various men of "light and leading." Books are so indispensable to our intellectual growth and activity, and possess so rare a charm, that such lists are sure to attract attention and awaken widespread interest. They have the twofold merit of directing attention to works which might otherwise be neglected, and of revealing to us the most potent intellectual factors in the life of some of our keenest thinkers and ablest scholars. Otherwise their value is not so great as is often supposed. Without applying the adage, "One man's food is another man's poison," or characterising the whole affair as "ridiculous stuff," we agree with the author of "The Raiders" and "The Stickit Minister" when he said: "Suppose a doctor were to get what he thought the best hundred remedies and to shovel them all into one patient, it would not be difficult to say what the result would be. It was just the same with the best hundred books. Every case requires its own special treatment." With equal wisdom "Deas Cromarty" writes in a paper on "Holidays and Books" (also in the pages of the *British Weekly*): "I rarely find in such a list any mention made of the writings which, next to the Bible and Bunyan and some half-dozen other classics, have done the most for my soul. Is it not the same with you? A third-rate biography, a poem which you must now apologise for mentioning, did more to fashion you than all the sages. Perhaps a forgotten magazine had a large share. And to-day the books you love and linger with are those which few of our literary guides care to admit to bowing terms, or else have long ago forgotten." In most of the lists we have not the best hundred books merely, but the best hundred authors. Robertson's Sermons, Maclaren's Sermons, Newman's Sermons, Browning's Poems, Schaff's History of the Church, Calvin's Commentaries, are none of them contained in one volume, but in many. So with various other authors. How few can command time for such multitudinous writings! Dr. H. R. Reynolds is aware of the difficulties under which the makers of lists labour on this and other grounds. The following is well said: "Alas! the hopeless dust that gathers on the books that we bought with anxious calculation, and even 'bound' at a sacrifice of a summer's holiday, and have hardly opened since, is a caution to all framers of a canon. I cannot withhold the fear that these lists are rather made up of books 'that no Christian gentleman's library ought to lack,' than of those unquestionable treasures and undying friends whom we cannot dispense with. It is interesting to observe, however, that these eminent teachers differ materially in their suggestions. Not more than twenty-five authors out of the hundred are to be found in both lists, so the solid gold and precious pearls of religious literature, really canonised sacred books of East and West, are not so numerous as may be currently supposed."

THE CASE AGAINST DIGGLEISM.—We advise all our readers to procure the pamphlet issued by our publishers, Messrs. Alexander & Shephard, under this title, in which they will find a recital, terse and trenchant, of "Plain Facts concerning the Reactionary Policy of the Present Majority of the London School Board." We have no idea of the authorship of the pamphlet, but it is the work of a man who is thoroughly conversant with his theme and has the true enthusiasm of an educationalist. A more powerful and conclusive indictment of a public body we have never read. The exposure of the retrograde aims of the clerical party is complete. The culpable folly of disturbing the Compromise of 1870 is demonstrated, and nothing more is needed to ensure the success of the policy of the Progressive party than a candid perusal of these pages. We were not prepared to come across indisputable proof of the following statements, but that proof is here: "We submit that these articles exhibit a scandalous record of wasted opportunities. From the unimpeachable evidence of the Board's own minutes, and the reports of Her Majesty's Inspectors, we are able to prove that the majority in the present Board have shamefully neglected what may be called the two first duties of an educational authority. They have neglected to supply school-places to the children of parents who are forced to pay their school-rate and compelled by law to send their children to school. They have refused to provide sufficient teachers for the children when they present themselves at the school door. By the same evidence, we are able to prove that they have neglected their employees, stinted their schools of proper appliances, and done all in their power to check higher standard and evening school development. From this record of neglected and starved administrative work they have attempted to divert the attention of the public by the dust and din of an irrelevant and superfluous religious controversy." Not in London only, but throughout the country, "The Case against Diggleism" ought to be widely circulated.

EVANGELICAL THEOLOGY AT OXFORD.—The best reports of some of the *Lectures delivered at Mansfield College, Oxford*, during the summer term will be found in the pages of our contemporary, the *Christian Pictorial*. We obtain there, *e.g.*, a better idea than we have acquired elsewhere of the Rev. John Watson's brilliant lecture on "The Genesis of a Sermon." Concerning Dr. Sanday's lectures, our contemporary says: "Sections from the Epistle to the Romans were considered, dealing with the growth of a Christian terminology, the righteousness of God by faith, and the death of Christ considered as a sacrifice. The origin of Christian terms from Old Testament and heathen sources, and the filling of them with a deeper and holier meaning having been traced, the lecturer examined several passages that dealt with the above doctrines, and showed their exact force. They were found to teach, unmistakably, that the penitent sinner was treated by God as righteous for Christ's sake. When a man made the change involved in repentance towards God and faith in our Lord Jesus

Christ, he was allowed to make a fresh start, like the Prodigal Son on his return. True, such treatment seemed to rest on a fiction, God dealing with men as what they might be rather than what they were; but all human mercy to the unworthy did the same. Moreover, it must not be forgotten that justification was only the beginning of the Christian life, and St. Paul did not isolate that beginning. He traced the career of the justified till it ended in glory. The ground of such treatment was found in the sacrificial death of Christ. In that connection the cardinal passage, Romans iii. 24-26, was expounded. It is to be hoped that Dr. Sanday will soon be able to publish these lectures, which, like his great book on 'Inspiration,' will be sure of a wide welcome." This is an immeasurably sounder view of the Pauline theology than that which was advanced by the late Dr. Jowett, as criticised by one of our contributors in another part of this magazine.

BREVIA.—The *Rev. Archibald G. Brown's fiftieth birthday* was celebrated in an appropriate manner on July 18th, when there was presented to him a sum of £250. As our August number was made up earlier than usual we could not refer to this pleasing event last month. None the less heartily do we congratulate Mr. Brown and rejoice with him in the fact that Mrs. Brown was sufficiently recovered to be able to witness the assembly gathered together in her husband's honour. We trust that Mr. Brown may be spared to celebrate the jubilee of his ministry, and that every year may tell of still increasing blessing.—There have, during the past few weeks, been many *removals by death* from our own and other churches. The venerable Joshua C. Harrison—the well-known Congregational minister—was as deeply loved in the Baptist denomination as in his own. He was a man of marked simplicity and integrity of character, with no specially brilliant gifts, but, pure, generous, self-sacrificing, consecrated in heart and life to God, a thoughtful, earnest, and persuasive preacher, and a *model pastor*. The *Rev. Richard Morris*, best known, probably, as the pastor of Buckingham Chapel, Clifton, which was built during his ministry, has passed away, at the advanced age of eighty-two. He retired from the ministry many years ago, but has been an occasional, if not frequent, contributor to the press. He had the reputation of a good preacher. Another venerable minister, the *Rev. John May*, of Saltash, was called to his rest on the 2nd ult., in the eighty-first year of his age. Mr. May was for many years (1840-1854) a missionary in Jamaica, and was the last survivor of the band of missionaries associated with Knibb and Burchell. He lived a holy, useful, and honourable life. The churches in Newcastle-on-Tyne, and especially the church at Westgate Road, of which he was a member, have sustained a severe loss in the death of Mr. Charles Rosevear, brother of our honoured friend, the *Rev. W. T. Rosevear*.—By the accident at Newtonmore, on the Highland Railway, the brilliant career of the *Rev. Prof. Dobie* has been prematurely cut short. He was a distinguished Oriental scholar, and was selected from ten well-qualified candidates to fill the

chair of Hebrew and Oriental Languages in Edinburgh University, though he was then but in his thirty-third year, and was only thirty-five at the time of his death. He was deeply beloved, and the news of his death was received with consternation and regret.—*The Congregational Guilds Union* is seeking to effect a closer federation of Congregational Guilds, Christian Endeavour Societies, and Christian Bands. From a denominational standpoint this is a wise and necessary step, and might well be imitated by ourselves.—The proposal to found a scholarship at the Midland Baptist College, Nottingham, as a memorial of the late Rev. Samuel Cox, D.D., who spent the greater part of his ministerial life in that town, ought to meet with wide support. Dr. Cox was unquestionably a great popular expositor of Scripture, and made the churches at large his debtors. It would be difficult to over-estimate the value of his work.

REVIEWS.

THE HISTORY OF THE ENGLISH BIBLE. By T. Harwood Pattison. London : Baptist Tract and Book Society, 22A, Furnival Street, Holborn.

A VOLUME of this class, from the pen of Dr. Harwood Pattison, needs no introduction other than that which its own merits will secure it. The theme is of the first importance. It is a story which touches our life at a thousand separate points, and is inseparably bound up with all that is greatest and noblest in our national character and experience. Englishmen would be unworthy of their privileges were they indifferent to the history of their Bible. Baptists, above all others, should be interested in it, and it is a matter of thankfulness to know that the latest historian of the English Bible is a Baptist, as was the earliest. For Christopher Anderson's "Annals," published in 1845, were the first attempt to deal with the subject in a comprehensive and effective manner. Mrs. Conant's "History of the English Bible," to which Dr. Pattison makes no reference, was also the work of a Baptist, and was introduced to English readers by the late C. H. Spurgeon in the early years of his ministry. It has as a popular history, notwithstanding various defects, many conspicuous merits.

Dr. Pattison brings to his task ample knowledge, a well-disciplined mind, and a style which reflects the distinctive force of the Authorised Version. He can compress into a few pithy, luminous sentences what might easily be expanded into as many pages, and his judgment is invariably marked by incisiveness and sobriety. He tells with discrimination and sympathy the story of the versions of Wycliffe, Tyndale, Miles Coverdale, the Bishop's Bible, and the Authorised Version, devoting also a chapter to the Revised Version, whose great, and often overlooked, merits he frankly acknowledges, though he regards it as itself needing revision. The closing part of the book deals with "The Bible in English Literature," "The Bible and the Nation," and "The Bible in Spiritual Life." This endeavour to trace its many-sided

influence is especially noteworthy, and should be read by all who wish to understand the causes of our national prosperity and progress. The noblest literature in the world owes its inspiration to the Bible. The most fruitful conceptions of statesmanship—the great ideas of justice, brotherhood, liberty bounded by law—and law as ministering to progress, are due to its influence. Merchants, not less than statesmen, owe to it all that is most stable in their success, while the spiritual life flourishes precisely as it absorbs the truths of Scripture. All this Dr. Pattison makes exceedingly plain. May we suggest to pastors and teachers of Bible-classes that they could not render their young people a better service than by introducing this book to their notice, and making it the foundation of a series of "Hours with the Bible"! The facsimiles of portions of Wycliffe's and Tyndale's Bible, and the portraits and illustrations, add to the value of the volume. In future editions, which are sure to be called for, it would be well to let Dr. Westcott's name appear uniformly as Bishop Westcott (not Canon, as in the preface) and to correct the spelling of "Waverley" (p. 191).

THE "HIGHER CRITICISM" AND THE VERDICT OF THE MONUMENTS. By the Rev. A. H. Sayce. London: Society for Promoting Christian Knowledge.

PROF. SAYCE opens his preface with a statement whose accuracy he has had ample proof of testing: "I am well aware that the pages which follow will satisfy neither the 'higher critics' nor their extreme opponents, and that every effort will be made to dispute or minimise the archaeological evidence which they contain." The book is full of valuable information relative to the Babylonian, the Canaanitish, the Egyptian, and the Assyrian monuments, and their bearing on the authenticity of the records of Scripture. To the apologist it will be a perfect mine, even though in many cases the facts are still so imperfectly known as to make the conclusions drawn from them probable only. The work is, throughout, cautious and moderate, as free from bias as any such work can be, and thoroughly honest in its endeavours to ascertain the exact truth. Most of us will agree with Prof. Sayce when he says that "the arrogance of tone adopted at times by the 'higher criticism' has been productive of nothing but mischief; it has aroused distrust, even of its most certain results, and has betrayed the critic into a dogmatism as unwarranted as it is unscientific. Baseless assumptions have been placed on a level with ascertained facts, hasty conclusions have been put forward as principles of science, and we have been called upon to accept the prepossessions and fancies of the individual critic as the revelation of a new gospel. If the archaeologist ventured to suggest that the facts he had discovered did not support the views of the critic, he was told that he was no philologist. The opinion of a modern German theologian was worth more, at all events in the eyes of the 'school,' than the most positive testimony of the monuments of antiquity." Prof. Sayce would not, of course, apply this stricture indiscriminately; that it applies to too many modern critics no candid observer can deny. The evidence of the

monuments is ably summarised in Dr. Howard Osgood's criticism of the higher criticism, the substance of which has appeared in our own pages. But those who wish to see it in its breadth, its complexity, and its force must consult the pages of Prof. Sayce. On the other hand, the work will fail to satisfy the extreme opponents of the higher criticism by its concessions in regard to "the ecclesiastical tone" of the Books of the Chronicles, "the personal and idealistic character" of their historical picture, the colouring given to the history by its religious theory, the transformation of history into Haggadah. Again, in regard to the Book of Daniel, Prof. Sayce's views differ but slightly from those of the critics, and the Tract Committee of the S.P.C.K. deem it necessary to insert a note to the effect that some of the author's views are not shared by other authorities. Should the monumental evidence be as Prof. Sayce affirms (and only specialists can pronounce upon the subject), it certainly does not harmonise with the statements in Daniel v. as to Belshazzar, who, at the time, was dead, and who was the son, not of Nebuchadnezzar, but of the usurper Nabonidos. This chapter was written when "the true history of the Babylonian Empire had been overclouded and foreshortened by the lapse of time." So the story of Darius the Mede is the reflection of a historical personage distorted by popular tradition. The history is without perspective, manifold events and persons are blended together in a single picture, and the accurate calculations of the chronologist are disregarded. Perhaps the most significant part of the book is that which, while allowing the composite character of the Book of *Genesis*, shows that the materials are contemporaneous with the facts recorded, and may have been employed by the Hebrew writers at a very early age. Babylonian influences were powerful in Canaan long before the Exodus, and it is no longer impossible, as the higher critics have declared, to imagine either a Samuel or a Moses sitting down to compile a history and a code of laws. "The Old Testament and the discoveries of Oriental archaeology alike tell us that the age of the Exodus was, throughout the world of Western Asia, an age of literature and books, of readers and writers, and that the cities of Palestine were stored with the contemporaneous records of past events inscribed on imperishable clay. They further tell us that the kinsfolk and neighbours of the Israelites were already acquainted with alphabetic writing. If we are to reject the narratives of the earlier books of the Bible, it must be for other reasons than the absence of contemporaneous literature. If we are to throw discredit on the history of the campaign of the Babylonian kings and the payment of tithes to Melchizedek, or to refuse belief to the archaeological statements of the Deuteronomist, we must have recourse to other arguments than those which rest upon the supposed ignorance of the art of writing in the early age of Palestine." Again, we are assured that "in the Canaan which was conquered by the Israelites we must expect to find not only Babylonian gods and forms of faith, but also Babylonian traditions, Babylonian beliefs, and Babylonian legends. There is no longer therefore, any need of looking to the Babylonian exile for an explanation of the Babylonian ideas which underlie the account of the Creation in the first

chapter of Genesis." The importance of these facts is evident, and Prof. Sayce has done good service by bringing them so distinctly and prominently to view. His book is well and clearly written, and can be read with comparative ease, even by "the uninitiated."

VERONA, and other Lectures. By John Ruskin, D.C.L., LL.D., &c. With Illustrations from Drawings by the Author. London: George Allen, 156, Charing Cross Road.

A NEW book by Mr. Ruskin is sufficiently rare to be a pleasurable sensation. New, in the strict sense of the word, "Verona" is not. Three of the lectures—"Verona and its Rivers," "The Story of Arachne," and "The Tortoise of Aegina"—were delivered as far back as 1870, Mr. Ruskin's *annus mirabilis*, as the Editor aptly calls it, and the remaining chapters—"Candida Casa" and "Mending the Sieve"—were intended for one of the volumes, "Our Fathers Have Told Us"—a general review of Christian history very different, we need not say, from the ordinary works which deal with that thorny subject. But though written long ago, the lectures have not previously been published, and to all intents and purposes they form a new work. Admirers of "the Master" will welcome it. Though it is by no means one of his great books, it abounds in touches of his peculiar genius—his love of nature and art, his high and generous enthusiasm, his rich and varied prose, and some, we suppose, would add, his charming inconsistencies. Mr. Ruskin has gained a unique place in the esteem of his countrymen, whom he alternately scolds and coaxes, but for whom he cherishes a patriot's affection, and to whom, in the realm of art, he more than any other has given eyes and ears. The titles of the lectures scarcely describe either their theme or contents, but we like Mr. Ruskin none the less when, like "Jeems the doorkeeper," he is in "the fancical line." The first lecture was delivered after a stay of some months at Venice and Verona, whose "sacred mountains and uncounted towers" Mr. Ruskin has often celebrated. After an exquisite description of it he adds:—

"Now, I do not think that there is any other rock in all the world from which the places and monuments of so complex and deep a fragment of the history of its ages can be visible, as from this piece of crag, with its blue and prickly weeds. For you have thus beneath you at once the birthplaces of Virgil and of Livy, the homes of Dante and Petrarch, and the source of the most sweet and pathetic inspiration to your own Shakespeare; the spot where the civilisation of the Gothic kingdoms was founded on the throne of Theodoric, and where whatever was strongest in the Italian race redeemed itself into life by its league against Barbarossa. You have the cradled natural science and medicine in the schools of Padua; the central light of Italian chivalry in the power of the Scaligers; the chief stain of Italian cruelty in that of Ezzelin; and lastly, the birthplace of the highest art—for among these hills, or by this very Adige bank, were born Mantegna, Titian, Correggio, and Veronese."

At the close of the lecture Mr. Ruskin called attention to the need of controlling the mountain torrents in the district, which are often the cause of destructive inundations. He advocated irrigation in terraces, and his words have borne fruit in the engineering works which are now being carried on. The subject has given us one of the most eloquent passages even in Mr. Ruskin's writings :—

“Observe, further, whether fed by sudden melting of snow, or by storm, every destructive rise of the Italian rivers signifies the loss of so much power of irrigation on the south side of the Alps. You must all well know the look of their chain, seen from Milan or Turin late in summer—how little snow is left, except on Monte Rosa ; how vast a territory of brown mountain-side, heated and barren, without rocks, yet without forest. There is in that brown-purple zone, and along the flanks of every valley that divides it, another Lombardy of cultivable land ; and every drift of rain that swells the mountain torrents, if it were caught where it falls, is more truly rain of gold than fell in the tower of Danae. But we seek gold beneath the rocks ; and we will not so much as make a trench along the hill-side to catch it when it falls from heaven ; and where, if not so caught, it changes into a frantic monster, first ravaging hamlet and field in fury, and then sinking, along the shores of Venice, into poisoned sleep. Think what that belt of the Alps might be—up to 4,000 ft. above the plain—if the system of terraced irrigation, which even half-savage nations discovered and practised long ago, in China and in Borneo, and by which our own engineers have subdued districts of farthest India, were but in part also practised here—here, in the oldest and proudest centre of European arts, where Lionardo da Vinci—master among the masters—first discovered the laws of the coiling clouds and wandering streams, so that to this day his engineering remains unbettered by modern science ; and yet, in this centre of all human achievements of genius, no thought has been taken to receive with sacred art these great gifts of quiet snow and flying rain. Think, I repeat, what that south slope of the Alps might be ; one paradise of lovely pasture and avenued forest of chestnut and blossomed trees, with cascades, docile and innocent as infants, laughing all summer long from crag to crag and pool to pool, and the Adige and the Po, the Dora and the Ticino, no more defiled, no more alternating between fierce flood and venomous languor, but in calm, clear currents, bearing ships to every city, and health to every field of all that azure plain of Lombard Italy.”

Mr. Ruskin's criticisms of the architecture of Verona will not gain universal assent, and some may demur to his division of its art into the four periods of Lombardic, Gothic, Renaissance, and Decline ; but no one will dispute either the brilliance or the suggestiveness of his periods. In his second and third lectures, based respectively on the myth of Arachne, as told by Ovid, and on the legend of Aecus, and his fellow judges of the dead, Mr. Ruskin is acting on his principle that “in all the most beautiful and enduring myths we shall find not only a literal story of a real person—not only a parallel imagery of moral principle—but an underlying worship of natural

phenomena, out of which both have sprung and in which both for ever remain rooted."

The myth of Arachne is *inter alia* a plea for homeliness and purity in art, for nobility in aim and work. To the students at Woolwich he delivered himself in words which young people everywhere will do well to note.

"I have been now at least these ten years trying to convince scientific and artistic persons who would listen to me, that true science and art must begin in what, from time immemorial, has been among the most important rights of men and the pleasantest rights of women. It is quite one of the most important and necessary rights of man to have a good dinner, well cooked, when he comes in from his work. And it is quite one of the pleasantest rights of women to have a pretty dress to put on when she has done hers. The first of sciences is that of cookery, and the first of arts that of dress. Now, you are likely to laugh, I know well enough beforehand, when I say this; and I'm very glad that you should laugh, provided only you distinctly understand that I'm not laughing, but in most absolute and accurate seriousness stating to you what I believe to be necessary for the prosperity of this and of every other nation—namely, first, diligent purification and kindly distribution of food, so that we should be able, not only on Sundays, but after the daily labour, which, if it be rightly understood, is a constantly recurrent and daily divine service—that we should be able, I say, then to eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared. And, secondly, I say gravely and earnestly also, and with assured confidence in the truth of it, that no nation is healthy or prosperous unless the women wear tidy dresses for their morning's work, and pretty ones in the afternoon; which means many things, observe. It means that their morning work is to be household work, or field or garden work. It means, also, that the men of England are not to stand by idle, or drink till they can't stand, idle or any wise; nor tramp as vagabonds about the country; nor be set to picking oakum; nor be sent to prison and fed there at the country's expense, with committees to see that they are fatter when they come out than when they went in; while the women—poor, simple wretches—agitate for the right to do their work for them. That's what tidy and clean dressing in the morning means. And pretty dressing in the afternoon means that they are to have an afternoon, or an evening, at least, for the fireside; and that they are to have the pride and pleasure of looking as nice then for their lovers and husbands, as rich girls like to look for theirs."

In "Candida Casa," we have an introduction, and only that to Whitehorne, St. Ninian's story not being told. "Mending the Sieve," based on the legend of St. Benedict and his nurse, deals mainly with the relative merits of St. Benedict and St. Bernard. There are some just and wise words on monastic settlements, which were for centuries centres of learning and scenes of busy work. The monks, no doubt, knew how to fix on the most charming spots, but they had adequate reasons for their selection. "As the first step towards a true estimate of either, we must address ourselves to obtain some

idea of the aspect of these glens of ours before the monks settled in them. Those now daisy-sprinkled or deep-furrowed fields were not laid in their sweet levels by the mountain streams ; and the land which we conceive to have attracted the covetousness of the friars lay in alternations of shingle and of marsh, under shades of thorny thicket and heath-beset rock. The sagacity which discerned, and the industry which redeemed, the waste alluvial soil, not of our English dells only, but of the river-sides throughout Europe, where they were pestilent with miasma, desolate by floods and dark with forest, were found exclusively among the societies of men whom we might, with no inapt distinction, call the Valley Monks, wisely and calmly devoted to all the arts and labours which are serviceable to mankind ; skilful especially in the primary ones of architecture and agriculture, but the leaders also in the literature of their time, and its tutors in the soundest principles of temporal policy." The lectures are full of good things like these.

WE have received from the Open Court Publishing Company, Chicago, the July number of *THE MONIST*. It contains a keen criticism of Professor Adolph Harnack's position on "The Religion of Science" from the pen of the Editor, in the course of which he points out some weak joints in his armour. This is an ably conducted journal, though we are not, after all its pleadings, converted to "Monism." The Editor also pays a tribute to the memory of Professor G. J. Romanes, who was a frequent contributor to his pages. He is described as one of those rare combinations in whose minds a deep religious sentiment and poetical genius are combined with a powerful scientific comprehension. "His mind was broad enough to harbour along with a purified Christianity a philosophy based upon a vigorous investigation of the facts of Nature." There is quoted from a privately printed volume of Professor Romanes' poems the following on

THE IMMORTALITY THAT IS NOW.

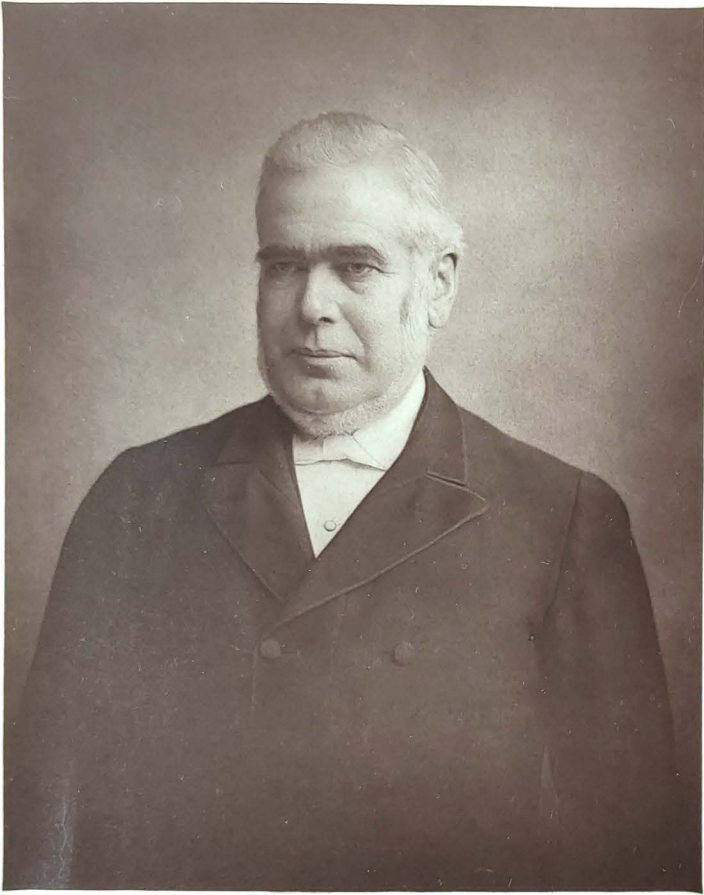
'Tis said that memory is life,
 And that, though dead, men are alive :
 Removed from sorrow, care, and strife,
 They live because their works survive.
 And some find sweetness in the thought
 That immortality is now ;
 That though our earthly parts are brought
 To re-unite with all below,
 The spirit and the life yet live
 In future lives of all our kind,
 And, acting still in them, can give
 Eternal life to every mind.

The web of things on every side
 Is joined by lines we may not see ;
 And, great or narrow, small or wide,
 What has been governs what shall be.

No change in childhood's early day,
 No storm that raged, no thought that ran,
 But leaves a track upon the clay
 Which slowly hardens into man ;
 And so, amid the race of men,
 No change is lost, seen or unseen ;
 And of the earth no denizen
 Shall be as though he had not been.

BRIEF NOTICES.

MESSRS. MACMILLAN & Co. have brought out a cheap edition of *NATIONAL LIFE AND CHARACTER : a Forecast*. By Charles H. Pearson, LL.D., &c., &c. It is one of the great books of the last two years with which thinkers of every school must reckon. It seems to us too much like an indictment of the universe, an arraignment of the constitution and order of Nature and of the Author of Nature. It emphasises unduly the failure of human effort, and treats the idea of progress as an illusion. Its tone is too grimly pessimistic, and it strangely overlooks the other side. But the facts on which it is based must be honestly faced, and the fallacy of its arguments exposed. It is a book which provokes thought and teaches by opposites.—To their Silver Library, Messrs. Longman, Green, & Co. have added *A SHADOW OF DANTE : an Essay towards Studying Himself, His World, and His Pilgrimage*. By Maria Francesca Rossetti. This work has distinct merits of its own, and will be prized for its competent knowledge, its poetic insight, its winsome style, and its choice quotations. But it is also a valuable handbook to the study of the great Florentine poet, and is not likely to be superseded. Its illustrations also are helpful.—In *SOME SECRETS OF CHRISTIAN LIVING* (S. W. Partridge and Co.) the Rev. F. B. Meyer, B.A., gives a selection of bright, helpful chapters from his "Seven Rules" series; an admirable little book.—*NOTES FOR BOYS* (and their Fathers) on *Morals, Mind, and Manners*, by an Old Boy, has been sent out by Mr. Elliot Stock, in a pocket edition. It is a work which it would be difficult to eulogise too highly.—*MARCELLA*, by Mrs. Humphrey Ward; seventh edition (Smith, Elder, & Co., 15, Waterloo Place). Sooner than was anticipated "Marcella" is issued in a popular form. The novel, with a purpose, evidently meets with appreciation when it brings us into contact with reality. Whether Mrs. Humphrey Ward's books are literature or not, they abound in pictures of life, of the actual existing relations of rich and poor, which can never be forgotten. The story in this case is not improbable; it is not difficult to fix several of the characters and incidents, and that we have a vivid reflection of the complexities and contradictions of our own age is certain. Mrs. Ward is no socialist, but advocates something which is not unlike so-called Christian socialism. She wisely leaves alone problems which she inadequately, and by no means without prejudice, discussed in "Robert Elsmere."



London Stereoscopic Company.
(Permanent Photo)

From a Photo by Lafayette, Gordon Street, Glasgow.

With my kindest regards
I am, your very truly
Oliver Flett

THE
BAPTIST MAGAZINE

OCTOBER, 1894.

THE LATE REV. OLIVER FLETT, D.D.

“WHEN the news flashed along the electric wire that Dr. Flett lay dead on the verge of the sounding sea, a thrill of solemn awe hushed for a time the voices of this busy town. All classes were moved. The rich hastened to render their tribute of helpfulness and respect; the poor spoke of their loss in the street; the toil-worn worker, in subdued whispers by the hearth, recounted numerous deeds of kindness done by a hand that would help no more; while many a widow shed tears of sorrow, as if an old grief had returned, and a second stay on which she had leaned had broken.” So spake the Rev. Joseph Farquhar, M.A., one of Dr. Flett’s fellow-ministers, on the Sunday following his death. Nor was it in Paisley alone that this thrill was felt. We heard the news when in the remote Hebrides, and witnessed signs of sincere distress among the members of our churches there; while more than one letter from the South referred to the sad event with feelings of profound regret. Dr. Flett had spent the greater part of his holiday in his native Orkney, and had gone for a few days to Arran before resuming his work. On Monday, August 20th, he went out on a fishing expedition with several friends, and on their return suddenly fell down and died. His portrait was to have appeared in the BAPTIST MAGAZINE in the course of a few months. We little thought that before it could do so he would have passed away from us.

Dr. Flett was an Orcadian, his father being a small farmer in the island of Sanday. As a lad he spent much of his time in boats, and became a skilful navigator. “Even as a boy he could

steer the boat in difficult places, and his father used to relate that sometimes when the men would ask him to take the helm from the boy, he would answer that the boy could do it better than he could himself. To the last he enjoyed boating, and was never more at home than when, with tiller and sheet in hand, he was in a good breeze of wind, pushing through a lumpy sea or a quick tide. It was characteristic of him that he knew thoroughly the business in hand, and at once assumed command of the boat over the heads of the professional fishermen who owned it."

Oliver did not take either to farming or to seamanship as a profession, but was apprenticed to a shoemaker, and entered the apostolic succession of "consecrated cobblers." Before he was out of his teens he settled in Glasgow, and in due course determined to devote himself to the work of the ministry. "Whilst working at his trade he kept the Greek and Latin grammars in the drawer of his stool, and learnt his declensions and conjugations to the accompaniment of the hammer and the awl. Having learnt the rudiments of Latin and Greek, he entered Edinburgh University, and afterwards proceeded to Glasgow University, going through the full Arts curriculum. It was not at that time customary to go forward to the Degree in Arts, and he did not enter for it. In the Orkney Islands the United Presbyterian Church was, and still is, the predominant denomination, and Flett as a boy was an adherent of that body. He was scarcely more than a boy when a sermon preached by his minister on baptism convinced him that the Baptist position was the true one. He therefore, when he went to the South, at once joined the Baptists. In determining to go to college, therefore, it was with a view to the Baptist ministry. His theological instruction was conducted under the then existing educational institution of the Baptist denomination, of which the late Rev. Francis Johnstone was tutor." His degree of D.D. was conferred on him, in 1880, by the University of Glasgow.

In 1860 he entered upon his first and only pastorate in the Storie Street Church, Paisley. There were in the congregation many clear-headed, strong-minded men, of devout spirit and heroic Christian life. It was no easy task for a young man of thirty to minister to such a congregation, but Dr. Flett proved himself equal to the task, and at the close of his thirty-four years'

ministry his position was in every sense stronger than it had ever been. "Veracity, logical arrangement, deep religious feeling, were the characteristics of his discourses. He had a fine conception of the proper method of sermon-making, and the highest possible opinion of the importance of the sermon as the essential part of the service in Protestant churches." His close friend and former student, the Rev. Jervis Coats, M.A., says of him: "He never attained to any great measure of what one of our theological tutors used to call 'popular acceptability.' Naturally he was not as highly gifted as some are with qualities fitted to gain this end, and perhaps he somewhat despised, as he certainly never strived, to cultivate these. But there was something deeper and stronger than mere oratory in his preaching. He had the art of putting great thoughts clearly and logically, and he drove them home with an air of conviction, and with the tone of deep religious feeling, which were at times exceedingly effective. In this way he succeeded in drilling pregnant conceptions into the mind of the hearer who would take the trouble to listen carefully to him," while the Rev. Joseph Farquhar, with whose words our sketch opens, tells us that "his place in the pulpit was that of a seer, a prophet, rather than that of an attractive preacher. He knew the creeds, but concerned himself little with them. . . . He read his Bible for himself with unveiled vision, and taught others to do the same. This, no doubt, detracted from his popularity, but it added to his power and made his teaching fresh as the mountain rills." His sermons were the natural, unconventional utterances of a strong man, and he gathered many strong men around him. His Sunday evening Bible-class had an attendance of from 250 to 300. Dr. Flett was a firm believer in pastoral visitation, and carried his belief into practice. He devoted much time to this too widely neglected ministerial duty, and interested himself as far as possible in each member of his congregation. He was a true friend to the poor and gave largely, but not indiscriminately, to their assistance. "He was," to quote again from Mr. Farquhar, "a brother born for adversity, and in the hour of need he was a constant friend. Many a tradesman owes his commercial as well as his religious salvation to the Doctor's counsel and influence. The poor and unfortunate ever found in him a helper. He blessed

those who could neither repay him nor publish his gifts." Mr. Farquhar tells how when he was on his way to visit an old Orcadian widow lying bed-ridden in Glasgow, he met Dr. Flett, who, when he heard where he was going, took a gold piece from his purse and sent it with a kindly remembrance. "He was always doing that sort of thing." Such also is Mr. Coats's testimony. "The poor, the helpless, the unfortunate, the outcast, found in him a sympathiser and a helper. He was, like his Master, a seeker of the lost, a friend of sinners."

Our own acquaintance with Dr. Flett, begun in the writer's college days, extends over a period of thirty-two years. In October, 1862, a meeting of the Baptist Union of Scotland, which at that time was a Union of individuals rather than of churches, was held in Glasgow; and at the evening meeting Dr., then Mr., Flett spoke, by the request of the Committee, on the reasons, "Why the Baptists of Scotland should unite." He at once arrested the attention of the audience by quietly and effectively asking whether there were any reasons why the Baptists should not unite. The speech was almost bald in its simplicity; it was rugged and at times uncouth, but direct, pointed, and forcible. It was not, perhaps, generally regarded as "the speech of the evening," but it is in retrospect the one outstanding feature of the meeting, almost the only feature which can be vividly recalled. That speech was typical. Dr. Flett laboured assiduously for the union of the churches. He was, notwithstanding the catholicity of his spirit, a strong Baptist, and believed in denominational cohesion and denominational extension. Church extension he regarded as the best means of evangelisation; and one authority affirms that "he advocated his belief so vigorously that churches at Glasgow, Greenock, Dumfries, Pitlochry, Eday, and Westray were formed largely through him." Ministerial education was, in no small measure owing to his advocacy, included in the work of the existing Baptist Union. Into the differences which arose on this subject this is not the place to enter. It is pleasing to be assured that "at the time of his death he was actively engaged with others in starting an institution which seems calculated to heal divisions, and ultimately to provide a thoroughly equipped institution."

Dr. Flett had a somewhat brusque exterior and was occasionally

abrupt in manner. Those who knew him best knew that he had as kindly, tender, and generous a heart as ever tenanted a human frame. It would perhaps have been well if he had more resolutely united the *suaviter in modo* with the *fortiter in re*. "It did look at times, it must be confessed, as if there were in him a strong dash of arbitrary self-will. And it can well be that he was occasionally too uncompromising in his attitude towards those who opposed him; too regardless of those conventionalities which help to lessen the frictions of human intercourse; almost stubborn in holding out for his position against long odds. But those who scanned him most closely believed that even then personal considerations did not bulk in his thoughts. It was to uphold and advance what he believed to be the cause of truth, and righteousness, and justice that he fought. Often he did himself injustice by his manner before the world, and it is not to be wondered at that he was misunderstood and misinterpreted. But reach the heart, and there you would not find one base or selfish motive, or one drop of the gall of personal bitterness or spleen against his greatest enemy."

Among the characteristics of Dr. Flett, few could fail to notice his undaunted faith in God, his loyalty to the Lord Jesus Christ, his simple and transparent candour, and his unfailing optimism. He had the valuable power (for a power it undoubtedly is) of never knowing when he was beaten. "There have," says Mr. Coats, "been times in the history of the somewhat troubled past when, in connection with one movement or another, every one but Dr. Flett began to think, if they did not venture to openly speak of, defeat. But such a doubting spirit was rebuked as we looked at him. Here was

" ' One who never turned his back, but marched breast forward ;
 Never doubted clouds would break,
 Never dreamed, though right were worsted, wrong would triumph ;
 Held we fall to rise, are baffled to fight better,
 Sleep to wake.' "

His clear judgment, ripe wisdom, and strong common sense made him a valuable counsellor, and his assistance was often sought and freely given in matters of difficulty. "No one can compute the number and the variety of the confidences he received. No one found any of these betrayed. They were as safe with him when living as they are now that he is laid in the silent grave."

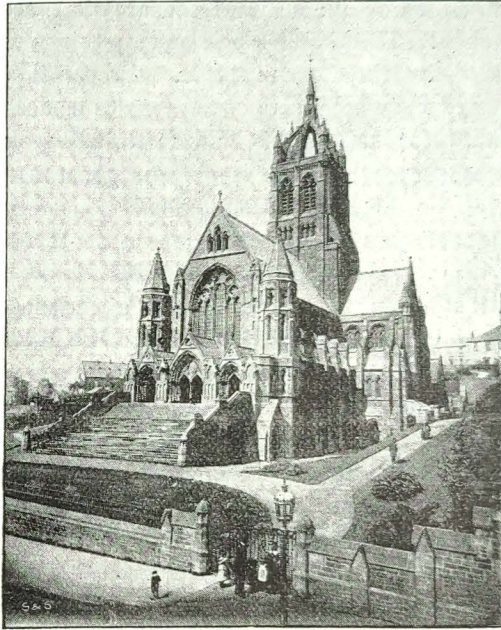
Dr. Flett took a personal interest in the psalmody of his congregation, and, in conjunction with Mr. Montagu Smith, edited "The Christian Hymnal," with tunes, a choice selection of 260 hymns, a work which within its own limits approaches perfection.

Dr. Flett's name will be inseparably associated with "The Thomas Coats Memorial Church," "the finest example of mediæval ecclesiastical Gothic architecture which has been erected in this country since the Reformation," and probably the finest Baptist cathedral in the world. It has been erected by the family of the late Thomas Coats to the memory of a father who was one of the simplest, most sincere, most kindly and faithful of Christian men, whether of our own or other times, and whose memory would long have been cherished in Scotland even had no such building been erected to perpetuate it. This beautiful sanctuary is in no small measure Dr. Flett's memorial also. In the words of the *Paisley Gazette*, "The relation of Oliver Flett and Thomas Coats forms one of the most interesting episodes in his life. Thomas Coats seems to have recognised from the first that Dr. Flett was a true man, and he gave him his fullest confidence. On the other hand, Flett had the highest esteem for Thomas Coats, not only because of his well-known goodness of heart and benevolent disposition, but also because he recognised in him a man of strong character and power of will. Mr. Coats was true to Dr. Flett, and his strong right hand in all his action both in the Church and in the denomination. At a critical period in the history of Storie Street Church it was Thomas Coats's support that enabled Dr. Flett to weather the storm. In the denomination Mr. Coats all along was thoroughly at one with Dr. Flett in his educational policy, and there is no doubt would have been with him in the new start that is being made. Altogether, the friendship of the two men was beautiful and touching. In a sense, this friendship is commemorated in the Memorial Church, and it is certainly a gratifying circumstance that Dr. Flett was spared to preside at the opening of the new church, and to be its first pastor."

EDITOR.

PREPARATION.*

IN doing work aright the mind requires to be in advance of the hand. The hand is the servant; and unless it is guided, confusion, and not order, will ensue. Even in what is regarded as simple kinds of work this holds true. If one wants to have the work he is identified with well done, he must think it carefully out first, and then proceed with it, according to the plan



THOMAS COATS MEMORIAL CHURCH, PAISLEY.

he has been able to devise. And the success he will finally attain will largely be conditioned by the thoroughness with which this preparatory stage may have been performed.

Religious work necessarily comes under this law. Success here is not to be reached in a haphazard way any more than in secular

* We gladly reproduce this, one of the last of Dr. Flett's articles, written for his *Monthly Messenger*, in prospect of the opening of the "Thomas Coats Memorial Church."

affairs. If anything, the condition is more imperative, seeing that religious service is essentially a matter of the heart. Unless what is done as religious work comes from the heart, it is simply nothing. It has and can have no place in the sphere of religion.

It is thus absolutely imperative that what one is professing to do in this sphere must be the result of thought—of choice, and decision—that it be the outcome of what in his own soul he sees he ought as in the sight of God to do.

Now, if a man is to do this in the best way open to him, he must set himself to do it: he must prepare his heart for the task which it involves. This implies one or two things which cannot be overlooked—insight, for example. Preparation includes a careful survey of the whole facts of the case to be dealt with. The wise workman, before putting his hand forth, will seek to know the materials he has to use, and the conditions generally under which his work has to be done; and then he will consider if, in view of the whole, he feels justified in going forward. It is so with the Christian worker. For one thing he must know himself—his weakness, his strength, his disposition, his experience—so that he may judge as to how these all will stand the strain which the work before him will involve. He will seek also to have some knowledge of those working along with him; how they will be likely to agree together, and in what degree they may be depended on when working singly, so that he may anticipate any mistake he otherwise might make in dealing with them. The knowledge he thus obtains will enable him to see clearly the course he ought to follow out in performing the work in which he is engaged.

But it will be plain that after one has come to see clearly the course which in the case before him is the right one, he requires decision of character actually to take it and follow it out. It may seem hard, and others more easy may be suggested to his mind. But if he means to succeed, it, as being the best, must be the one for him to adopt. And if he has a disciplined mind he will not hesitate. What is right, what is duty, he has learned to choose; and he can be depended on to choose in this way. He is prepared for the contingency when it may arise. Far more than the half of the mistakes which people make come, not from real evil intent, but simply from want of clearly seeing the facts with

which they have unexpectedly to deal. They find themselves in an unknown land, and they do not know till it is too late the proper course to take. A little foresight and previous examination would have kept them in the right way.

It is sincerely hoped that all who read these lines will take the trouble to consider carefully the conditions under which they have to attend to their religious work. Only in the light which this will give them can they know how that work can best be done. Knowledge in itself is good, and tends to help us to do the right, but we need more. We need to meditate on the right, and see the many reasons why we should turn away from the wrong. In this way we draw to ourselves auxiliary forces, which help us to take the right way, and also to abide in it to the end. In the grace of God such forces are always near; and if we but give them an opportunity of entering, we shall not be left without their support in the day of trial. An open heart, a seeing eye, a quiet hour of meditation on the affairs with which we have to deal, is all that on our part is really necessary; just as the opposite way of acting is all that is required to bring about our subjection, the evil influences, to which so many yield, coming in and leading us downwards in the paths of folly.

The one thing here to be guarded against is heedlessness, holding on a course without considering what it is or where it leads to. If ever there is a time in which we all should feel it natural and becoming to rouse ourselves from such lethargy it is the present. The facts around us in our church life are striking and suggestive. The change in our surroundings is so great that nought but utter callousness could explain our holding on our way without consideration and without new resolves.

The very least that is called for in the case of any is, that we calmly and thoughtfully contemplate that change and try to ascertain what the lesson is that it brings to us, what the duty is that it entails upon us. Surely we must see in it an evidence of the great goodness of our God; and if, by dwelling on it, we let this have due influence over us, it will lead to gratitude in our hearts. If we go thus far, we shall go further and resolve to show our gratitude by increased service to our gracious Lord. It does not seem how otherwise any one of us can feel justified in taking

our place in the midst of so much that is pleasing both to eye and ear. And it is manifest that everything is real. There is no sham. Everything is of the best. What incongruity there would be in going and sitting in the presence of the whole with insincere hearts! Yea, and what harmony, what blessedness in seeking to be true and genuine both in thought and deed! As a desire for this gets a place in our hearts, it will, without fail, find a way in our lives.

CARDINAL NEWMAN'S CONVERSION TO THE ROMAN CHURCH.

AMONG the many stories of spiritual pilgrimage which have been given to the world the last thirty or forty years, there is none of deeper interest than that which is told by the late Cardinal Newman in his "*Apologia pro Vitâ Suâ.*" It is thirty years since it was written, but it has not yet lost its interest or its use. It is written in that easy, flexible style which makes his later books, apart from their subjects, delightful reading; and the story of his misgivings deepening into doubt, his soundings of his mind, his estrangement from friends, and the final break, is one which cannot be read even now without the heart being touched. There have been longer and more perilous journeys made in search of a spiritual home, and journeys which have had sadder endings than that made by Cardinal Newman; but no pilgrim has told his story with such an engaging personal accent, or has drawn to himself such personal interest—interest often passing into affection—as he has done. Whatever one may think as to the step he finally took, it is impossible to follow his story without admiration and reverence for his sincerity and absolute fidelity, his high courage, and his pure and earnest piety. In this and a second article I propose to give some account of that change in his mind which took him to Rome.

A few facts recorded in the "*Apologia*" show that the strain and direction of his mind were from the first what they remained substantially through life. Much of his reading while only a lad lay among sermons and theology; and one or two things he tells of his boyhood are remarkable and significant in connection

with some of his later beliefs. "I thought life," he says, "might be a dream, or I an angel, and all this world a deception, my fellow-angels concealing themselves from me and deceiving me with the semblance of a material world." He speaks again of his mistrust of the reality of material phenomena, reminding one of what Wordsworth says of himself, that when a boy he often had to touch things to assure himself that he was in a real world. This imagination about angels became subsequently, and in a somewhat different form, a serious conviction with him which he probably held to the last. It is to this that the closing lines of "Lead, kindly Light," refer—

"And in the morn those angel faces smile,
Which I have loved long since, but lost awhile."

All the religious influences about him in his youth were of the Evangelical sort, and his first opinions and convictions were of the Evangelical school.

At Oxford his Calvinism rapidly dissolved, and he soon came to accept the doctrines of Baptismal Regeneration, Apostolic Succession, and the Authority of Tradition. The acceptance of this last doctrine—the Authority of Tradition in the Interpretation of Christianity—was his first distinct step on to the plane which led to Rome. He read Butler's "Analogy," learning from him two principles which have underlain a great deal of his teaching. Butler, cautious, reasonable, looking all facts and difficulties fairly in the face, seems far enough from that intellectual temper which we commonly imagine to be characteristic of Roman Catholicism. Still, it is not difficult to see how the "Sermons on Faith and Reason" and the "Grammar of Assent" may be due in part to Butler's influence. The two principles he learnt from Butler are—that nature is keyed to a Spiritual Order, that it is an economy serving a spiritual end; and secondly, his famous doctrine of Probability. A little later he came into contact with two men who influenced him much, Hurrell Froude and Keble. Froude first taught him to look with admiration towards the Church of Rome, and gave him the idea of devotion to the Virgin Mary, and led him to believe in the doctrine of the Real Presence. One other source of his opinions he mentions, his studies in that important period in the history of theology, the fourth century. He speaks of this

in a passage which gives the clue to a large part of his thinking. "The broad philosophy of Clement and Origen carried me away." "Some portions of their teaching came like music to my inward ears. These were based on the mystical or sacramental principle, and spoke of the various economies of the Eternal. I understood these passages to mean that the exterior world, physical and historical, was but the manifestation to our senses of realities greater than itself. Nature was a parable; Scripture was an allegory; pagan literature, philosophy, and mythology, properly understood, were but a preparation for the Gospel." And after speaking of the decay of Paganism and Judaism, he goes on to say, in words that throw much light on later movements of his mind: "And thus room was made for the anticipation of further and deeper disclosures of truths, still under the veil of the letter, and in their season to be revealed. The visible world still remains without its divine interpretation; Holy Church, in her sacraments and her hierarchical appointments, will remain, even to the end of the world, after all but a symbol of those heavenly facts that fill eternity. *Her mysteries are but the expression in human language of truths to which the human mind is unequal.*"

This is a most significant passage; there are two or three ideas in it that held large place in Newman's mind, and that appear again and again in his writings. His view of Nature as a parable or economy, hinting facts and truths behind itself; the Church with her sacraments a symbol of hidden things; here, too, is the germ of a doctrine which played a large part in his mental history later on—the doctrine of Developments. Truth is not something given once for all in the Bible, and open from the first; it may be concealed under the veil of the letter; there may be further disclosures of it.

His movement, however, along these lines had not been an unbroken one. For a short time, while under Whately's influence, he drifted in the direction of Liberalism. Disdain of antiquity began to grow on him; he spoke flippantly of the Fathers; he began to prefer intellectual to moral excellence. From this dream, as he speaks of it, he was soon awakened by two sharp blows, illness and bereavement. His recoil from Liberalism soon changed into an attitude of uncompromising hostility to it. And

it is here we discern the first definite step in the direction of the High Church movement. The initial impulse of that movement was distrust of the new Liberalism. It was the time of the Reform agitation; the Test Act had just been repealed; and Catholic Emancipation was under discussion. Newman, and men of his way of thinking, became alarmed, and began to consider what they could do to stem the current.

It began to be borne in upon Newman that he had a mission in connection with these changing conditions. While on a holiday on the Continent, in the early part of 1833, the impression that God was calling him to some work deepened. It was on his homeward journey that he wrote that well-known hymn, "Lead, kindly Light." It gives additional interest and significance to it when read in the light of Newman's state of mind at this time. A vision was beginning to haunt him; he thought that he was starting on a journey the end of which he could not see. We may put into a poem the largest meaning it will bear, and we may read this poem as a cry for light and guidance in matters of thought and belief; but this hardly seems its first meaning. Newman's difficulties at this time were not theological. It is the cry of one who feels that a burden, in the old prophetic sense, is being laid upon him, and he doesn't know what it means or involves. He feels that he is being called to a work, and yet he does not know what he is to do. This surely is the meaning of the words:—

"I do not ask to see the distant scene;
One step enough for me."

Immediately on his return to England the Tractarian movement began, and in a short time it had grown to such dimensions, and was assuming such phases, that Church and University authorities became anxious. The leaders of it had begun their work with no further thought than that of stemming the tide of Liberalism, and deepening the life of the Church. But they soon found that they were launched on a greater work than they had anticipated. Newman felt that the task they had set before them could not be achieved by mere protests and denunciations, and the question with him was, with what weapons could they fight the Liberalism which was invading the Church and imperilling her best life. His answer to this question was this: by opposing the authority of the Church

as a Church to it; by claiming for the Church her proper powers and prerogatives. But for this a positive Church theory, standing on a definite basis, was necessary. To oppose the authority of the Church as a Church to Liberalism it was necessary to make good the authority of the Church.

Now it is here we meet Newman's real difficulty with the Anglican Church. His pilgrimage was not a pilgrimage in search of a religion, it was a pilgrimage in search of a Church; his difficulty was not theological, but ecclesiastical. He wanted a positive Church theory standing on a definite basis; and this is the critical point round which his history moves for the next few years.

There were two fundamental propositions which he held which it is necessary to bear in mind, if we are to understand his position and his subsequent course of thought and action. One was the principle of Dogma. There is no religion without dogma. "Dogma has been the fundamental principle of my religion; I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery." This was one of the roots of his opposition to Liberalism in religion; he thought it was anti-dogmatic. His second proposition was that there is a "certain definite religious teaching based on this foundation of dogma; namely, that there is a visible Church with sacraments and rites which are the channels of invisible grace." It is this second proposition which more immediately bears on this part of his history. For the question comes at once—Where is this Church to be found? Newman's first answer to this question was: The Anglican Church is such (or part of such) a Church. For the next five or six years he was occupied with the attempt to establish this position. The most serious defence of it was his book on "The Prophetic Office of the Church viewed relatively to Romanism and Popular Protestantism." It is in this book that he advocates the theory known as "The Via Media." The argument is that the Church of England occupies a middle position between Romanism and Protestantism. Both are in error, Romanism and Protestantism alike. But the Anglican Church—Anglo-Catholicism—has hit the true mean. And it was because he found that this theory of the Anglican

Church would not hold, that it is only a paper theory not grounded in fact, that he eventually left the Anglican for the Roman Church. The theory was positive enough and ingenious, but he could not find for it the definite basis which he saw was necessary.

In his book on "The Prophetical Office of the Church" he holds that the Catholic Church was at first one, but that afterwards parts of it followed their own way to their injury, but not to their destruction. These branches were the Greek, Latin, and the Anglican; and each of these three branches inherited the early undivided Church. But in each of these three branches there are now errors; one branch may have retained portions of the truth which the others have dropped; another may have retained usages which have been neglected by the others. Still there is much that is common. The Roman and the Anglican Church hold the same creeds; both hold that belief in certain doctrines is necessary to salvation; both believe in the supernatural character of the Sacraments, in Apostolical Succession, in Confession, and Penance. So that the Church of England at once agrees with the Roman Church and differs from it. "A building has not been repaired when it has been pulled down and built again," is Newman's argument; "the word is used when it has been left substantially the same, only amended or restored in detail. We Anglo-Catholics do not profess a different religion from the Romanists; we profess their faith, all but their corruptions." And, on the other hand, Newman rejected Protestantism because he thought that it had fatally broken with the Catholic Church. Protestantism has pulled the building down, in his judgment, and rebuilt it again, using some of the old material, but making another, a different building.

He appeals in support of this view of the English Church, that she is Catholic, that she inherits the Primitive Church, to the Anglican divines of the seventeenth century. He contends that they had no intention of breaking with the Catholic faith and usage, though they broke with Rome. They had no intention of breaking in the way Luther and Calvin had broken. He insisted strongly on the fact that his doctrine, which, it was alleged against him, had a Romish strain, was not drawn from Roman

sources, but from the theologians of their own Church. "I am only teaching," he says, "what the Fathers of our own Church teach. They were not Roman Catholic, but they were Catholic. They broke from the Roman Church that they might come nearer to the Primitive Church."

But the Anglican Church is a Protestant Church, it was urged; the Prayer Book is Protestant; the Articles are Protestant. The clearing of this point as to the Protestantism of the Anglican Church marks another stage in the movement of Newman's mind; it brought him another step, and a long step, nearer to Rome. If the Anglican Church be a Protestant Church, a Church that had broken with the Primitive Church and Catholic Tradition, as he thought Protestantism had done, then he had, he concluded, no place in it. But this he was not prepared as yet to admit. He contended that it is not Protestant, but Catholic. Is the Anglican Church Protestant or not? One section of the clergy to-day, the largest and most influential party in the Church, says No; another section says Yes. And both appeal to history and the Prayer Book. The explanation of this double answer, while appealing to the same authorities, lies partly in the incompleteness of the English Reformation. The Reformation in England was more political than religious; it turned first on the question of the Pope's Supremacy and not on questions of doctrine. Henry VIII. was not zealous for doctrinal purity. Elizabeth can hardly be said to have been a Protestant theologian. Doctrinal reformation was tardy and incomplete. The Prayer Book was a compromise and was meant as such; it was framed with the express purpose of making the Church as comprehensive as possible, and so intentionally leaves many disputed questions open. But the Prayer Book can hardly be said to be Protestant if its spirit and doctrine be tested by any of the principal Confessions of the Reformed Churches. The Baptismal Office teaches the doctrine of Baptismal Regeneration; the Office for the Ordination of Priests teaches Apostolical Succession. The power of the priest to give Absolution is taught. The Communion Service leaves room for a doctrine of the Real Presence; and the Communion Service teaches the doctrine of Penance.

But surely the Thirty-nine Articles are Protestant? And if the

Articles are Protestant, how can the Church be Catholic? So it was objected against the Tractarians. Newman felt the force of this, and some of Newman's followers felt it so keenly that they began to be uneasy as to their position in the Church. If the Articles were Protestant their Church was heretical. And so it became imperative on Newman to show the Catholic sense of the Articles. It was a bold undertaking, but Newman was a bold man; and in the now famous Tract No. 90, he undertook to show that the Articles could be construed in a Catholic sense. You urge, he says, that the Articles are against Roman doctrine; but what do you mean by Roman doctrine? And then he proceeds to distinguish. By Roman doctrine may be meant: (1) either the teaching and faith of the first Christian centuries; or (2) the formal dogmas of the Roman Church as contained in later Councils, especially the Council of Trent; or (3) the popular beliefs and usages sanctioned by Rome. And his reply is that the Articles are not against Rome at all in the first sense. The framers of the Articles could not mean to protest against the faith of the Early Church. Next, they are only partly against Roman doctrine in the second and third senses. The doctrine of Purgatory in the Roman sense, for example, is condemned; but it is an open question whether some other form of the doctrine of Purgatory may not be held. He contends that all doctrines of the Early Church not formally condemned may be held. Prayers for the dead, for instance, is a Catholic doctrine of the early centuries which the Articles do not condemn; therefore we may hold it.

He also goes on to throw certain side lights on the Articles, all tending to the conclusion that the framers of them had no intention of condemning any Catholic doctrine. For example, the 35th Article says that the Second Book of Homilies "doth contain a godly and wholesome doctrine necessary for these times." Newman turns to the Second Book of Homilies, and notes some of the godly and wholesome doctrines to be found in the said book:—As that the Primitive Church next to the Apostles' time and for almost seven hundred years is most pure: That the Primitive Church is specially to be followed: That the Homilies speak of the ancient Catholic Fathers: That the Lord's Blessed Body and Blood are received under the form of bread and wine; and that the

meat in the sacrament is an invisible meat and a ghostly substance. These are some of the doctrines he finds in the Homilies, doctrines endorsed by the framers of the Articles. Plainly, then, they had no intention of condemning Catholic doctrine. What they did mean to condemn were dominant Roman errors, popular corruptions which Rome sanctioned. And then he appeals to the Articles themselves, examining more particularly those which seemed to tell against the Tractarians, and shows that they will bear another construction than that usually put on them. And, lastly, he contends that the most Catholic construction which they will bear is legitimate, no matter what the framers of them meant by them. What they believed and what they meant to express is not the question; the Articles are legal documents, and must be read as such.

HENRY BONNER.

(To be concluded next month.)

THANKFULNESS AND PRAISE.

AN AFTER-HOLIDAY SERMON.

“I will bless the Lord at all times: His praise shall continually be in my mouth.”—PSALM xxxiv. 1.

THIS text gives prominence to the personal element in religion, and expresses in a simple and forcible form one of the highest resolves of the Christian soul. On an occasion like the present, when we meet together in greater completeness than has been possible during the holiday season—when friends who for longer or shorter periods have been absent from us are again in their familiar places, and our hearts are rejoicing in these happy reunions in the sanctuary of God—when, moreover, we are looking forward to a time of earnest Christian work—no text could be more appropriate in itself, or more helpful in its suggestions than this, “I will bless the Lord at all times.” Words like these would form a worthy key-note for any ministry. A minister can have no higher ambition than that his preaching of the Gospel may be a glad and thankful proclamation of God’s mercy, a sincere and loving commendation of His service as the highest and holiest in which we can be engaged; and a summons, hearty, persistent, and powerful, to the showing forth of His praise. In every sermon there should

indeed be heard an echo of the voice of God, and men should feel that it is not simply the preacher who speaks to them, but another and greater than he. Our minds should be overshadowed by thoughts of a holier Presence and a more august Power.

“God is the organ, whose full breath is thunder ;
We are the keys beneath His finger pressed.”

Worship, again, should be a full and joyous surrender to Him who has called us out of darkness into His marvellous light, and granted it to us as our supreme privilege to walk with Him in reconciliation and love. The very assembling of ourselves together in the presence of the great “I AM” is the response of our hearts, “THOU ART, O LORD,” while our communion in work and worship should be the outcome of the life of God in our own souls, and the means of binding us by closer ties unto Him, without whom ministers, people, and churches, sermons, creeds, and rituals, are utterly in vain. God is He whose favour is life, whose loving-kindness is better than life. We may indeed hope to enjoy in our services here a season of respite from earthly toil and care, and make our sanctuary a meeting-ground between God and man, where the tumult of the flesh and the clamours of passion shall be silenced, and the whispers of the still small voice shall be heard ; where “the very soul shall be silenced to herself, and go beyond herself by not thinking of herself” ; where we shall stand in the presence of the uncreated Beauty, and walk in the light of the Eternal Love. And if we realise this wish we shall no longer be as the weary dwellers in a wilderness, but shall find that the long stretches of sand we must traverse are intersected with patches of living green and streams of crystal water ; that to us the heavens will open as they did of old, and the angels of God ascend and descend on their errands of love ; that our Lord will Himself take us to some Pisgah height, that we may in the break of day catch sight of the Promised Land, and be cheered by glimpses of the life immortal, and fitted for companionship with “the solemn troops and sweet societies” of the Church of the first-born, whose comrades we shall be. “Where the *King* is, there is the court, and where the presence of God is, there is his heaven.” God is Himself our heaven—its light, its glory and its

joy. And hence our lives should even here be spent in unbroken harmony with His will and glad obedience to His commands. We should now become accustomed to the strains of the immortals, and make it our resolve as did the Psalmist—"I will bless the Lord at all times : His praise shall continually be in my mouth."

It is, indeed, a difficult thing for us to recognise God "at all times"—in our physical and earthward relations, not less than in our spiritual and heavenly ; in our homes and places of business, not less than in our sanctuaries ; in the fulfilment of our everyday duties as well as in our Sabbath services. But it is this difficult task we must endeavour to accomplish, cherishing always and everywhere the feeling, "Thou God seest me." Our God is not a God of the hills only, but of the valleys also, nor is there any spot on earth so remote, obscure, or secluded that He cannot there be found. In the thoroughfares of our great cities, as well as amid the solitudes of nature, on the wild weltering wastes of the ocean, in the dreary Saharas of the desert, and in the quiet beauty of our English landscapes He is nigh at hand. When we are strained with incessant work and worried by innumerable cares, not less than when we sit at ease in our study and have no burden to distress our minds, His ear is open to our cry. In the family and the church, the office and the workshop, in the crowded street and the lonely retreat, our hearts may converse with the Father of our spirits, and everywhere we shall find that "He lets none who speak with Him seem all alone."

Recognition of God should lead to *praise*. The emotions awakened in our hearts by contact with this glorious Being must find vent in appropriate expression. "Worship for the most part of the silent sort" has indeed been commended by a high scientific authority as most accordant with the spirit of the age. But whatever vindication may be offered of it from the scientific standpoint, it is not the most Scriptural, nor even the most natural and reasonable. God does not intend His intelligent and loving creatures, made for fellowship with Himself, to be mere mutes in His service ; nor have they been endowed with God-like reason and affection, with powers of speech and work that they should use them in every direction but this. God asks US, not ours. We are to be not only priests ministering at the altar, but sacrifices as well, our-

selves the offering we present. We must yield unto God our minds that they may know and understand His truth and discover His will; *our hearts*, that their best and purest affections may be entwined around the heart of the Everlasting Love; *our wills also* must we submit to the will that governs the universe, so that in thought and affection, word and deed, He may be all in all.

To be content with anything short of this is simple and utter *ingratitude*, and ingratitude is universally regarded as base—a sin against nature itself. The horror which it awakens in our minds might lead us to think it an uncommon sin; but, alas, it is quite the reverse, especially in relation to God. How frequently we hear of the complaints of men who suffer from ingratitude. Our Lord Himself was often disappointed in the days of His flesh, not only by those who openly spurned His love, but by many who received His favours, and failed to acknowledge them. “Were not the ten cleansed, but where are the nine?” Sometimes our gratitude is hindered by sheer *thoughtlessness*. We do not think of God or consider the benefits He has conferred upon us. At other times we are under the influence of *pride*, and suffer from an overweening sense of our own importance. We receive every expression of the Divine mercy as our simple due, as something to which we are justly entitled, and of which it would be a wrong to deprive us. How often, too, are we led astray from God by *absorption in our own pursuits*, by schemes of personal ambition, desire for gain, and a determination to be rich or successful or happy! Selfish interests crowd out the claims of God as unwelcome intruders, and occupy the ground intended for Him. I say nothing of the *influence of jealousy*, which will not allow us to appreciate the blessings God has given, because we are always hankering after what has been denied us, and deem ourselves harshly used because we have not everything which has fallen to the lot of our neighbour. The possessions we have are of no avail, and do not content us, because others we should like to have are beyond our reach. The prosperity and happiness of our associates irritate and annoy us, or foster in our hearts a sense of grievance as though we were suffering wrongfully. And once more our gratitude is diminished by *the very success of our desires and aims*. When we long for the removal of some evil or the acquisition of

some good we cherish a feeling of *prospective* thankfulness, and imagine that no demand on our affection and service can be too heavy. Amid the pressure of desire and the eagerness of need we think ourselves equal to any reasonable requirement, but when our object has been gained there comes a strange reaction. The good we sought having been obtained we accustom ourselves to it as our right, and regard it simply as a lever by which we may raise ourselves to a still higher platform, or a starting-point for some new and distant goal. There is no moment of our lives of more critical importance than that in which we have carried out a long and dearly-cherished desire, and been the recipients of a favour. The use we make of that favour is a testing of our character, and proves whether we be sincere or no in our attachment to God as the Giver of all good. If every generous resolve which men have made in times of poverty had been fulfilled ; if the vows of a sick bed had been respected ; if the promises of the anguished penitent had been carried out, how different the world would have been ! Men have said, as they have observed in others the evils of avarice, that if they became prosperous they would be benevolent ; if they were freed from suffering, which has racked their frame and clouded their prospects, they would be devout ; if they could gain a peaceful conscience and be freed from the accusations of guilt, they would live in purity and integrity. God has granted them their request, and the very granting of it has weakened their feelings of dependence, and the thought of God which was once so essential to their peace—a pole-star in the darkest night—seems less necessary than it did ; and now that there is no longer the need for their old vehement longing, the spirit of thankfulness subsides. “The river past, and God forgotten,” as the proverb tells us. The danger over, and our Benefactor neglected. The lepers cleansed, and the Healer forsaken. We read in ancient story of a certain Samian, who, through the directions of Juno, discovered a gold mine, and, in his instantaneous delight, vowed to her a golden ram, which he shortly afterwards exchanged in intention for a silver one, and this again for one of brass, and it for nothing at all. Strong emotions, begotten often by pain and want, are not in themselves a proof of strong principle. They may cool down and leave us harder and more selfish than before, and we have indeed

great need to beware lest we, too, whom God has so richly and variously blessed, be guilty of so base a sin.

It will of course aid us to cherish the spirit of praise if we reflect day by day on God's great goodness to us, both in the dispensations of His providence and in the gospel of His grace. Let us call to mind the worth of the nature with which He has endowed us, the intellect and affection, the conscience and the will, which are the signatures of His own hand, and the means of converse with His mind and heart. Think of His kindness, His forbearance, His pardoning and sustaining grace, the truth He has revealed for our illumination and guidance, the promises by which He has attracted us, the heaven to which He has opened our way. Remember your own unworthiness and sin, your indifference, your failure to improve your opportunities, the way in which year after year you have taxed the Divine patience, your "broken vows and frequent falls." Fix your attention not simply on the trials and disappointments and crosses of life, but on its unnumbered successes, its unexpected and undeserved joys, on the *thousand* blessings you do possess rather than on the two or three, or even the *hundred*, you do not. Such a habit as this will silence our murmurs and make our lips vocal with praise.

It is right thus to magnify the name of the Lord, and as *healthful and beneficial as it is right*. The fulfilment of a duty is always a precursor of peace, and especially so is it in this case. A thankful spirit is a contented spirit, and doubles the value of all that we have. It makes brighter the gold and adds new lustre to the diamond. It turns even the bitter into sweet, and enables us to extract from the core of suffering a secret joy. A murmuring and ungrateful spirit poisons the very springs of contentment, takes the bloom and fragrance from the flower, converts the gold into brass, and turns every precious stone into dust.

Praise is that exercise in which man, appearing no longer as a mere suppliant before the throne of God, is lost in adoration of a Power above Him. Going beyond Himself, he shares a nobler, more godlike life, and obtains the blessing pronounced on those who, losing their life for Christ's sake, find that He knows at length the meaning of that "mystery where man in God is one with God in man." It is right that we should plead before God the

deep urgency of our need. He will listen gladly to the plaintive cry of the penitent, and to the longing of the eager suppliant, but in everything our wants should be made known by prayer and supplication *with thanksgiving*. Praise is comely for the upright, and is the surest means of spiritual growth. We should enter God's house with gladness, and come into His presence with singing, singing and making melody in our hearts unto His name. Let us seek to make the whole of our lives a music to the Lord, and we shall find in such music a strange and mystic power to purify and ennoble our hearts, to enrich and sweeten our lives, to drive away care and sorrow, and to secure for us a foretaste of heaven itself.

JAMES STUART.

OUTLINES OF SERMONS.

BY THE LATE JOHN FOSTER.

XI.—NOT BY BREAD ALONE.

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—MATT. iv. 4.

AT the approach of this season (Autumn), every year, there is a great deal of concern respecting the manner in which Providence may deal with us—"Providence"—but it is not every one that thinks of it so). We see our future sustenance on the fields—bare under the sky—exposed to many hazards. It may have promised well during preceding months, have come favourably on till near harvest time, still, great anxiety.

But why? Answer supposed easy—possible rains, &c.—long experience of the uncertainty of seasons. Well, but whence comes this danger itself, after all? Does anyone doubt that, if men were all good, all harvests would?—nay, or half of them—with perfect (though humble) assurance, they would look to progress of the seasons. It is, then, our general consciousness that we are an offending race, that puts us in uncertainty and fear. Still (as to this matter), it is a mingled dispensation—with a predominance of forbearance and mercy. The last year favourable, and eminently so this year. So that the produce has been ripened in the best possible manner—and secured, without defect

or damage or anxious delay. And, now, what is, generally, the feeling in consequence? pure thankfulness? in all? In many, may it not be, in effect, something like this?—something not much better than—“Now we have escaped from his hands”! Men are not fit for unmingled prosperity. Accordingly, the race has been brought on under a changing dispensation of mercy and judgment. More and less sufficient, there has been bread, through thousands of years. The earth, to which the mortal race are continually returning, is continually sustaining life! (striking consideration, and in return, receives the dead!) That sustenance must always, and everywhere, be an object of exceeding care and labour. How importunately the living body demands it. To live! to support the body’s life! What a vast concern, all over the world! Immense busy activity—what for?—to keep life. And right—and the Creator’s will—that it should be so. But then, is this all?—Imagine the question. If so, it is a great deal of care and trouble for a small affair.

How is the body, if that be all, worth all this? Bread is for the body, but what is the body itself for? If the body’s life were all, our text would not be true—for, &c.

There is another thing to live—and it requires another kind of food—words of God. Now, men are quite sensible what care and pains they are taking for the sustenance of the body. How many of them actually feel that they are doing so for the other part of life? There is one unfortunate difference between the two things—the body makes its want of sustenance felt—hunger—alas! why is it not so with the soul? that may be famished and not feel. How long a time a man may pass and have no craving for the words of God! How little may a whole family—village—live on of the better sustenance! It might be wholly withdrawn, and no want felt. But what a miserable, less than half a life it must be, if text be true. If there were some mark on the person, to signify—“Here is a body that lives, but not the soul within it. But there are such marks. But, “words of God” (*i.e.*, what revelation conveys), how are they a thing for the soul to live on? Will it be said, what substance is there in words? then we say, “What substance, in the sense of matter, is there in Soul? no mouth, etc. Both are of a spiritual nature. In what

God has said to us, is there not something most excellent to think on?—something most important to know?—something most excellent to love and desire?—something most glorious to hope for?

There is, then, something to enlighten the understanding—something to correct, to amend, to purify—something to occupy the affections—something to console sorrow. There is the great thing of all—the display of Him who was called, emphatically, the Bread of Life. He speaks (spiritually) of eating His flesh, and drinking His blood. And all this for us—to be given to the soul.

Now to receive all this—to take it, as the food of the soul, will be truly to live. And all this is displayed before men (like harvests ripe—trees in Eden). With us, at least, there is no “famine of words of the Lord” (sometimes has been—in some places is). But if there be no liking, no desire, no hunger, what then? Why, what then, we may say, when this is the case with the body? it is because the body is not in health—sick—in which case men apply to the physician. So for the soul—it should alarm—should cause an earnest attention—an earnest recourse, without delay to the Great Physician. In such a state of the body a man does not say—perhaps a physician may call, I will wait. When a person has been long and heavily sick, it is a delightful thing to feel that he is coming to relish the food of life. But no joy and triumph like that of coming to relish the bread of immortal life. Many have lived happily on this when there has been a very scanty supply of that on which the body lives.

And on this the soul may flourish, and be full of life, when the mortal part languishes toward dissolution—is going to mingle with the earth.

XII.—THE PUBLICAN'S PRAYER.

“*God be merciful to me, a sinner.*”—LUKE xviii. 13.

NOTICE of Pharisees and publicans—this setting a publican above a Pharisee in the Divine favour most offensive, not to the Pharisees only, but to *all* Jews. Sometimes “a division” in Christ’s favour; none in this case.—“Went to pray.”—*Did the Pharisee pray? Not a word. He, of all men in the world, wanted*

nothing of God. But, however, he gave God thanks. Proper. And an eminently proper thing to be thankful for is, an advantageous difference from other men (in being free from their vices). And we may believe that what the Pharisee said *was true*; a great *actual* difference from many. But the manner and spirit—no thought of “Who *made* thee to differ?” This assemblage of virtues, they were *his own, perfectly genuine—and enough*. It was a demand to be justified before God, with a proud, self-idolising contempt of others; perhaps pleased (for contrast) that other men should be wicked.

It may be feared that now, and at all times, there are not a few in the same fatal error, setting their good qualities, their virtues, in comparison with other men’s vices, quite blind to several points—(1) the corrupt *principle* of these virtues, (2) the scanty measure, (3) the gross evils mixed with them, and (4) the *absolute determination* of God that no mortal *shall* stand before Him but on the ground of humble penitence—no flesh shall glory in His sight.

But the publican, *he* felt that he *had* something to pray for. And truly he *had*, if he rightly described himself. “Sinner!” How easily we can say the word, and pass it away! But it IS a fearful thing that any creature of God should have been *a sinner*. If we did but fully realise what it means, and includes, and leads to, we should not be able even to pronounce the word without something of horror. It is the very worst thing that any creature can be, in the whole universe. There *should* never have been such a thing from the beginning of the world to the end (dwellers or visitants how many, how diverse soever).

If the case could have been that there had been *one* sinner, and *but one*—portentous spectacle—the record of him an awful monument! When considered WHAT—we might have looked to that record as a man would stand on the shore of the Dead Sea. To be a sinner! it was for something to have come up from the dreadful world of evil, fixed upon, entered into, a human soul. “Sinner”—was to have done something in direct offence to the Almighty Sovereign, the Maker, &c., so that the man should bear on him the black and direful mark of the Divine condemnation,—where the thunder of the Divine vengeance might strike, so that an awful voice might

be continually saying, "God looks on thee as a criminal rebel, unhappy that no darkness nor shadow of death, &c." To be *unfit* to go into a better place after leaving this, and *fit* for going to a worse.

We can see that all this is not beyond sober truth—that we *cannot* exaggerate. And yet, and yet, while *all* are sinners, how little, in general, the right sense of what it *is* to be so! The multitude—how many of them? which? even a congregation ("miserable sinners").

If it would not offend against propriety, might accost certain individuals, "You are young and gay, and pleased with yourself, and life and the world; but you are a sinner—what do you think that is to be? And, DO THINK."

High health and strength—"sinner"! In prosperous circumstances—"sinner"! or, in the distresses of poverty, &c., that the worst? sinner, or, a man plainly and openly wicked—"You will not deny that *you* are a sinner; but, do you ever think WHAT IT IS TO BE so? Or, a Pharisee, self-righteous, "You are—so and so: do you ever suspect that you are a *sinner*?"

We are representing how difficult it is for men to be brought to a plain, impressive sense of being sinners, and of *what* that is to be. In what way, as to rational means, should they be brought to it? In *no* way, unless they would seriously reflect. *If* they would, there are very plain means.

The Book of God contains, all over, all His commands to men, for and against. At each, pause and reflect, "Have I always fully obeyed *this—this*? If not, what then?" Transgressed, and transgression of the law is *sin*. By the time that a man has gone through, what will he have to say of himself? In some instances, makes a ready and clear escape. (Per ex., "no murder." But stop: the malice? revenge, &c.?)

Again, let a man say to himself, "If, in earliest life, and ever since, I had made it my earnest habitual care to please God, should I not have been very different? But then, what is the *name of that which has been the difference? innocence?*"

A question for most men—"Are there not, have there not been, much better men than I? But were *they* better than God's commands? They, not one of them, ever thought so—confessed themselves '*sinners*'—Old Testament, New Testament—and ever

since; and should not *I* have felt so too, even if I had been as pious and faithful as they: but what, then, NOW?"

Again, "Have I never gone against my conscience? (how many times?)"

"Have I never been—have I not often been, so, in mind and action, that the direct, awful thought, 'God is observing me,' would have been an alarming thought? Why?"

"As to what I have been to my fellow-mortals, have I invariably done to them as I should wish them to do to me?"

Now let the trial be by such rules, and the conviction must rush on all thoughtful, honest minds, "sinners." And who then can be willing to abide the consequences—go to judgment *thus*?

Then—"God be merciful!" For, if God should be strictly *just* only, and *not* merciful—? But He *must* be just—how, therefore, merciful? Sinners are very prone to think He easily may. What, then, is He not to mind whether His creatures and subjects care for His will and authority or not? Has He sent forth His solemn Law that, just if they please, they may obey it; and, if not, it does not signify?

If it had been so slight a thing for God to be merciful to sinners, the Saviour of sinners would never have come to the earth. His justice and His holy Law were to be satisfied in some way or other. His Law must not stand a broken and despised object. And, that the way might not be by the dreadful punishment of the sinners, it was appointed that the Son of God should come to suffer in their stead.

And sinners who disregard this can have no mercy—are not even permitted to pray for it. But sinners may very lightly say, "We hope that for Christ's sake God will be merciful to us." What our Saviour has done will not avail for mercy to sinners, unless they think of Him with great seriousness, with a deep and solemn regard; unless they love and honour the Great Deliverer, give Him their affections; unless they dwell upon it often, how glorious a thing it is that He has done for sinners—sincerely wish to be His disciples. All this is to be accompanied by deep repentance for sin, and hating and forsaking it. For there can be no mercy from God to sinners who are willing to *continue* in sin. Salvation is not merely being saved from the punishment due to sin, but from the *love* of it.

BELIEVER'S BAPTISM : HELP FROM THE OTHER SIDE.

IT is always interesting and instructive to find men of other beliefs strengthening the foundations upon which our own faith rests. In this there is something very reassuring, and especially so when they do it unconsciously and apart from controversy. We ought to be willing to welcome opposition ; but still more ought we to welcome co-operation in establishing that which we hold to be the truth.

We are not timid in confessing that which we see with our eyes, even when no other eyes see as ours do ; but we are made positively bold to confess it when those opposed to us see—and at times when they are not thinking of us or our creed—the same things. We are glad to be forgotten sometimes, and especially when they are face to face with the truth, and are simply speaking out of their own hearts. If they were to remember us they might be led to modify the reports of their visions as to the meaning of the Institutions of Christ. It is pleasant to recognise such ingenuous utterances when we find them, and they are not unfrequently found in the writings of those who discourse on the Sacraments. This proves that a real unity of faith is not so impossible as sometimes it threatens to be. We all see more than we think we see of the truth in those from whom we separate.

Some years since Dean Stanley, a dignitary of the Church of England, made concessions to us on the subject of baptism, which seemed then, and seem still, fatal to the practice of his Church. Since that, Dr. Beet, a Wesleyan professor, has done the same, and created for himself difficulties that required more than all his logic to remove.

Recently other writers have helped us, and of these two may be selected. Three years ago Dr. G. Matheson published his magnificent treatise on “The Spiritual Development of St. Paul.” Dr. Matheson is well known, and yet too little known. All intelligent Christians would find him an inspiring guide.

In this work Dr. Matheson, a Presbyterian, says nothing as to baptism ; but he does say something, as a matter of course, of circumcision. To us this Jewish ritual is always interesting, because those who oppose us generally make it the parallel of Christian baptism. They think that as the one was applicable to infants, the other *must* be, and they seem to go no more deeply into the subject.

On page 130 we read, “Circumcision had got the credit of effecting more than it really did ; it had been thought to subdue the passions which were already more than half-conquered. But at Antioch the passions of men were untamed, and what could a rite or ceremony do against the force of such a stream ?” On page 137 we read, “It was impossible for Paul to imagine that this stream could be restrained by such an embankment as circumcision. And if so, what then ? Were not the passions of the heart the result of a fleshly or carnal element ? How could a carnal element be expelled by that which was itself carnal ? Was not circumcision simply a ceremony of the flesh, and as such how could it have any power over the spirit ?”

These passages do more than give us clear insight into the working of Paul's mind as to circumcision. To the mind of a Baptist they suggest these two things. First, that as infant sprinkling is a mere carnal rite, external in a sense that circumcision was not—for circumcision left an indelible mark of consecration—therefore it could be of no spiritual value or work any spiritual change. Second, that if Paul rejected circumcision on this ground, he would reject infant sprinkling for the same reason.

If circumcision availed nothing in the spiritual sphere, and was on that account renounced by the Apostle, we have no hesitation in saying that he who would not allow men's minds to be diverted from spiritual regeneration by the substitution of this Jewish rite would have felt infant sprinkling a monstrous incongruity. Those who make their appeal to Paul must remember, then, what Dr. Matheson says, and thereby learn that they are dealing with an Apostle who would judge and condemn infant baptism as parallel to circumcision, and on the same principles.

We ask ourselves again, as often before : What effect has infant sprinkling on children? Has it any more effect than circumcision had? No. If this lack of effect was sufficient ground in Paul's eyes for rejecting an ordinance clearly and in set terms, divinely instituted, it is sufficient for us in rejecting an invention which no advocate thereof dares to claim as a verbal institution of Christ. For St. Paul's reasons it has no place in the Christian system.

This may seem to go further, and argue against all baptism. It would do so, certainly, if the baptism Christ sanctioned was instituted to produce any spiritual change, or act as restraint against moral evil, or cure original sin. The place of baptism, as Paul observed it, was found in the ceremony in which those who thus consecrated themselves to Christ gave evidence that they had already become new creations of Divine grace, and had been regenerated by the power of the Holy Spirit. Baptism was not to produce effect on the unregenerated, but was to be Christ's sign of personal dedication for those who were already regenerated.

A still more interesting utterance is found in a more recent work, and one intended to be more representative of belief. Last year a number of Congregationalists published the volume, entitled "Faith and Criticism," which has become widely known, and must in many ways exert a real influence on our Free Church life. In such a volume the subject of Baptism must, of necessity, find a place, however limited. It is limited enough, and all the more interesting to us as Baptists on that account. Mr. Stead, on page 319, says : "Baptism is the Sacrament of *evangelism*. It is an *act of confession and communion*. It recalls the sacrifice which at once cleft and bridged the chasm between the world and Christ's Kingdom. The baptismal water suggests the border stream of *self-negation*, the *death to self* which was accomplished for humanity at Golgotha, but which every unit of humanity that would enter the Kingdom *must himself pass* through (Rom. vi. 3). Cut aloof (as symbolised by baptism) from the social organism of sin, having put off the body of the flesh (Col. ii. 11), they are engrafted into the body of Christ." We take the

liberty of using italics for the words that seem peculiarly emphatic and suggestive to us. Such an utterance coming just now and in such a volume deserves special notice and special welcome. We do not know how Mr. Stead reconciles this with infant sprinkling. We cannot undertake to perform that feat, if that were our business. Our business is rather to assure Mr. Stead that he is entirely right in his exposition of Scripture, and that, so far as what he says is concerned, he is *only* right. He writes no one word that is wrong. All he says is entirely satisfactory to us. The position he describes is the Baptist position, and he leaves no inch of ground on which to build Pædobaptism.

There is his statement, and he modifies nothing; he makes no effort to save the creed and practice of the Congregationalists. He seems to be giving up all attempt at defence of what to us is a mere superstition. He is not like Mr. Beet, who, having laid the foundation for the doctrine of Believer's Baptism, began to build on another foundation the system upheld by the Church to which he belongs. It would be good for us to hear something more from Mr. Stead. He may be sure that if he can add to this statement without changing it, whatever he may say will be welcome to one Church, whatever it may be to others.

CHARLES STOVEL.

[In regard to the subject of Mr. Stovel's article it is interesting to observe that the Welsh Calvinistic Methodists, in their recent assembly at Pwllheli, gave proof of the progress of Baptist doctrine, and of the extent to which it is leavening other communities. The Rev. Hugh Williams, M.A., Professor of Church History in the Bala Theological College, read a paper on the Sacraments, in which he distinctly approximated towards the position we have always maintained: "All the allusions in the New Testament to baptism refer to adult believers, and never include infant baptism." As to the act itself, he said: "The mode undoubtedly was immersion and not sprinkling." "The baptized infant was only half baptized, and its baptism would not be complete till the child had made a personal profession of Christ." Other ministers concurred in these statements.—ED.]

MESSRS. T. & T. CLARK send us the fifth volume of the EXPOSITORY TIMES, edited by the Rev. James Hastings, M.A., a work which we can most cordially commend as being true to its title. It is doing as much as any work we know to promote among ministers and teachers a more thorough, intelligent, and systematic study of Scripture. It contains gems of exposition both on the Old and New Testaments; short notes on various texts, which will be of great help to students; and a variety of material to aid the formation of a sound judgment on all the questions which are to the fore in Biblical study. Mr. Hastings has secured on his staff some of the foremost writers of the day. His own contributions, often in the form of brief paragraphs, are most helpful. The *Expository Times* ought to be on every minister's table.

SUNDAY MORNINGS WITH THE CHILDREN.

X.—A SON'S TRIBUTE TO HIS MOTHER.

(FIRST READING.)

SOME of you have perhaps heard of a book published a few months ago—a collection of “Songs, Poems, and Verses,” by Helen, Lady Dufferin. I have been reading it with deep interest, and should like you to have a share of its good things. It is, in many respects, a memorable book, and can scarcely fail to exercise a healthful influence on our national life. The *Songs and Poems*, many of them already well known, are remarkable for their delicacy and grace of feeling, their pleasing Celtic humour, and their deep pathos. Who that has heard it has not been moved to laughter by the exquisite simplicity of “Katey’s Letter,” and felt how contemptible were the assumption, the laziness, and the self-indulgence so keenly satirised in “A Fine Young English Gentleman”? Who, again, can read without tears the pathetic memories of “The Irish Emigrant” (“I’m sitting on the stile, Mary”), “The Bay of Dublin,” “Terence’s Farewell to Kathleen,” and “Sweet Kilkenny Town”? Yet, delightful as are these *Songs and Poems*, they are equalled, if not surpassed, in interest by the graceful and touching memoir of Lady Dufferin which her son has prefixed to them. It is but a brief sketch, occupying, apart from the account of Lord Dufferin’s ancestors, some fifty pages. But it depicts a character of rare beauty, and is written with strong and chastened affection, with wise self-restraint, and an undoubted charm of language. It is like a sharply-cut cameo, in which every line is clear and distinct; or a finely-finished miniature, in which every feature is happily expressed, and perfect alike in form and colour. As a son’s tribute to the memory of a mother it recalls Cowper’s lines, “On the receipt of his mother’s picture out of Norfolk” (“Oh, that those lips had language”), and as a prose-poem it will rank with them. It gives us a glimpse into the life of a home in which all the influences of wealth and nobility, culture and religion were harmoniously combined, such a home as it must anywhere be a delight to see. It has often been remarked that the strength and pre-eminence of England arise largely from the sacredness which attaches to her homes, and the purity and love which are thereby fostered. There is no less truth than beauty in Burns’ familiar picture of “The Cottar’s Saturday Night” portraying a home in which God is reverently worshipped and love reigns supreme.

“From scenes like these old Scotia’s grandeur springs,
That make her loved at home, rever’d abroad.

* * * *

“O Scotia, my dear, my native soil!
For whom my warmest wish to heaven is sent,
Long may thy hardy sons of rustic toil
Be blest with health, and peace, and sweet content!

“And oh ! may heaven their simple lives prevent
 From luxury’s contagion, weak and vile :
 Then, howe’er crowns and coronets be rent,
 A virtuous populace may rise the while
 And stand a wall of fire around their much-lov’d Isle.”

The cottage homes of England have furnished examples innumerable of the ennobling power of love, but they have, happily, no monopoly of it. Rich and poor share it equally, and in this volume we enter a home at the opposite extreme to that which Burns shows us in “The Cottar’s Saturday Night.” Lady Dufferin moved in the highest circles of life : the foremost men in literature, science, and politics were her constant associates. One of her “oldest and most intimate friends was William, the late German Emperor, whom she had long known as Prince of Prussia. She had made his acquaintance originally at Baden, and whenever he came to England His Royal Highness never failed to honour her with several visits, and he became one of her constant correspondents.”

Lord Dufferin himself has held more than one of the highest offices in the service of the Crown. - As Governor-General of Canada and Viceroy of India, as Ambassador at St. Petersburg and at Paris, he has achieved a fame which few can acquire. All the more beautiful, therefore, are the pure, domestic affections and the simple pieties which his life displays. As we read this charming memoir we exclaim again and again, “Would that all sons had such a mother, and all mothers such a son !” Lord Dufferin’s reverence for his mother’s memory, the result of his strong and dutiful affection for her while she lived, has had no slight influence in the formation of his character, and has made him in every sense a nobler man. “However little,” he says, “as I am obliged to confess to my shame, I may have profited by these holy and blessed influences, no one, I am sure, has ever passed from boyhood to manhood under more favourable and ennobling conditions.” Lord Dufferin’s father died while he was still a boy at Eton, at an age when a father’s influence is most needed, especially when that father was remembered for “his deep affection, his strong sense of duty, his sterling good sense, and his high-minded character.” “My father having in his will left the entire direction of my education to his widow, and having expressed a desire that I should reside a good deal in Ireland, and my mother herself taking the same view, I spent my summer holidays, and after leaving Eton the greater part of the following years, at Clondeboye. Excepting my father’s relations, who occasionally passed a few weeks with us, my mother saw very little company ; and this tranquil interval which preceded my going up to Oxford were years of great happiness. Only a little over thirty, possessed of so many accomplishments, and delighting in social intercourse, it must have been no little sacrifice to pass so many of the best years of her life in the solitude of an Irish country house.” But the son appreciated the mother’s devotion. “The gain to me,” he says, “was incalculable. The period between seventeen and

twenty-one is perhaps the most critical in any man's life." Lord Dufferin's testimony on this point is worth noting. There are not a few boys and girls' far from seventeen, who imagine that they are quite capable of taking care of themselves, and resent the counsel and guidance of their parents. They are vain and conceited enough to imagine themselves wiser than their parents, and insist on doing as they please. Ah! there is peril, great peril, in taking your own way at such a critical time. Let the acknowledgment of one so wise and great and good as Lord Dufferin be to you an example.

(SECOND READING.)

If you have been interested in what I have already told you about Lord Dufferin and his mother, you will naturally wish to hear more.

The secret of Lady Dufferin's influence was, of course, in her character. This is how her son speaks of her: "My mother, in spite of the gaiety of her temperament and her powers of enjoyment, or perhaps on that very account, was imbued with a deep religious spirit—a spirit of love, purity, self-sacrifice, and unflinching faith in God's mercy. In spite of her sensitive taste, keen sense of humour, involuntary appreciation of the ridiculous, and exquisite critical faculty, her natural impulse was to admire and see the good in everything, and to shut her eyes to what was base, vile, or cruel. . . . But the chief and dominant characteristic of her nature was her power of loving. Generally speaking, persons who love intensely are seen to concentrate their love upon a single object; while in my mother's case love seemed an inexhaustible force." Many pleasing instances are given of this, and we cannot therefore be surprised that Lord Dufferin should write in relation to his mother's death: "Thus there went out of the world one of the sweetest, most beautiful, most accomplished, wittiest, most loving and lovable human beings that ever walked the earth. There was no quality wanting to her perfection; and I say this, not prompted by the partiality of a son, but as one well acquainted with the world and with both men and women." You will no doubt like to hear some expression of Lady Dufferin's feelings towards her son. Some of the most beautiful poems in this volume were addressed to him. On his twenty-first birthday Lady Dufferin gave to him a silver lamp on which was engraved "*Fiat Lux*" ("Let there be light"), and wrote as an accompaniment the verses whose concluding part we quote:—

"At a most solemn pause we stand,
From this day forth, for evermore,
The weak but loving human hand
Must cease to guide thee as of yore.
Then, as thro' life thy footsteps stray,
And earthly beacons dimly shine,
'Let there be light' upon thy way,
And holier guidance far than mine!

‘Let there be light’ in thy clear soul,
 When passion tempts and doubts assail ;
 When grief’s dark tempests o’er thee roll,
 ‘Let there be light’ that shall not fail !
 So, Angel-guarded, may’st thou tread
 The narrow path which few may find,
 And at the end look back, nor dread
 To count the vanished years behind !
 And pray that she, whose hand doth trace
 This heart-warm prayer,—when life is past,—
 May see and know thy blessed face,
 In God’s own glorious light at last.”

There are many other beautiful verses addressed “To my Son,” but we can find space only for those bearing date January 14th, 1849 :—

“When from thy winter’s walk this eve returning,
 I watched thy form emerge from shadows brown,
 The Apostle’s words upon my lips were burning—
 ‘Beloved and longed-for’ thou—‘my joy and crown !’

“And the thought rose within me :—were I even
 From Abram’s bosom gazing on thee down—
 Those words would still be on my lips in Heaven—
 ‘Beloved and longed-for’ thou—‘my joy and crown.’

“No time from my glad heart that faith can sever,
 Nor death itself in dull oblivion drown,
 God gave thee to me ! Thou art mine for ever,
 ‘Beloved and longed-for’ thou—‘my joy and crown.’”

There are still other things in this delightful volume which I should like you to hear, but I must not further trespass on the editor’s space, nor occupy your attention too long. It is unnecessary for me formally to draw any lessons from the story as I have told it. They are self-evident. You will all remember the more easily for having heard this story the sacredness of home, the home in which God has placed *you*, and try to make it bright, beautiful, and happy. By love and obedience to your parents, by gratitude for His goodness in giving you parents who love Him and teach you to love Him, by kindness, gentleness, and self-sacrifice you will do all that you can to make your parents thankful that you are their children, and not theirs only, but the children of God by faith in Jesus Christ.

W. H.

NOTES AND COMMENTS.

CARDINAL VAUGHAN ON THE RE-UNION OF CHRISTENDOM.—The address which the successor of Cardinal Manning delivered to the annual conference of the Catholic Truth Society at Preston, on the "Re-union of Christendom," has naturally attracted wide attention. His Eminence regarded the desire for re-union as one of the happiest signs of the times; described it as a noble aspiration and a recognition of "the incalculable evils which spring from the sin of schism." His address does not, however, advance the question, but merely makes more manifest, if that be possible, the hopelessness of the Anglican attempts at re-union with Rome, except on her own terms. Rome is, in the Cardinal's estimation, "the Church." The Church is the safeguard of unity. Unity is maintained by Peter—*i.e.*, by the Pope. Dr. Vaughan boldly adopts the words of St. Ambrose, "*Ubi Petrus, ibi Ecclesia*," so that it is *Petrus non Christus*. He even goes so far as to say that priestly orders, the episcopate and the sacraments, do not of themselves make a true church, and quotes from Augustine words which, if they have any meaning at all, assert that repentance, faith, love, obedience, and fidelity unto death are absolutely valueless to those outside the Church. "Because they have and do these things apart from the Church, they cannot attain to eternal salvation." Is this the teaching of Christ, or of His apostles? Did Peter, the centre of unity, ever utter anything so un-Christlike, so irrational and blasphemous? It is well to have the true character of Romanism so clearly set forth that, with the New Testament in our hands, we may look on this picture and on that. Between the Christianity of Christ and the assumptions of Rome the contradiction is utter and absolute. The contrast is that between darkness and light, superstition and faith, servitude and freedom. The creed of Rome degrades the intellect, obscures the vision of God, and robs the Christian faith of its most beneficent power.

ROMANISM AND ANGLICANISM.—The most significant feature of the Cardinal's address, however, is his pronouncement against those Anglicans who, discontented with Protestantism, and claiming for themselves apostolic succession and sacerdotal powers, boast of their equality with Rome as an integral part of the Catholic Church. It is a long time since the pretensions of High Churchmen and Ritualists have received so heavy a blow. Anglicans have been advised to "display their credentials" in countries owing allegiance to the Pope by going for Holy Communion as members of the Catholic Church. This, says the Cardinal, is usurping the sacraments; "it is spiritual brigandage and wholesale sacrilege, and merits a heavier chastisement than that which befell the Israelites who only touched the Ark of the Covenant with profane hands." It is the infatuation and deception of "wolves in sheep's clothing." As to the unity of the Anglicans, where is it? One of their own bishops has declared that they are more widely separated from one another than from the Nonconformists without. But the Cardinal is not

despondent. Romish doctrines and practices are gaining a firm footing in that Establishment which was supposed to be a bulwark against them. The Anglican Church is saturated with Romanism, and tendencies are at work which will effect all that the Cardinal desires. The paragraph touching on this point is so striking that we must give it in full:—“Contrast the churches of the Establishment of sixty or seventy years ago with the present churches, which are often distinguishable only with extreme difficulty from those belonging to the Church of Rome. The study of the patristic, of the theological, ascetical, devotional, liturgical, and rubrical writers of the Catholic Church has brought about a change in the mind, feelings, and tastes of an ever-increasing section of the Anglican Church, which has been simply a revolution. The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and fond inventions, have been re-examined and taken back, one by one, until the Thirty-nine Articles have been banished and buried as a rule of faith. The real presence, the sacrifice of the Mass, offered for the living and the dead—sometimes even in Latin—no infrequent reservation of the sacrament, regular auricular confession—extreme unction, Purgatory, prayers for the dead; devotions to Our Lady, to her immaculate conception, the use of her rosary, and the invocation of saints are doctrines taught and accepted, with a growing desire and relish for them, in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for the clergy, missions for the people, fasting and other penitential exercises, candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honour, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, mitres, croziers, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century. And what is still more remarkable is that the movement has been stronger than the rankest Protestantism, stronger than the bishops, stronger than the lawyers and the Legislature. A spasmodic protest, a useless prosecution, a Delphic judgment, and the movement continues and spreads, lodging itself in Anglican homes and convents, in schools, churches, and even cathedrals, until it is rapidly covering the country.” This, alas! is too true. Would that the nation were alive to the fact!

THE ANGLICAN REPLY.—It is idle for the *Church Times* to fume at the Cardinal's “puff” of the unity of his Church, and with naive simplicity to glorify the unity of the English Church as “one of the ecclesiastical marvels of the age.” A marvel truly it is, in view of the incongruous elements which comprise it. It is a unity which, as many of its abettors frankly avow, is maintained only by “the strong arm of the law.” The late Dean Stanley frequently affirmed that if the State connection were broken, the centrifugal forces would at once come into play, and the Church split into fragments.

We can see no difference in principle between the arrogance of Anglicans and that of Romanists. Our contemporary boasts of giving the same reply to Dissenters and Papists, as if it alone were right, and could speak with oracular power. Its reply assumes everything that needs to be proved, and it is the easiest thing in the world to turn the tables on our contemporary, as, indeed, Cardinal Vaughan has effectively done from the Romish side. The Ritualism of the English Church has, he remarks, been called, not without reason, Popery, or the Mass in masquerade. He then observes that "St. Jerome speaks of the devil as the *Simia Dei*, the ape of God, so clever is he in counterfeiting the works and ordinances of God." It may be so still, though he charitably adds his hope that if in these imitations of Rome Satan be apeing God, he is outwitting himself! so that the true Church may be reached. This is severe and trenchant. Surely it should open the eyes of Evangelicals in the Church of England as to the drift of Anglicanism, and ensure a sturdy resistance of doctrines and ceremonies which inevitably carry men to Rome. But we fear it will still be found that bishops, clergy, and parishioners are alike helpless, and so the inevitable Roman drift Romeward will continue.

THE SCHOOL BOARD CONTROVERSY.—The mischief resulting from the reactionary policy of the Clerical party becomes more and more manifest as time goes on. The present majority on the London School Board have recklessly stirred up a spirit of strife and bitterness, which offers a sad caricature of the religion of righteousness and love, and has sown seeds of suspicion and discord which cannot easily be uprooted. It would be well if the statement issued by the Executive of the National Union of Teachers could be in the hands of every elector. This Union comprises some 26,000 teachers, half of whom are in Voluntary schools. The officers who sign it are Voluntary, if not Church of England, teachers, and the President, Mr. E. Gray, is a Conservative candidate for Parliament. The teachers deplore the bringing of this question again into public dispute, and affirm that the Compromise has worked satisfactorily. "The scholars have been carefully and reverently taught the essentials of the Christian faith as drawn from Holy Scripture." "The instruction has been such as Christian theologians collectively could endorse." "Three-fourths of the teachers in question have been taught and trained in schools and colleges controlled by the clergy of the Church of England, and of those equipped at other colleges one-third are members of that Church." We do not wonder at the indignation with which the teachers have seen "the respectful protests of associated teachers against the initiation of dogmatic creeds and tests construed by some to mean a hatred of the ethical part of the teacher's duty, and an atheistic or agnostic attitude of mind." It is rightly said that the issue of the obnoxious Circular which has aroused this indignation is a perilous and incendiary action, inflicting fresh wounds on religion and hindering the schools. The course, if persisted in, will indisputably lead, as these teachers say, and as we have so often urged, to the secularisation of Board schools.

SHORT SERMONS.—The *Chicago Standard* writes :—“At the Summer School of Theology, in Oxford, Dr. Fairbairn alluded to the subject of short sermons. Speaking jocosely, he said he ‘regarded the demand for short sermons as a sign of the exceeding sinfulness of this age, which sinfulness he always endeavoured to combat.’ Underneath his jocosity there may have been at least a suggestion of seriousness. Was he thinking of a time when earnest Christian people would sit unwearied through sermons two or three hours in length, because of their interest in the truth spoken? It may have been the Covenanter, in Dr. Fairbairn’s own country, whose opportunity for hearing sermons came at uncertain intervals, amid surroundings of danger, and in secret places such as the hunted remnant were obliged to seek out. In an age when sermons were rare they may have been for that reason the more precious. So in our own country, the occasional little company on the frontier may give the preacher a welcome such as the city congregation might be less inclined to offer, and the length of the sermon be far less a matter of consequence, provided it were long enough. The lecturer may have had a serious thought underneath the playfulness of his words. And there may have been yet a further one. It may be a question whether impatience with sermons, either as to their length or on other accounts, is not the fault of the hearer quite as much as of the sermon or the preacher. If a growing superficiality in things religious, tending toward frivolity, is in any degree characteristic of ‘this age,’ there may be something more than mere frivolity. What the mind is earnestly intent upon it does not readily become wearied with. A critical mood toward the preacher may often mean a want of real interest in that which is the preacher’s message. At all events, the demand for ‘short sermons,’ or for no sermons at all, may be due to causes which should be of chief consequence, after all, to the critic himself.”

GERMAN BAPTIST UNION MEETINGS.—The recent Conference in Berlin of the “wider” German Union is thought to have been attended by a larger number alike of delegates and visitors than any of the previous triennial gatherings. The work of the Union is extending in all directions. Cheering reports were given of progress made during the past three years. Apparently some of the best spiritual results are seen where the brethren have to labour amongst the greatest difficulties, such as the gross spiritual ignorance of Hungary, or the persecution (more or less direct) which is still to be met with in Russia, in Saxony, and other parts of Germany. The Rev. J. Wiehler, of Bremen, who has presided over the Conferences for twenty-one years, has now retired from office. The new President is Professor J. G. Lehmann, of the Hamburg College, son of the first Baptist pastor in Berlin. The Rev. Karl Mascher, of Dresden, was chosen German Secretary (in the place of the Rev. C. Kemnitz, recently deceased) of the Anglo-German Committee, which distributes funds sent from England. A letter from the Baptist Union of Great Britain was cordially received, and a hearty welcome was given to various Baptist ministers from England and America.

BAPTISTS IN NICE.—The Rev. A. Long, pastor of the small Baptist church at Nice, asks us to remind our friends, and especially those who may, during the coming winter, be visiting the Riviera of the South of France, that such a church exists. The work begun in Mr. Long's saloon three years ago is now carried on in a hall at the Rue Grimaldi, near Rue Massena. The membership is about twenty, "mainly ancient Catholics now striving to make the Gospel known in that town of worldliness, corruption, and superstition. The fight is hard, perhaps harder than in a heathen land; ignorance and religious apathy are very difficult to remove. The good hand of our Lord has been with us, and the church, though small, lives, and brings souls to Christ." Mr. Long adds that the Baptist churches of Marseilles, Toulon, and Nice have this year agreed to form the South France Baptist Association, and that they are to hold their first annual meeting in Toulon.

BREVIA.—*Jubilee of Dr. Landels.* During the current month the Rev. Dr. Landels completes the fiftieth year of his ministry. His friends in Edinburgh propose to celebrate the occasion by the presentation of a "testimonial adequate in some degree to the very distinguished services he has rendered to the denomination alike in England and Scotland." The Doctor's onerous and self-denying labours on behalf of the Annuity Fund are well remembered, and to our Home and Foreign Missions alike he has been a constant friend. All our societies have benefited from his wise and eloquent advocacy. The Treasurer of the Fund is Mr. Andrew Rose, 26, Regent Terrace, Edinburgh.—*Mr. Gladstone's Article on the Atonement* has attracted not less wide attention than the previous one on Heresy and Schism. We are thankful to have the veteran statesman's testimony to this central doctrine of our faith (though Mrs. Besant is scarcely a woman whose objection to it, in view of her vagaries, can claim to be treated so seriously). He virtually rejects the forensic views, and gives prominence to the ethical and spiritual view of the Atonement. It is a valuable contribution to the discussion, but open in various directions to correction.—*The War between China and Japan*, in which Corea is the bone of contention, is on every ground to be deplored. Its issue cannot clearly be foreseen. The Japanese have won a great battle at Ping Wang, but seem to have suffered a reverse in the naval fight at the mouth of the Yalu. We trust the war will not lead, as some imagine it will, to European complications. It need not ultimately have an injurious effect on our missionary labours, though it creates temporary risks and perils. A Presbyterian missionary, the Rev. J. Wylie, has already perished.—*The Trades Union Congress at Norwich* affords infallible proof of the growth of a Socialism which is not Christian. A resolution was carried declaring it "essential to the maintenance of British industries to nationalise the land and the whole of the means of production, distribution, and exchange." The denunciation of capitalists was indiscriminate and bitter, even Mr. John Burns saying that "the incitements to thrift were invented by capitalistic rogues to deprive

honest fools of their due." The drift towards Collectivism was strong. Individualism is at a discount. The State is expected to do everything. The policy of the Independent Labour Party seems to us narrow, short-sighted, and selfish, and will play the game of the enemies of all progress.

"WHEN THEY HAD SUNG A HYMN."

THINE agony at hand, Thy Cross so nigh !
 Strange season this for Thee to lead Thy Choir,
 Helping their Paschal anthem to aspire,
 And lift the music of its praise on high.
 On the sad morrow, Lord, Thy bitter cry
 Will pierce the startled heavens ; Thou wilt expire,
 A sacrifice for man ; the altar fire
 Will burn with awful glow on Calvary.
 And yet to-night Thy voice is strong to sing
 " Bind ye the sacrifice with cords unto
 The altar's horns." O Christ, of griefs the King,
 Thy love's strong passion, past imagining,
 Makes our hearts thrill with awe and wonder new,
 To hear Thee thus with song Thine offering bring.

J. CECIL WHITAKER.

REVIEWS.

ILLUSTRATIONS FROM THE SERMONS OF ALEXANDER MACLAREN, D.D. Edited
 and Selected by James Henry Martyn. London : Alexander & Shephard.

MR. MARTYN selected, some years ago, " Pictures and Emblems " from Dr. Maclaren's sermons, and supplements that work with another of similar character. There is no need to commend the volume. Though we prefer the illustrations in their original setting, they are of great value in this detached form. Mr. Martyn truly says : " Every sentence is a gem which can be severed from its context without losing any of its brilliancy." The book is well printed, and its value is enhanced by a copious index of subjects and Scripture references.

ACTS OF THE APOSTLES. By Alexander Maclaren, D.D. Hodder & Stoughton.

THE contents of this volume do not form a complete and continuous commentary on the Acts, but expositions of the International Lessons. It is needless to say that they are expositions, and not mere talks upon the Lessons, dealing with truths, facts, and principles rather than with words. Dr. Maclaren is indeed an effective word painter ; but he is much more than that. There are here those vivid, imaginative touches and flashes of spiritual insight which his readers know so well. We find, too, the old wealth of

illustration and the power to deal with the subject in hand in a manner which for the time casts all other subjects into oblivion.

THE CARTOONS OF ST. MARK. By R. F. Horton, M.A., D.D. London : James Clarke & Co., Fleet Street, E.C.

DR. HORTON'S somewhat singular title aptly describes the contents of his valuable lectures. Mark is the most vividly descriptive of the evangelists, and makes the successive scenes of our Lord's ministry pass distinctly before us like a series of mosaics or of panel pictures. These Dr. Horton has studied reverently and thoroughly, until he has reached their essential idea, which, as an interpreter, he graphically expounds. However widely we differ from opinions which Dr. Horton has advanced in other works, we are, as a rule, in close agreement with him here. This is, in every sense of the word, a good book—a book which has its own distinctive notes, the result of direct spiritual contact, not only with the inspired artist, but with the one Perfect Character which that artist portrays. There is a freshness in the style of treatment which charms us, the more so as it is simple and unaffected, and remote from all straining after originality. There is no minute criticism in the volume, no exegetical discussion, no argumentative display. The lectures present in a bold, general form the impression made by the evangelical narrative. Dr. Horton tells us, after the fashion of a seer, the things which he has seen and heard, and he enables us to see them too. Is not this the end of all preaching?

THE BOOK OF NUMBERS (Expositor's Bible). By the Rev. R. A. Watson, M.A., D.D. Hodder & Stoughton.

THIS work completes the seventh series of the Expositor's Bible, and is the third volume contributed by Dr. Watson, whose name has in this connection become widely and favourably known. Before his volume on "The Judges" appeared he had given little proof to readers in the South of his rare powers. Now his books are always anticipated with pleasure, and appreciated for their solid scholarship, their literary grace, reverential spirit and direct bearing on the conditions and needs of the age. The ground he here traverses is, from a critical standpoint, delicate. Questions crop up in every direction which have occasioned angry controversy, and those who are best acquainted with these questions will appreciate most fully Dr. Watson's sobriety and moderation. He concedes to the critical school more than we should do, and looks too favourably on a naturalistic interpretation of some of the miracles—*e.g.*, the pillar of cloud and fire, which he considers might have been "produced by human intervention." He never places an undue strain on one part of the narrative to show its agreement with another, and thinks that some of the sources of information were defective. Numbers as a whole he regards as a compilation of various documents put together after the settlement under Joshua. He does not go into too minute detail in discussing the enactments of the ceremonial law, but devotes his main strength to the incidents narrated in the book, and the lessons with which they are fraught, such as "The

Cloud and the March," "Hobab the Kenite," "The Jealousy of Miriam and Aaron," "The Spies and their Report," and "The Rebellion of Korah, Dathan, and Abiram." Several chapters are devoted to Balaam—that strange, weird, and fascinating character who has furnished a theme to so many of our greatest preachers and writers, such as Bishop Butler, Dr. Arnold, Cardinal Newman, Dean Stanley, Mr. Maurice, and Dr. Cox. In no pages with which we are acquainted does Balaam stand before us more distinctly than here. Dr. Watson has given us a really fine piece of spiritual anatomy. He has produced a strong book, full of robust thought and laden with the fruits of accomplished workmanship.

THE FUTURE LIFE, and other Sermons. By the late Rev. Gordon Calthrop, M.A. With introduction by the Venerable W. M. Sinclair, D.D., Archdeacon of London, &c. London: Morgan & Scott.

THE late Prebendary Calthrop long held a foremost place among the Evangelical preachers of London, and was justly esteemed for his scholarship, his eloquence, his spirituality, and earnestness. He exercised for thirty years "in one important and intellectual parish, probably the most powerful and personal ministry exercised in any parish in London," and his sermons were not of the shallow and effervescent type, which are forgotten as soon as delivered. They stand the test of print, and are pleasant and profitable for reading. Containing, as they do, the ripe fruits of a devout and richly cultured mind, and dealing with themes of ever living interest. They are based on a close study and a vital appropriation of the truths of Scripture, which they expound and apply with rare felicity of language and aptness of illustration. We commend the study of them to young preachers in days when there is so much slipshod writing and speaking. We never know how much our congregations lose by careless and inadequate preparation until we read a volume like this, which, in its delicacy of feeling, grace of expression, and breadth of spiritual power is almost unique. It is beautifully printed also, and is, in accordance with the author's expressed wish, published for the benefit of the Barbican Mission to the Jews. Archdeacon Sinclair furnishes an appropriate introduction. The eminent statesman, mentioned on p. 9 is, we imagine, Mr. Gladstone, whose name, had it been given, would have added weight to the opinion expressed as to Canon Melville's oratorical power. Prebendary Calthrop was not so brilliant as the distinguished preacher, from whom he received his early impressions of the ministerial ideal. Yet there are sermons in this volume of which even Canon Melville would not have been ashamed, such as the *Future Life*, *What is the World?* *Christ's Sympathy*, *Redeeming the True and the Heavenly City*. The sermons are all comparatively short.

RUSKIN ON EDUCATION. Some Needed but Neglected Elements Restated and Reviewed by William Jolly. London: George Allen.

THESE extracts from Mr. Ruskin's works on education should appeal to an even wider public than the recently issued extracts on Music. The utterances

of "the Master" on a subject of such primary importance cannot be viewed with indifference. His thoughts on it may be set aside by worshippers of the practical as visionary, paradoxical, and quixotic, and some men may resent their apparent dogmatism. But pierce to their core, and you will find solid and fruitful ideas, principles of vital worth, for the sake of which you will readily forgive the unguarded statements and the occasional extravagances which annoy you. No man has a more just idea of the end of education than Mr. Ruskin. "It should aim at making children realise the existence of permanent good, yielding truest joy, available to them at all times, beyond mere physical pleasures, which are too exclusively appealed to. It should try to make them feel and follow the joys of right moral action, the sweet delights of doing good. It should seek to show the child that the end of existence here is not so-called success in life, getting on in the world ; that this is good and to be valued and pursued, but only as an incidental, not as a final end ; and that the true purpose of life lies in the right development of his nature—in the formation of a high, truthful, broad, loving, manly character." Again, "What is chiefly needed in England at the present day," he says again, "is to show the quantity of pleasure that may be obtained by a consistent, well-administered competence, modest, conferred, and laborious. We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves whether they will be happy in it, and have resolved to seek, not greater wealth, but simpler pleasure ; not higher fortune, but deeper felicity." Mr. Jolly adds explanations and comments of his own, and extracts, confirmatory of Mr. Ruskin's views, from Froebel, Thring, and other recognised educational authorities. He is himself an experienced school inspector and has tested the value of Mr. Ruskin's suggestions in the best possible way. The work is published at a popular price, and should be in the hands, not only of all teachers of the young, but of all who are interested in the subject of which it treats.

THE BELLS OF IS : or, Voices of Human Need and Sorrow. By F. B. Meyer, B.A. Morgan & Scott.

MR. MEYER uses a popular legend of Brittany, which Mr. Clifford Harrison has embodied in graceful verse, to tell of the efforts he has made to listen for the yearnings and desires for a better life that ring sadly and perpetually deep down at the bottom of human life amid the outcast and degraded, and of the manner in which he has presented the only answer—the love of God in Jesus Christ our Lord. The work is largely an autobiography. Its value lies mainly in the record it gives of Mr. Meyer's remarkable work at Leicester in the erection of Melbourne Hall and its vigorous philanthropic and evangelistic agencies, in the Prison Gate Mission, and a number of other means by which Mr. Meyer sought to lift up the fallen and save the lost. How one man could accomplish so much we are at a loss to imagine. No wonder that such a ministry was in every sense a power.

LANDMARKS OF CHURCH HISTORY TO THE REFORMATION. By Henry Cowan, D.D. London : Adam & Charles Black.

A BOOK, small in bulk but of great value, showing as it does a broad grasp of a vast and complicated subject, the power to seize on its innermost heart and to present in a lucid and concise form the results of the latest and best scholarship. It is, moreover, eminently fair and candid in tone. The Church of Scotland is rendering services to all the churches by its publication of these admirable Guild Text Books at a merely nominal price. Professor Cowan's "Landmarks" should be in the hands of all intelligent students.

RELIGIOUS TRACT SOCIETY'S BOOKS.

THE books issued by the R.T.S. during the last few weeks are exceptionally valuable, and are of the class which in their own line will long hold the field. We note first of all the annual volume in the "Pen and Pencil" Series, PICTURES FROM BOHEMIA, Drawn with Pen and Pencil, by James Baker, author of "By the Western Sea," "John Westacott," &c., with Map and Illustrations—a work which will at once take high rank among the illustrated books of travel. Mr. Baker has the advantage of writing of a land which is but little known to the ordinary tourist. Its strange natural scenery, its lofty mountain ranges and towering peaks, its rocky recesses and secret passes, its ruined castles, its quaint peasantry, its stirring history, and its old-world romance are outside the track of those who go "for the waters" to Carlsbad, or for merchandise to Prague and Gablonz. A subject not threadbare in the hands of a skilful writer, keen in observation, clear in description, must command attention, and one result of this volume will probably be a large increase of British tourists in Bohemia. Mr. Baker devotes special attention to the social and religious condition of the people, and naturally gives prominence to the life and work of John Hus. The illustrations, from drawings by Walter Crane, H. Whatley, and the best Bohemian artists, are an admirable reflection of the scenery, the buildings, the people, and the customs described. Many a pleasant hour will be spent, many a family circle brightened, by the study of this welcome volume.—The Committee have done well to publish in a cheaper form than the *édition de luxe* WALKS IN PALESTINE. By Henry A. Harper. Illustrated by 15 Photogravures from Photographs taken by Cecil V. Shadbolt. With a Portrait and brief Memoir of the late Cecil V. Shadbolt. Mr. Shadbolt—whose untimely death through a balloon accident at the Crystal Palace a couple of years ago created widespread consternation—was a photographer who had the skill and enthusiasm of genius, and experts are the greatest admirers of his works. These fifteen photogravures certainly "charm the eye," and together with Mr. Harper's letterpress "delight the mind" of the reader. The list includes orange groves at Jaffa, David Street, Jerusalem ; Christian Street Bazaar, Via Dolorosa ; the Garden of Gethsemane, the Valley of Jehoshaphat and Mount of Olives, the Ruins of the Muristan (with the Mosque of Omar in the background—a remarkable picture), the Jews

Wailing Place, Solomon's Pools, Bethlehem, the Jordan, &c. These engravings are admirable works of art, their sharpness of outline, their light and shade, approaching perfection. Mr. Harper is a member of the Executive Committee of the Palestine Exploration Fund, and has not only travelled himself, but has the further advantage of an intimate acquaintance with the most distinguished explorers. His letterpress is a fitting accompaniment to what he justly calls "the splendid series" of photogravures, giving in a simple, direct style the salient features of a scene, calling to mind its historical associations, and quickening our interest in the lives of the patriarchs and kings, the prophets and apostles, who lived on this sacred soil, and above all, helping to make more real "the sympathy and love of Him who was born at Bethlehem, gave sight to the blind at Siloam, recalled the dead to life at Bethany, who agonised for sin in the Garden of Gethsemane, and who died for sinners outside the wall of Jerusalem."—We may class together the two works which follow as bearing, though in diverse ways, on missionary labour. FROM DARKNESS TO LIGHT IN POLYNESIA. With Illustrative Clan Songs. By the Rev. W. Wyatt Gill, LL.D., author of "Myths and Songs from the South Pacific," &c. With Illustrations. AMONG THE TIBETANS. By Isabella Bird Bishop, F.R.G.S., author of "Unbeaten Tracks in Japan," &c. With Illustrations by Edward Whymper. Dr. Wyatt Gill's volume is the larger and more comprehensive of the two, not only describing the scenery of the Polynesian islands, but going very fully into the history and mythology of the people among whom he so long laboured. The change wrought by the introduction of Christianity is simply marvellous. The Mission enterprise needs no other justification from the moral and practical point than it receives here. "War, infanticide, human sacrifice, and idolatry have almost disappeared. The Sabbath is better observed than in London. But for Christianity all other attempts to elevate the natives of the Pacific would have failed." Mrs. Bishop wields a practised pen and writes with charm of "the great closed land" which so few Europeans have penetrated. "Among the Tibetans" is fully as interesting as any of her works on Japan.

THE SANITARY CODE OF THE PENTATEUCH. By Rev. C. G. Gillespie, A.K.C., A.C.P., forms Volume XXI. of the "By-paths of Bible Knowledge." The subject is curious and somewhat out of the way, but of a decided interest. Mr. Gillespie proves that in this as in other spheres the Divine Word is our best as it is our earliest guide.—We commend also PONDS AND ROCK POOLS, with Hints on Collecting for, and the Management of, the Micro-Aquarium, by Henry Scherren, describes how to search ponds and pools for minute animals, and how to preserve and study under the microscope the animal forms met with.—To their Present Day Primers the Religious Tract Society have added three new handbooks: HOW TO STUDY THE ENGLISH BIBLE, by R. B. Girdlestone, M.A.; A BRIEF INTRODUCTION TO NEW TESTAMENT GREEK, by Samuel Green, D.D.; and A PRIMER OF ASSYRIOLOGY, by A. H. Sayce, LL.D. To general readers Canon Girdlestone's Primer will be a very

helpful guide. Dr. Sayce is one of our chief authorities on Assyriology. This attempt to popularise the result of recent research is among the most successful of his efforts. Of Dr. Green's "Introduction to New Testament Greek" we need only say that it displays all the careful scholarship, the power of clear exposition, and the orderly arrangement which have made his Handbook on the same subject the most popular and useful work of its class to which indeed it will be a capital introduction. Those who are anxious to learn New Testament Greek should certainly take this book in hand; while those whose Greek is rusty could not do better than procure and master it.

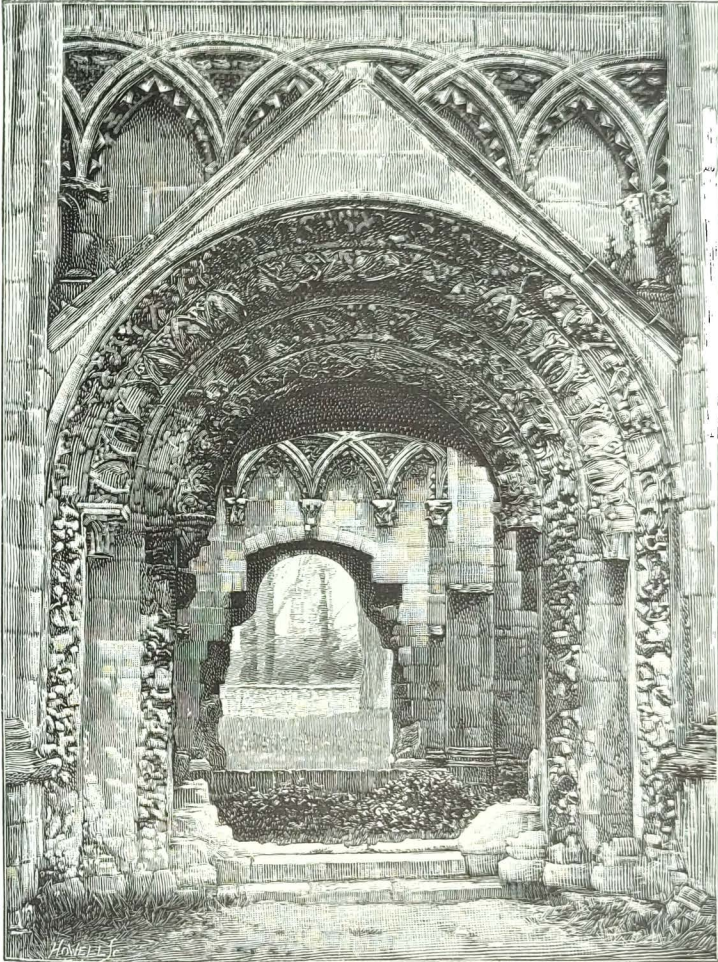
FROM the Congregational Union (Memorial Hall) we have received A PRIMER OF CONGREGATIONALISM, by Albert Goodrich, D.D. There have been various attempts to give, in a concise and pithy form, the substance of the beliefs and principles of the Congregational churches; but there was ample room for another, and Dr. Goodrich has produced a terse and lucid summary of them, which should prove instructive to our young people, especially in the leading principles of church life. With the opening chapter on Baptism we do not, of course, agree, though we have not space to criticise it here. The sections dealing with Sin and Repentance, Faith and Salvation, Love and Obedience, are very good. Were young Nonconformists to digest Dr. Goodrich's remarks on "Dissent and Nonconformity," they would be under no temptation to drift towards Anglicanism.—We also welcome a reprint of PROTESTANTISM: Its Ultimate Principle. By R. W. Dale, M.A., LL.D. This lecture is a brilliant and stately exposition of three great principles of the Right of Private Judgment, the Authority of Holy Scripture, and Justification by Faith. It has long been out of print. It will be even more timely now than it was twenty years ago. It should be widely circulated.

MESSES. EYRE & SPOTTISWOODE have issued yet another edition of the Teacher's Bible (Authorised Version), together with the valuable AIDS TO THE STUDENT, thoroughly revised to date and enlarged. The following articles are new: "The Bible: Its History," by Professor Swete, of Cambridge; "Notes on the Apocrypha," by Dr. C. H. H. Wright; "Hebrew Poetry," by Canon Girdlestone; and "The Testimony of the Monuments," by W. St. Chad Boscawen. The value of these "Aids" is well known. They must now be rated more highly as they will become more popular than ever.

MR. FISHER UNWIN has sent out a new and cheaper edition of ANNIE BESANT: An Autobiography, illustrated. Mr. Gladstone's article on the Atonement has anew directed attention to the book, and caused it to be more widely discussed. There is a certain fascination in the story, and a power of eliciting sympathy, as is always the case with one who has to contend with doubts within and difficulties and opposition without. But Mrs. Besant early received a bent which necessarily biassed and warped her judgment, and feeling far more than reason has determined her course. She has not yet sounded the depths of truth.

LITERARY SUPPLEMENT.

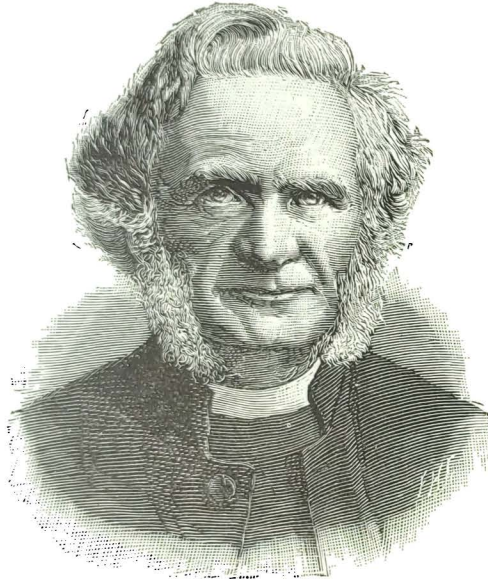
THE CHRISTIAN PICTORIAL: A Religious Illustrated Weekly (Alexander & Shephard), has reached its third volume. We find in it the same admirable features as we have commended in former volumes. It is full of bright and



THE ENTRANCE TO ST. JOSEPH'S CHAPEL' GLASTONBURY

descriptive articles and capital illustrations of famous places, great historic churches and chapels, abbeys, cathedrals, and public buildings. It gives special prominence to reports of the Christian Endeavour movement, and has a series

of portraits of those who, in Great Britain and America, have taken a leading part in it. It still wages its war against the betting and gambling craze, and in this direction is doing good service. The Weekly Sermon and the Talks with Children, by the Editor (the Rev. David Davies), are by no means the least acceptable feature of the periodical, and we are particularly glad to see that he has given one or two more of his welcome "Echoes from the Welsh Hills." We would again urge on him the duty of publishing in book form a second series of these "Echoes." None of his other work, valuable as it is, compensates for the neglect of this. As a specimen of the illustrations which Mr. Davies provides week after week for his readers we here re-



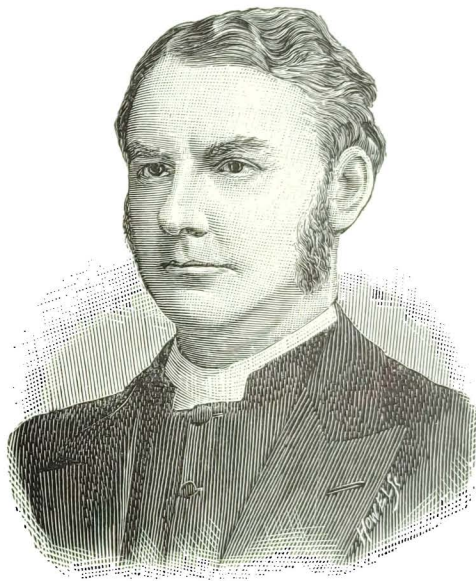
THE BISHOP OF DURHAM.

produce one from the article on "The Oldest English Abbey": THE ENTRANCE TO ST. JOSEPH'S CHAPEL, GLASTONBURY. There are many who agree with the late Professor Freeman's opinion, that "Glastonbury in its ruined state keeps a charm which does not belong to the mother-church at Canterbury or to the Royal Abbey at Westminster." The portrait of DR. WESTCOTT, Bishop of Durham, will be acceptable to all our readers, who are many of them *his* readers and diligent students of his works. THE REV. JOHN WATSON, M.A., of Liverpool (whose portrait is reproduced on the opposite page), is to preach our missionary sermon at the Newcastle meetings, and will receive a cordial welcome. We lately referred to his brilliant lecture on "The Making of a Sermon," as reported in the *Christian Pictorial*. We believe

he is the writer who is now delighting the readers of the *British Weekly* by the admirable Scotch stories written under the *nom de plume* of "Ian Maclaren."

THE WAVERLEY NOVELS.—Dryburgh Edition. WOODSTOCK; THE FAIR MAID OF PERTH; ANNE OF GEIERSTEIN. By Sir Walter Scott, Bart. London and Edinburgh: Adam & Charles Black.

"WOODSTOCK" was, we believe, one of the novels which Sir Walter wrote *currente calamo*, but it bears no peculiar marks of haste, and contains some of the most vivid pictures we possess of the period of the Civil Wars. The age was one in which the character and genius of the contending parties were brilliantly displayed, and in which striking incidents and memorable events



THE REV. JOHN WATSON, M.A.

were continually occurring. Scott was at home in this period, and well understood the conflicting aims and passions of men, their beliefs and superstitions, and the great social and national issues which were at stake. His sympathies were with the Cavaliers rather than with the Puritans, but he presents no unfair picture of the times. The illustrations are from the pen of Mr. Stanley Berkeley. We reproduce the frontispiece, CROMWELL APOSTROPHISING THE PICTURE OF CHARLES I. Cromwell and Wildrake are together in Windsor Castle, and Cromwell, turning round a picture which had stood with its face to the wall, sees that it is that of Charles I. "The first motion of Cromwell indicated a purpose of hastily replacing the picture, and it seemed

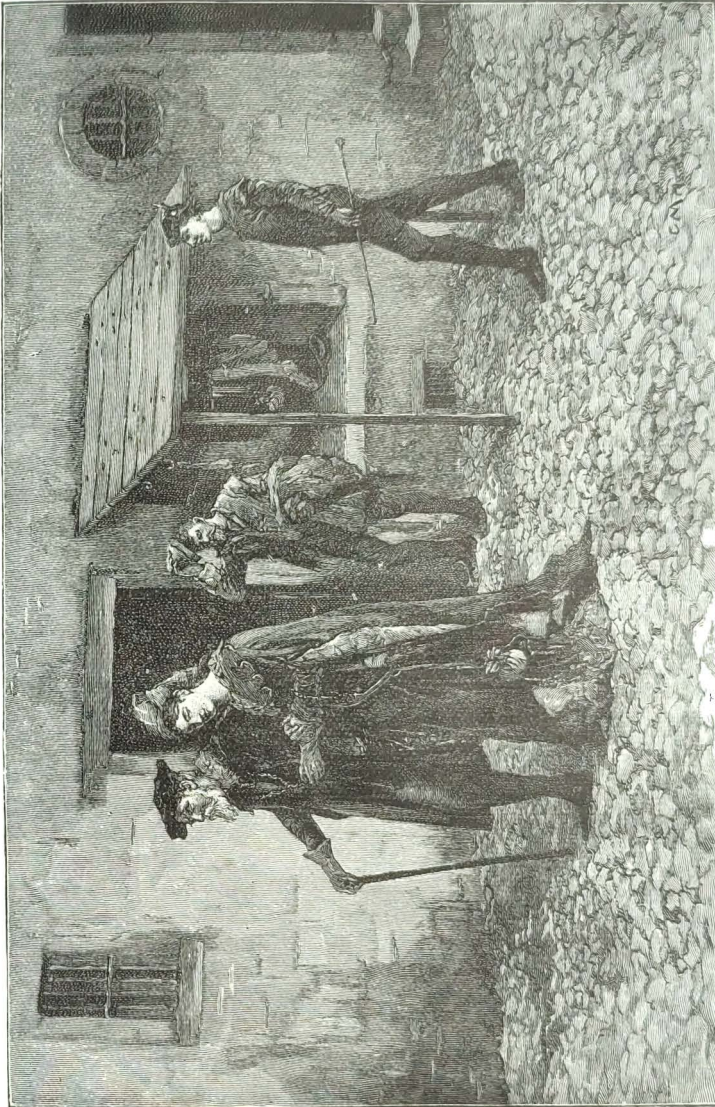
as if an effort was necessary to repress his disinclination to look at it. But he did repress it, and, placing the picture against the wall, withdrew slowly and sternly as if, in defiance of his own feelings, he was determined to gain a place from which to see it with advantage. It was well for Wildrake that his dangerous companion had not turned an eye on him, for *his* blood also kindled when he saw the portrait of his master in the hands of the chief author of his death. Being a fierce and desperate man, he commanded his passion with great difficulty ; and if, on its first violence, he had been provided with a suitable weapon, it is possible Cromwell would never have mounted higher in his bold ascent towards supreme power. But this natural and sudden flash of



CROMWELL AND THE PICTURE OF CHARLES I.

indignation which rushed through the veins of an ordinary man like Wildrake was presently subdued when confronted with the strong yet stifled emotion displayed by so powerful a character as Cromwell. As the Cavalier looked on his bold and dark countenance, agitated by inward and indescribable feelings, he found his own violence of spirit die away and lose itself in fear and wonder. So true it is that, as greater lights swallow up and extinguish the display of those which are less, so men of great, capacious, and overruling minds bear aside and subdue, in their climax of passion, the more feeble wills and passions of others ; as, when a river joins a brook, the fiercer torrent

shoulders aside the smaller stream. Wildrake stood a silent, inactive, and almost a terrified spectator, while Cromwell, assuming a fierce sternness of eye



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SIMON GLOVER AND CATHERINE ON THEIR WAY TO EVENING SERVICE.

and manner, as one who compels himself to look on what some strong internal feeling renders painful and disgusting to him, proceeded in brief and inter-

rupted expressions, but yet with a firm voice, to comment on the portrait of the late king."

"The Fair Maid of Perth." Illustrated by Mr. C. M. Hardie, R.S.A.—The story abounds in quaint, old-world pictures, and is written with a vivacity and humour which the author never surpassed. The illustration here given represents SIMON GLOVER AND CATHERINE ON THEIR WAY TO THE EVENING SERVICE.

"So the Fair Maid of Perth laid aside the splendid hawking-glove which she was embroidering for the Lady Drummond, and putting on her holy-day kirtle, prepared to attend her father to the Blackfriars monastery, which was adjacent to Couvrefew Street, in which they lived. On their passage Simon Glover, an ancient and esteemed burgess of Perth, somewhat stricken in years and increased in substance, received from young and old the homage due to his velvet jerkin and his gold chain, while the well-known beauty of Catherine, though concealed beneath her screen—which resembled the mantilla still worn in Flanders—called both obeisances and doffings of the bonnet from young and old. As the pair moved on arm in arm they were followed by a tall, handsome young man, dressed in a yeoman's habit of the plainest kind, but which showed to advantage his fine limbs, as the handsome countenance that looked out from a quantity of curled tresses, surmounted by a small scarlet bonnet, became that species of head dress. He had no other weapon than a staff in his hand, it not being thought fit that a person of his degree (for he was an apprentice to the old glover) should appear on the street armed with a sword or a dagger, a privilege which the jackmen, or military retainers of the nobility, esteemed exclusively their own. He attended his master at holytide, partly in the character of a domestic or guardian, should there be cause for his interference; but it was not difficult to discern, by the earnest attention which he paid to Catherine Glover, that it was to her rather than her father that he desired to dedicate his good offices. Generally speaking, there was no opportunity for his zeal displaying itself; for a common feeling of respect induced passengers to give way to the father and daughter."

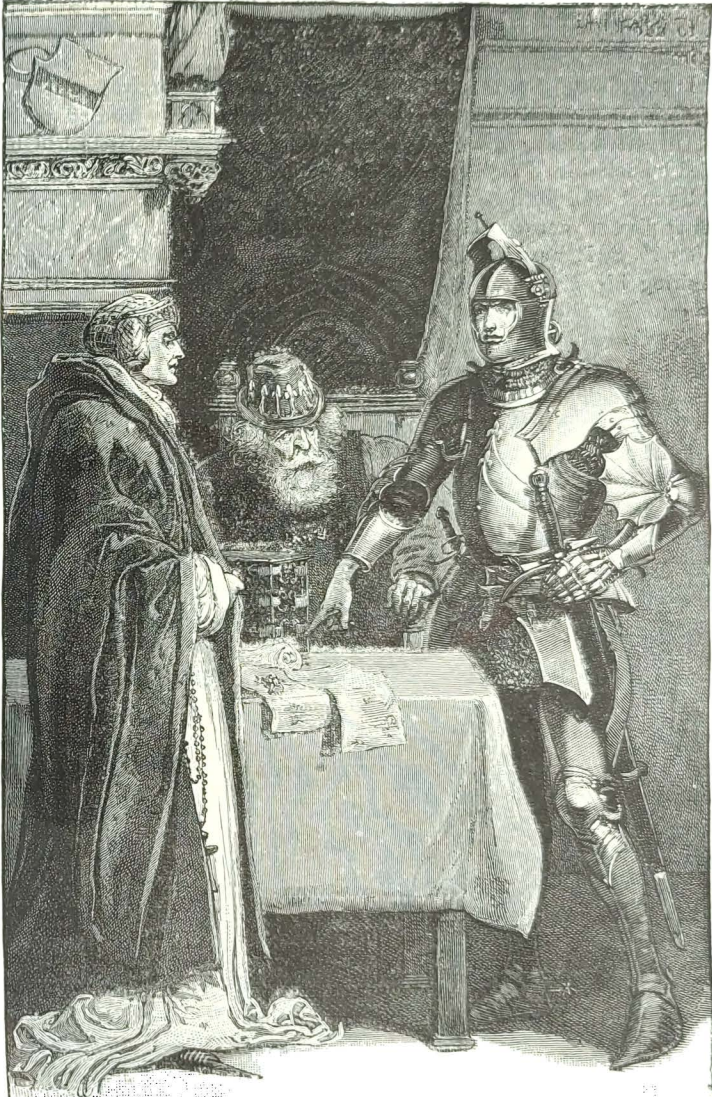
"Anne of Geierstein; or, The Maiden of the Mist," is illustrated by Paul Hardy. Scott was *facile princeps* in depicting the age of chivalry, and as much at home amid the wars and complications of France and the Continent as in the history of his own land. Our illustration represents FERRAND DE VAUDEMONT, KING RENÉ, AND MARGARET OF ANJOU, when the last-named has urged her father's abdication in favour of Charles of Burgundy.

"But, ere René could answer, voices, raised to an unusual pitch, were heard in the ante-chamber, the door of which was flung open by an armed knight, covered with dust, who exhibited all the marks of a long journey.

"'Here I am,' he said, 'father of my mother—behold your grandson—Ferrand de Vaudemont; the son of your lost Yolande kneels at your feet, and implores a blessing on him and his enterprise.'

"'Thou hast it,' replied René, 'and may it prosper with thee, gallant

youth, image of thy sainted mother—my blessings, my prayers, my hopes, go with you!" "And you, fair aunt of England," said the young knight,



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FERRAND DE VAUDEMONT, RENÉ, AND MARGARET OF ANJOU.

addressing Margaret ; ‘you who are yourself dispossessed by traitors, will you not own the cause of a kinsman who is struggling for his inheritance?’

“‘I wish all good to your person, fair nephew,’ answered the Queen of England, ‘although your features are strange to me. But to advise this old man to adopt your cause, when it is desperate in the eyes of all wise men, were impious madness.’

“‘Is my cause, then, so desperate?’ said Ferrand ; ‘forgive me if I was not aware of it. And does my Aunt Margaret say this whose strength of mind supported Lancaster so long, after the spirit of her warriors had been quelled by defeat? What—forgive me, for my cause must be pleaded—what would you have said had my mother Yolande been capable to advise her father to disown your own Edward, had God permitted him to reach Provence in safety?’ “‘Edward,’ said Margaret, weeping as she spoke, ‘was incapable of desiring his friends to espouse a quarrel that was irremediable. His, too, was a cause for which mighty princes and peers laid lance in rest.’

“‘Yet Heaven blessed it not,’ said Vaudemont. “‘Thine,’ continued Margaret, ‘is but embraced by the robber nobles of Germany, the upstart burghers of the Rhine cities, the paltry and clownish confederates of the cantons.’

“‘But Heaven *has blessed it,*’ replied Vaudemont. “‘Know, proud woman, that I come to interrupt your treacherous intrigues—no petty adventurer, subsisting and maintaining warfare by sleight rather than force, but a conqueror from a bloody field of battle, in which Heaven has tamed the pride of the tyrant of Burgundy.’”

The whole of these illustrations are worthy of the text. With the bulk of them Scott himself would, we imagine, have been pleased as he would with the general get up of this Dryburgh Edition.

THE SUCCESSFUL SOUL-WINNER: Incidents in the Life of the Rev. Edward Armstrong Telfer, Wesleyan Minister. By his Widow. Elliot Stock.

MRS. TELFER had a noble subject in the life of her devoted and heroic husband, whose character and work amply justified the title by which he is described. He was one of a class of preachers who are all too few. The perusal of his life will be an incentive to many. His labours both in Great Britain and the colonies were abundant. In the troubles in which he was involved his character was triumphantly vindicated; though we are not sure of the wisdom of publishing records relating to matters which are scarcely for the public at large.

AMONG the various devices for facilitating handwriting and making penmanship a pleasure, we know of none more successful than the SWAN FOUNTAIN PEN (Messrs. Mabie, Todd, & Bard, 93, Cheapside, E.C.). For authors and ministers who write their sermons it is invaluable. Several journalists and writers of our acquaintance have used it for years, and feel towards it as an old friend. Our own use of it during a more limited time has been thoroughly satisfactory and enables us heartily to commend it.



Lundun Stereoscopic Company.

(Permanent Photo.)

*Most Sincerely Yours,
Hugh D. Brown.*

THE
BAPTIST MAGAZINE

NOVEMBER, 1894.

PASTOR HUGH D. BROWN, M.A., B.L., DUBLIN.

THERE are few names connected with Irish Nonconformity of the last decade better known than that of Hugh D. Brown, the subject of the present sketch. The practical representative and leader of the Baptist denomination in Ireland, Mr. Brown has sprung into prominence as rapidly as the church for which he has laboured so zealously. Seven years ago the Baptist cause in Ireland was at a low ebb. Some churches had been closed, others might as well have been, while yet others were being worked at an outlay which betokened enormous waste. The past seven years have witnessed a marvellous change in her fortunes. Like the eagle, she has "renewed her youth"; like Aaron's rod, she has blossomed in the night of her dryness and death. And the human instrumentality more largely used, perhaps, than any other by the Sovereign God was the strong personality and large and varied gifts of the young Dublin pastor.

Born in 1858, of Christian parents, in the city of Dublin, Hugh Brown owed much to the spiritual influences acting upon him from childhood. But it was not until about the age of sixteen that he was personally conscious of having found the Saviour. From the very outset Christianity to him meant service, and, though for long extremely delicate, he never used delicacy as a cloak for idleness.

After a successful career in Trinity College, Dublin, from which he graduated, at the age of twenty-two, a moderator and medallist in Ethics and Logics, he proceeded to legal studies, having chosen the Bar as the profession of his life. To the Bar he was duly

called, and he practised at it for about two years. It was a profession for which he had been admirably fitted by nature and circumstances, and, had he remained at it, worldly success must, no doubt, have crowned his career. But a higher sphere called him, and a heaven-born ambition moved him to obey the summons. The small Baptist church then worshipping in Abbey Street happened to be at this time without a pastor. Hugh Brown, who, through the study of his Bible preparatory to a debate on the question of Baptism, had been led to see the unscriptural nature of his old views on the subject, and had in consequence abandoned the Episcopal Church and united with the Baptists, was asked to fill the pulpit for a time. He consented, and the church, having proved and approved the young barrister's spiritual gifts, extended to him an unanimous call to the vacant pastorate. The call was accepted. It had long been his desire to obtain a larger opening for Christian work than that which he could occupy while pursuing his profession. This seemed God's answer to his prayer. Three years afterwards, owing to the increase in the congregation, it became necessary to remove to more commodious quarters, and in 1887 the church entered into occupation of its present home in Harcourt Street, a finely-fitted and large building, capable of accommodating 1,000 hearers. Since that event even greater prosperity has attended it. Crowds came, at first largely out of curiosity, but most of them remained, held by the powerful preaching and the bright and hearty congregational singing for which Harcourt Chapel is famous. These early days of the church in its new circumstances were the most trying in its experience. Like Joseph's bough in the rapidity of its growth, it was like it in this less enviable respect also, that "the archers shot at it" (the modern enemy being the *Canons*) arrows of misrepresentation and bitter hostility, aimed with a care and sent with an energy that had been better expended in another cause. But such shootings did but operate, under the gracious care of God, as much-needed prunings, cutting off unhealthy growths and stimulating a strong, vigorous life. Among many other apostolic gifts, Pastor Brown possessed in a large degree that of becoming all things to all men; he was generally able to take an opponent upon his own ground—and *leave* him there. What progress the church has made may be

gathered from two simple facts. During the past seven years over four hundred have confessed Christ in baptism, and the great majority of these were men and women converted through the ministry of the church itself; and during the same period the membership of the church has risen from 38 to 371 baptized believers. Through the generosity of Mr. Richard Cory, of Cardiff, who gave a large sum for that purpose, the working force of the church has been greatly increased by the addition of an evangelist who conducts missions and tent services in connection with it. Nine men, former members of Harcourt Chapel, are now engaged in pastoral or evangelistic work.

But Mr. Brown's influence is not confined to his own church or city: it radiates far beyond Dublin. The year 1887, which saw the opening of the new chapel, witnessed another event of greater significance for the Baptist cause in Ireland. This was the transference of the management of the Irish Home Mission from the English Committee who had held it to a newly-constituted Irish Committee. Pastor Brown was elected its honorary secretary, and subsequently its chairman, which latter post he has held ever since. Finding the cause in a decline, he infused into it some of his own energy, and inaugurated a progressive policy which, though it frequently entails temporary financial difficulty (from which, however, the hand of God has always brought him out safely), has yet been the foundation of that success which has crowned the past seven years. During this period new chapels and causes have been opened at Mount Pottinger (Belfast), Cork, Limerick, Tubbermore, and Dublin. The latest step in this progressive policy of the Dublin pastor was the foundation, in 1892, of an Irish Training Institute for the education of men for the work of pastors and evangelists. Through the generosity of a few friends interested in Irish work—notably Mr. J. D. Rockefeller, of New York, and Mr. R. Glendinning, of Belfast—sufficient funds were raised for the purchase of the interest in the lease and the complete furnishing of a large house in Harcourt Street, which was fitted up for the reception of students. But, though thus generously started, the Institute has had, ever since its foundation, to live by its own resources, no endowment fund being attached to it. Its work must be, in consequence, greatly circumscribed. Indeed, as, by

reason of its financial position, every student is required to pay at the rate of 16s. 6d. per week, and as the number of Baptist students capable of paying this amount is extremely small, no real work can be done until the formation of a few scholarships to help to defray the expenses of the most promising applicants. Handicapped, however, as it is, financially, the Institute is doing a good work, and is laying the foundation of a strong and useful life in years to come. In order to meet the needs of young men in business, evening classes are held, and a regular course of study gone through. Connected with the Institute is a large school, which defrays nearly all expenses. Here, too, is the office of the Irish Home Mission and the rooms of a Young Men's Christian Association and Home.

This is but a brief sketch in outline of a busy life—a life which the God who delights in employing human agents for the accomplishment of His purposes has used and blessed in great degree. The secrets of the measure of success accorded to it are not far to seek. The most patent and humanly natural of them are a powerful, earnest eloquence (which is growing even greater every year) in the pulpit, and an attractive, genial disposition in personal contact that makes even those who differ from and oppose him as a teacher admire and love him as a man. The deeper sources to which he himself would ascribe any spiritual strength he possesses are—a firm hold of the old Gospel of the substitutionary death of Jesus Christ, a strong belief in the doctrine of sovereign grace, and a consistent adherence to what he knows to be the apostolic method of Christian work. He thinks a church should be able to live and thrive by the force of the Christ-life within it, and without the need of such galvanising and spasmodic influences as concerts and bazaars. And certainly the church to which he ministers is a strong argument in his favour. Short sermons are the vogue nowadays, and most congregations get restive at the end of half an hour; but his morning sermon generally occupies three-quarters of an hour, and his evening—preached to a crowded house—is never less than thirty-five minutes in length—and yet there is no sign of a flagging attention. Mr. Brown is a man of deep convictions—a man who is of the genius of the Puritan age rather than of this. That was an age of depth of thought and

feeling, and yet "narrow withal" according to nineteenth-century judgment. This is an age of breadth, but a breadth that is in most cases associated with shallowness. It is a nice question—whether it is better to be broad and shallow or deep and narrow. The men who have left the deepest and clearest traces in their world were mostly of the latter type. The great English leader, C. H. Spurgeon, was himself a Puritan, and he introduced the young Irishman to the deacons of the Metropolitan Tabernacle during his own absence as "a man after my own heart, . . . an apostle for Ireland."

AMBROSE U. G. BURY.

THE AUTUMNAL MEETINGS AT NEWCASTLE-ON-TYNE.

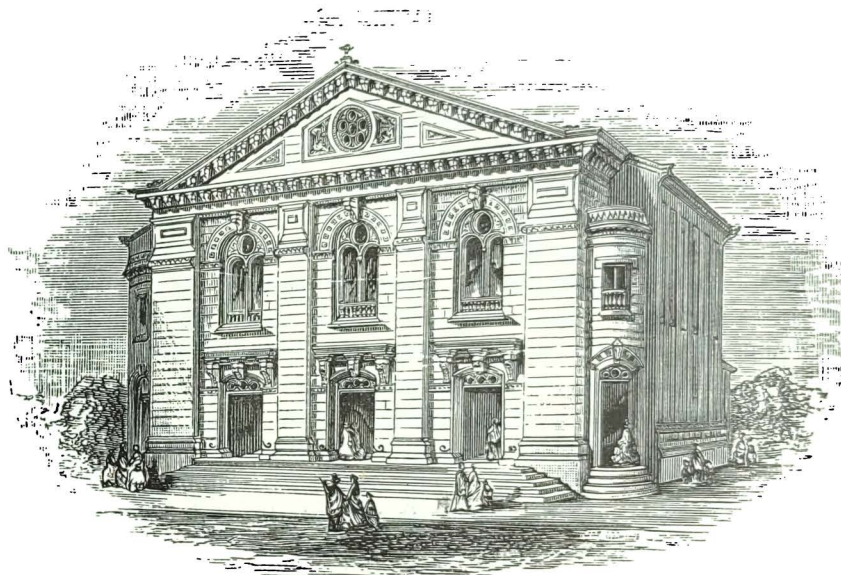
DEAR SIR,—“The forthcoming meetings at Newcastle,” of which we have heard so much during the last few months, are already a thing of the past, and live only in memory and impulse. But in this sense, happily they will live long. Not only in Newcastle, but throughout the country, they will be spoken of, so that their influence will be felt over a wide area, and for many days. They cannot fail to enlarge and intensify the spiritual life of our churches, and to ensure in various directions a resolute advance. Looking back on them, as I now do, from the quiet of my study, after a week’s reflection on their chief incidents, I am inclined to think that we have never had a finer or more inspiring series of meetings, or a series which will prove so helpful to the denomination at large; and—may I assure Dr. Booth?—to the Union in particular. This opinion is shared by men who have attended all the autumnal sessions since the first of them, which was held in Birmingham thirty years ago; and it is not in the least surprising that our denominational outlook should be regarded by many of these veterans as brighter and more encouraging than it has been for many years past. The ministers and delegates attending the meetings were indeed—partly from changes in the constitution, and partly from the remoteness of Newcastle from the South—not so numerous as they have often been. But the tone of the meetings was all that could be desired. Loftiness of aim, evidences of unreserved consecration, the sense of a Divine calling in our

work, a determination to follow the guidance of the Holy Spirit through the open doors and into new fields of labour, eagerness to "buy up the opportunity," unity of heart and mind, the stimulus of brotherly confidence and love—these were conspicuous throughout; and if such signs warrant our expectation of "great things from God," and inspire us to "attempt great things for God," we unhesitatingly say that, both for their home and foreign work, our churches stand on a higher vantage-ground to-day than they have ever previously done.

We owe much to the friends at Newcastle for the cordiality of their reception, and for their admirable arrangements. A strong local committee, with the Rev. J. T. Forbes, M.A., as chairman, had for some months been hard at work. Members of our own and other churches, including clergymen and ministers (to use a convenient distinction) had readily offered the hospitality of their homes, and in this way "the approaches" to the meetings, and "the things that accompanied" them, were of the most gratifying order. It can be no easy matter to entertain so many guests, and the Newcastle friends must feel a great relief now that their task is over. But they will find themselves amply rewarded in the service they have rendered to the denomination and to the Lord whom we all love. The blessing received by the Union at large is in no small measure theirs. Such meetings as were held must have made the spiritual life of Newcastle richer, deeper, and stronger. It would be contrary to all the laws of Christ's Kingdom, and to all the experience of His people, to imagine that the place which He made so radiant with His presence, and to which hundreds of strong men look back with thankfulness, would not be permanently enriched thereby. May our friends in all the Newcastle and neighbouring churches be rewarded for their generous hospitality a hundredfold!

I am not, as I understand, to report the meetings, but to give my general impressions of them, and to indicate special points of interest. I was glad, then, that the proceedings of the week began with a Home Mission meeting in Rye Hill Chapel on the Monday evening. Such a meeting is greatly to be preferred to the non-descript "receptions" which were common some years ago, and has a far more practical result. Our Home Missions should stand

in the forefront of Baptist enterprise, and meet with heartier support than it does. It cannot be neglected with impunity. Dr. Booth's statement as to the work done by the sixty-three assisted pastors and evangelists of the Society, and as to the character, the self-denial, and the quiet heroism of the men themselves, won universal assent. The scantiness of his exchequer is appalling. I was not sorry that he appealed boldly for more money. It is needed, and must from some source or other be forthcoming. The appeal was reiterated in connection with other societies and funds,



RYE HILL CHAPEL.

Minister, REV. WALTER WALSH.

and rightly so, if their work is to be carried on, and the hosts of God are to advance. It is useless to attempt either defensive or aggressive warfare without "the sinews of war." If Christian men are indeed "the Lord's stewards," they cannot be surprised that they should be expected to fulfil their stewardship. They will some day have to give an account of it. How can they do so if they neglect or misuse it? Money, money, money, say some; it's the old story, always money. Be it so, if money is needed. Is not

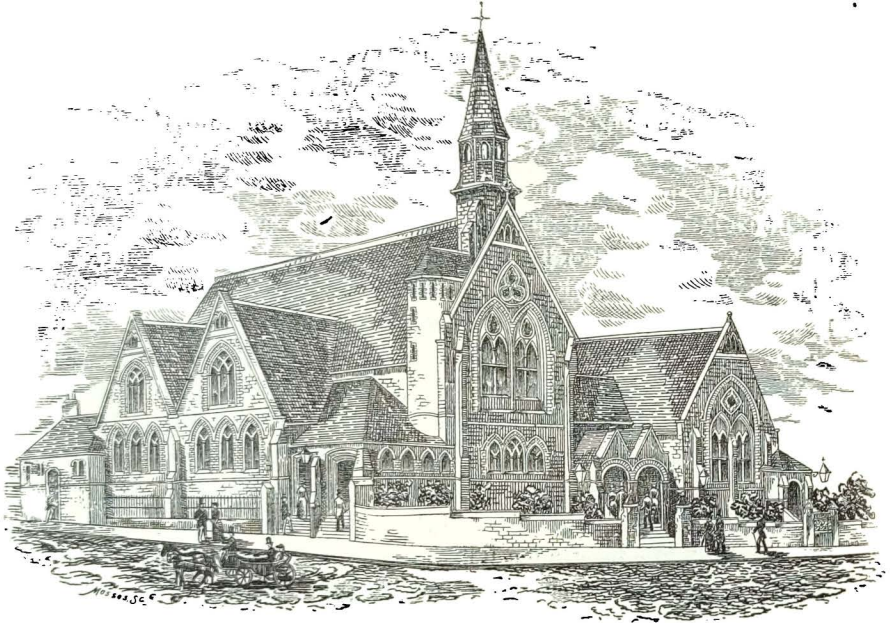
God always giving to us? Suppose He should tire of His beneficence and remind us that we are always needing, expecting, and getting? Are we content to-day with yesterday's receivings? Continued life, with all its possibilities and privileges, means continued obligations, and we can no more discard the one than the other. In the truest sense to cease giving means to cease living. The chairman of the meeting, Mr. W. Angus, emphasised this fact, and if anything could ensure a response to his appeal, the earnest and effective speeches which followed it must have done so. The Rev. A. W. Streuli, B.A., of Manchester, the Rev. W. Townsend, of Canterbury, and the Rev. A. Connell, M.A., B.D., of Regent's Square Presbyterian Church, London, spoke respectively on "Heroism in Home Mission Work," "The Business of the Church to Save Men," and "Our Young People." In every sense this meeting reached the high-water mark.

Tuesday was, as usual, the Foreign Missionary Day, and from first to last its proceedings were marked with enthusiasm. There were two sermons, one at seven o'clock, in Westgate Road Chapel, by the Rev. W. J. Henderson, B.A., and the other in Brunswick Street Wesleyan Chapel, at three in the afternoon, by the Rev. John Watson, M.A., of Liverpool. The Designation and Valedictory Service was held in Rye Hill Chapel at half-past ten, and the day closed with a Public Meeting in the Town Hall in the evening. Mr. Henderson's sermon on "Tertius, the Amanuensis," was addressed to the young; and, bald as the subject seems in itself, in Mr. Henderson's hands it yielded rich and varied fruits, and was to many "a feast of fat things." In its clear, penetrating insight, its imaginative beauty and apt illustration, and, above all, in its presentation of unexpected lessons, and its encouragement for quiet and obscure workers, it might have been preached by Dr. Maclaren. The Rev. John Watson's subject was "The Divinity of the Gospel" (1 Thess. ii. 2). His sermon was a keen and trenchant argument, bristling with terse, epigrammatic sentences, pointed illustration, and fine flashes of humour, such as have made the stories of "Ian Maclaren" not less welcome than those of Mr. Barrie and Mr. S. R. Crockett. The most impressive gathering of the day was at the Valedictory Service, when "good-bye" was said to the four missionaries who are going out

for the first time, and to the fifteen who are returning to their work. A full list of these brethren and sisters will be found in the *Missionary Herald*. It was a pleasure to see them in the flesh. Their happy faces, their glowing words, their earnest appeals, will long be remembered by all who were present, and will often lift their minds to higher things. Dr. Glover's address to them, brimful of sympathy with missionary labour and with the needs of the heathen world, inspired by a passionate belief in the unique and sovereign power of the Cross, recognising whatever of good there is in the heathen religions, and insisting on its recognition by others; and all the more so because, even at its best, it is utterly and hopelessly inadequate—the address, with its wise cautions and its sympathetic counsels, carried the congregation into the direct presence of the Saviour in whose name we were assembled. There were points here and there which raised doubts, and to which assent could not have been given; but was there a man present who did not feel ashamed of his coldness, his selfishness, and his lack of high and heroic service for Christ? To the missionaries the remembrance of such an address will for many a year be a cherished possession. At the evening meeting the chair was occupied by Sir Benjamin C. Browne, J.P., and addresses were delivered by Rev W. A. Wills, of Shantung; the Rev. W. F. Macdonald, M.A., secretary of the Wesleyan Missionary Society; the Rev. T. K. Landels, who spoke of Italy as a field of missionary enterprise; and the Rev. R. Wright Hay. It was throughout a fine meeting, a noble close to a memorable day.

On Wednesday the services of the Union began with a morning sermon, at Jesmond Chapel, by the Rev. J. E. Roberts, M.A., of Manchester, who took as his theme the transfiguring power of the Cross of Christ (Gal. vi. 14), and discussed it with a vividness and force which won the delighted appreciation of his hearers. There was a large assembly in the Westgate Road Chapel, to listen to the address of the President, the Rev. George Short, B.A., of Salisbury, and an assembly as appreciative as it was large. Mr. Short dealt in a manly and uncompromising fashion with several questions of the hour. His general theme was the Religious Education of the Young, and this afforded him an opportunity, of which he took full advantage, of exposing the reactionary policy recently

inaugurated by the Clerical party in London, and through which they are endeavouring to "capture the schools for the Church." Mr. Short well understands the real drift of this retrograde and mischievous movement, and is at no loss as to the attitude which, on religious and *Christian* grounds, we are bound to take towards it. We are glad that there has been delivered from the Chair of the Union an utterance clear and decisive, incapable of being misunderstood, and offering to Nonconformist and Baptist electors



WESTGATE ROAD CHAPEL.

Minister, REV. J. T. FORBES, M.A.

wise and righteous guidance. We no less heartily endorse Mr. Short's plea for the existence of a closer connection between the Sunday-school and the Church, for more intimate pastoral supervision, for more thorough preparation on the part of teachers, and for improvement all round in an institution which has already proved itself to be of God, and which is manifestly capable of aiding still further the progress of Christ's Kingdom. By all means let us accept the motto, "Thy young for Christ."

The address presented to the Assembly by the Nonconformist ministers of Newcastle was read by the Rev. J. W. Bowman, M.A., Congregationalist, and spoken to by the Revs. R. Leitch, Presbyterian, and E. J. Railsford, Wesleyan. These interchanges of friendly feeling cannot but be productive of good, binding the churches together in the service of the common Master.

Attention was admirably directed to the "Parish Councils Act," by Mr. R. L. Everett, M.P. In a pointed speech, he explained its main provisions, and showed how it might be made helpful to the life of the villagers. It was not a perfect Act. Its omissions were greater than its inclusions. The school, the public-house, the tithes, and the parish church ought all to be under the control of the inhabitants, and by and by no doubt will be. But evidently the great matter now is to awaken in the villagers themselves a sense of their newly-conferred privileges, and to induce them to take a firm and manly stand on their own behalf.

In the afternoon of Wednesday there was a spirited discussion on "Young People's Societies of Christian Endeavour," introduced by Rev. James Stuart, of Watford. Mr. Stuart, who claimed to act the part of a judge rather than of an advocate, gave his verdict, with sundry qualifications, in favour of the movement, and urged the churches and their pastors to exercise over it a wise and sympathetic control. The Rev. J. B. Morgan, of Chester, followed, answering still more fully and with indisputable conclusiveness the objections to the movement to which Mr. Stuart had alluded. A resolution approving of the Christian Endeavour movement was passed on the proposal of the Rev. T. Phillips, B.A., of Kettering, and thus the seal of the Assembly has been placed on what was previously no more than a resolution of the Council. The question of the Federation of Baptist Young People's Societies, of which Mr. Phillips spoke, is entirely separate from the Endeavour movement; but it is of considerable importance, and many who were averse to its introduction at this special Conference hope that a place will, subsequently, be found for it.

On Wednesday evening there were two public meetings, each well attended, one in Rye Hill Chapel, at which Mr. G. W. Bartlett, Mayor of Darlington, presided, and addresses were delivered by the Rev. E. G. Gange, on "Christ and Human

Brotherhood"; Rev. G. Hawker, on "Christianity and Pleasure," and Rev. J. D. Hiley, on "Christ and the Supernatural." The other, in Durham Road Chapel, Gateshead, where Alderman Dunn, Mayor of the Borough, presided, and addresses were delivered by Revs. W. Emery, J. G. Greenhough, M.A., and Robert Lewis, who spoke respectively on "Agnosticism and Christian Certitude," "Christianity and Pessimism," and "Christianity and Materialism." On all hands I heard expressions of delight with these two meetings. They afforded ample proof, if proof were needed, of the interest taken by our ministers in the intellectual and social movements of the day, and of the ability, resource, and eloquence with which they can elucidate and defend the Christian position against all its adversaries.

Thursday was undoubtedly the great day, as for most of us it was the last day of the feast. Its key-note was admirably struck in the early morning service at Gateshead, when the Rev. J. H. Atkinson, of Liverpool, preached on the words, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24, 25.) In the Assembly, at Westgate Road Chapel, the Rev. J. H. Shakespeare, M.A., pleaded with impassioned force and eloquence on behalf of the Church Extension movement, with which his name is so honourably associated. His burning words should be laid to heart by all Baptists. His appeal is one that **MUST BE HEARD**, if we are to prove faithful to our Lord. The work must be done, and it is for us to say, "In God's strength it shall be done." The Rev. J. R. Wood, of Upper Holloway, followed with a paper on "Indifference to Religion: its Roots and Remedies," a wise and weighty paper, grappling resolutely with a subject of persistent importance, and suggesting the only valid remedies in the quickened piety, the more hearty brotherhood, the increased faith of the Church, and its more complete possession by the Spirit of God. And what shall be said of the address by the Rev. James Thew, on "Broken Ideals"? It was indeed a remarkable paper, the work of one who, like his Master, "knoweth what is in man," and can reveal to each the profoundest secrets of his heart. Mr. Thew laid his hand gently, but firmly, on the weak places and the sinful places of our nature, and filled it with

shame at its own sad contrasts, and with regret at its lost treasures. Mr. Thew is not a mere adept in spiritual diagnosis. He is a wise and skilful physician, whose words heal the wounds which his keen eyes detect, and inspire with hope the heart saddened by its memories of failure and sin. With what tender and exquisite power did he show us how even our broken ideals may be of service to us, if they beget in us a spirit of humility and dependence, leading us to cling more trustfully to the Cross as our one hope; if they make us patient with our brothers' failings, and if, in spite of past failure, we still persevere with the unquenchable light of our early dreams on our faces. Rarely has an assembly of ministers and deacons been so profoundly moved as this Newcastle Assembly was by Mr. Thew's simple, quiet, unostentatious earnestness. There are scores of us who to our dying day will thank God for that timely address.

In the afternoon of this same day resolutions were passed (1) condemning the continuance of slavery in Egypt and the Soudan, and appointing a committee to co-operate with the Anti-Slavery Society; (2) in favour of Welsh Disestablishment; (3) condemning grocer's licences, and reaffirming the opinion of the Union in favour of the Local Option Bill.

The best, however, was kept for the last. On Thursday evening the Town Hall was filled to overflowing with an audience eager to hear Dr. Maclaren. Such a congregation was of itself an inspiration. From the moment Dr. Maclaren came on to the platform it was evident that he felt and responded to its influence, "receiving from his audience in vapour," as Mr. Gladstone happily expresses it, "what he poured back upon them in a flood." He conducted the entire service himself, and thus preserved its harmony. The giving out of the hymns, the reading of Scripture, and the prayer were not less impressive than the sermon. Not a few in the audience received such a lesson as they had never previously had as to how to read the Scriptures; and to how many will John iii. have from this time onward a new and richer meaning! The sermon, based on Rom. i. 16, was a fine illustration of what Dr. Maclaren has always contended Christian preaching should be, a delivery of the message we have received from Christ, a witness to that which we have seen and heard in Him. How

simple, even to baldness, were the divisions of the sermon; how ample, how full of power, their unfolding! What a subtle and masterly analysis of the contents of the Gospel, especially as presented in the Epistle to the Romans; what a piercing to the heart of things; what pithy and incisive sentences such as burn themselves into the memory; what flashes of imaginative brilliance, what intensity of emotion, what persuasiveness of appeal! It was a sermon which welded us more firmly to the one Gospel, and strengthened our determination to preach it and it only, while it insisted on sympathy towards those who were not in this respect



CHURCH OF ST. ANDREW, NEWCASTLE-ON-TYNE.
AS IN 1877-1878

Minister, Rev. T. K. LANDELS, M.A.

fully with us. It taught us how to estimate the forces arrayed against us, and insisted that our strongest defence would be found in submission to the cleansing and renewing influence of this power of God unto salvation. The caution not to be alarmed by the progress of Biblical criticism was in every sense opportune. Only mischief is done by those good and mistaken people who insist that everything must be either held or abandoned, and who fail to distinguish between the eternal Gospel and our deductions from it. The silence could be felt when Dr. Maclaren spoke of himself as "one who sees the lengthening shadows falling over

the darkening field." and on that ground solemnly appealed to his junior brethren to be faithful to the Gospel. "how that Jesus died for our sins according to the Scriptures." But was there anything new in the sermon? Happily there was not, save as a fresh setting of old and imperishable truths and vivid illustrations drawn from current thought and achievement are new. The whole sermon was brimful of the preacher's own experience, and vitalised by it. That made all things new. It is our hope that Dr. Maclaren may deliver other such sermons to the Baptist Union. But if he should not deliver another, this will never be forgotten by those who heard it.

There are other meetings, such as that of the Total Abstinence Society, the Zenana Missionary Meeting held in Jesmond Chapel, the Young People's Missionary Meeting, of which I should like to have written, but my space is exhausted. S. C.

THE INDIVIDUAL AND THE COMMUNITY UNDER THE GOSPEL.

"Bear ye one another's burdens."

"Every man shall bear his own burden."

HUMAN society embraces two elements—the Individual and the Community—and it looks as though the interests of these two were in permanent opposition; through the long centuries the one has won its way at the expense of the other; and, as a consequence, the forward movement of the whole body has been unsteady, the gait has been wavering.

There have been periods when the drift of opinion and, what is of more practical consequence, the drift of feeling has all been in favour of the individual. It has been said, society is built up of units; its health, therefore, must depend upon the strength and fitness of each of these; the man who perfects himself thereby renders the best possible service to the community to which he belongs: the individual must be cared for, protected, sustained—he must be urged to look after himself, to cultivate and complete himself to the finger tips. And sometimes the end has been to set up a sort of ruthless individualism; the community has been made to suffer daily for the benefit of certain favoured persons. There

have not been wanting members of powerful classes who have used their position for selfish ends, and have set their foot upon the neck of the million.

Then, again, there have been periods when the claims of the community as a whole have come to the front, and it has been insisted upon that the individual existed only for the welfare of the whole of which he was a fraction—he became almost lost to view. If we look back upon the early Hebrew life, or upon that of the ancient Greek and the mediæval Italian cities, we see this view carried to its logical extreme. The citizen was nothing except as a factor of city life; the State swallowed him up, the single responsible human being was lost in the crowd, his personal interests, his very character, were scarcely his own.

And though these old communities with their eager corporate life have passed away, yet without doubt, in these days of ours, with ever-increasing emphasis, the claims of the community are urged as against those of the individual; there is a growing tendency to compel him to submit in all sorts of ways to a curtailment of liberty, and even to serious loss, because of the well-being of society in which he lives. He must vacate his house, he must shorten his hours of labour, he must pay a certain price for service, he must contribute to public education, he must supply recreative areas, on the plea that the good of the community demands it.

It is easy to see that if the favouring of the individual led to gross selfishness, the favouring of the community at the expense of the individual may break those springs of action which urge men to make the best of themselves and to do the best for themselves, so that at last the level of society may fall to that of its feeblest members—the inefficient may set the type.

The difficulty of the situation is that we feel that the right lies both with the Individual and the Community; between the partisans of each of these it looks as though we were doomed to an eternal see-saw as to the principles that should really guide the conduct of life; we are perplexed by an opposition that appears at once so natural and yet so perilous.

May it not be said, in the presence of this unstable condition of affairs, that the Gospel of Christ, as it underlies the two sayings

of Paul, which stand at the head of this paper, supplies the key to the situation? For mark what the Gospel does.

The Gospel sets the individual man upon his feet, invests him with a new value and dignity, as a creature made in the image of God, a creature for whose saving God gave His dear Son. It affirms with solemn urgency every man's personal responsibility. Each must live his own life; his acts, his character, his sins, are his own; he must give an account of himself to God. Neither father nor mother, neither society nor circumstance, neither priest nor church, can bear the full weight of these things; every man shall bear, every man must bear, his own burden. To part with it would be to cease to be a man, and become a creature of necessity, a finely reticulated machine, but a machine and no more.

Great religious crises have always involved a fresh re-assertion of the value and responsibility of the individual. The Reformation disinterred him; it brought the human soul consciously before God. The Evangelical Revival in England did the same thing. The cry of the awakened soul is a personal one: "What must I do to be saved?" and its joyful conviction is: "I live," even though it be added, "Yet not I, but Christ liveth in me." In a word, the Gospel separates a man from the crowd; it deepens, rounds, and perfects the individual life.

The Gospel does all this, and yet, with a fulness and an energy never known before, it bids men bear one another's burdens. Its impulse lies back of those social movements which, in a hundred ways, seek to mend a broken world and to bind society together. Its ultimate inspiration is in the Cross of the Son of God, in which we see God Himself coming forth that He might bear the sorrows and woes and sins which compose the crushing burden of mankind, so that to bear one another's burdens is to fulfil the law of Christ.

The Gospel, and the Gospel only, stimulates the individual man, lifts him up, ennobles him, and at the same time draws him out of himself, and bids him find his highest vocation in the self-sacrificing service of his fellow-men—that is, of the community. A healthy individualism and a healthy communism are both nourished by the Cross of Christ.

Social salvation, as it is called, can only be reached in proportion as both the truths considered *advance abreast*. Crush the

individual in the supposed interests of the community, and the community itself will presently collapse. On the other hand, compel the community to subserve the supposed interests of a few select individuals, and these will inevitably decay and vanish away. Here is the law that covers conduct in relation to others: "Bear ye one another's burdens"; and here is the tonic truth that fits a man to become a helper of his fellows: "Every man shall bear his own burden"; and the recognition of these two, the duty and the fact, will help to supply a practical solution of the unhappy conflict between the interests of the individual and the interests of the community.

EDWARD MEDLEY. ❧

CARDINAL NEWMAN'S CONVERSION TO THE ROMAN CHURCH.

(Concluded.)

THE Tract, No. 90, is a fine example of Newman's controversial skill. It was not spiking the guns of the enemy; it was turning them against themselves. This way of handling the Articles was denounced as dishonest at the time; though, as he justly said in defence of his method, if he strained the Articles in one direction, Evangelical clergymen were obliged to strain equally other parts of the Prayer Book. Where he does not disembowel the Articles, he seems to make them mean anything he wants them to mean. The defence which they were supposed to build against Rome seemed to melt away beneath his touch. It was this deftness and subtlety, this almost unrivalled skill in the manipulation of language, in extracting meanings from it contrary to those it seemed to hold, which made good and fair-minded men doubtful of him. Immediately on the publication of the Tract, the storm which had been gathering over the Tractarians for some time broke; a demand was made that the Tracts should cease, and the famous "No. 90" was the last. The reception with which the Tract met was a blow to Newman's faith in the Catholicity of the Anglican Church. It was not formally condemned; but about two years after its publication some of the Bishops began to deliver themselves against it in their charges, which Newman regarded as amounting to a real condemnation. They would not

allow the Catholic sense of the Articles ; they are Protestant, they said, in effect, and must be interpreted in a Protestant sense. But if the Catholic sense of the Articles is not admitted, then the Anglican Church is not Catholic ; she has broken with the Primitive Church and is heretical. Newman's claim for the Catholicity of the Anglican Church was really broken on the Articles.

The theory of the *Via Media* which he had been trying so earnestly for nearly ten years to put on a solid foundation was breaking up. Doubts had been working in his mind for some time, and the informal, but real condemnation of "No. 90," and one or two other things, strengthened them. He had become distrustful, too, of the principle of Antiquity as the Oracle of Truth. The appeal to Antiquity, after all, involved the exercise of private judgment, the very thing which he would avoid. The Fathers do not all speak with the same voice : to which of them shall we listen ? Must we believe Augustine, or Origen, or both ? And how when they do not agree ? And where does Antiquity end ? With the seventh century, as the Second Book of Homilies seems to imply ? But who says it shall end then, and why should it end then ? If we appeal to the first seven centuries, why not to the eighth and ninth centuries, and so on to the eighteenth century ? Antiquity does not help much *as an authority*, unless we have some *living* authority to interpret antiquity. The *Via Media*, in fact, has no bottom to it. Roman Catholicism is intelligible and consistent with itself ; Protestantism is intelligible and consistent with itself ; but Anglicanism, trying to steer its middle course between Roman Catholicism and Protestantism, has yet to find a consistent basis for itself.

Newman's doubts as to the Catholicity of Anglicanism were deepened by his study of some of the doctrinal controversies of the fourth and fifth centuries. The Anglican Church seemed to him to stand in a similar relation to Rome now to that in which some of the heretical sects of these early centuries stood. The principles and proceedings of the Church then in dealing with variations of doctrine, and in her attitude towards heretics, were those of the Roman Church to-day. If the Church was right then, would not Rome yet prove to be right as against the Anglican Church ?

Whatever the strength and numbers of heretics for the time, the Church waited securely and confidently, sure that the Christian world would ultimately acquiesce in her judgment when given. *Securus orbis terrarum judicat.* Under the influence of these facts and considerations his faith in the Anglican Church crumbled away. He says that he was on his death-bed as regards his communion with it for four years. Convictions change and grow slowly. The process may seem a simple one when it is over, and a man may wonder why he did not move more quickly and see more clearly issues which are at last very obvious to him; but it is different when he is going through with it. Besides, it is not logic alone that carries a man. Convictions grow; they are not found at the end of an argument, though the argument may have much to do with them. Argument is seed; conviction is seed when it is grown. Newman's mind was clearing itself during these last four years. He would have joined the Roman Church, he says, sooner than he did, only he was resolved to be guided, not by his imagination, but by his reason. He saw the end, but he had still the distance to travel, and travelling takes time.

He had not moved, however, towards Rome in proportion as he had lost faith in the Anglican Church. His difficulties about Roman errors, though they were less, were still in his way; and the last stage in his journey was the clearing of his difficulties in regard to the additions which Rome had made to the primitive faith. The doctrine and practice of the Roman Church of to-day unquestionably differ from the (explicit) doctrine and practice of the Primitive Church. The Worship of the Virgin Mary, the Invocation of the Saints, for example, are points of difference. How could these be justified? Newman had held, almost from the first, that the Scriptures were not intended to teach doctrine, but to prove it. Christian doctrine is only given in germ in the New Testament; and it rests with the Church, under the guidance of the Holy Spirit, to develop it. This, of course, is why Newman does not go back directly to the New Testament, and makes so much of Post-Apostolic Christianity. The faith is given in the New Testament in germ which the Church has to unfold. No Roman Catholic theologian would assert that the doctrine of the Immaculate Conception is taught in the New Testament. That a doctrine is held

by the Church which cannot be found *expressed* in the Gospels or Epistles, or in any of the early Confessions, is not a *conclusive* argument with a Roman Catholic against the doctrine. It is plain, too, that there is a development of doctrine within the New Testament itself; and there is a further development, as almost all Protestant theologians admit, in the first four centuries. He would be a bold man, surely, who would say that the Westminster Confession is explicit in the Gospels and the Epistles. And the Roman Catholic asks why we should assume that developments ended with the Apostolic age, or with the fourth century. Was not the promise given that the Holy Spirit should guide the Church into truth?

The principle of the development of doctrine being admitted, the question comes: What are true and what are false developments of doctrine; how can we test them? The bearing of this on Newman's difficulties is plain. Could he but see that the additions which the Roman Church has made to the Creed are legitimate, his way to her fold would be clear. He began an essay on "The Development of Christian Doctrine." It is one of the most interesting and one of the ablest of his many books, and is remarkable for its anticipation in theology of principles and ideas which have since appeared in connection with a very different subject—Evolution. Some of his tests of true developments of doctrine are the same as those which biologists have since come to apply to distinguish normal from abnormal developments: Preservation of type: Power of assimilation: Early anticipation: Persistency. He applies these and other tests to Roman Catholic additions to the faith, with the result that his difficulties vanished, and he resolved to seek admission into what he now believed to be the one true Church. Indeed, the book was never properly finished; it is broken off abruptly, with a few lines to the reader, which were added evidently after he had taken the great step. His long, toilsome, and often sorrowful journey was over; he had reached at last his haven of rest.

We have been tracing the stages in Newman's journey from Anglicanism to Roman Catholicism, but there is a deeper question than we have yet looked at. How came Newman to make this journey at all? How came he to start on such a

quest, and to acquiesce at last in the claims of the Roman Church?

One has often heard surprise expressed that Newman should have gone to Rome, and it is put down to intellectual restlessness and weariness, to a sceptical mind which yet cannot acquiesce in scepticism. It has been sometimes said that he entered the Roman Church that he might find release from the burden of doubt which had gathered about him; that he might find a quiet and safe shelter from all the wind and storm of scepticism. But this is hardly a satisfactory explanation to give of the movement of one of the finest minds of this century. Nor does his history lend itself at all to this explanation. There is no sign that he had at any time any grave and persistent doubt about religion itself. Those questions, which have been the pain of so many minds of our time, as to the very foundations of religion do not seem to have given him any serious trouble. He has a sentence which is very significant as to his own feeling about these: "Ten thousand difficulties do not make one doubt, as I understand the subject; difficulty and doubt are incommensurate. . . . Of all points of faith the being of a God is, to my own apprehension, encompassed with most difficulty, and yet borne in upon our minds with most power." His search was for a Church, not for a religion. He believed in Dogma from the first; he never had any doubt about it. He believed in a Revelation, that there is a church of God on earth, with a deposit of truth, and with rites and sacraments. His one question was, Where is this church? The prior question—is there such a church, a church with the functions which he assigns to it!—he never raises. And if one starts with the assumption that there is a church of that kind, a church with sacerdotal powers, with final authority for determining doctrine, one true church and only one, there is room for little doubt as to what goal he will reach ultimately if he is consistent in his principles and thought.

But how came Newman with such a theory of the Church? And here, I think, we cross one of the deepest veins of his mind. It was not scepticism which took him to Rome, and yet there is in him a deep strain of scepticism; but his scepticism does not turn towards religion, it turns towards man: He does not doubt

religion, but he does doubt man's capacity to deal with it except under authority. Man's reason is a poor instrument for dealing with religion in Newman's view. He speaks of the "all-corroding, all-dissolving scepticism of the intellect" in religious inquiries; of the "aggressive," "capricious," "untrustworthy" intellect. He thinks it tends to simple unbelief in religion. We may prove anything or overthrow anything, and can arrive at truth only by accident, if we trust merely to reason. He makes the reason really atheistic, the conscience being the instrument or organ through which man reaches God. "I believe that the study of nature, when the religious feeling is away, leads the mind, rightly or wrongly, to acquiesce in the atheistical position as the simplest and easiest." And so man needs and must have, if he is to attain and maintain a hold on religion, an external authority. Where, then, shall we find this external authority? The Protestant answer to this question is: In the Scriptures. But in Newman's view the Bible was not meant by God to be such an authority, nor does it, apart from an authoritative interpretation, meet the need. A book cannot stand against man's "wild, living intellect." The authority we need is found in the Church; she is a living power, putting herself with supernatural sanction over man's wild reason and rebellious will. "Supposing it to be the will of the Creator to interpose in human affairs, and to make provision for retaining in the world a knowledge of Himself, so definite and distinct as to be proof against the energy of human scepticism, there is nothing to surprise the mind if He should think fit to introduce a power into the world invested with the prerogative of infallibility in religious matters. And when I find that this is the very claim of the Catholic Church, not only do I feel no difficulty in admitting the idea, but there is a fitness in it which commends itself to my mind. Infallibility is a provision adapted by the mercy of the Creator to preserve religion in the world." It is scepticism as to the validity and adequacy of human reason to reach and maintain religious truth which is at the root of Newman's belief in an infallible church. And granting that the reason of man is as impotent in religious inquiry as he teaches, that it cannot reach religion, or if it can reach it, cannot maintain it against the "energy of human scepticism" without an

external authority, the need and place for an infallible authority, such as the Roman Catholic Church claims to be, are obvious. But to those who believe that man's mind, notwithstanding its limitations and imperfections, is yet capable of reaching truth in religion, that man's reason is no more naturally atheistic than his conscience and his heart, Newman's plea loses its force. The desire for an external authority, an authority which can interpret God's Will and Word for us, which can decide finally in matters of doctrine, is, in some conditions of mind, a natural desire; few, probably, who have felt the graver difficulties of faith have not known it. It does not seem God's way, however, to interpose any such external, infallible authority between Himself and His children. He would have us turn ourselves to Him, and look and watch for Him: "As the eyes of a maiden unto the hand of her mistress, so our eyes wait on the Lord our God." This is the true religious temper and attitude. It is the constant temptation of man to find some lower resting-place than God Himself; to seek external assurance for things which we can only really know because "the Spirit beareth witness with our spirit."

Newman's own faith in the reality and truth of religion never seems to have been really shaken. He knew the difficulties, of course, which have tried and broken the faith of so many this last half century, but they do not seem to have troubled him personally; his own faith was strong and sure. The words just quoted—"Ten thousand difficulties do not make one doubt"—expressed probably his own experience. He moves easily and surely among the great Christian facts and doctrines, as one whose mind and heart have always had their home among them. He speaks of "resting in the thought of two and only two absolutely and luminously self-evident beings—myself and my Creator." For him, spirit was the only reality; all natural phenomena but a hint of something behind, like a shadow cast by a great reality. Material phenomena are both types and instruments of things unseen. Nature is only a parable, and what we see is but the shell of an eternal kingdom which is destined some day to burst forth into a heavenly bloom, to be transfigured into immortal glory. The visible creation will all fade away some time before those greater splendours which are behind it, as snow melts away beneath the heat of

the sun. It is the doctrine of another man, who seems far removed from Newman; it is the doctrine of Carlyle. It is the spiritual reading of things, as reasonable and as credible, to say the least, as the material reading. He said expressly and emphatically that he accepted the Creeds and doctrines of the Roman Church without reservation or misgiving, but he held them probably in a less rigid and absolute way than creeds are sometimes held; he held them as but a partial expression of the facts. The Church in her sacraments and in her doctrines is an "economy," a representation of things, not the very things themselves. The theology of the Church is not a final expression of the truth; it is man's attempt to formulate truths and facts, some of which we do but imperfectly know. "Now we see as through a glass darkly." But the mysteries of the Christian Faith were no burden to him; they gave his mind room to move. A religion without mystery would have been no religion to him. Those attempts, of which there have been so many this century and last, to get rid of mystery from religion, to reduce religion to dimensions which reason can walk round and measure, woke in him something near to scorn. His reason, not less than his heart and his imagination, would not let him rest except in some great and noble creed. One pictures Newman's faith like some ancient cathedral, with here and there a legend traced on its "storied windows richly dight," and here and there the light is dim, and here and there a tattered flag which tells of battles long ago; but it is great and spacious and serene, and lifts itself proudly above street and market and all the change and petty interests of our days to heaven and to eternity. "The earth that we see does not satisfy us; it is but a beginning; it is but a promise of something beyond it; even when it is gayest with all its blossoms on, it is not enough. Shine forth, O Lord; let Thy glory blossom forth as bloom and foliage on the trees; change with Thy mighty power this visible world into that Divine world which as yet we see not. 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 proceed from a centre of love and goodness which is God Himself; they are but as stray beams and dim reflections of His image. We look for a day of God when

all this outward world, fair though it be, shall perish. We can bear the loss, for we know it will be but the removing of the veil. We know that what we see is a screen hiding from us God and Christ and His saints and angels. The grass withereth, the flower fadeth, but the Word of our God shall stand for ever."

HENRY BONNER.

OUTLINES OF SERMONS.

BY THE LATE JOHN FOSTER.

XIII.—THE LORD OUR TEACHER.

"I am the Lord thy God, which teacheth thee to profit."

—ISAIAH xlviii. 17.

ALL will readily acknowledge that men *need* a great deal of *teaching* (especially about the things most important for us to *learn*). There is hardly a more wretched thing than *man untaught*. There have been instances of individuals found, who had grown up absolutely without teaching (lately in Spain), and they have seemed nearly destitute of the common property of *reason* ("wild ass's colt"). Whole tribes have been found that seemed very nearly, or even quite, destitute of the *idea of a God*. Immense nations of gross *idolaters*. But, look at the most neglected, and untaught, among our own people!

Men *need* a great deal of teaching, then, and a great deal of teaching they *have*, in this part of the world at least, a great deal that does teach, whether effectually or not, and a great deal that *should* teach, and that with respect to the things most important to be acquainted with. Let any among us but *reflect* how much—how much (as to many) by the instructions of early education, by the Book of Divine Truth, by the discourse and written thoughts of wise and good men, by the experience through which Providence has led us, by what we have seen in the world. But, the great matter is the "*Profit!*" if this had been, with us all, in *proportion to the measure of the teaching!* And, *why* has it *not*?

One great cause has been, the not being sufficiently *concerned* about the profit; another, the not having duly sought *Him* for the Teacher who "teaches to profit." These two, indeed, go together.

And so, on the contrary, will go together, an earnest desire of *profit* and seeking for God to teach. For, those who are anxious to be *taught to the best purpose*, will seek the *best teacher*. But this does not imply that ordinary means and teachers are to be neglected, or held of small account. Not—that we are to use no exercise of attention and thought under the notion that God is to do all—that we are to let the mind be as still and listless and empty as it will, that *God* may fill it. Any notion of this kind is but a delusion of spiritual *idleness*. And the consequence is, a wretched spiritual *poverty*.

The Scriptures, as well as common sense, continually inculcate the diligent use of means (even on persons favoured with the extraordinary gifts—Paul to Timothy). Indeed, of what value, otherwise, would be the *Scriptures themselves*?

But then, while endeavouring to make good use of all the means of instruction, we are to seek that *God* may, *by them*, be our teacher. How easily conceivable is it that *He* may be so—the *Maker* of our spirits—who keeps them in existence—surrounds them—penetrates them—perceives all that is in them—all that acts upon them—whose immediate power mingles with all things. It is impossible to explain, *exactly*, how this Almighty Spirit acts, for instruction, on the spirit of man—but most easy to conceive, and to believe, the fact. And it has often been experienced—and often been shown in its effects. Think of the prodigious difference—that to some, to many, all the instructive means seem quite useless—to others, they are of the greatest value and efficacy. Those that *find them* so always thankfully avow that it is because *God* is their teacher. The *Word of God* is the grand mean of instruction—great assemblage of lessons—we are seriously to apply our attention and thought to this—and to desire and pray that He may, by it, “teach us to profit.” *And how?* Answer:—He can cause the thoughts to fix more intently—can impart a *deeper concern* that we may be *profited*—can clear out the *preventing vanities of the mind*—can, as it were, melt away the prejudices—can assist—give a truer action to the intelligent faculty—can cause the *feelings*, the *affections*, to *come into the operation*—can awaken the *conscience*, and bring it into the exercise—can cause the instruction to *go into*, and, as it were, *mingle with*, all there—can *fix it in them all*, so that it shall *stay there*—so that the effect shall

be there, to form a disposition favourable for the *next* lesson of instruction—and an advantageous disposition, and fitness, for benefiting by all *other* instructive things. How easy and rational it is to conceive all this of such a *Being as God*—and how important to *have* all this. And He *will* thus give His Holy Spirit to them that ask it.

The same things may be said of any other of the *means*, the classes of the instructive things, the lessons. Say, it were the *writings of wise and good men*—there may be an *influence* to assist our thoughts to go more *easily into the channel* of theirs—to put our *feelings* more in *sympathy* with theirs—to make us perceive more plainly *how they agree with*, and enforce the *Divine* truth—to fix their thoughts upon us as *corrective of our own*—to make us more anxious that we may really be profited.

Experience forms another great class of lessons—i.e., the course of things in a man's life which affect his condition and welfare pleasurable or painfully, for good and for evil. These *should be* profitable instructions; but, in many instances, they seem to be of no avail. God can "teach to profit" by these. He can make anything that grieves or pleases—*excite useful thoughts*—can cause the experience of life to *impress us with the justness of His own representation of human life*, and so put an end to vain dreams—can cause it to force us upon *self-examination*—can cause it to make us *watchful against* what we have *practically found to be pernicious to us*—can cause it to make us the more sensible of the necessity of His constant help and care and guidance—can cause it to lead us into *thankful recollections and acknowledgments*—can cause it to be a train of lessons and discipline *to fit us for going out of life*. It might be added—the view of the world, the events and actions of mankind, is a *great set of lessons*.

Let us, sometimes, *take an account* of our *profit by all this*. If it should prove to *have been small*, what would this show but that we have *not applied* to the *Great Teacher*!

But, now, this *one thing* ITSELF is a great and serious lesson—namely, our *not having so applied*. And what is to be the *profit* OF THIS? What *can* it be but that, henceforth, we should seek that HE *MAY* make all *instruction profitable to us*!

VI. (*Concluded*).—JOHN THE BAPTIST.

"There was a man sent from God whose name was John: the same came for a witness, to bear witness of the light.—JOHN I. 6, 7.

[By an unaccountable oversight, a large part of Foster's outline on *John the Baptist*, which appeared in our May number, p. 247, was omitted. It is, therefore, given here. In the part already printed John was regarded: (1) As the subject of prophecy. (2) As the forerunner of Jesus Christ. (3) As standing in the interval which divided two great dispensations. (4) In his dignity relative to the ancient prophets and to succeeding Christians.]

V. —Observe next the constant, clear, and humble estimate of himself. No man ever spoke more gracefully of himself—sincerity. He seems most perfectly to have understood the nature and extent of his office. He appears to have been one of that class of men, the rarest of all others on the earth, that seek no distinction for themselves. Not one word or action like self-importance. Lost the thought of himself in fulfilling his office. Rejoiced in the rising grandeur which was fast eclipsing his own. Oh, memorable virtue.

VI.—His most explicit testimony to Christ.

VII.—The next observation is suggested by his usual title—he was the first that baptized. This was a new institution. There were many ceremonial bathings and washings in the Jewish economy, but baptism does not appear to have been any one of these retained—or adopted into a new connection. It had not been consistent with the originality of the religion of Christ to take an old rite from a system that was about to fall. The fame that it excited proves it new. This religion was a grand singularity on earth—a religion with but one ceremonial rite (one or two more striking than a multitude). How welcome it must have been as the mark of deliverance from all others. It was a means of exciting the utmost attention and inquiry. John solemnly connected it with a certain state of mind in those who yielded to it. Constantly declared that it was nothing without that superior baptism with which his Lord would baptize. He baptized that personage himself. (The most signal circumstance of his life. The most humbling one.) I do not need to add in reference to the form of the ordinance that he seems to have been always in the neighbourhood of a great deal of water—Jordan, Enon.

VIII. Very distinct notice is taken by the evangelist of the peculiarity of his habits. His manner of life seems to have been that of an entire recluse. (Disappeared from his birth, doubtful whether he personally knew his relations—Christ.) His diet and clothing plain and austere, as if Nature provided for him like the other inhabitants of the wilderness. Entire unconcern we may suppose respecting external distinctions. No doubt a contempt of human splendours. In this austere simplicity he resembled Elijah. This is throughout a grand characteristic of the Christian religion. John so began it.

IX.—It is hardly a distinct observation from what has been said before to say that he appears most entirely occupied by his office. (Almost equalled the Saviour Himself in this.) Come on him at any moment, he is still the forerunner of Christ Jesus. Hear of him in any place, he was still baptizing and preaching the Kingdom of God. If Jesus came near him, he met Him, not as his relative or personal friend, but as “the Lamb of God.” Even in prison, when visited by his disciples, he was still directing their attention to the Messiah. No petitions, complaints, &c.

X.—We must observe, once more, the heroic faithfulness of his ministry. He flattered (or even praised) no man. What force this gives to his animated expressions respecting Christ! He insisted in the strongest terms on repentance and reformation—Arrester—and expressed the severest reproaches (vipers, &c.) In this again he resembled Elijah—in spirit and power. And specially when he dared to reprove a wicked king. (How come to Herod—Ahab.)

XI.—But such faithfulness could not continue long. Must produce a violent opposition (antipathy). Against all human nature—that Herod felt that he had power to silence the reprov-er. (How seldom would a reprov-er be otherwise silenced, if men had power!) Imprisoned him first to please himself,—put him to death to please a still worse. Wonderful to think! the two first persons in the best cause died thus! The Lord whom his forerunner bore witness to, did not save him from death! It would need the strongest faith to preserve a constant attachment to Him in this dreary scene. But for His sake, he could rejoice to die! But it was happy for him to die first rather than linger after.

we be!

BELIEVER'S BAPTISM : FURTHER HELP FROM THE OTHER SIDE.

TESTIMONIES as to the Scripturalness of our views of Baptism, equally decisive with those discussed by Mr. Stovel in our last number, are continually accumulating, and come from the most opposite quarters. Thus in Father Didon's "Jesus Christ" we are told that "to his doctrine of repentance John added a rite which was to be its symbol and public profession. . . . The baptism of John was a solemn profession of penitence, a sign of inward ablution and that purity of conscience without which the Kingdom of God can neither be received nor founded. . . . The confession of sins, demanded by the Baptist before and during immersion, was familiar to the Jews" (I. 140). Again, Christ "set forth baptism to be the great sacrament of incorporation in the Divine life which He has brought down on earth" (II. 385). Dr. Robert Horton, in "The Cartoons of Mark," says that, "like the rest of them (our Lord) wished to be baptized in these waters of confession and repentance. . . . In His complete humility He steps into the waters, and is submerged beneath their waves," &c. (p. 7). In the Church of Scotland Manual, "Landmarks of Church History," Professor Cowan avows that in the sub-Apostolic age baptism was usually administered by immersion, though he thinks—on what authority he does not state—that affusion was permissible. Infant baptism, he admits, was first mentioned about A. D. 180 (p. 19). Yet again, in his learned and comprehensive commentary on "The Epistle of St. James," Professor J. B. Mayor, of Cambridge, in discussing the question of regeneration (chap. i. 18), and its connection with baptism, writes: "We have to remember that the Apostles wrote at a time when adult baptism was the rule, and infant baptism the exception. Baptism was then, as it is now in heathen or Mohammedan countries, the confession of Christ crucified, when it entailed shame, persecution, even death. It was of such confession Christ Himself said, 'Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven' (Matt. x. 32); and St. Paul, 'With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation' (Rom. x. 10); with which we may compare the words recorded in Mark xvi. 16, 'He that believeth and is baptized shall be saved.' Faith and repentance (or conversion) were the necessary preliminaries to baptism; but baptism, being the outward sign and seal of the inward change, being also the confession of Christ before men, and being accompanied by further gifts of the Spirit, became the summary expression for the new birth

which preceded it. It is evident that in these respects infant baptism now is very different from adult baptism then."

The late Professor Jowett's testimony is also worthy of reproduction here. In his notes on Rom. vi. 3, *et seq.*, he says:—"To be baptized into Christ is to be baptized so as to be one with Christ, or to become a member of Christ by baptism. Compare 1 Cor. xii. 13, between which and the present passage a connecting link is formed by Rom. vii. 4. So the Apostle says: 'By being baptized into Christ we were baptized into a common death.' Philosophy, as Plato says in the *Phædo*, is death; so the Apostle says that Christian life is death. It is a state in which we are dead to the temptations of the world, dead to all those things which penetrate through the avenues of sense, dead to the terrors of the law, withdrawn from our own nature itself, shrunk and contracted, as it were, within a narrow space, hidden with Christ and God. It is death and life at once—death in relation to earth, and life in relation to God. From the death of Christ, the Apostle passes on to the burial of Christ, which is again the link of transition to His resurrection. The second member of verse 2 is here taken up: 'We are dead to sin, and can no longer live in it'; for two reasons—(1) because we are baptized into the death of Christ, and (2) because the resurrection of Christ is the type of our new life. The meaning of this verse will be more clearly brought out if we recall the picture of baptism in the apostolic age, when the rite was performed by immersion, and Christians might be said to be buried with Christ; and the passing of the Israelites through the cloud and the sea (1 Cor. x. 1, 2), and even the Deluge itself (1 Pet. iii. 21), seemed no inappropriate types of its waters. Imagine not infants, but crowds of grown-up people already changed in heart and feelings, their life 'hidden with Christ and God,' losing their personal consciousness in the lava of regeneration, rising again from its depths into the light of heaven, in communion with God and nature, met as they rose from the bath with the white raiment, which is the 'righteousness of saints,' and ever after looking back on that moment as the instant of their new birth, of the putting off of the old man, and the putting on of Christ. Baptism was to them the figure of death, burial, and resurrection all in one, the most apt expression of the greatest change that can pass upon man, like the sudden change into another life when we leave the body. The Apostle introduces the word 'buried' instead of 'died,' to recall and assist the image of baptism. For similar allusions compare Gal. iii. 27, and Coloss. ii. 12, also 1 Cor. xii. 13, where there is a trace of the same imagery." Again, on Gal. iii. 26, 27, he writes:—"These words admit of two constructions. Either we may read, Ye are all sons through faith in Christ Jesus, or, Ye are all one in Christ Jesus—that is, as believers through faith. Compare Rom. iii. 25. The latter interpretation agrees best with the following verse:—"Ye are all sons of God in Christ Jesus, for ye have put on Christ as many of you as were baptized into Him.' The figure of putting on Christ has a reference, first, to the robe in which the newly-baptized person was arrayed on coming up out of the water,

and recalls also an idiomatic expression in later Greek of 'putting on another' to signify close and intimate relation with him. See on Rom. xiii. 14. In this latter passage St. Paul exhorts believers to 'put on Christ.' Here he implies that they have already attained in baptism the state which is thus described. In one sense the believer is regenerate; in another, not. His whole life is anticipated in the beginning, and still he may be exhorted to begin. Compare Col. iii. 9, 10: 'Putting off the old man with his actions, and putting on the new man which is renewed unto knowledge in the image of Him that created him.'" Professor Jowett elsewhere avows his conviction that there are sufficient reasons for infant baptism, "The mistake is to look for them in the New Testament." To us and to all Protestant and Evangelical Christians this should be decisive.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—LOOKING INTO THE BIBLE.

LET me introduce what I want to say to you this morning by a singular story I once read in regard to a young sailor. He had been well and comfortably brought up, and, like many other young men, allowed his money to slip away more easily than he should. When he went to sea, an aunt, who was very indulgent towards him, gave him a handsome pocket Bible, and told him whenever he was in want to look into his Bible. After he had been some time from home he wrote to this aunt for money, and received this strange reply: "My dear Nephew,—Look into your Bible.—Your affectionate Aunt." This annoyed him very much, and he wrote to her again and again with the same request, and in more urgent terms. The aunt's reply never varied. It was always the same, "Look into your Bible." At last the young man returned home in great need, and on being asked whether he had looked into his Bible, he replied: "Oh, yes! Every day in the week; but the Bible couldn't fill an empty purse." His aunt then asked him to let her see it, and when she went to his trunk she found it in the same corner as at first, unopened and unread. She took it up and opened it; and, lo! there was pinned to one page a ten-pound note, to another a twenty-pound, to another a fifty-pound. "My dear nephew," said the aunt, "you have looked into your Bible to great purpose, haven't you?" The young man stood convicted of falsehood, and deservedly lost the money he might have had. The aunt's conduct was eccentric, and not to be commended; but the young man had plainly no love for his Bible, or for the truthfulness which the Bible inculcates. I do not want you to suppose that by searching the Scriptures you will find gold or bank notes, or secure directly any worldly gain. It is not in a coarse, mercenary manner that God rewards our love of His Word. He does not pay us for our reverence and devotion in pounds, shillings, and pence; but He rewards our faith, love, and obedience, after their kind, in a spiritual sense, and with results which are worth more to us than "thousands of gold and

silver." Often, indeed, the Bible does bring to us prosperity in this world. It guards us from perils and temptations, it makes us honest, truthful, and diligent, it teaches us to make the most and best of our life, and so ensures for us the qualifications which bring success. It leads us into paths of true and abiding happiness, gives us peace and contentment, hope and delight in God. The spiritual riches which it sets before us are indeed inexhaustible. So that people who in this world's esteem are poor, are nevertheless rich, and who might be deemed sorrowful are always rejoicing. Look into your Bible to read it, to study it, to understand and obey it, and it will secure you boundless wealth.

Ah, but some of you tell me: "You are a minister, or you would not talk in this way." I think I should say exactly the same if I were a soldier or a sailor, a merchant or a lawyer, a mechanic or an engineer. You have all heard of Charles Dickens, the great novelist, who knew what life was in all its aspects as well as any man who has ever lived. He has also enabled thousands of other people to see what life means, and has afforded them endless instruction and amusement. He could move them at will to laughter or tears, and for various reasons has been an almost universal favourite. When many years ago his youngest son left home for Australia, this is how he wrote to him:—"I exhort you to persevere in a thorough determination to do whatever you have to do as well as you can do it. I was not so old as you are now when I first had to win my food, and to do it out of this determination; and I have never slackened in it since. Never take a mean advantage of anyone in any transaction, and never be hard upon people who are in your power. Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes. It is much better for you if they should fail in obeying the greatest rule laid down by our Saviour than that you should. I put a New Testament among your books for the very same reasons, and with the very same hopes, that made me write an easy account of it for you when you were a little child; because it is the best Book that ever was, or ever will be, known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided. As your brothers have gone away, one by one, I have written to each such words as I am now writing to you, and have entreated them to guide themselves by this Book, putting aside the interpretations and inventions of man. You will remember that you have never at home been harassed about religious observances or mere formalities. I have always been anxious not to weary my children with such things before they are old enough to form opinions respecting them. You will, therefore, understand the better, that I now most solemnly impress upon you the truth and beauty of the Christian religion, as it came from Christ Himself, and the impossibility of your going far wrong if you humbly but heartily respect it. Only one thing more on this head. The more we are in earnest as to feeling it, the less we are disposed to hold forth about it. Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself, and I know the comfort of it. I hope you will always be able to

say in after-life that you had a kind father. You cannot show your affection for him as well, or make him so happy, as by doing your duty." These are wise and true-hearted words, prompted by a father's love, and it would be well for us all to heed them.

And quite recently in a preface to a reprint of Cromwell's "Soldier's Pocket Bible," Viscount Wolsey, the greatest living general of the British army, says: "In my humble opinion the soldier who carries this Bible in his pack possesses what is of far higher value to him than the proverbial marshal's baton, for if he carries its teaching in his head, and lets it rule his heart and conduct, he will certainly be happy, and most probably eminently successful." I could quote a thousand testimonies from men as able, as experienced, and as distinguished as these. But what need is there of more? Make the Bible your constant companion. Look into it daily, prayerfully, and earnestly, and it will never fail to help you.

JAMES STUART.

NOTES AND COMMENTS.

THE SCHOOL BOARD ELECTION.—We write on the eve of the election in the Metropolis when the activity of both sides is at its highest. We cannot too strongly urge our friends to throw their energy into this contest and do their utmost to secure a Progressive victory. A defeat in London would be disastrous. We do not, however, contemplate defeat. There are so many fair-minded Church people fully and openly with us, and so many others who would like to be, and would be, but for reasons which are personal or ecclesiastical rather than national and religious, that it should be no difficult matter to secure the maintainance of the Compromise of 1871. No one has exposed the sin of Diggleism more effectively than the Bishop of London, or shown more conclusively that the old policy has worked well; but the pressure brought to bear upon him by the High Church party has proved too strong, and he will vote for the Clericals whose mistaken course he deploras. Bishop Temple's weak, inconsistent, and compromising conduct is most disappointing. Archdeacon Sinclair has, in consequence of his Bishop's attitude, resigned the chairmanship of the Bible Education Union, and, though he will neither work nor vote for the Clericals, he will not work against them. We deeply regret this decision, but recognise the difficulty of the Archdeacon's position, and remember the claims of ecclesiastical courtesy and etiquette. The Archbishop of Canterbury, who it was hoped would curse the School Board system, has, on the contrary, virtually blessed it by declaring that the *Christian* religion is very well taught in many Board schools, and that he has heard the Board School teachers called the evangelists of some huge districts. We regret that his advice is scarcely in accordance with this admission. Cardinal Vaughan, with timely imprudence, comes to the help of Mr. Diggle as the friend of the *denominational* system in opposition to the extension of the Board School system. He says bluntly that the contest is between the friends and opponents of Christianity, by which he plainly means *his* Christianity, as he

protests against "private interpretations of the Bible, given by school teachers, whether trained in religious knowledge or untrained." Christianity is with him sacerdotalism, whether Roman or Anglican it does not for the time being matter. He sees in Mr. Diggle's policy a step towards the adoption of his own. The overthrow of the Board School system is being subtly aimed at. There can be no mistake as to the issue. Dr. Parker has recently expressed himself in favour of limiting education to that which is secular. Others are coming rapidly to that position, disgusted by the unwise and mischievous action of the Clericals. Mr. G. W. E. Russell, M.P., is a devout and orthodox Churchman; yet at a recent meeting in London he is reported to have said, after deprecating the effects of this miserable polemical wrangle, that, in his opinion, the only logical and commonsense way was that the State should provide universally and compulsorily the secular knowledge about which all were agreed, and that religious training—the highest of all possible forms of training, the training of the soul, the immortal part of the three-fold constitution of man—should be undertaken primarily by the parents, and next by ministers of religion of the various denominations, with the blessed influences of the Sunday and the Sunday-school. He had comparatively little faith in religion enforced by the discipline of the ordinary secular school. Everything that we have read on the subject strengthens our conviction that Anglicans are making a desperate fight for supremacy, and that their victory now would be the prelude to more audacious and more mischievous demands. It is not purely a Nonconformist question; but the brunt of the battle will fall upon us. This is no time for sentimental talk about reunion or for acquiescence in priestly assumptions. The interests of Evangelical religion are at stake in another sense than Mr. Athelstan Riley affirms, and all lovers of freedom and equality should show their colours boldly.—We are glad that our venerable friend, Dr. Angus, has consented to stand as a candidate for the London School Board in the Marylebone district. The doctor's high Christian character and great learning, his lifelong interest in educational matters, and the conspicuous service he rendered to the first London School Board at a naturally critical time, should ensure his return at the head of the poll. The fact that the doctor has thus come forward is sufficient to prove to us the gravity of the crisis, and should impel other and younger men to "behave themselves valiantly for their people and for the cities of their God."

THE CHURCH CONGRESS and the CONGREGATIONAL UNION met, the one at Exeter, the other at Liverpool. We congratulate our Congregational brethren on the enthusiasm, the vigour, and the unanimity of their proceedings. They are not a whit behind the chiefest in their discernment of the signs of the times and their determination to take their full share of responsibility in regard to them, as in church-extension at home, missionary enterprise abroad, in offering wise guidance to men amid the ferment of opinion, and in adjusting their methods to the peculiar needs of the day. Their Liverpool meetings were a magnificent success. The Church Congress was notable for the

frantic applause given to Mr. Athelstan Riley as the exponent of a sectarian, sacerdotal and retrograde Board School policy. There were good papers on "Biblical Criticism," on "Church Discipline," and on "The Devotional Life." Perhaps the most significant thing in the whole series of meetings was the reception of the paper on "Confession," by Rev. J. W. Crowfoot. Cardinal Vaughan has, indeed, reason to be satisfied with the progress which this pernicious practice is making.

THE BISHOP OF PETERBOROUGH ON MARTIN LUTHER AND POPE LEO X.—
In the new volume of his "History of the Papacy during the Period of the Reformation," Dr. Creighton, while maintaining an attitude of rigid impartiality, does not scruple to vindicate Luther from the absurd charges which have been made against him, or to set forth the greatness and heroism of his work. He is no more disposed than is Archbishop Benson to belittle the Reformation by printing the word with a small *r*. He is alive to the greatness of the event. Luther was far from perfect. He had to the full the defects of his qualities. He was resolute, and at times violent, overbearing, and arrogant; but the times demanded stern measures, and had not the Papal authorities been bent on suppressing the movement by sheer force, and largely because it endangered their revenues, events might have taken a very different course. How sensible is the following:—"There is no reason to accuse Luther of insincerity in the proposals he made to the Pope. It is true that they do not harmonise with the opinions which he soon afterwards expressed; but Luther would never have been the leader of a great rebellion if he had clearly known whither he was tending. His only wish was for liberty to teach what he himself felt; he was conscious that discussion had reached the limits within which it was likely to be useful." This again in regard to a crucial point in Luther's career is worthy of note:—"In the records of human heroism Luther's appearance before the Diet of Worms must always rank high. The man is worthy of admiration who, rather than tamper with the integrity of his conscience, commits himself boldly to an unknown future, trusting only to the help of God. Luther had worked out his own principles, and he maintained them in their full extent. He knew well enough the motives of policy which made his action unwise, but he did not shrink from facing the exact issue. He boldly stated that religion was a matter for the individual conscience, taught only by the Scriptures, and that no human authority could devise any other sanction. He knew that by this avowal he gave himself into the hands of his enemies; he knew that he disappointed the schemes of his purely political partisans, but, regardless of all else, he spoke out the truth which he believed." A man of widely different stamp is portrayed in the paragraph we next give:—"Leo as a man wished to enjoy life, and as a statesman saw, like Charles II of England, the advantage to be gained from masking political activity under an appearance of geniality, indolence, and easy good-nature. No one who saw the spare figure and pre-occupied face of Julius II. could doubt that he was

absorbed in political projects. No one who saw the bulky form and heavy, lethargic expression of Leo X. could credit him with being more than he seemed—an accomplished man of society. Leo's face lit up when anyone approached him, and he always had a pleasant remark ready to address to his visitor. He studied his personal appearance; he was proud of his delicately-formed hands, and called attention to them by wearing a profusion of splendid rings. He chose to live in public, and surrounded himself with amusing companions; he enjoyed a laugh, and liked to turn the laugh against others, and his mirth was not always refined. He took pleasure in the vulgar witticism of buffoons, and found a cynical amusement in the sight of human nature reduced to the lowest level of animalism. He encouraged by his laughter portentous feats of gluttony, and, though habitually temperate himself, he liked to see the eyes of his guests glisten with undisguised enjoyment at the dainty fare which his table set before them. Sometimes he played tricks upon their voracity, and served unclean animals, such as monkeys and crows, dressed with rich sauces which beguiled the palates of his guests, whose confusion was great when they discovered the truth. In the same way he encouraged the vanity of wretched poetsasters, who improvised doggerel verses, and were rewarded with cups of wine, mixed with water in proportion to the number of slips in versification which they made."

A FRENCHMAN'S VIEW OF ENGLISH RELIGIOUS SECTS.—In his brilliant "Life of St. Francis of Assisi," M. Sabatier writes :—"In certain counties of England there are at the present day villages having as many as eight or ten places of worship for a few hundreds of inhabitants. Many of these people change their denominations every three or four years, returning to that they first quitted, leaving it again only to enter it anew, and so on as long as they live. Their leaders set the example, throwing themselves enthusiastically into each new movement, only to leave it before long. They would all alike find it difficult to give an intelligible reason for these changes. They say that the Spirit guides them, and it would be unfair to disbelieve them; but the historian who should investigate conditions like these would lose his head in the labyrinth, unless he made a separate study of each of these Protean movements. They are surely not worth the trouble." It is well to see ourselves as others see us. But even if we allow for insular prejudice, and the blindness of self-love, we cannot be wrong in regarding the foregoing paragraph as exaggerated. Our sectarian divisions are often a disgrace to our Christian charity, and tell of cantankerousness, rivalry, &c. But are there villages in which there are eight or ten churches and chapels to a few hundreds of inhabitants? We do not know of them. Again, are the people so fickle as M. Sabatier asserts? A few may be found who answer his description, but so few that the statement is discounted. Nor do "the leaders" as a rule display such instability and caprice. Reasons, moreover, may be intelligible even when invalid. The vivacious historian has either drawn on his imagination for his facts, or seen them through a distorted vision.

THE PREACHING WHICH TELLS.—On another subject M. Sabatier has, however, uttered some wise and weighty words to which we should do well to give heed. "It is not easy," he says, "to hear and apply to one's self the exhortations of preachers who, aloft in the pulpit, seem to be carrying out a mere formality; it is just as difficult to escape from the appeals of a layman who walks at our side. The amazing multitude of Protestant sects is due in a great degree to this superiority of lay preaching over clerical. The most brilliant orators of the Christian pulpit are bad converters; their eloquent appeals may captivate the imagination, and lead a few men of the world to the foot of the altar, but the results are not more brilliant than ephemeral. But let a peasant or a working-man speak to those whom he meets a few simple words going directly to the conscience, and the man is always impressed, often won." There is profound truth in this. For power over the heart and conscience, power to convict of sin, and lead the soul to God, eloquence, scholarship, argument, poetry, occupy one of quite secondary importance. They may instruct, dazzle, and delight, but they rarely convert. We do not despise them. They have undoubtedly their place, but they are rarely instruments of salvation. Simple, unaffected speech, from a heart awed by the thought of the Divine righteousness, and melted into tenderness by its experience of the Divine love, and yearning for the salvation of others, will be of far more effect than either the reasons of the philosopher or the eloquence of the orator. We are all alike dependent on God; but should the occupants of the pulpit be content if they can be justly described as "bad converters"?

THE PREACHING OF ST. FRANCIS.—The great founder of the Franciscans succeeded by his very artlessness. He realised the greatness of his own salvation, and passionately longed for the salvation of others: "Thus the words of Francis seemed to his hearers like a flaming sword penetrating to the very depths of their conscience. His first attempts were the simplest possible; in general they were merely a few words addressed to men whom he knew well enough to recognise their weak points, and struck at them with the holy boldness of love. His person, his example, were themselves a sermon; and he spoke only of that which he had himself experienced, proclaiming repentance, the shortness of life, a future retribution, the necessity of arriving at Gospel perfection."

A MOTIVE FOR EARNEST PREACHING.—One other important point M. Sabatier raises: "It is not easy to realise how many waiting souls there are in this world. The greater number of men pass through life with souls asleep. They are like virgins of the sanctuary who sometimes feel a vague agitation; their hearts throb with an infinitely sweet and subtle thrill, but their eyelids drop; again they feel the damp cold of the cloister creeping over them; the delicious but baneful dream vanishes; and this is all they ever know of that love which is stronger than death. It is thus with many men for all that belongs to the higher life. Sometimes, alone

in the wide plain at the hour of twilight, they fix their eyes on the fading lights of the horizon, and on the evening breeze comes to them another breath, more distant, fainter, and almost heavenly, awaking in them a nostalgia for the world beyond and for holiness. But the darkness calls, they go back to their homes; they shake off their reverie; and it often happens that at the very end of life this is their only glimpse of the Divine, a few sighs, a few thrills, a few inarticulate murmurs—this sums up all our efforts to attain to the sovereign good. Yet the instinct for love and the divine is only slumbering." Preachers like St. Francis, Massillon, Saurin, Whitefield and Wesley, Liddon and Spurgeon, "know what is in man" in this respect, and, therefore, preach with unflinching confidence whether at the time "men will hear or forbear." Do not all preachers need this clear vision?

THE LATE DR. OLIVER WENDELL HOLMES.—All our readers will have heard with regret of the passing away of this well-known American philosopher and poet, though he had reached his eighty-fifth year. He will be best remembered by his "Breakfast Table" series—the Autocrat, the Professor, and the Poet—and by a few of his poems, such as "The Last Leaf," "The Chambered Nautilus," and "The One-Hoe Shay." His genial wisdom, his play of wit and humour, his charming confidences, make his books ever welcome companions. To scores of ministers he has in this way become an intimate and beloved friend. Beneath the sparkle and humour of his writings there are profounder qualities which show how successfully he could grapple with the graver problems of life. He is one of the most distinguished authors of distinctively American literature.

REVIEWS.

CHRIST'S MUSTS, and Other Sermons. By Alexander Maclaren, D.D.
London: Alexander & Shephard.

IF we do not give a long notice of Dr. Maclaren's latest volume, it is not because we fail in any measure to appreciate its merits. The characteristics of his sermons are so well known that it would be superfluous to describe them. Here we have them in their most matured form. The marvel is that year after year one mind can retain so much freshness and occupy continuously its own highest levels.

JAMES ARCHER SPURGEON, D.D., LL.D., Preacher, Philanthropist, and Co-Pastor with C. H. Spurgeon at the Metropolitan Tabernacle. By G. Holden Pike, Author of "The Life and Work of Charles Haddon Spurgeon," &c. With a Preliminary Statement by Arthur T. Pierson, D.D. London: Alexander & Shephard, Furnival Street.

MR. HOLDEN PIKE'S "Life and Work of Charles Haddon Spurgeon" would scarcely have been complete without an accompanying volume on James Archer Spurgeon. The task is one of considerable delicacy; but few men

possess such evident qualifications for it as Mr. Pike, and he has, on the whole, discharged it well. In one sense, Mr. James Spurgeon's name and his association with his more distinguished brother have been a disadvantage to him. His work has always been judged in comparison with another's work, which, both in the pulpit and in other directions, was absolutely unique. Mr. James Spurgeon was not cast in the same mould as his brother; but he is a man of exceptional gifts, both of intellect and heart, and would under any circumstances have achieved distinction. Mr. Pike has done no more than simple justice to his character and abilities, whether as preacher, pastor, or co-pastor, administrator or philanthropist, and there are few indeed who will not join heartily in this tribute of timely honour. In some respects the chapter on "The Two Brothers at the Tabernacle" will be read with keenest interest. It makes more manifest what has long been known that the great preacher could never have carried on his many-sided and herculean work apart from the help of his brother. The two men were plainly designed by nature, by affection, and by Divine grace for the association which existed between them; the one was the complement of the other, and neither could with advantage have done without the other. Charles Spurgeon was never slow to acknowledge his debt to his own brother, the best of brothers, to whom he wrote most "lovingly," "gratefully," as a "bothering brother," an "encroaching brother," &c. These letters, written with all the freedom of undress, are in some respects the most valuable part of this valuable book.

LAST WORDS IN THE TEMPLE CHURCH. By C. J. Vaughan, D.D., Dean of Llandaff, Master of the Temple, 1869-94. London: Macmillan & Co.

A VOLUME from the pen of Dr. Vaughan invariably wins for itself a cordial reception from all sections of the Christian Church. This will prove no exception, though there is a tinge of melancholy associated with it, as containing his last words in "that ancient and famous church" to which, during the last quarter of a century, he has added new distinction, and we fear that we can look for no further volume from his pen. To the last he has retained his vigour and freshness. These sermons are, as usual, free from all exaggeration and one-sidedness, admirable types of what modern sermons should be, evangelical in doctrine, devout in spirit, liberal and large-hearted, the sermons of a true helper of men, whose ideal of the ministry is prophetic rather than priestly, as in one sermon here he so ably explains.

INTRODUCTORY HEBREW GRAMMAR, HEBREW SYNTAX. By Rev. A. B. Davidson, LL.D., D.D. Edinburgh: T. & T. Clark.

STUDENTS who have used the earlier part of Dr. Davidson's "Introductory Grammar" with its admirable progressive exercises, have long been on the outlook for its sequel. Ewald's great work, covering the same ground, still retains its pre-eminence as an advanced text-book, and for those who have acquired a mastery of Hebrew. But it is of little use for elementary students, and does not aid greatly the teachers of such. This is exactly the book needed, and with the earlier work will give a fairly complete mastery of the Hebrew

literature, such as must be acquired if we are to understand the Hebrew language. It would be at once superfluous and impertinent to enlogise the work of so distinguished a Hebraist.

A SELECTION FROM THE WRITINGS OF DEAN STANLEY. Edited by Anthony S. Aglen, M.A., Archdeacon of St. Andrews. London: John Murray.

DEAN STANLEY'S vivid and picturesque style, his love of seizing on great incidents and of portraying character, render it easy to make such a selection as this, and give to it a high value alike on literary, historical, and religious grounds. Archdeacon Aglen has been a close student of Dean Stanley's writings, and shows a wise appreciation of their force. He divides his book into five parts, comprising Biblical Characters and Scenes, Glimpses into Ecclesiastical History, Aspects of Religious Life and Thought, Descriptive Pieces, and Miscellaneous. Those who read this volume will acquire from it a fair knowledge of the Dean's teaching and of his singularly fascinating style, and many of them will have recourse to the works from which these extracts are taken. We are glad to find among the selections the principal passages on Baptism. These will be of great assistance to pastors who wish to preach on the subject.

THE NEW ACTS OF THE APOSTLES; or, The Marvels of Modern Missions, A Series of Lectures upon the Foundation of the "Duff Missionary Lectureship." By Arthur T. Pierson. With Introduction by Rev. Andrew Thomson, D.D., &c. London: James Nisbet & Co.

DR. PIERSON has made the subject of Modern Missions his own, and in discussing their foundation, their progress, their claims, and their value to the Christian Church, he is unquestionably *facile princeps*. His "Duff Lectures," delivered in Scotland, form a contribution which of itself would create a reputation. They give us a marvellously comprehensive survey of the whole field, gather up into short space all the lessons of experience, and indicate the course the churches must take if these lessons are to be laid effectively to heart. This is a noble and inspiring book, vigorous, original, and illuminating, valuable for the side lights it throws on the Bible, and pointing out many a living commentary on its pages. In the interests both of home and foreign missions these lectures should have a wide circulation. The coloured map, which has been drawn up, with great labour, to show the prevailing religions of the world and the progress of evangelisation, adds greatly to the value of the book.

INTRODUCTION TO THE NEW TESTAMENT. By F. Godet, D.D. Particular Introduction. I.—The Epistles of St. Paul. Translated from the French, by William Affleck, B.D. Edinburgh: T. & T. Clark.

SHOULD Professor Godet be able to carry out his purpose, his "Introduction to the New Testament," of which we have here the first instalment, will prove to be his *magnum opus*. To some extent he has gone over the same ground

before in his various commentaries, but here he treats "Introduction" as a science, and comprises within his scope the whole of the New Testament. His general position may be described as that of a liberal orthodoxy, convergent with the work accomplished by each and every school of criticism, welcoming its results wherever they are reasonable and well supported, but maintaining the traditional views as most in harmony with reason, scholarship, and history. His sketch of the work and progress of critical science is brief, but sufficient. His outline of the life of St. Paul effectively refutes the anti-supernaturalism of Pfeiderer and others of the school of Baur. In each case Dr. Godet discusses the usual *prolegomena*, as to the authorship, date, and contents of the several Epistles. Not the least valuable sections of his work will be found in the luminous and comprehensive summaries of the Epistles, and in his frequently brilliant interpretations of difficult passages. In regard to the Pastoral Epistles, for whose Pauline authorship he contends, he shows that there is nothing in the ecclesiastical institutions assumed in them as existing to militate as to his position, and his refutation of episcopal claims is as opportune as it is decisive. As a contribution to Biblical study Professor Godet has given us no nobler work than this.

THE LAST OF THE PROPHETS : a Study of the Life, Teaching, and Character of John the Baptist. By Rev. J. Feather. T. & T. Clark.

AN admirable summary of the life of our Lord's great forerunner, the result of wide reading and vigorous thinking. A valuable help to young students, and by no means superfluous to those who have reached a higher stage. The only criticism we should be disposed to make is that in places the style is somewhat lacking in simplicity, and words and phrases are used which ordinary young people would find it difficult to understand.

LANCELOT ANDREWES. By Robert L. Ottley, M.A. London : Methuen & Co., 36, Essex Street.

THE saintly Bishop Andrewes, who is best known by his "Manual of Private Devotions," is entitled to a place among the "leaders of religion" from his moderating influence on the fortunes of the English Church in the critical struggles of the Elizabethan age and the reign of James I. He was an accomplished scholar, a skilful controversialist, and, more than all, a man of saintly character. He occupied a position midway between the Romish and the Puritan extremes. Though his ecclesiastical position was much higher than our own, we cannot be blind to his lofty unworldliness, to his heroic consistency, and to the value of his influence on our national life. Mr. Ottley presents us with a fair, candid, and adequate view of the Bishop and his life's work, and, remembering his own standpoint as an Anglican theologian, we cannot justly take exception to his brief for the Church as by law established, or to his contention that that Church has in the episcopal sense an unbroken continuity from the time of the apostles. Ecclesiastical controversy apart, it would be good for men of all schools to come into contact with the

austere sanctity which is so sympathetically depicted here. One of the best chapters in the book is that on "Bishop Andrewes as a Preacher." *Verbum sap.*

THE USE OF LIFE. By the Right Hon. Sir John Lubbock, Bart., M.P., F.R.S., D.C.L., &c. London: Macmillan & Co.

SIR JOHN LUBBOCK, who has previously described, and in describing has increased, "the pleasures of life," now writes in the same bright and genial strain on its use. He is no gloomy moralist, discoursing mournfully on its solemnity, and perils, and disasters, as though these were all. He looks at it in the light of its divine idea, and finds it full of God, and therefore a stimulus, hope, and blessing. As in previous volumes, he gathers "pearls of thought" from all conceivable quarters, and gives us a series of quotations which of themselves are a possession to be prized. He touches on such diverse matters as tact, money, health, recreation, education (in various phases), reading, patriotism, citizenship, faith, hope, charity, religion; and whatever he touches he adorns. We thank him for a good, healthy book.

LIFE AND LETTERS OF ERASMUS. Lectures delivered at Oxford, 1893-4. By J. A. Froude, Regius Professor of Modern History. London: Longmans, Green, & Co.

IT would be impossible for Mr. Froude to be dull and uninteresting, into whatsoever form his writings might be thrown. But lectures are, by their very construction, adapted for popular reading; and, if there had been at the end of this volume a brief *résumé* of the career of Erasmus, and an estimate of his character and work, we should have no ground of complaint. The letters of this champion of the Renaissance and precursor of the Reformation are among the best sources of the history of the period, and in view of the excitement they awakened at the time, and the esteem in which they are held, it is surprising that no English translation of them has appeared. The Europe of the pre-Reformation age is nowhere depicted in more vivacious colours than in the sagacious, racy, and humorous epistles of this Matthew Arnold of the Renaissance, whose clear vision and facile pen enabled him to present a succession of scenes, characters, conditions, and incidents with a vividness never surpassed. "Erasmus had the true artist's gift of so handling everything that he touched—vulgar or sublime—that human interest is immediately awakened, and in the 'Colloquies,' which are the record of what he himself heard and read, we have the human inhabitants of Europe before us as they then were in all countries except Spain, and of all degrees and sorts; bishops and abbots, monks and parish priest, lords and commoners, French grisettes, soldiers of fortune, treasure-seekers, quacks, conjurers, tavern keepers—there they all stand the very image and mirror of the time. Miserable as he often considered himself, Erasmus shows nothing of it in the 'Colloquies.' No bitterness, no complainings, no sour austerity or would-be virtuous earnestness, but everywhere a

genial human sympathy, which will not be too hard on the wretchedest of rogues, with the healthy apprehension of all that is innocent and good." The letters are not given in full, but are frequently abridged and epitomised. But Erasmus himself breathes in every page of the book; and it would even seem at times as if his translator and commentator had caught the fire of his genius and the incisiveness of his pen. The Reformation would never have been accomplished by the methods of Erasmus alone, much as he did by his scholarship, and especially by his edition of the Greek Testament. "Erasmus laid the egg, and Luther hatched it." The philosopher and scholar had no wish to be an out-and-out-reformer. He was not of the stuff of which martyrs are made. His work, indispensable as we believe it to have been, stopped short of the heroic stage, and the Philistinian Saxon monk effected what the delicate and fastidious Hellenic scholar could never have accomplished. Mr. Froude aptly describes the relations in which the two men stood, and shows us the differing aims and spirit of each. In reference to Luther's first appeal to Erasmus, he writes (pp. 215-6): "Never had any request been addressed to Erasmus more entirely inconvenient to him. He had enough to do to fight his own battles. To take up Luther's was to forfeit the Pope's protection, which had been his best defence. The Pope let him say all that he wished himself. Why lose an advantage so infinitely precious to him? Luther resented his hesitation, and Protestant tradition has execrated Erasmus's cowardice. His conduct was not, perhaps, heroic; but heroism is not always wisdom. The Luther who was now wishing to be his brother was not the Luther of history—the liberator of Germany, the regenerator of the Christian faith. To Erasmus he was merely an honest, and perhaps imprudent, monk, who had broken out single-handed into a noisy revolt." Doubtless the indulgences were preposterous, and the Church of Rome was an Augean stable which wanted all the waters of the Tiber through it; but the first beginners of revolutions are not those who usually bring them to a successful conclusion. Walter the Penniless goes before Godfrey of Bouillon. The generous and the rash rush forward prematurely without measuring the difficulties of the enterprise, and attack often in the wrong place. The real enemy, in the mind of Erasmus, was not the Pope and his indulgences, absurd as they might be, but the gloomy mass of lies and ignorance which lay spread over Europe, and the tyranny of a priesthood believed to possess supernatural powers. If cultivated Popes and bishops like Leo and hundreds more whom Erasmus knew would lend a hand to help education and spread the knowledge of the New Testament, there might be better hopes for mankind in using their assistance than in plunging into a furious battle with popular superstition and the Roman hierarchy combined. Erasmus may have been wrong. Times come when rough measures alone will answer, and Erasmian education might have made slight impression on the Scarlet Lady of Babylon. But Erasmus was not bound to know it, and I think it rather to his credit that he met Luther's advances as favourably as he did." As Englishmen we are interested in the visits of Erasmus to our own country-

men, and in his friendship with Sir Thomas More, Dean Colet, Grocyn, Archbishop Warham, Cardinal Wolsey, and that paragon of perfection, Henry VIII. His brilliant pen and ink sketches of the leading Englishmen of his day, and of the life which he here observed, are among the finest things in literature. Mr. Froude has rendered a real service to students of the Reformation, and one which will be appreciated by the most opposite schools of thought.

P.S.—Since this review was written Mr. Froude has passed away. The loss to English literature is very great. We often differed from Mr. Froude, and are well aware of his weaknesses and defects, but men of his stamp can be ill spared. We may have more to say on the subject subsequently.

THE MAKING OF MANHOOD. By W. J. Dawson. London: Hodder & Stoughton, 27, Paternoster Row.

MR. DAWSON has before this proved his fitness to be "the guide, philosopher, and friend" of young men. He has a fine conception of the dignity of human life, and of its manifold possibilities and perils. He sets forth the true ideals of life in such a manner that those who read this book must be strangely constituted if they do not go forth and aim at the highest and best. We can with confidence recommend this volume to all young men as one which will help them to the attainment of all that is pure, noble, and happy. It is moreover so brightly written that it is a pleasure to read it.

MESSRS. MACMILLAN & CO. have issued an enlarged edition of THE ENGLISH POETS: Selections and Critical Introductions, edited by Thomas Humphrey Ward. Vol. IV. The work included only the poets who were no longer living; but during the last few years Matthew Arnold, Robert Browning, and Lord Tennyson have passed over to the majority, and the Anthology was necessarily incomplete without appropriate selections from their poetry. The lack is now supplied, and Messrs. Macmillan & Co. are to be congratulated on the excellent manner in which this supplementary, and in some respects most difficult, task has been performed. The appreciation of Robert Browning by Mrs. Margaret L. Wood—herself a poetess of no mean order and the writer of several powerful novels—is wise, sympathetic, and judicious. The editor, Mr. Humphrey Ward, writes with equal lucidity and sanity on Mr. Arnold's poetry, and distinguishes with rare fidelity its characteristic notes. Professor R. C. Jebb has been entrusted with the task of writing the essay on Lord Tennyson, and has compressed into his ten pages an amount of luminous interpretation, of strong masculine sense and pregnant suggestion, which will give to his essay permanent value. He justly says:—"Among all the masters of English song there is none who can give more exquisite delight to those who feel his inmost charm, and there is probably none who has brought a larger gift of noble pleasure and of comfort to people of all sorts, especially to those in perplexity or sorrow." In fact, each of these essayists is an adept in the art of introduction, and knows exactly what students of poetry require. The additions now made to the selections greatly increase their value, and as they have now

assumed their "definitive" form, they will indisputably hold the field. To their "Golden Treasury Series" Messrs. Macmillan have added *THE CHRISTIAN YEAR*, by Rev. John Keble, with an Introduction from (we imagine) Miss Charlotte Yonge, compact and lucid in form, and tenderly discriminating in its tone. There can be no doubt as to which will henceforth be the favourite edition of this Christian classic.

RELIGIOUS TRACT SOCIETY'S BOOKS.

THE two volumes, *THE BOY'S OWN ANNUAL* and *THE GIRL'S OWN ANNUAL*, must be placed at the head of juvenile serials, whether we have regard to their size, their contents, or their workmanship. Several well-written stories which might be published in three volumes, as well as shorter stories, papers on natural history, travel, biography, amusements and pastimes, domestic and social duties, food, dress, &c., on music and singing, and, as it would seem, all other things in which young people are interested, are found in both annuals, making each of them a library in itself. The illustrations are not only numerous but of a high class, and are frequently the work of eminent artists, such as Fred. Barnard, Gordon Browne, Frank Dicksee, R.A., Birket Foster, Kate Greenaway, Harrison Weir, and Edward Whynper. To read and study these volumes would be an education of itself.—*THE DAISIES OF NAZARETH*. By Hugh Macmillan, D.D., LL.D., F.R.S.E., is a series of addresses to the young people of the author's congregation, many of which have already attracted attention as they appeared in the "Sunday at Home." They have all the beauty of style, the wealth of imagery, and the fine spiritual suggestiveness by which Dr. Macmillan's writings have achieved their fame.—*A FORGOTTEN GREAT ENGLISHMAN*: or, the Life and Work of Peter Payne, the Wycliffite. By James Baker. This book tells the story of one who was, as Mr. Baker contends, a link between Wycliffe and Huss, and other of the continental reformers. The position which he seeks to establish has clearly much in its favour, and patriotism alone should ensure for this book careful attention. Apart from England's strange forgetfulness of Peter Payne, the story of his life is well worth reading, and is here most delightfully told.—*MY FIRST COMMUNION* (by James Wells, D.D.) is a booklet to put in the hands of young Christians—a choice, devout work, which is sure to be highly prized.—*THE SOUL'S WARDROBE*, by the Rev. W. A. Challacombe, M.A., works out, in a very instructive and impressive style, a well-known Scripture metaphor, and contains a compact presentation of the Gospel as the means of our cleansing, renewal, and perfecting.—*THE MISSIONARY BIRTH-DAY BOOK* embodies a capital idea in connection with the evangelisation of the world, and will frequently bring to mind the names and works of the chief modern missionaries, and the leading events in their career. The Scripture texts and poetical quotations are, as a rule, very apt.—*HOUSEHOLD TREASURE*, or Things New and Old. A Plain Book on Serious Subjects for Occasional Reading. By the Rev. F. Bourdillon, M.A. This work will indeed prove to thousands of people what its title proclaims. The papers are short, crisp, and to the point; full

of evangelical teaching, healthy, invigorating, and comforting.—We may also mention, as published in the Religious Tract Society's Illustrated Sixpenny Library, LUTHER ANECDOTES, SELF-IMPROVEMENT, LIFE'S BATTLE LOST AND WON, THE STORY OF CHARLES OGILVIE, also SUNBEAMS FOR DARK DAYS. Dr. Macaulay's LUTHER ANECDOTES has passed through many editions. SELF-IMPROVEMENT is an abridgment of Rev. John Todd's STUDENT'S MANUAL—*its work in its own line still unsurpassed.*

WE have received from Messrs. Passmore & Alabaster a lecture on SOUTHWARK and one on THE TWO WESLEYS; also FACSIMILE PULPIT NOTES, by the late C. H. Spurgeon. The "Facsimile Pulpit Notes" give a valuable insight into Mr. Spurgeon's method of pulpit preparation, and will be appreciated on this ground. The sermons which grew out of these notes are like the ripe and nourishing fruit of a vigorous and healthful tree. The lecture on Southwark is full of interesting and curious information, gleaned from a thousand sources, and shows how effectively the great preacher could deal with literary and historic as well as with religious themes. The lecture is indeed a gem. "The Two Wesleys" is more theological in its character, but is full of discriminating sympathy and appreciation. What a large-hearted many-sided, genius Mr Spurgeon was, absorbed though he was in the "one thing."

MR. ELLIOT STOCK forwards us TALKS WITH YOUNG PEOPLE ON THE PSALMS, by C. H. Perry, in which an effort is made to take the leading idea, or rather the leading word of each Psalm, and from it deduce some useful lesson. It is impossible to present an adequate idea of a psalm in the limits Mr. Perry assigns himself; but as a specimen of what may be done on these lines his book is of considerable value.—THE SECRET OF ALL SUCCESS, by Riaborough Sharman will be a useful book for the young.—We welcome also the thirtieth thousand of ARE FOREIGN MISSIONS DOING ANY GOOD? a most timely booklet, which has already had our warm commendation.—CROMWELL'S SOLDIER'S BIBLE: Being a Reprint in Facsimile of "The Souldier's Pocket Bible," compiled by Edmund Calamy, and issued for the use of the Commonwealth Army in 1643, is a welcome re-issue of one of the most remarkable memorials of an eventful era. Necessarily it is not the whole Bible, but selections designed to show the "qualifications of his inner man, that is a souldier fit to fight the Lorde's battles," &c. There is a valuable Bibliographical Introduction, with one or two strange mistakes, however, and a Preface by Viscount Wolsley.

THE Autumn publishing season has already yielded many first-class books, among them ST. PAUL'S CONCEPTION OF CHRISTIANITY, by Professor A. B. Bruce (T. & T. Clark); THE BOOK OF PSALMS (Vol. III.), by Dr. Maclaren (Hodder & Stoughton); and, from the same publishers, CHRISTIAN DOCTRINE, by Dr. R. W. Dale; BESIDE THE BONNIE BRIAR BUSH, by Ian Maclaren. The Baptist and Book Society issues an English edition of Dr. Cathcart's THE ANCIENT BRITISH AND IRISH CHURCHES. The Sunday School Union's parcel is of first-class value. These and other new books will be reviewed in our December number, when we hope to give another Illustrated Literary Supplement. Messrs. Ward, Lock, & Bowden issue cheap editions of the works of Oliver Wendell Holmes.



London Stereoscopic Company

(Permanent Photo)

Yours very faithfully
R. Foulkes Griffiths

THE
BAPTIST MAGAZINE

DECEMBER, 1894.

R. FOULKES GRIFFITHS, ESQ.

AMONGST those who outside the pastoral office are rendering valuable service to our denomination, a prominent place must be given to Richard Foulkes Griffiths, Esq., barrister-at-law, a member of the Baptist Union Council. He was born in the year 1849; the son of a schoolmaster, at Llangollen. He bears the names of his two grandfathers, both of whom were in their day prominent pastors in Wales, Richard Foulkes at Cefn, and Peter Griffiths at Llanrwst. Mr. Foulkes Griffiths is a Welshman, and studied for the Baptist ministry at Llangollen College, which he entered in 1868. During his college career he was energetic in public affairs, amongst other works being appointed secretary of the General Cemetery. He took a very active part in the great movements for national education which were then agitating Wales, and when only twenty-one years of age was elected clerk of the Llangollen School Board. At the great Education Conference, at Aberystwith, he was present, and was entrusted to draft the resolution on religious teaching. He finished his course of study at Llangollen College in 1872, when he accepted a call to the pastorate at Tarporley. There he laboured with success for some years with his first wife, who was the daughter of Mr. Aston, of Brassey Green Hall, and whom he lost after three years of wedded life. His next pastorate was at Stoney Street, Nottingham. There his public spirit found a field of enterprise. But ere long this brought trouble. A certain "singing preacher" from America commenced revival services in the town. Of this preacher Mr. Foulkes Griffiths had reason to disapprove, and in consequence of

the doctrine of the Apostle "speaking without command," whatever that may mean; in other words, he was preferring his own opinion, with a distinct caveat that he was not speaking under special direction from above (see 1 Cor. vii. 6, and 2 Cor. viii. 8, 10). Still more important, however, is another point which the commentator overlooked. The real question at issue is not the question of "sanctity," but of being "believers" in Jesus (see verses 12—14); for if Alford's theory be the true one, then it is possible for persons to be "holy" and yet not to be "believers" at all. If the case be so, what is the use of such "sanctity"; wherein are the offspring of such unions better in respect of the supreme question of the soul's salvation than the offspring of unbelievers? Of course the Anglican party summarily dispose of the whole difficulty by asserting that provided the "sacrament" of baptism have been duly administered to the offspring by sacerdotal hands, the offspring have a sound and inalienable title to be designated by the name which enshrines the holy name of Christ, forgetting, apparently, that it is not a question of the children being called "Christians," but of their being "holy." We do not feel called upon to stop and explain what the Apostle may have meant by applying this epithet to the children; our business is to point out, in the first place, that the Anglican party, misappropriating the benefit of the Apostle's argument, lay all the stress on the question of "sanctity" being a thing inherited from one's progenitors, and not an element wrought in a man by the operation of the Holy Spirit—forgetting the doctrine everywhere taught in Scripture that in God's account nothing will countervail the absence of personal faith in His Son—a conscious, intelligent, and penitent repose in God's method of our salvation; and, secondly, that in applying the epithet of "Christian" to all and sundry the descendants of persons but one or both of whom are Christians, they are acting *ultra vires*, for the Apostle does not apply to such offspring that epithet, but merely says that they are "holy." It rests with the Anglicans, who make such use of the term, to tell us in what particulars such offspring are advantaged over other children, and on what ground they apply to them an epithet which implies that they have received into their hearts the Son of God, and have consecrated their existence to Him.

This whole matter has recently assumed in India a new and unexpected aspect: it has become a public question, and has involved the Government of India in practical difficulty. There has long existed a custom among missionaries, notably those of the Anglican party, of solemnising marriages between Christians (so called) and non-Christians (that is, Hindus and Mohammedans). The principle on which this has been done is that to which we have above made reference; the relation of Christianity to the population of Hindustan at the present moment being in some respects analogous to its relation to the non-Christian peoples in the lands in which the Apostles lived. As serious difficulties of various kinds have from time to time arisen in India in consequence of this system of intermarrying, the Government of India have lately been at the pains to review the whole subject. The need for doing so will be better understood if the difficulties just alluded to be briefly indicated. It sometimes happens that Hindus and Mohammedans seek intermarriage with Christians. Now, the Hindus and Mohammedans, not being by their laws or customs restricted to one wife, sometimes seek wives additional to the Christian wives they already possess. If the Christian wife object, as her religion entitles her to do, then the non-Christian husband has his remedy in court; and inasmuch as the Government of India refrains from enforcing the English custom of monogamy on the non-Christian races of India, the unfortunate woman has the alternative of leaving her husband, and facing all the unhappy consequences which may follow such a step. She may be supposed to have known before that the Mohammedan law permits of her husband taking to himself as many as four contemporary wives; and she may further be supposed to have known that in the event of her husband wishing to avail himself of this sanction, the English law could afford her no protection. Be that as it may, the Native Christian Marriage Act is quite clear on the point. The chief offender in such case is surely not the poor illiterate woman, but the minister who solemnises the marriage, and who, as a registrar of marriages, is bound to make himself familiar with the law relating to the subject.

With the object of protecting native Christians from the miseries thus incurred, the Government of India recently did the

missionary body the honour of admitting them into confidence, and asking for co-operation in the administration of the Act. The Act did not require amending; the blame in the case rested solely with the missionary registrars. The upshot of the movement was that an order was issued by the Government requiring every such registrar to keep to the terms of the Act, and not assist at any marriage one of the parties to which was a Hindu or a Moham-medan, on pain of being deprived of the office of registrar, together with any other penalty which Government might, under the circumstances, see fit to inflict. All, therefore, that the Government of India has really done in this case has been to explain, emphasise, and enforce the law as it stands, and as it has stood for many years past; there has been no modification of the Act, and the necessity for doing so was occasioned by the fact that many missionaries, whether from ignorance or other cause, had been systematically acting in contrariety thereto.

To this eminently reasonable and benevolent requirement of the Government the strongest possible objection has been raised, and this on grounds of conscientious scruples; and a distinct threat of non-compliance has been conveyed to the Government of India by some of those whom it has empowered to solemnise marriages between native Christians. The objectors are all of them (without, I believe, a single exception) missionaries of the Anglican Church. It seems strange that the ministers of this communion, in India as in England, are ever the stoutest opponents of constituted authority—forgetful, apparently, of the inspired command, "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Who-soever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." In all instances must the law be obeyed by Christians, even though it be the law of a Pagan government (like that under which the Apostle's converts were living), and even though the law and the magistrate be wrong; for he says, "Not only to the good and gentle, but also to the froward." To urge in reply that the law framed and authorised under our Constitution has no business to be contrary to conscience, is to ignore the very essence of "good churchmanship," and it is to forget that when (as in Wales and

elsewhere) Nonconformists plead conscientious objections to existing law, the Anglican party are ever to the fore in calling in the aid of the officers of the law to enforce obedience.

We must not forget that in thus threatening disobedience to the law the missionaries of the law-established communion, while presenting a dangerous example to their native adherents and native clergy, may be basing their opposition on the ground of Holy Scripture, on the clause about the children being "holy," though one of the parents be a Pagan. The theory evidently is that, in the case of an empire possessing a church called "national," every member of the empire must, with the least possible delay, be (as far as may be) swept into the common net of religious profession. We do not here raise the question as to the propriety of the methods by which in heathen lands Anglican priests "make disciples"; but we ask, *Cui bono?* If it can be shown that the Scriptures (the only source of authority to a believer) oppose, by an overwhelming mass of evidence, the dogma of hereditary holiness, can there be any reasonable doubt as to the course which a wise and reverent man should follow? In the present instance, be it observed, this stupendous assumption is based on but a single clause, and that a controverted one. Can anything but peril, humiliation, and disaster follow any such attempt to make a pyramid stand upon its apex?

Nevertheless, what saith the Scripture? "Think not to say within yourselves, We have Abraham to our father!" Mere ancestry or parentage, apart from personal experience, was not regarded either by the Apostles, or by their Master, or by His forerunner as constituting in any sort a title to this solemn rite of baptism, nor as in any sense a qualification for it; nor is there any ground in Scripture to support the view that effectual faith is in any instance a heritage. The words of the Apostle in Acts xvi. 31—"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house"—teach simply that the act of believing which was incumbent on the jailor was also incumbent on his household; and that in the event of their complying in the matter of believing, the salvation which would accrue to him would be theirs as well; that, in fact, by their *all* complying, the whole family might there and then enter into a state of salvation. Further, the words of

John the Baptist in Matt. iii. 7—"When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?"—show, with remarkable emphasis and power, that the number of the faithful is not limited to those who can even claim descent from the "father of the faithful" himself; and that even such a relationship, if considered apart from the conscious exercise of personal repentance and of effective faith in the Lord Jesus, neither constitutes nor ensures a title to salvation. How much less, then, those whose descent is *not* from him?

And it should never be forgotten, in this connection, that it was the natural seed of Abraham—the circumcised nation—who failed (and have ever failed) to perceive the brightness of the Father's glory in the person and character and work of Jesus, and who cast Him out and crucified Him.

Again, the theory of hereditary faith is still further maintained on the strength of the words of Peter in Acts ii. 39, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is to be noted that the word here translated "children" (*lit.* offspring, descendants, progeny) is the word which is rendered into English by this same equivalent in Acts xiii. 33, "The promise which was made unto the fathers, God hath fulfilled in us their children." Now, why the words should be interpreted in the extremely narrow and limited sense of "infants" in the former passage, and should receive the very broadest interpretation in the latter, the advocates of hereditary religion do not explain, and it is but fair to add that some of the leading advocates of infant sprinkling avow their conviction that the passage ought not to have this narrowed rendering. The passage, in truth, will not bear the strain of so contracted an exegesis, for such an interpretation would distinctly exclude all small infants excepting those of Peter and his hearers; that is to say, it would exclude ours! Obviously, the true interpretation stands thus:—The "promise" of the gift of the Holy Spirit and of salvation by Jesus is not limited to one nation—the Jews—but extends to "all that are afar off" (compare Eph. ii. 13, and other places). The "promise" was not that small infants were to be sprinkled; it had reference, rather, to spiritual and saving blessings

on the then present generation and on all who should come after—
“even as many as the Lord God might call.”

The dogma of inherited “holiness,” and hereditary faith or salvation, involves the denial of the individual responsibility of the children of believing parents to exercise personal faith in the Redeemer! If this is absurd and shocking in the case of the children of such persons, how much more so is it in the case of children who are sprung from persons one of whom is a Pagan and polygamist, and the other (peradventure) a Christian in nothing more than in name! Yet so little of the courage of their convictions have those who apply the Divine ordinance to unconscious babes as to their dogma of hereditary religion, that they both refrain from preaching the dogma to those whom they have sprinkled, and even proclaim to them that “except they repent they will all perish”! Again we put the question—If the Anglican dogma of “hereditary holiness” amount to nothing more than this, wherein is the spiritual condition of the child of baptized parents at an advantage over that of the child whose parents were not baptized?

Thus is the dogma of hereditary faith destitute of any kind of support in reason or in the oracles of God. It is, in fact, one of those baseless traditions by which the truth of God is made void. The burden of proof lies not with us, but with those who affirm the existence in the Christian Dispensation of a doctrine about which the Bible knows nothing, and it rests with them to show that the doctrine is organic, fundamental, and effective.

The recalcitrant missionaries of the law-established sect will, of course, *suo more*, cave in rather than accept the alternative of deprivation of the official recognition which the holding of the registrarship implies. The spectacle of that sect having a quarrel with the law to whose patronage it owes its existence, and whose control it accepts, is not edifying to the onlooker; it belittles none so much as the men who, as in the present instance, **fight** about a mere shadow. Happily, in the opposition thus offered to the intelligent and benevolent law of the Government of India, the Baptists throughout this great **Dependency** are all, as usual, ranked on the side of law and order, of reason and religion.

Allahabad.

J. D. BATE.

THE FALL OF MAN.

A HYPOTHESIS.

THERE are two natures in a human being—one physical, the other spiritual. One formed from the earth, it may be developed from other creatures according to the evolution hypothesis; one inbreathed by God, in His likeness, according to the narrative in Genesis. What would be the first result of such an union?

It is not at all improbable that there would arise a consideration of pre-eminence. We mark this. Man created in the image of God, after His likeness, was to have dominion over all creation. And the command was that he was to subdue it. At once his work began. The easiest and pleasantest subjugation of nature is tending a garden. The first pair were set to take charge of one. There was a certain tree in that garden, of which God, for reasons not fully stated, commanded that its fruit was not to be eaten. This might have been a test. The fruit was attractive. The animal nature would wish to eat, the spiritual nature would respect the precept of God. Man, the true man, is not to live by bread alone, but by every word that proceedeth out of the mouth of God. But it is not so with the beasts. They live by no such restrictive ordinance. Not one of the ten commandments is binding on the animal. If a fruit is good, and he can get it, the brute beast is justified in taking and eating. The animal in Eve was in the right. But the image of God in our first parent was not to be in subjection to the animal, but to subdue it to implicit obedience. Instead of this the animal conquered, and sin entered by the opened gate of disobedience.

Let us consider a few reasons which may lead an unprejudiced person to accept the narrative in the Book of Genesis.

First.—The opinion that this narrative is authentic holds the field. It has been accepted as true for at least 3,000 years by men of the highest learning and intelligence. Now and then there have been objectors, but their objections have died down. Jannes and Jambres have appeared in every age and shared the same fate. Our age is inquiring and sceptical. But this fact is worthy of consideration. The objections to its genuineness arise less from a

calm act of the intellect than from a prejudice. True, the narrative is strange, and transcends experience. But we have a right to demand some intelligent reason, outside the region of "Pooh, pooh," why it should not be believed. And very respectfully we protest against the "superior person" argument. It shows narrowness rather than breadth to be unable to rise above the fashionable scepticism of the age. On a subject like this we are justified in asking for reason, not the authority of great names.

Secondly.—We totally repudiate the notion that what is extraordinary must be false, or that what is supernatural cannot be true. The philosophers of to-day are too much enslaved to David Hume, and the casuistry of his celebrated essay on miracles. The true scientific spirit does not stumble at mysteries, or at what transcends experience. It accepts the most extraordinary as fact directly the proof is complete.

Thirdly.—The belief is corroborated by the many legends of ancient Eastern nations. The Indian cosmogony, as given in the Bhagaval Gita, gives a parallel in the contest of Krishna with the serpent. In Persia, "according to the doctrine of the Zendavesta, the teaching of Zoroaster was that the good principle lived in a state of innocence in a happy garden, with a tree which gave life and immortality; but Ahriman, the evil principle, assuming the form of a serpent, offered them the fruit of the tree; they ate and became subject to a continual contest between light and darkness." In Egyptian hieroglyphic literature, in the Book of the Dead, there are several vignettes in which the serpent occurs, with one piercing its head. Indeed, the broken legends point to some common source, and when their number is considered and they are studied together, it is evident that the Mosaic narrative is at the source; that it is not one of them, but the original whence they were derived.

Fourthly.—The myth theory is unsatisfactory. It has the appearance of a modern invention to get rid of ancient ideas. A myth is a fable, but there is no sign of fable in the record. Certainly, if a myth, the writer ought to have said so, and not mislead by giving such an air of truthfulness as the narrative possesses. Now, on those who hold the myth theory a double burden rests: first, to

disprove the fact, and, second, to give some reason for the mythic origin. An argument based on the fancy that, after all, it may be a myth is no argument at all. No doubt it may be used as an allegory to illustrate the nature of sin, showing its course of suggestion of doubt, exaggeration of Divine precept, disbelief, playing with temptation, and then disobedience. But if this were all, it would seem strange that the Bible tells the story in a way very calculated to deceive the simple-minded wayfaring man.

Fifthly.—The narrative supplies the best explanation which has yet been given of the most awful problem we have ever considered. Terrible, and yet more terrible as life rolls on, looms before us the question of the origin of evil. Of its existence we can have no doubt. It is indeed a mystery before which both science and philosophy are dumb. The evolution philosophy proves itself incompetent to deal with this. It never touches the heart of the problem. The man who is awake to the solemnity of life cries in agony, "I care little whence this flesh came. I know it is sustained by base animals and lowly corn, which I eat to preserve it. I want to know about these grand conceptions, this Divine power of will, this anxiety about eternity, this knowledge of good and ill, of blessing and curse; how is it that I feel all wrong, like a wonderful watch into which a pin has fallen and marred the design." Man is a compound of the animal, the Divine, and the diabolical. Science deals only with the animal, leaving the rest untouched. But when we turn to Genesis there we learn that beside the animal there is the breath of God—a Divine emanation—so that man is not only a child of Nature, but a child of God. And, further, that this compound nature has been marred by sin, so that the diabolical has entered. Moses has revealed to us, and he alone, how this strange mixture of the animal, the diabolical and the Divine, has arisen.

This view makes plain a number of passages of Scripture otherwise difficult. The effect of the Fall was to be immediate death: "In the day thou eatest thereof thou shalt surely die." The basic teaching of our Lord was, "Ye must be born again." Believing on Jesus Christ brings everlasting life. The Saviour said, "He that believeth on Me, though he were dead yet shall he live. And whosoever liveth and believeth in Me shall never die." And the

Apostle Paul, speaking of the work of the Holy Spirit, says, "And you hath He quickened who were dead in trespasses and sins." The explanation of these passages as figurative is not very satisfactory. To apply them to the animal life is delusion and leads to fanaticism. They refer to this inner, higher nature which was created in the image of God, died in the Fall, rises again by union with Christ, and will live on for eternity. And possibly this is the meaning of that somewhat difficult passage in the Epistle to the Corinthians; take it from the R.V. : "If there is a natural body, there is also a spiritual. So also it is written, The first man Adam became a living soul, the last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural, then that which is spiritual. The first man is of the earth, earthy, the second man is of heaven."

Sixthly.—There is really nothing in the narrative contradictory of the evolution theory, within a limit. It is certainly antagonistic to that form of it which elevates evolution to some heartless God indifferent to holiness, whose type is a well-made steam engine. We reject the notion that the Great Creator when He made the palace of creation locked the gate upon Himself and has lost the key.

Seventhly.—Belief in the narrative confirms the acceptance of Holy Scripture as a divinely penned guide of life. The genuineness of Genesis was evidently accepted by Jesus Christ and His apostles. To a careful, thorough, unprejudiced student a disbelief in the Pentateuch must involve an entire revision of the ideas of inspiration held in all past ages of Christianity.

We must keep this in mind, that were even the most extreme views of the new philosophy sustained by satisfactory argument, that could only be one weight in the scales of our judgment. We must, if we would be rational, put in the other scale the grand mass of evidence for the genuineness and authenticity of Holy Scripture. If this is neglected, of course the argument is very strong. It is an old saying that there is much to be said on both sides. We act on a balance of reasons. One-sided views are often most erroneous when they seem most complete. Place in the balances of your judgment the mass of suggestion, of brilliant argumentation, of massive imagination, of marvellous collection of facts

which you find in the writings of Dr. Darwin and Mr. Herbert Spencer, and the library of brilliant writers who have adopted their views. There is no reason for understating their weight. It is great. And if you leave the other scale empty it "kicks the beam." But this is not reasoning. You must place in the other scale the overwhelming evidence for belief in Holy Scripture, then with a bound, as if but a feather in comparison, all the new scepticism is flung up by the far superior weight.

J. HUNT COOKE.

OUTLINES OF SERMONS.

BY THE LATE JOHN FOSTER.

XIV.—THE LOST AND THE SAVED.

"*Are there few that be saved?*"—LUKE xiii. 23.

WHAT induces our curious inquirer to ask this question? Do you suspect that God delights in destruction rather than in salvation? Have you discovered a deficiency in Christ? Or do you think few deserve it? Or are men too depraved? Or are you so safe that you can speculate on others? Or is it compassion that urges you? Or do you feel for yourself?

I do not know who asked this question; but it will be answered some time. They will be too many to be concealed, too many to be numbered.

But do not urge the question. You are not a *judge*; you are a *sinner*. You are called to inquire what the Gospel can do for you. From numbering your Lord's disciples, turn to *yourselves*.

What a surprising difference between the creatures of God! LOST! and SAVED! In many things men are *alike*. Their form, their powers—their support—like wish for happiness. Surely all will have the same destiny? They are placed together here. Shall they not be together in the world to come?

LOST! and SAVED! A greater difference than the difference between the inhabitants of the dust and of the living, busy world. Difference as great as between the sun now shining and turned into darkness.

Suppose a vast plain divided by an earthquake. *Saved!* and *Lost!* Often contemplate and realise the difference. This is the way to invest Christ with all the majesty assigned Him.

"*Saved!*" Wrath intercepted; cleansed from sin in the blood of Christ; preserved as God's treasure, when the world is lost; borne far beyond the reach and malice of evil spirits; pass Death with a sublime triumph; see God as He is; see with calmness the Judgment-seat; the world on fire; grasp more bliss in one soul than all the men on the earth now enjoy.

How great the difference between these and the lost! To pursue sin, and be deluded by it, till you come into the Valley of the Shadow of Death; to be rooted up like a weed out of God's garden; to be removed from the pleasures of life into the darkness of despair; to be shipwrecked; for horror to rush into every avenue that might have admitted joy.

This is the true and real destiny of many. Many will feel it. They will feel all its momentous terror. A mind that loves the human race, on contemplating these things, will be astonished to return and see men's present pursuits!

To see the two gates and ways; see the crowd at the wide gate. Is it possible that this should be the way to Hell? So crowded! Can this way, with here and there a traveller, be the way to Heaven?

Do you not see where you are going? What miserable enchantments do men undergo which tell them that worldly pleasure is happiness!

O God, hast Thou made men in vain? Why dost Thou not send one from the dead? Are there *few* that be saved? Do men in general think that there are more than *few*? Men in general seem to think that they have a right to judge and censure. They often forget themselves, but often judge right of others. Few obtain the acquittal of their neighbours. We may pass by religious bigotry. Yet each man is compelled to think there are few saints: as winter makes itself felt by all mankind.

Men judge themselves. Do men expect to be saved? Though they are very favourable to themselves, yet are not their reflective hours gloomy? Can the profane expect it? The revengeful, &c.? They could scarcely trust themselves in the hand of an angel, or of

Jesus Christ. Who may expect it? How are their characters distinguished? Do many answer it? Are such characters abundant? Do they seem governed by the Gospel? Do they show the power of faith, the ardour of love?

We see in what the work of Christ will terminate. We see what the Spirit of God has done. The different state of soul already constitutes a being saved or lost. If conscience is lost, if innocence is lost, his affections lost, his peace of mind lost, *how* are such lost? Whose are they? Christ has them not. They do not love Him. They are lost to truth, to religion. Religion is not honoured by them. Some are saved now—freed, wrenched from the bonds of death. They have the Spirit—they are united to Christ.

“Are there few that be saved?” A man who loves Christ longs to see men saved. He feels like Christ when He wept over Jerusalem. How miserable is it to see souls losing themselves by giving themselves to the wretched crowd, binding themselves to a vessel that is sinking, instead of attempting to reach the shore!

Why so few? We cannot judge of God's decrees. As to immediate reasons: so few see the importance of salvation, so few believe in Christ. By what means are these few saved? Ask them. It is all of grace, through the blood of Christ, by the power of the Holy Spirit. Are we of the number? This question was addressed to Christ. In all things that relate to salvation Christ has a Divine pre-eminence. Every one who is saved will regret there are so few. He will do all he can to subserve the salvation of others.

SEARCHINGS IN THE SILENCE: A Series of Devotional Meditations. By Rev. George Matheson, M.A., D.D. London: Cassell & Co.—To those who are acquainted with Dr. Matheson's “Moments on the Mount,” “Voices of the Spirit,” and “My Aspirations,” this work will require no eulogy. It is, like them, a series of short, luminous, devout meditations, in which we are often surprised by the author's wealth of thought, and the new turn which, without the slightest straining, he gives to familiar expressions. He is as one who digs for hid treasures, and never digs in vain. The chief worth of the book lies in its devotional power, but beyond this its suggestiveness is its most memorable feature.

PASSING BY ON THE OTHER SIDE.

A SERMON FOR THE CHRISTMAS SEASON.

"And when he saw him he passed by on the other side."—LUKE X. 31.

HE would far rather not have seen him at all, and, if he could have helped it, he would not have come near him. But the man was right in his way—bruised, wounded, and half dead. There was no possibility of mistaking the fact, disagreeable as it was; but what could he do to relieve the sufferer? Nothing that was not difficult, unpleasant, and perhaps expensive; and as the priest was not prepared for either difficulty or expense, he did what a great many among ourselves would have done—"he passed by on the other side." No doubt the poor man had been grossly injured, and the banditti who plundered him deserved to be sent to gaol, and even imprisoned for life; but it was his misfortune, and he must bear it. To dress his wounds, to carry him to an inn, to take charge of him till he was well, was too disagreeable a task to be thought of; and so there was no other course but to "pass by on the other side." It was certainly not a humane or generous course; it could not increase the priest's self-respect or win him the approval of his conscience. It must even have awakened within him serious misgivings, and made him scorn and despise himself; but, at the same time, he could invent ingenious and plausible excuses. Perhaps the banditti were still in the neighbourhood, and might easily swoop down upon him also, and plunder and wound him. Thus two lives might be destroyed instead of one. Then the man might be too far gone to be restored. If he was half dead already, it is likely he would soon be dead altogether, and where was the need of helping him? And thus the selfish heart might seek to silence its self-reproach and wrap itself up in an armour of false peace. At any rate, he brought himself to act the baser part, and "passed by on the other side."

Have you ever seen anyone like this priest and like the Levite that shortly afterwards followed him? He is by no means an extinct or antiquated specimen of humanity, but has thousands of representatives to-day, not only in Palestine, but in England; not simply among "Jews and Turks and infidels," but among those

who call themselves, and are called by others, Christians; among the ministers and members of our churches, among our wealthy and respectable citizens, in our halls of learning, our schools and universities, among the disciples of modern culture, and in I know not what other places. How few of us there are who, in regard to the distresses and sorrows of the world, can sincerely say, "I have never passed by on the other side"?

I have no wish to indulge in groundless or exaggerated censures, nor directly in censures at all, but rather to stimulate and guide, to set before you "a more excellent way" than that of following the priest and the Levite to "the other side." We have better work to do than to bandy reproaches. In this world of sin and suffering we need other remedies than denunciation and invective, nor can we hope to stimulate any man to beneficence save as we "speak the truth in love."

It is no uncommon thing for men and women to-day to fall among thieves. There are thieves in every part and corner of the world in multitudes innumerable; thieves of human happiness and honour; and the worst thieves are not invariably among what we call "the criminal classes," men who live by their wits, who break into houses and steal our goods. Dishonesty and fraud are frequently carried on without any apparent or punishable violation of the law. By reckless speculation, bubble schemes, lying advertisements, cooked accounts, and unlawful expenditure, many a man has been "stripped of his raiment." There are thieves who are not men, who have no outward or palpable embodiment, but are unseen, spiritual, intangible. Sin is rife, and when it gets possession of a man it makes him his own worst enemy, his only unconquerable enemy. It can approach our nature from a thousand sides. It seeks to obliterate the thought of God, and to foster a spirit of pride and self-will. It flatters us with a sense of our own importance, and represents the Divine law as an irksome restraint. It tempts us to frivolity and worldliness, to avarice and greed, to falsehood and hypocrisy, to uncleanness, drunkenness, and dishonour, to secret lust and defiant vice; and so specious is its plea, so potent its spell, that numbers yield to it before they are well aware of its presence, and without the slightest conception of the dangers which invariably attend it.

For, in the wake of this disguised but hideous monster, suffering in some form or other necessarily follows. The world is full of weary hearts, eager and discontented souls, shipwrecked lives. Squalid vice and abject misery are nowhere far to seek. Our country has never been so rich, so great, or so powerful as she is to-day. Notwithstanding all that is said by political croakers, who invariably think that everything is going to the bad when *they* haven't the management of it, or when the interests of their own class or party are endangered, the signs of our national prosperity and our material progress are indisputable. At our recent revenue returns our forefathers would have stood amazed. Vast fortunes have been accumulated; in all our large towns and cities miles of palatial residences have been built, and to speak of merchant princes is no meaningless metaphor. The produce of all lands ministers to our maintenance. Luxuries abound. Science and art yield us their choicest treasures; architecture and sculpture, steam and electricity, poetry and painting, music and song, are made to delight us, to charm away our sorrows, to relieve us of monotony and *ennui*, and inspire us with mirth. Among the voices of the age do we not hear one which says with pride, "Look on this great Babylon, which we have built!" Yes, look upon it; but side by side with it—yea, even within it—you will see an amount of deadly crime, of coarse brutality, of loathsome vice, of awful misery and woe, which present to the picture of our prosperity a ghastly and sickening contrast. Notwithstanding our political and social enfranchisement, our free trade, the higher wages and greater comfort of our labouring classes, we are appalled by the sight of many a grim and ruthless foe, whose shadow, as it creeps stealthily along, chills us with unspeakable horror, and whose pestilential breath spreads foul and noxious disease.

Apart from these extreme cases of vice and destruction, there is a degree of poverty and struggle, of weariness and distress, which should check our heartless selfishness, and make us anxious to relieve and to comfort men, and to play towards them the part of the good Samaritan.

I do not say that no one does play such a part, but gladly admit that much is done for the removal of the great sorrows of the world, both by private and by public endeavour. Various philan-

thropic and religious movements, reformatories, penitentiaries, houses of refuge, discharged prisoners' aid societies, town and city missions, temperance organisations, and other agencies connected with the churches of all denominations are rendering efficient service, service without which the world, bad as it is, would be immeasurably worse. But societies and organisations alone will not suffice. They cannot take the place of loving, personal effort. And if they are allowed to become a substitute for such effort, and to act as a mere quietus to our conscience, they are a bane rather than a blessing. We must, from the very limitations of our condition employ the principle of representation, but it must be only in part. And the work done must be representative; it must give expression to our personal sympathy and desire to help. We must throw our hearts into what we give as well as into what we do, or it will be of no avail. "Not what we give, but what we share; for the gift without the giver is bare." The way in which some people connect themselves with philanthropic organisations indicates a sad lack of Christian principle and zeal. They give to such-and-such a society the patronage of their name, but never aid it by their labour, and, so far as that is concerned, "pass by on the other side." They are nominally members of a noble and Christ-like mission, but they do no work for it, and prefer to "pass by on the other side." They contribute pecuniary subscriptions, but there their interest ends, and when other and deeper needs are urged, they "pass by on the other side." It is possible, while sighing for wretchedness, to shun the wretched, to shrink from all contact with them as if it were contagious, and as if the very atmosphere around them were charged with poison. We are told of the Persian monarch who acted in this as in other things with the heartlessness and rigour of an Oriental despot, "That none might enter into the king's gate clothed with sackcloth." He could not tolerate the sights and sounds of mourning. It offended his tastes, disturbed his peace, and checked his revels to be thus reminded of grief and distress. And all who approached him with their load of care and woe were warned off, and told to be gone. "No mourner need approach. No beggar will be admitted. The spectacle is unmeet for majesty."

Is that spirit extinct? Would God that it were; but there are

thousands of people to-day, rich, refined and prosperous people, on whom the gifts of God have been showered with liberal and profuse hand, who turn away with proud and haughty disdain from the sins and sorrows of the world; who close their eyes to every repulsive sight, and their ears to every discord; who steel their hearts into a stoical apathy, and suffer everything to go on as it may. *Do none of us*, who have, if not wealth, at least some degree of comfort, act in this selfish spirit? Do we like these things to be brought home to us, as I am trying to bring them home now, so that we are compelled to think about them, and to do something to relieve them? Or do we not prefer to move quietly on in our own circle, and do our philanthropy and evangelism by proxy, relieving our consciences by a subscription, and proving our gratitude to God by securing as much ease and self-contentment as we possibly can?

Our indolence would be rebuked and our devotion stimulated if we could realise the fact that these victims of sin and misery are indeed our brethren, the offspring of God even as we are, more degraded and wretched, but in every sense partakers of our own nature. Sunk as they are in the mire, crushed though they be by misfortune, they are men and women still, with all the high capacities of our being slumbering within them, and destined to live for ever. Oh, if they were animals and not men; if we knew that death would really end their career, and that they would never rise again, their sorrows might yet stir our compassion; but to think of their immortality as well! What power should there be in this? A great American writer, in speaking of the street arabs and the dwellers in our back slums, says: "It might almost make a man doubt the existence of his own soul to observe how Nature has flung these little wretches into the street and left them there, so evidently regarding them as nothing worth, and how all mankind acquiesce in the great mother's estimate of her offspring. For if *they* are to have no immortality, what superior claim can I assert for mine? And how difficult to believe that anything so precious as a germ of immortal growth can have been buried under this dirt heap, plunged into this cesspool of misery and vice! As often as I beheld the scene it affected me with surprise and loathsome interest, much resembling, though in a far intenser

degree, the feeling with which, when a boy, I used to turn over a plank or an old log that had long lain on the damp ground, and found a vivacious multitude of unclean insects scampering to and fro beneath it. Without an infinite faith there seemed as much prospect of a blessed futurity for those hideous (creatures) and many-footed worms as for these brethren of our humanity and co-heirs of all our heavenly inheritance. Ah! What a mystery! Slowly, slowly, as after groping at the bottom of a deep, noisome, stagnant pool, my hope struggles upward to the surface, bearing the half-drowned body of a child along with it, and heaving it aloft for its life and my own life and all our lives. Unless these slime-clogged nostrils can be made capable of inhaling celestial air, I know not how the purest and most intellectual of us can reasonably expect ever to taste a breath of it. The whole question of eternity is staked there. If a single one of those helpless little ones be lost, the world is lost."

"AM I MY BROTHER'S KEEPER?" Ah, never let those words express your thought; never forget who first uttered them. They are the words of Cain the murderer, and are the fitting expression of the Cain spirit. They brand a man with the mark of Cain. You *are* your brother's keeper, and are bound to save him if you can. The more highly favoured are here to help the less highly favoured. God has given you, it may be wealth, or social influence; it may be intellect and culture, it may be strength of character, firm faith, resolute will. Why? That you may keep these high gifts to yourself, and make them minister to your own delight, that you may have an easy, pleasant, comfortable life? Are you really so blind and full of conceit as to imagine that you are one of the special ends of creation, and are to think of no one except yourself? Do you believe that God, with whom there is no respect of persons, has singled you out from all others for such a purpose as this, that you should lose every trace of His image, and become a mass of selfishness; and that you have nothing to do except to get through the world as easily and happily as you can? And will you by-and-by be prepared to stand before the dread tribunal at the great white throne, and say, "I had wealth, but I spent it all for myself; I had position, but I valued it only because it placed me above my fellows. I had influence, but I exerted it

only for my own advantage. I had knowledge, but I did nothing to extend it. I had culture and refinement, and I showed my appreciation of their worth by spending all my time in acquiring more of them, and keeping away from scenes of vulgarity and vice. There was suffering in the world, deep, awful, and clamorous; hunger, penury, and woe, but it was not my place to stoop to them. Ignorance was there, dark, degrading, and mischievous, but it was not my business to remove it. Sin reigned, but I left its vassals to suffer according to their deserts, and never once told them of the grace of the Almighty Saviour. Self was the first law of nature, and I obeyed it. I passed by on the other side"? Will any of us be bold enough to urge so base and condemnatory a plea before Him who, along with all His gifts, has charged every man, "Occupy till I come"? If we are not so presumptuous and venturesome as such a plea would make us, let us not act as if we were.

Of course, the demand which the spirit of humanity makes on us will not be agreeable to a man of refined and fastidious taste. It will at times be exceedingly unpleasant, perhaps repulsive. But is taste to rule us? Is duty, that majestic and awe-inspiring power, to be bowed out of court, and responsibility to be ignored? Can the word, the grand and commanding word, I OUGHT, with all its rich and infinite meaning and its beneficent issues, be outweighed by the paltry, mean-spirited, soul-shrivelling *I don't like it*? Taste, indeed! Has God, then, nothing to endure in us? What if He were to mete out to us our deserts, to visit with merited punishment our ingratitude and worldliness, our neglected opportunities, our secret resistance of His Spirit, our broken vows, our resolute selfishness, our pride and vanity, our impure thoughts, our sullen murmurings? Could one of us stand for a moment in the presence of Him to whom the very heavens are unclean, and who charges His angels with folly? Taste, I ask again? What, then can be more beautiful or attractive than the love which stoops to the helpless and the suffering, and in the spirit of Christ-like sacrifice gives thought, time, strength, and energy to the amelioration and progress of others? Nothing can so adorn the life as the generous and self-denying virtues exemplified by the Saviour's Cross.

" In conflict with the evil
 Which His bright creation mars,
 Laid He not aside that sceptre
 Which can reach to all the stars?
 Of the service which He rendered
 See on His hand the scars." °

For a time other qualities than beneficence and self-sacrifice may be more dazzling, and stand higher in the esteem of thoughtless, self-seeking men, but in the end it will be seen that they alone have attained grace, beauty, nobleness, who have followed the steps of Christ in His regeneration of the world. A selfish, contemptuous, pleasure-loving life, whatever its outward forms, however richly endowed and highly cultured, will lose its charms, and be seen

° As bearing on this point I venture to quote the following paragraph from a sermon published last year in pamphlet form on "The Baptism of Christ":—
 "Our Lord came to save men, and He did it in no perfunctory and half-hearted way. He never acted as if He would rather not have come into our world—as if His task were unwelcome and irksome, and He were bored by our very presence. He showed no haughty aloofness from the objects of His compassion, no supercilious condescension or offensive patronage. He had nothing of the feeling which, in conferring a favour, wounds its recipients. He threw His whole soul into His mission and undertook its tasks with the utmost heartiness. He recognised the 'solidarity' of the race—the ties which bind man to man, the community of interest and privilege and responsibility. Christ's humanity was as real as His deity, and He gave to it the fullest expression. He was actuated by the spirit of brotherhood, and came down into the very thick of our struggle and difficulty to assure us that He was one of ourselves, bone of our bone and flesh of our flesh. He took the level of the lowest and the weakest of the men whom He wished to save. By His baptism He placed Himself in touch with the whole race, and showed that nothing which concerns us is alien to Him. This fact is, indeed, one secret of Christ's power. His thorough identification of Himself with men arrests their attention and wins their love. There is a strange and mystic power in sympathy. The want of it accounts for the failure of half of our philanthropic and evangelistic work. We go into it with a feeling of separateness from the people, as if we belonged to a superior order and were conferring a favour upon them. We do not sweep away the barriers which have been erected between us. Any approach to that contemptuous feeling which speaks of the common herd, or of the masses; any failure to recognise the immense significance to a man of his own individuality; any lack of respect for his manhood, will prove fatal to the exercise of the highest influence. We need not expect greatly to help or save those whom we regard in such a light as that."

in its true light as cold, sin-stained, repulsive, an infinite grief to God, and an infinite torment to its possessor. "He that shuts love out, in turn shall be shut out from love, and on her threshold lie howling in outer darkness."

Can you, my brothers, calmly make up your minds to take the advantages of your station and care for none but yourselves? Can you be so base as selfishly to grasp at heaven, while you are haunted by shrieks of far-off misery? I do not believe it. You will not so despise the goodness of God or neglect the needs of men. I charge it upon you at this Christmas season especially to remember the grace of Him "who, though He was rich, for your sakes became poor, that ye through His poverty might be rich." By the mystery of His holy Incarnation, and the still greater mystery of His Cross and Passion, I entreat you, let this mind be in you which was also in Christ Jesus. Seek in ever-growing measure a supply of the Spirit of Christ.

If there be one reward which we should covet more earnestly than another it is that of instructing, elevating, comforting, and, in a sense, saving others. To live again in minds freed from superstition and error, in hearts freed from the burdens of care and distress, in lives rescued from vice and destruction, is surely the profoundest of all our joys, the very heaven of heavens.

No grander tribute was ever paid by a son to the influence and memory of a father than that which is contained in Mr. Matthew Arnold's "Rugby Chapel." None of us can claim Dr. Arnold's greatness, but we may share the spirit which rendered his greatness greater, and consecrated it to the noblest ends:—

"Thou wouldst not *alone*
Be saved, my father, alone
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to drop down and die.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gavest the weary thy hand!

.

Therefore to thee it was given
 Many to save with thyself.
 And at the end of thy day,
 O faithful shepherd, to come,
 Bringing thy sheep in thy hand !”

To those and those only who would not be saved alone shall there be given the crown of glory—the symbol of self-sacrificing redeeming love—which fadeth not away. JAMES STUART.

PRAYER A CONDITION OF PROSPERITY.

“ Thus saith the Lord God ; I will yet for this be inquired of by the house of Israel, to do it for them ; I will increase them with men like a flock.”—EZEKIEL xxxvi. 37.

THE peculiarity of this text, which is really a summons to prayer, arises from the fact that it follows a series of remarkable promises, given by Jehovah to the exiled Jews, including the cleansing of their nature, a new heart, the implantation within them of the Holy Spirit, restoration to their own land, the increase of its fruitfulness, and, above all, the increase of men as a flock. These are the recognised notes of temporal and spiritual prosperity; blessings which, however needful, are dependent on and can come only from a Divine giver. But “for this (says God) I will yet be inquired of.” There can be no doubt that God’s promises were given to be fulfilled. He does not play fast and loose with us. He is faithful to His word, raises no false expectations, and is, moreover, “able to do exceedingly abundant above all that we ask or think.” It is necessary for us distinctly to grasp that idea and to bear it vividly in mind. Then comes in the caution of the text, “I will be inquired of” or sought after. God intended His people to have an intelligent appreciation of the promised blessings, that they might know what they were, and shape their expectations and conduct in accordance with them. He further intended that His people should, from their own side and by their voluntary action, seek the realisation of these blessings and express their desire for them. Not otherwise could the boon be gained. The fulfilment of God’s promises thus depends

upon prayer. We are the children of the promises. The promises are ours. Others beside those in Ezekiel are given us—promises exceedingly great and precious. Christ is with us “even to the end of the world.” “I, if I be lifted up, will draw all men unto Me.” Our Lord is to become “Lord of all.” We have therefore a right to expect prosperity for our various churches to-day. God’s work may among us be revived. But it is a law of God’s Kingdom that such blessings as these shall be preceded by prayer. As in the text, so in Hosea xiv. 4, after and not before men have turned to the Lord He says, “I will be as the dew unto Israel.” When Christ gave to His disciples the promise of the Father, He commanded them, “Tarry ye in Jerusalem,” and “they continued with one accord in one place.” And this abiding in prayer and expectancy was the prelude to the day of Pentecost, with all its marvels of grace and blessing. So in persecution, a second endowment of power came upon the Apostles “when they had lifted up their voice with one accord.” Of this law we need to be constantly reminded. We deprive ourselves of many blessings simply through our failure to observe it. The failure arises very largely from two causes, distinct, though closely related. How many neglect prayer *because of their theoretic fatalism*? They say that God’s promise is sure, that He has decreed to give us certain blessings, and will therefore give us them whether we pray for them or not. But this argument tells against more things than prayer. It puts an end to all activity. God has decreed whether you shall live or not. But you do not, therefore, throw yourself into danger, neglect food, or go without sleep. He has promised “seed to the sower and bread to the eater.” But we have to plough, sow seed, and reap our harvests, and a man will find that if he does not work neither shall he eat. The folly of superstition, and the recklessness and perversity of antinomianism may lead to apathy and indolence, but neither piety nor common sense will tolerate them. Others are kept from prayer by a *vague unspiritual indifference, a sort of practical fatalism*. They get a general impression that all will go on well with themselves and the world, and leave Christian work to ministers and missionaries, deacons and Sunday-school teachers. Oh, the curse of this half-heartedness—this practical god-

lessness: We none of us can estimate the evil that it does. It is not difficult to see that prayer is and must be a pre-requisite to blessing, especially to the increase of a church and the perfecting of its piety. These blessings are secured to us through our diligent use of human instrumentality. The prophet as the "Son of man" is commanded to speak, God's name is to be sanctified in the people, and thus the heathen are to know that the Lord is God. Men are brought to God by those who already know Him. But it is prayer, communion with God, which gives the highest fitness for such work—knowledge of God and conformity to His image. "More souls are saved by holy than by learned men." Holiness is of more moment than scholarship, cleverness, brilliance, or wealth. We gain by prayer, and cannot gain without it the spiritual force that we need. We need more than clear views, accurate statements, and eloquent appeals. Creeds, sermons, hymns, and ordinances, however important and necessary in their own place, are but so much machinery. What if we have not "boiler power" to work them? They are admirable when rightly worked. Otherwise they are no better than old iron. The sword will not slay apart from the strong arm that wields it. We are but instruments in God's hands, and the work that is done upon earth, He doeth it—doeth it by us. *Prayer shows our regard for the promised blessings:* expresses our sense of their value, our desire for what God is about to give. Even in our ordinary conversation we cannot help speaking of the things that are dearest to us. We may not always intend it, but naturally and inevitably they come out. Specially do we speak of such things to our dearest friends. So shall we speak to God in prayer of that which we really desire from Him. He will not confer His choicest blessings on those who are not in earnest for them and who never say a word to Him about them. There is a sense in which a church may by intense earnestness have anything it wants—salvation of souls, perfecting of the saints, deep interest among its members in evangelism, passion for the progress of foreign missions. All these are elements in our prosperity. We need, therefore, a great company of faithful men and women who will be God's remembrancers. While all desire generally all good things, some may specially seek one, and some another, for our personal power is limited, and we often become absorbed in one

thing to the neglect of another. *Prayer is necessary as an acknowledgment of our dependence on God.* Without Him we can do nothing. His is the power which redeems, renews, and saves men. We work. Ah, but how little does all our labour in itself amount to! It is but barren toil. Why? Perhaps because it is prayerless. Prayerless work, work in which we simply trust to ourselves and seek no "power from on high," is presumption. There is indeed no counsel which churches, ministers, and people bent on a revival of religion and on the extension of Christ's Kingdom need more than this: "Stir up yourselves to take hold of God," and that counsel is never heeded in vain! A. C. M.

A MODERN POOL OF BETHESDA.

BY REV. W. L. LANG, F.R.G.S., CHELTENHAM.

UNDER this title we are not about to attempt a description of the would-be Nineteenth Century imitation of the healing intermittent fountain under the shadow of Mount Moriah at Jerusalem set up at Lourdes. But though the real subject of our remarks has its *locale* not far north of the vaunted grotto shrine, yet it has a *raison d'être* clear and above board, as all who have visited it are unanimous in acknowledging.

All visitors to the unique colony of asylums at Laforce, away in the south-west of France, which was the scene of John Bost's loving charitable labours, are struck with the appropriateness of the name given to each block. In *La Famille* we at once recognise the cheerful abode of the happy company of orphans, while at *Le Repos* we are not surprised to meet a company of aged governesses of many nationalities, there partaking of the comfort provided for them until their call come. The old domestic servants who have well filled their life-day with faithful labour find a true abode of peace at *La Retraite*. And so one might extend the list; but we are mainly concerned with *Bethesda*, the home of the blind, halt, withered, dealing more particularly with one of the latter class.

After affording a refuge for over one hundred more or less helpless creatures, for more than thirty-five years, the *Bethesda* of John

Bost has given place to *Bethesda* No. 2. This, though an up-to-date building compared with that which it has superseded, has been entered most unwillingly by many of the inmates. Most children welcome a change of abode, and under average circumstances those from old *Bethesda* may have done the same. But to the blind *pensionnaires* the loss by the change is great. The familiar nooks in the garden in which they were accustomed to gather, and the passages thereto, they miss sadly. Others have lively regrets at parting from the old home, which are something more than sentiment. The latter found expression, among other ways, by sundry notifications on the old walls. Over one of the doorways to the large dormitory was found a paper pinned on bearing the following sign, "Dortoir Lion d'Or," "*au lit—on dort*," by which pun we see that some humour tinged the regrets. Farther on another apostrophe meets our eye, "Dear dormitory, how we regret leaving thee; what happy moments have we had, and how have we made merry within thy four walls." Again, "Dear old Bethesda, we carry with us sweet remembrances of thee. Adieu, adieu, adieu." These are unsophisticated testimonials to the kindness of those concerned in the management; for, after all, it was that which made the old building the endeared home it became.

The director of the good work, kind Pasteur Rayroux, asks, in his annual report, Who wrote those expressive farewells? In answer to his own question, he was able to single out one of them by means simply of the beautiful handwriting, which, strictly speaking, was written without hands. This was Coralie Walther, a Swiss by birth, and who has for nineteen years occupied a bed, though happily not confined to it, in this "Golden Lion" room. She has, as we have hinted, no hands; her forearms are shortened and end in a pair of stumps. They naturally promise little in the shape of work; yet she, with indomitable perseverance, has applied herself to seeming impossible undertakings.

The worthy Pasteur says of her, "She is ours," by which we understand not simply that there is every prospect of her remaining a lifelong inmate of the establishment, but that she has won all hearts by her cheery ways, and that, to the utmost limit of her ability, she takes her full share in every branch of the work of the institutions. He says distinctly she has rendered him considerable

secretarial service. She has studied hard, and is now in full charge of the infant school. She writes a beautiful hand, does tapestry wool work, can assist herself by means of a knife, spoon, or fork with wonderful dexterity. Her remarkable caligraphy and cheerful Christian trust set forth in it, drew from Pasteur Decoppet, of Paris, an exquisite reply in poetry, which she naturally cherishes as a precious *souvenir* of the distinguished preacher's visit to the annual *fête* of the institutions. He noted what the writer was pleased to observe on two visits to this remarkable colony of mercy—a quiet, confiding love of God; and loving apprehension of His mercy through Christ was a motive power in her in whatsoever she did. In recognition of this, he bids her, in his charming verse, still to cultivate that love of Him, though she fail to discover the reason of her own special affliction, or the more general mysteries of His dispensation. In our own case, on asking her for a specimen of her writing upon both occasions of our visit, she wrote from memory a long text of Scripture, which indicated both the bent of her mind and the foundation of her hope.

She pinches the pen between her two stumps of arms, and so proceeds at a fairly rapid rate to transfer her thoughts to paper. She, like many more of the inmates of Bethesda, are destined, by reason of their infirmities, to find a permanent home in the institution. This, after all, is a prospect full of merciful helpfulness. There are many features of their daily life conducive to their happiness and the mitigation of the trials of their physical defects. The plateau upon which the colony stands is at a considerable elevation, giving purity of air and beauty of prospect. The officials are most kind, caring much for the soul as well as the body of each unfortunate inmate.

EXODUS. An Autobiography of Moses. With the Four Following Books. By J. M. Denniston, M.A. Morgan & Scott.—Mr. Denniston has written this work with a view of refuting the conclusions of the "higher critics," who deny that we have in the Pentateuch any writing of Moses, but only a set of compilations dating from B.C. 800—600. That he has shown the groundlessness of many of the strongest contentions of these critics is to our mind clear as sunlight. The composite character of the Book of Genesis may be admitted without denying its Mosaic authorship. In regard to Deuteronomy, Mr. Denniston's position is strong, and may in the end be found to be impregnable.

SUNDAY MORNINGS WITH THE CHILDREN.

XII.—BENAIAH AND THE LION.

"He killed a lion in a pit in a time of snow."—2 SAMUEL xxiii. 20.

THE first thing I have to say is, that I don't know of any other place in history, or natural history, where a lion and snow come together. Lions don't generally live where snow-storms come. So I conclude that this particular lion had lost his way. He had strayed up from the Jordan Valley, where the climate is tropical, on to the range of hills, where the climate is often very cold, and he had come into the region of snow. I expect he was dreadfully hungry, and it is very likely that he was frightened at finding himself in such strange surroundings.

Then the lion had got into a pit, not a pit that was made for him, for although they do trap wild beasts in this way in Africa, the lion was out of his latitude here; he was an unexpected visitor, and the pit wasn't made for him. I am pretty sure that the word translated *pit* ought to be translated *cistern*, and that it was a place prepared to store water in during the rainy season; such a pit as Joseph was let down into by his brothers, a pit dug out of the limestone rock, and lined in some way so as to keep water for drinking. And somehow, in the snow, the lion had got into this cistern or pit.

It was most likely close to some village or town, and the water which it was to hold would be conducted from the houses of the town or village.

Now you can imagine the excitement and alarm which would spread among the people when it was known that a lion was in the pit; how people would feel afraid to go near the place, and children would keep indoors through fear. For you can imagine how uneasy people would feel if one of the lions escaped from the Zoological Gardens, or from a menagerie which was visiting some town, and it was known that the savage creature was prowling about.

Well, Benaiah, who was one of David's mighty men, got to hear of it, and to deliver the people from terror and danger he went down into the pit and faced the lion with his sword. It may be there was a roar and a spring, and then the sword was buried in the flesh of the savage beast, and the brave man came out of the pit to be welcomed and thanked by all the people, who were unspeakably grateful to him. And his deed of courage has got into the Bible for everybody to read about.

I.

Now I want to point out to you first that it was a very heroic action. We always admire brave deeds. If a policeman catches a burglar and holds him fast, though he is cut or kicked by the man, who is as fierce as a lion; if someone leaps into the water and rescues a drowning child, or goes into a burning house and carries out someone who was asleep in an upper room, we are filled with admiration. When the captain of a sinking ship gives orders to get everybody off into the boats, and at last goes down with the vessel into a

watery grave, we cry what a brave and splendid man ! And we feel as if we would like to do something daring like that.

II.

But this was also a deed of *great usefulness*. All daring deeds are not useful ; some are very foolish. A man goes up in a balloon, and when he is ever so many yards from the earth he drops down holding on by a parachute. It is very daring, but very useless, and very foolish on the part of the people who pay to see him do it.

It is a very daring thing for a boy to stand in the middle of the road when a carriage is driving swiftly along, until the horse is close to him, or to rush across the street just in front of the horse's head ; but it is extremely silly, and wicked too.

If ever you do a daring thing see that it is a useful, or a necessary, or a kind and unselfish thing too.

III.

I should like to point out some brave things that boys and girls can do. They can *bear pain without crying out* and making a great scene. I knew a gentleman once who was walking along the street on a very cold day, with his boy, and there was a slide on the footpath ; the boy slipped and fell down, but got up and walked home without saying anything ; when he reached home his face was white and drawn with pain, and, sinking into a chair, he nearly fainted. Then they discovered that his arm was broken, and he had walked all the way home without a cry. All children are not like that, as I daresay you know. There are some who make a very great fuss over a very small hurt, and cry out about the prick of a pin. Remember, it is brave to bear pain and trouble without making a fuss.

Another way to be brave is, when you have done wrong, or when you have had some accident, to *own that it was you who did it*. Brave people do sometimes do wrong, as Peter did, but then, if they are really brave, they are always ready to own up to it, and take the punishment. They never try to put the blame on to others, and they are never mean enough to be silent while others suffer for what *they* have done. It is brave to speak the truth when it will bring you into trouble.

Once more, you can be brave in *taking the part of the weak*, protecting and defending them. I daresay you have seen in school small boys and girls, or poor children, or dull children, who have been put upon, teased, threatened, or wronged by bigger and stronger children. If you are really brave you will never take part in that kind of thing, you will stand by those who are wronged even if you get hard names, and sometimes blows for so doing. You will prove that you are brave by standing up for what is right, and true, and kind, and whenever you are doing that you will be helping Jesus Christ, for He is fighting a great battle in the world against all that is mean, and cowardly, and sinful, and He wants boys and girls to help Him.

God make you all as brave as Benaiah, and as useful in your bravery.

CHARLES BROWN.

IF.

IF any little word of mine
 May make a life the brighter,
If any little song of mine
 May make a heart the lighter
God help me speak the little word,
 And take my bit of singing
And drop it in some lonely vale,
 To set the echoes ringing!

If any little love of mine
 May make a life the sweeter,
If any little care of mine
 May make a friend's the fleetier,
If any lift of mine may ease
 The burden of another,
God give me love, and care, and strength
 To help my toiling brother!

A MERRY CHRISTMAS TO THE CHILDREN.

BEFORE the next number of our magazine is due, Christmas will be here, and to all of us, I hope, it will bring with it "love and good wishes," the kindly greetings of friends from far and near, as it is certainly intended to enrich us more fully with the love of God. May it be to you, boys and girls, a time of brightness and joy, of innocent frolic and mirth. How glad you are of holidays! How you will run and jump and romp! What delightful games you will have in the long evenings at home, and how short the days will seem! May you have, in the best sense, all "the good cheer" which Christmas is supposed to bring. But do not forget that the great message of the day is, "Glory to God in the highest, on earth peace and goodwill to men." That message is made real and powerful, its spirit is manifested and diffused, by the birth into our world of the great "King of Glory," who came to save us from our sins, to make us like Himself in character and happiness. Christmas is a season in which it seems, and perhaps is, easier for men to be kind, considerate, self-denying, forgiving, and helpful. We realise then how much we owe to the grace of our Lord Jesus Christ, and feel that we ought to set one towards another as He has acted towards us. It is a good thing when men lay aside their coldness, indifference, and hostility, and remember that they are brothers whom God has made of one blood. "The supply of the Spirit of Jesus Christ" is the best of all God's gifts, and it always makes us, whether we be old or young, pure, unselfish, and enables us to devise and do liberal things. It fills us with an inward peace and content, an innocent and healthy mirth. It asks you children, as well as your parents, to remember the poor

and suffering, and to give up some comfort or pleasure of your own for the sake of helping them. Instead of spending all your money on yourself, you should give some of it, under the direction of your parents, to those who have fewer comforts and more hardships than you have. For some you can buy food ; to others you can give pictures or books or toys ; to all you can speak kind words ; and as you do so you will find that "it is more blessed to give than to receive." This is Christ's plan. Try it, and it will double your Christmas joy.

An English poet, who has written many beautiful songs and lyrics, has one on "Christmas Day," in which he laments the decay of the Christmas spirit ; for that is what he really misses among men :—

"The morn broke bright: the thronging people wore
 Their best ; but in the general face I saw
 No touch of veneration or of awe.
 Christ's natal day ? 'Twas merely one day more
 On which the mart agreed to close its door ;
 A lounging-time by usage and by law
 Sanctioned ; nor recked they, beyond this, one straw
 Of any meaning which for man it bore !

"Fated among Time's fallen leaves to stray,
 We breathe an air that savours of the tomb,
 Heavy with dissolution and decay ;
 Waiting till some new world-emotion rise,
 And, with the shattering might of the simoom,
 Sweep clean this dying Past that never dies."

If we lose sight of the great fact which Christmas celebrates, we shall not long retain the true spirit of the day. The old form will become meaningless. We must have faith in the Lord Jesus Christ, must believe in His Incarnation and all to which it led. Christ must, as Paul says, dwell in our hearts by faith, or we shall not really live as Christ did. Christ must be within us, our hearts a Bethlehem, and then we shall, in our measure, be to men even as He was. Can there be anything nobler or happier than that? EDITOR.

MESSRS. SMITH, ELDER, & Co. have published Mr. Robert Browning's *ASOLANDO: Fancies and Facts*, as a part of the new and complete edition of his works, of which, in fact, it will be Vol. XVII. It also contains a number of biographical and historical notes to the poems, which, although brief, present in a compact form such information as is essential to the thorough understanding of the poems, though hitherto it has been difficult of access. There is, further, a good general index to the whole of the poems, as well as an index to the first lines of the shorter poems. This handsome volume is a fitting completion to the best—as well as the most convenient—edition of Mr. Browning's works.

NOTES AND COMMENTS.

OUR PROGRAMME FOR NEXT YEAR.—As will be seen from the circular which accompanies our present issue, we are able to offer our readers a solid and attractive bill of fare for 1895. We have secured the assistance of many of the ablest writers of our denomination. There will be contributions from men whose work has already enriched our pages and helped to place the BAPTIST MAGAZINE in the forefront of denominational periodicals. Other writers are new to our pages. Several prefer to write anonymously; but all alike, whether new contributors or old, whether their articles are signed or unsigned, will endeavour to make the BAPTIST MAGAZINE a worthy and efficient exponent of Evangelical, of Nonconformist, and of Baptist principles, and to apply these principles fearlessly to the needs of our age. While not a few of the promised articles will be of permanent value, worthy of a place in every theological library, matters of passing importance in our religious life will, as heretofore, receive attention. The manifold questions which affect the life and prosperity of our churches, and in which ministers, deacons, and Sunday-school teachers are interested, will be discussed. The number of short articles, of crisp and pithy paragraphs, will be increased, and the usefulness of the magazine in this direction extended. Prominence will still be given to reviews of the best books—which, as the Editor is assured from many quarters, are of essential service and widely appreciated. Illustrated Literary Supplements, which have formed so attractive a feature of the magazine, will appear at intervals. The Editor tenders his cordial thanks to all who during the past year have assisted him, whether as writers or as subscribers. He trusts for a continuance of their kindness, and pleads for enlarged sympathy and support in his endeavour to serve the churches. Will our ministerial brethren introduce the magazine to the notice of their congregations and secure additional subscribers? Will our wealthy laymen order copies for their ministers and for village pastors whose means do not allow them to purchase for themselves? Much good would in this way be accomplished.

THE LONDON BAPTIST SOCIAL UNION has commenced its winter session with brighter prospects of success than ever. The object is to gather the leading members of our metropolitan churches together once a month for mutual acquaintance and conference. The great interest of the meeting last month was the presence of Mrs. Ormiston Chant, who has recently led a very active crusade against developments of vice at some of the West End theatres. It is gratifying to know that by means of the County Council the citizens of London are coming into vigorous conflict with the flagrant iniquity found in the great city. And it is especially gratifying to find that this is by friends and foes attributed to Puritanism, which is thus recognised as a vital force in,

society to-day, and only wants a freer scope to subdue and conquer the iniquity round about.

LONDON SCHOOL BOARD ELECTION.—The election in London of a new Board on November 22nd was one of the severest struggles we have had for many years. The Clerical party are endeavouring to recover lost influence by the agency of national education, and that in two ways: first, by diminishing the efficiency of Board schools, so that the power of Church schools may be increased; and secondly, by the teaching of Anglican doctrines in the Board schools. In the establishment of a comprehensive system of national education the religious difficulty was sure to arise. This has hitherto been met by having the Bible read in the school, with explanation, but without sectarian instruction. For nearly a quarter of a century the plan has worked well. The Clerical party on the last London School Board were in a majority. Board schools have gone back, and sectarian schools have been encouraged. An attempt has been made to have Anglican dogmas taught in all schools. It is a healthy sign of the times that the seriousness of this was perceived in the Metropolis. The conflict was fierce, with the result that the Progressives have gained an increase of six seats. The late Board at its dissolution had thirty-five Clericals to twenty Progressives. On the new Board the numbers are twenty-nine to twenty-six. But the anti-Clerical party polled more than one hundred thousand votes above their opponents, who will still be in a small majority on the new Board; an illustration of the way our electoral system works for the advantage of Conservatism.

BAPTISTS ON THE NEW BOARD.—Six Nonconformist ministers are returned; of these, four are Baptists. They are—Revs. J. C. Carlile, W. Hamilton, and J. Wilson, who were on the old Board, and our veteran educationist, Dr. Angus, who has been sent in by forty-six thousand votes. Heartily do we wish him health and strength for the work before him. He was on the first Board for London, and is regarded as the author of what is called the Compromise—viz., the introduction of Bible teaching in Board schools without sectarian comment. Dr. Clifford did not offer himself for election, but he has had much to do with securing the election of others. He has worked with untiring zeal and energy. No man has rendered more brilliant service. Our contemporary, the *British Weekly*, says:—"Dr. Clifford has fought with magnificent courage, determination, and skill, and he will hold a higher place than ever in the affection of Liberals and Nonconformists."

MR. ATHELSTAN RILEY.—The leader of the Clerical party keeps his seat, but his poll was the lowest of his district. An illustration of the drift of the Clerical movement is afforded by the religious attitude of their chief. Mr. Riley is on the Council of the Society of St. Osmund, formed for developing the Romeward tendency of the Established Church. Amongst other publications of this Society is a volume of "Christian hymns," some of which,

presumably, it is desired to introduce into the public schools. The following verse is a specimen :—

" Once each month to my confession
And to my communion go ;
At confession I will always
Tell out every sin I know."

The worship of the "Virgin Mary" is strongly commended. The following are some of the prayers to the Virgin which go to make up Mr. Riley's idea of Church teaching :—

"Holy and spotless maidenhood, I wot not how to praise thee, for Him whom the heavens could not contain thou hast borne in thy bosom. . . . Maiden Mary, in our need, deign for us to intercede."

"O most glorious Mother, everlasting Virgin, plead for us with Jesus, every grace supplying ; by thy sweet protection, bring us to the gate of heaven."

"O Mary, Mother of all grace, Parent of Mercy to our race, Protect us from our cruel foe, Receive us in death's hour of woe."

"In thy splendour and in thy beauty go forth gloriously and reign. . . . God hath given her the help of His countenance. God is in the midst of her, therefore shall she not be removed."

THE STRIFE NOT ENDED.—A great and important victory has been gained ; but the battle is not over. In London the two great forces of "misrepresentation and Church-ladydom" were energetically used. These have greater power in country places, and will probably be brought to bear against religious equality in every part of the land. Our friends must be alert. After all, the price we have to pay for our freedom is small, as compared with the disabilities and sacrifices, the imprisonment and death our forefathers suffered. At the least let us hand on unimpaired the inheritance they gained for us. But surely this should not content us. We ought to endeavour to advance the standard of truth and freedom, and go on unto perfection.

THE CENTENARY OF THE LONDON MISSIONARY SOCIETY.—Our sympathy with the London Missionary Society is strong and abiding. Arrangements are now being made for a celebration of its Centenary. On November 4th, 1794, eight brethren met at Baker's Coffee-house, in Change Alley, London, then a favourite resort of ministers. They were Dr. Bogue, of Gosport, whose presence in London was probably the origin of the meeting ; Rev. John Eyre, editor of the *Evangelical Magazine* ; and Rev. Matthew Wilks, of the Moorfields Tabernacle. These three had issued the invitation. Five others came—Revs. J. Brooksbank, J. Love, J. Reynolds, J. Townsend, and Dr. Steven. Four were Independents, two Presbyterians, and two Episcopalians. Thus early, our Missionary Society was able to provoke others to good works. On the 4th of November there was a Centenary Celebration at a large, overcrowded meeting in the Mansion House, London. Gentlemen representing other

denominations took part in the proceedings. Sir George Williams presided. It was reported that the London Missionary Society had now 256 missionaries, 1,734 native pastors, 6,446 native preachers, nearly one hundred thousand church members, and more than four times that number of native adherents. Our representative was Dr. Glover, who made a noble and inspiring speech, and, in singularly eloquent language, described the wonderful success of the great missionary enterprise during the past century.

EPISCOPALIAN SECTARIANISM.—The foundation deed of Holloway College provides that it shall be "free from any sectarian influence." But by what can only be regarded as a shameful perversion of an endowment, the Church of England got hold of it, and the whole governing body were Churchmen. Nonconformists have protested repeatedly. At length some sense of shame has arisen, and three Nonconformists are appointed as governors—Mr. Bryce Mr. Evan Spicer, and Dr. Moulton. These are a small and inadequate minority in a board of seventeen, especially when it was the known anxiety of the founder that the college should not fall into the hands of the Established Church.

CHINA AND JAPAN.—The war between Japan and China still drags along. The Chinese are swept out of Corea, which was the original object; Port Arthur has been captured; and now the Japanese are threatening Peking. At present our missionaries write home courageously, and in strong faith assert that they are safe at their posts of duty. We admire their trust in God; but we cannot conceal the fact that they are in great peril. The government of China appears to be thoroughly disorganised, and lawless mobs are roaming about without restraint. The prayers of our churches ought to be earnest and frequent, that our brethren may be preserved amidst their great perils.

THE LATE REV. F. WELLS.—With profound regret we note the sudden death of the Rev. F. Wells, pastor at Blenheim Chapel, Leeds. He preached in all the vigour of early manhood one Lord's-day, and the next the church was mourning his loss and listening to funeral discourses in remembrance of a greatly beloved minister. His death occurred on October 29th; his age was thirty-eight.

THE DEATH OF THE CZAR.—It is long since any event has created so widespread an interest as the death of the Emperor of Russia, which took place November 1st (October 20th, old style). The funeral ceremonies—extending over three weeks—have been almost unparalleled in stateliness and splendour. The lament for the Czar's death has been loud and deep. Alexander III. was a lover of peace. He had the power of bringing on an European war, and he did not. On this score he merits all the praise which has been accorded him. It is deplorable to think that the Continent of Europe is one vast dynamite store, and that there are a few men who could at any time drop a spark which would pro-

duce the most awful destruction of property and life the world has ever known. In his private life the late Emperor was virtuous, amiable, and unaffected. In his own way he was a devout Christian. But he was also, alas! the victim of a narrow and intolerant creed, and his intolerance made him a relentless persecutor. In his name, our brethren in Russia have been subjected to fines, banishment, and death; their children have been taken from them, and their wives subjected to coarse brutality; and to every appeal on their behalf the Czar turned a deaf ear. The sufferings of the Stundiate are a dark blot on his reign. We now look forward anxiously to see what course the new Czar, Nicholas II., will pursue in relation to the rights of conscience and religious liberty. In many ways the Greek Church is as corrupt and despotic as the Roman.

REVIEWS.

WE have great pleasure in directing attention to the **UNION MISSION HYMNAL**. Edited by F. C. Spurr. The Harmonies of the Non-copyright Pieces revised by Henry C. Banister. (E. Marlborough & Co., Old Bailey.) This book, with which is incorporated Mr. Meyer's **HYMNS FOR HEART AND LIFE**, has been prepared by the Literature Committee of the Baptist Union. It is a good, comprehensive selection of the best mission hymns—lively and spirited, with words which will be readily caught up by the congregation and linger in the memory, without any of the extravagances of the weak sentimentality too often associated with such hymn-books. The tunes are many of them new, or at least not common, and others have been carefully revised. We cordially commend the book for mission services, for occasional use on Lord's-day evenings, for Christian Endeavour meetings, &c, and we have no doubt that, as it becomes known, its general acceptance will be ensured.

THE PSALMS. By Alexander Maclaren, D.D. Vol. III. Psalms xc.-cl.
Hodder & Stoughton.

WE have now had this volume in our hands for a good many weeks, and have read it in some parts again and again. We are told that when Alexander the Great had conquered all known lands he wept because there were no more to conquer, and Alexander Maclaren has expounded all the Psalms with such genius and learning, such fine spiritual insight and wealth of illustration, that he must be disposed to weep because there are no more Psalms to expound. At any rate his readers have a feeling of that kind. This is a work which even in the Expositor's Bible is *sui generis*. We know of no other book which brings the English reader into such vital contact with the Hebrew text, or renders it possible for him to hear so distinctly the voice which speaks in that text. Maclaren on the Psalms is sure to become for preachers and teachers the classic English work on this Bible within the Bible.

THE RELIGIOUS TRACT SOCIETY'S ANNUALS, the *Leisure Hour* and the *Sunday at Home*, need no recommendation. Year after year they have held on their way, uninjured by competitors and with an ever-increasing con-

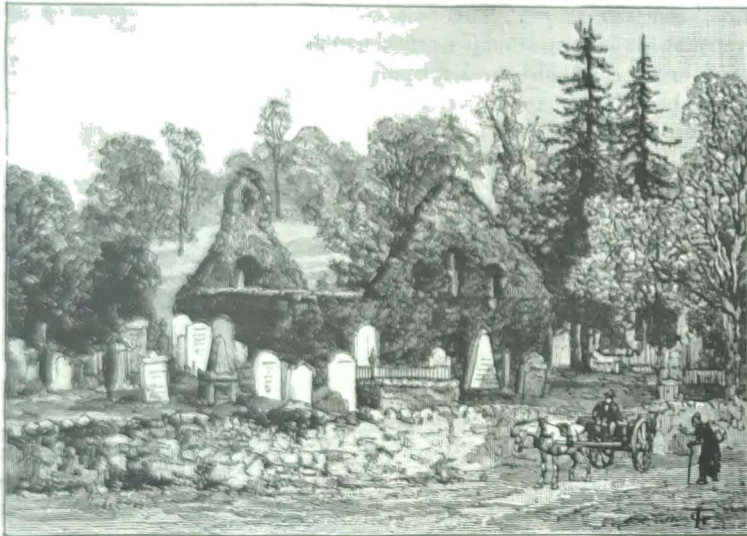
stipend. The difficulty is to know how so much excellence in so many diverse directions can be maintained. The *Science Notes* in the *Leisure Hour* are well up to date; such articles as those on Lewis Morrison Grant, Dean Stanley, and Dr. John Brown are invaluable, while readers of Mr. Crockett's stories will turn eagerly to "Galloway Bygones" and "Galloway Fastnesses." The *Sunday at Home* has religious articles, descriptive, homiletic, and biographical, together with several stories, long and short. Both volumes are copiously illustrated.

MESSRS. PASSMORE & ALABASTER forward us *TILL HE COME*, Communion Addresses and Meditations by C. H. Spurgeon. Not published in the *Metropolitan Tabernacle Pulpit*. This is a collection of discourses, some of them delivered at the Metropolitan Tabernacle to thousands of communicants, and others to small companies in Mr. Spurgeon's sitting-room at Mentone. Mr. Spurgeon himself intended to publish such a selection, and he could not have made a better selection than this. They are, indeed, among the choicest of the choice, and bring us into the King's banqueting-house. To read them is to have a feast of fat things. We question whether any volume ever issued by the great preacher will be more acceptable.—The second series of *RARE JEWELS FROM SPURGEON* comprise six booklets, printed on glazed paper, with beautiful border and sewn in gilt. As Christmas cards *nothing better could be desired*. They can be purchased either in a series or separately.—We have also received *SPURGEON'S ILLUSTRATED ALMANAC*, which retains its best characteristics; and *JOHN PLOUGHMAN'S ALMANAC*, with its proverbs for every day, and brimful, as always, of the wit and wisdom of life.

MESSRS. OLIPHANT, ANDERSON, & FERRIER'S WORKS.

LETTERS OF SAMUEL RUTHERFORD; with a Sketch of his Life, and Biographical Notices of his Correspondents. By the Rev. Andrew A. Bonar, D.D. We are glad that Messrs. Oliphant & Co. have issued Dr. Andrew Bonar's edition of Rutherford's Letters in a popular edition. The type is the same as in the large library edition, the only difference being that the margin is narrower and the paper not quite so good. But for all ordinary purposes this edition is as good as can be desired. Concerning the substance of the book it would be superfluous to speak. The Church of Christ has had no nobler legacy than these unique letters. Dr. Bonar's edition takes precedence of all others in regard to arrangement, introductory notes concerning the recipients of the letters, and brief explanatory foot-notes. It has not only a brief life of Samuel Rutherford and a good index, but also a glossary, explaining Scotch words which might not be understood. It contains also a number of good illustrations, as will be seen from those which are reproduced in our pages.—*SAMUEL RUTHERFORD AND SOME OF HIS CORRESPONDENTS*. Lectures delivered in St. George's Free Church, Edinburgh, by Alexander Whyte, D.D. These lectures are similar in character to the two well-known series which Dr. Whyte delivered on Bunyan's "Pilgrim's Progress." Here, as there, he

enters very fully into the spirit and power of his author. Rutherford's "Letters" have long been regarded as one of the most precious possessions of the Christian Church. We question whether any other uninspired man (but was not he inspired?) has known so much of the mind and heart of Christ, or dilated so rapturously on His glory. The interest of the "Letters" is deepened by what we know of Rutherford's correspondents, and they will acquire for many new force and beauty when read in the light of Dr. Whyte's admirable lectures. There is in our day an urgent need for the teaching we find here as to the incalculable evil of sin and the glory of the Christian redemption.—CONFIDENTIAL TALKS WITH YOUNG WOMEN. By Lyman B.



THE OLD CHURCH OF ANWOTH.

Sperry, M.D. With Recommendatory Note by Francis E. Willard. The writer of these confidential talks brings to his task, as Miss Willard avows, "not only an adequate scientific preparation, but a pure mind." Both qualifications are necessary for a task of such delicacy. There are chapters on various physiological and hygienic questions, an acquaintance with which all should have, and other chapters on such subjects as dress, amusements and recreation, rest and sleep, &c.—A LOST IDEAL. By Annie S. Swan (Mrs. Burnett-Smith). The general impression is that this is the best of Mrs. Burnett-Smith's novels since "Aldersyde," and if it be not, those that intervene must be remarkably good. As in most of her works, she moves in the sphere of the domestic affections, and seeks to honour the sacredness of home, and to show how the spirit of pure and righteous love is essential to the strongest manhood and the most graceful womanhood. The weak-minded and drifting Woodgate, the

"lost ideal" of the book, is a pitiable character, won back to goodness only by his wife's generous and self-denying affection. The scenes, characters, and incidents indicate a fine inventive and imaginative power, and some of them are especially effective.—**THE PROVOST O' GLENDOOKIE: Glimpses of a Fife Town.** By Andrew Smith Robertson. Another of those Scotch stories which abound just now, and, indeed, superabound—not by any means of the first rank, but still such as to give a good idea of West Fifeshire characters and the humours of Fifeshire life.—We have great pleasure also in recommending



BUSH O' BELL: RUTHERFORD'S HOUSE.

the **SCOTTISH SONGSTRESS—CAROLINE, BARONESS NAIRN**, by her Great-Grand-Niece (Mrs. A. R. Simpson). A beautifully told story of a beautiful life, of which we may have something to say later on.

WORDS TO THE LAITY. Addresses and Papers on Subjects of Contemporary Ecclesiastical Controversy. By the Ven. William Macdonald Sinclair, D.D., Archdeacon of London, &c. London: James Nisbet & Co.

WHEN a few weeks ago Cardinal Vaughan pointed to the signs of a change which had come over the English Church during the last fifty years, and contended that it was a virtual triumph of Romanism, there were those who scorned his contention, and argued that the wish was father to the thought. It would not be difficult to cull from the pages of Archdeacon Sinclair's "Words to the Laity" assertions as emphatic. Thus, after quoting from

various High Churchmen, such as Lord Halifax, Dr. Linklater, and Mr. Going, words which plead for anti-Protestant practices, he adds (p. 25-6): "The excellent, earnest, zealous, and self-sacrificing men who, following the teaching of Dr. Newman, and especially of Tract XC., have adopted such opinions and have such objects in view, are now exceedingly numerous and increase in number every year. There are already more than 1,000 churches in England where the mediæval eucharistic vestments, the symbol of the sacerdotal doctrine, are worn. Many practices abrogated at the English Reformation are being revived—prayers and masses for the dead, invocation of the Virgin and Saints, withholding the cup from the laity, omission or mumbling of half the words of administration, insistence on fasting communion, the employment of the use of *serum* simultaneously with the communion office or in its place. In some places even the cultus of painted images has been restored, in some that of the Sacred Heart, in others that of pieces of the True Cross." We are thankful that the Archdeacon has raised a protest against this Romanising of the Church of England in a liberal evangelical spirit, without a trace of bitterness or unfairness. With breadth of insight and fulness of knowledge he defends our Protestant doctrines, and proves how unscriptural and irrational are the traditions and dogmas to which they are opposed. On this ground his "Words" have a real value and must do good service. Whether he has succeeded in showing that the Prayer Book gives no sanction to these errors and affords no scope for them is another matter. The majority of us think not. We are therefore afraid that Puseyism, as distinct from Newmanism, will continue dominant.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. By Alexander Balmain Bruce, D.D. T. & T. Clark.

EVEN those who are most persistent in urging the cry, "Back to Christ," cannot afford to neglect the teaching and influence of the Apostle Paul. He was not far removed from Christ, and knew Him at least as thoroughly as the theologians of to-day are likely to know Him. Professor Bruce is not one of those who oppose Christ to Paul, though he does not claim for the Apostle a co-ordinate authority, and admits, where it seems to us he need not admit, fallibility in him. We are glad that he protests against the idea that Paul's creed was a sort of mosaic patchwork, a conglomerate creed. "Certain modern theologians, while ascribing to the Apostle a preponderant influence in determining the character of Christianity, seem disposed to reduce his originality to a minimum. They will have it that in no part of his system was he much more than a borrower. He got his forensic doctrine of imputed righteousness from the Pharisaic schools, and his mystic doctrine of imputed righteousness from Philo possibly, or more probably from the Hellenistic 'Book of Wisdom.'" Such a supposition is baseless and unphilosophical, and Paul's own account of his conversion is surely entitled to some credence. His views were doubtless largely the result of his experience, but in that experience there was a factor which was strictly Divine and supernatural. In opposition to those who

charge the Apostle with at least tacit Antinomianism, Dr. Bruce affirms "that his interest in real Christian goodness is intense and unmistakable, and it inspires us with confidence that whatever Paulinism may mean, it will not be found to imply indifference to ethical ideals. We may expect to discover in the literature of Paulinism anything rather than a divorce between religion and morality." He restricts his investigation to the four undisputed Epistles of Paul—the Galatians, 1 and 2 Corinthians, and Romans—and after a general survey of them, discusses such special themes as the Doctrine of Sin, the Righteousness of God, the Death of Christ, Adoption, the Holy Spirit, the Flesh as a Hindrance to Holiness, the Law of Christ, the Church, the Last Things—on all of which, and on sundry other points, Dr. Bruce has much to say which is fresh and stimulating. His quick insight, his helpful power of interpretation, his crisp, lucid style, render it a pleasure to peruse a work which in its thought is robust, and in its argumentation keen and rigid. Dr. Bruce certainly helps us to a broader understanding of the character and teaching of the great Apostle.

CHRISTIAN DOCTRINE. A Series of Discourses. By R. W. Dale, LL.D.
London: Hodder & Stoughton, 27, Paternoster Row.

It is gratifying to find a preacher of Dr. Dale's calibre and culture who does not fight shy of "Christian doctrine." There has of late been so persistent an outcry against all forms of dogma that many men seem almost to have been ashamed of it. But dogma is not necessarily dry, hard, and unpractical. On the contrary, it is but the systematised expression of the truths and principles which are essential to our salvation. Dr. Dale discusses the great themes of Christian faith with a breadth of knowledge, a depth of sympathy, and a fervour of feeling which make the reading of his sermons a delight. There is a robustness of thought, a massiveness of structure, and a stateliness of style which we find, at least in an equal degree, in no other living theologian. He presents us with the best fruits of an enlightened liberal evangelicalism, and while he lays stress throughout and in connection with every subject on experience as the organ of knowledge, he none the less effectively vindicates the findings of experience at the bar of reason. Here he discusses "The Existence of God," "The Humanity and Divinity of our Lord," the doctrine of "The Trinity," "Man," "Sin," and "The Atonement," in an effective and satisfactory manner. With his formal statements of doctrine, and with certain details in his general position, we may not all agree, but the general effect of the volume is a strong confirmation of the evangelical faith and the combining with its strength, as held by our fathers, the tenderer, more dominantly ethical, and the more finely cultured elements in which they are alleged to have been lacking. It is here made evident that culture has no monopoly of "sweetness and light." We shall be surprised if these discourses do not find such acceptance as to encourage Dr. Dale to give us the second series which he promises on the doctrines not treated in the volume.

CHRIST FOR THE WORLD. Sermons in Connection with the Centenary of the London Missionary Society. By J. Guinness Rogers, B.A. London : Congregational Union, Memorial Hall, Farringdon Street.

MR. GUINNESS ROGERS is perhaps better known to the general public as a platform speaker and a lecturer than a preacher, though we venture to think that "the old man eloquent" is at his best in the pulpit. He is a deep and earnest student of the Scriptures, and a keen observer of men. He possesses the true "missionary enthusiasm," and fires others with it. He has therefore done well to publish this volume of sermons bearing on the subject in view of the Centenary of the London Missionary Society. We have no doubt that he will in this way contribute largely to the success of the special endeavours which are to be made in the direction of a decided advance, and to which we heartily wish God-speed.

CLERICAL LIFE AND WORK. A Collection of Sermons, with an Essay. By H. P. Liddon, D.D., &c. London : Longmans, Green & Co.

THIS collection of sermons from the pen of the late Canon Liddon, all of them bearing upon the subject of the title, will find a welcome in all sections of the Christian Church. The volume opens with a profoundly searching and suggestive essay on "The Priest in his Inner Life," which contains, among positions which we can by no means endorse, much that applies to the ministers of our own churches, who in their pastoral relations utterly discard the priestly conception of the Christian ministry. Several of the sermons deal with the work of theological colleges, others with the more direct discharge of ministerial duty. Two or three are "In Memoriam" sermons, as, e.g., those on Bishop Wilberforce, Mr. Keble, and Dr. Pusey. Widely as we differ from the late Canon Liddon's ecclesiasticism, we are sensible of the high and, indeed, exceptional value of his work, and those who can read with discrimination will find this volume as illuminating and inspiring as any that has appeared on the momentous subject to which it is devoted. The sermons on "Our Lord's Example the Strength of His Ministers," "The Secret of Clerical Power," and "The Moral Value of a Mission from Christ" are fine specimens of the highest type of preaching *ad clerum*.

MESSRS. GIBBINGS & Co., 18, Bury Street, W.C., forward us their re-issue of two of the best known of the late Miss Dora Greenwell's works—THE PATIENCE OF HOPE and TWO FRIENDS. All who know these books place them among their "choice volumes." Few writers excelled Miss Greenwell in her spiritual analysis and her knowledge of the profoundest needs of the heart. Her marvellously penetrating insight, her delicate sympathy, her vivid realisation of the Divine, makes her a trustworthy guide in regard to the deep things of God. It is impossible to read her books without being brought nearer to God, and realising more completely the fulness of His power in Christ. She brushes aside all conventionalities and disguises, and sets us face

to face with the Eternal. We regard these works as among our most cherished treasures, and rejoice in their re-issue.

CHRISTMAS CARDS, &c.

SOME years ago we were told that the custom of sending Christmas cards was dying out. That the prophecy remains unfulfilled is in no small degree due to the taste of the various artistic publishers, pre-eminent among whom are Messrs. Raphael Tuck & Sons. Their selection this year must enhance their reputation, for nothing more beautiful or more dainty, alike in design or execution, could be imagined. The "Boudoir Screen," the "Little Rosebud" Calendar, and the "Pompadour" Calendar are especially worthy of notice. The black-and-white Christmas cards, in many varied designs, are artistic gems. Among the booklets we notice with special pleasure "Living Leaves" and "Falling Leaves," by Charlotte Murray; also sonnets from Shakespeare, illustrated by A. Noether. Messrs. Raphael Tuck & Sons' prize competitions (which are intended to encourage amateurs in the study not only of art, but also of literature, every amateur being eligible for competition) offer many tempting and interesting subjects for study in both sections. The "Flowery Pathways" Calendar, which is to be copied in oil or water-colours, is very choice, both in colouring and design. The Songs of the Water-mill Competition offers 104 prizes for the best sets of twelve selected quotations descriptive of a water-mill. "Songs of the Snow," by Longfellow, is a similar competition. One hundred and three prizes are to be given for the best prose stories or poems giving the main features of Longfellow's "King Robert of Sicily." The book to be purchased for this competition is well illustrated in colours and monochrome by Jane Willis Grey, and forms of itself a valuable work of art. We can imagine the little folks getting very excited over the prizes offered in "Our Village," a splendid coloured toy-book, and in "Familiar Friends' Painting Book," a most delightful children's book, full of old nursery favourites. The door panels, which are reproductions in chromo-lithograph of the works of well-known decorative artists, such as W. S. Coleman, Ellen Welby, Bertha Maguire, &c., are a new and attractive feature of Messrs. Raphael Tuck & Sons' decorative art. The study of all these competitions cannot fail to be of great educational value to all competitors, stimulating the desire to read the best literature and to call out latent powers of drawing and colouring. Our young friends will here find profitable employment in more senses than one.

ALTHOUGH Mr Ernest Nister (24, St. Bride Street) does not go in so extensively as Messrs. Raphael Tuck for Christmas cards "pure and simple," his art publications in the way of calendars and illustrated booklets are of the highest order of excellence, and are such as any house would be proud to own. "The Golden Treasury Calendar," "The Fine Art Calendar," "The Children of the Year Calendar," and "The Circling Year," are each superb. If we have any preference, it is for "The Children of the Year," with its bright, blooming

faces of children at play in home and school, in the fields, and by the sea-shore, and its apt verses from Longfellow, Swinburne, and other poets. Very beautiful, too, is "Our Darlings." The "Joyful News," by J. R. Macduff, D.D., and others, is a devotional text-book for every day in the month, as is "The Home Beyond," by Charlotte Murray and others, both of them exquisitely illustrated. "Heartsease," "With Every Good Wish, &c.," are admirable as greetings. The "Holiday Annual" and "Hunt the Slipper," with their wealth of illustration, their stories in poetry and prose, their stories of home and school, of elephants, lions, horses, donkeys, dogs and cats, birds and fishes, will send delight into all children's hearts. "Our Pets' Alphabet," to the very little ones, will be the crown of all. What would the old folks have given when they were young to have such gems as these?

Messrs. S. BAGSTER & SONS have prepared a new edition of the COMPREHENSIVE TEACHER'S BIBLE, together with New and Revised Helps to Bible Study, a New Concordance, and an Indexed Bible Atlas. Considerable pains have been bestowed on the work, so as to make it fully abreast of the best and most recent scholarship. The publishers are wisely determined to be not a whit behind the chiefest. A prominent feature of the new edition is a series of coloured illustrations, most beautifully executed, as of the High Priest in his robes of glory, the Scapegoat, the Tabernacle, the Houses in Palestine, the Method of Taking Meals, the Samaritan Roll at Nablous, specimens of the Sinaitic MS., of a Palimpsest, &c. The maps are excellent.

THE ROSEBUD ANNUAL for 1895, containing nearly 250 illustrations, is sent out by Messrs. James Clarke & Co., 13 and 14, Fleet-street, E.C. It is a delightful children's magazine, full of fun and frolic, without being frivolous. It cannot fail to be a universal favourite in the nursery. The illustrations often "speak volumes," and the little ones will go to them again and again.

THE BAPTIST TRACT AND BOOK SOCIETY (Gray's Inn Road) have issued an English edition of THE ANCIENT BRITISH AND IRISH CHURCHES, by William Cathcart, D.D., an American work which we reviewed in our July number (p. 383). We cordially repeat the commendation then given, and hope presently to return to a discussion of the teaching and practices of St. Patrick and St. Columba in regard to baptism, which, as Dr. Cathcart justly holds, was by immersion.

THE QUIVER for 1894 (Messrs. Cassell & Co.) well maintains its high average with its five complete serial stories, forty short stories, some 150 devotional and instructive papers, and a large number of short pieces on various aspects of Christian life and work. The illustrations, which number over 600, are exceedingly good.

THE LIFE OF CHRIST AS REPRESENTED IN ART, by Archdeacon Farrar (published by Messrs. A. & C. Black), is a vigorously written and choicely illustrated work, which we hope to review in our next number.

LITERARY SUPPLEMENT.

FROM the Sunday School Union, 57, Ludgate Hill, we have received the annual volume of **YOUNG ENGLAND**, and in view of its excellence and the variety and wealth of its contents cordially extend to it the commendation given to previous volumes. It is sure to be a favourite in every home it enters.—The **SILVER LINK** is another illustrated monthly magazine for school and home, intended for those of a somewhat older age. It also is admirably edited.—The **CHILD'S OWN MAGAZINE** now appears in its sixty-first annual volume, and at more than three-score it is as bright, vivacious, and entertaining as in its earliest days. **THE PERFECT HOME**, by the Rev. J. R. Miller, D.D., is a charming book for husbands and wives, parents and children, written with that gracefulness of style and force of illustration which have ensured the wide popularity of Dr. Miller's books on both sides the Atlantic. It will make an admirable wedding' present.—**THE TEACHER AND THE CLASS** is a collection of papers by such writers as Dr. R. F. Horton, Dr. James Stalker, Archdeacon Farrar, and the Editor, the Rev. H. S. B. Yates. It deals with various aspects of Sunday-school work, and will form for Sunday-school teachers an invaluable, we need not scruple to say an indispensable, *vade mecum*.—We also strongly commend the following as in every sense suitable Christmas and New Year gift-books :—**A DIFFICULT DAUGHTER**, by Evelyn Everett-Green. As fine a story as this gifted writer has published.—**THE LITTLE BAG OF GOLD**. By F. Bayford Harrison. Illustrated by W. B. Wollen. A capital story for boys.—**UNDER THE WAR CLOUDS: A Tale of 1870**, by E. F. Pollard. Full of stirring incident in connection with the Franco-Prussian War.—**THE WILD-CATTERS: A Tale of the Pennsylvania Oil Fields**, by C. J. Hyne; illustrated by H. S. Greig. Racy and vigorous.—**STEPPING HEAVENWARD**, by E. Prentiss. "Endeavour Library." A good and cheap edition of a book whose popularity will not be soon exhausted.—**THE SCHOOL'S HONOUR**, and other Stories, by Harold Avery. Another capital book for boys.—**VASSIA**; or, **A Russian Boy's Eventful Journey**, by Mary E. Ropes; illustrated by Paul Hardy. Russian life graphically depicted. Of thrilling interest.—**STORIES OF THE VICTORIA CROSS**, by Frank Mundell; well illustrated.—**STORIES OF THE LIFEBOAT**, by the same author. All boys should read these. Facts stranger than fiction.—**HOPE'S LEGACY**; or, **The Ardleighs of Ardleigh**. By Mrs. Henry Clarke, M.A. A good book for girls.—**ALLAN HAYWOOD**, and **FRANK AUSTIN'S DIAMOND**, by the Author of "Nettie's Mission." Shorter but not less able and welcome stories.—**SIR HENRY LAYARD: His Adventures and Discoveries**, by Alfred E. Lomax, belongs to the "Splendid Lives Series," well written and of unfailing interest.—**A GIFT OF PEACE**, and **Loving Greetings for 365 days**, chosen and arranged by Rosa Porter, comes out as one of the "Gilt Top Series," and consists of texts from Scripture, extracts from prose and poetry bearing on peace in all possible aspects. It will convey comfort to many.—We also give a cordial

welcome to Dr. J. R. Miller's beautiful pamphlet, **MARY OF BETHANY**, bound in blue leatherette.

MERRIS, MARLBOROUGH & Co., 51, Old Bailey, E.C., have published **SOUTH AMERICA: THE NEGLECTED CONTINENT.** Being an Account of the Mission Tour of the Rev. G. C. Grubb, M.A., and Party in 1893, with an Historical Sketch and Summary of Missionary Enterprise in these vast regions. By E. C. Millard and Lucy E. Guinness. The missionary enterprise described in these pages originated with Mr. Grubb, and was aided largely by a fund raised by the Keswick Convention. Life in South America is, of course, very



A NATIVE SWIMMING RACE, ST. VINCENT, CAPE VERDE ISLANDS.

different from life in the "Dark Continent," but it is equally in need of enlightened Evangelical guidance. Papal superstitions have a strong hold over the various races, and there is a crying need for the simple and effective preaching of the Gospel. English travellers and English merchants have traversed this neglected continent for purposes of business and pleasure; its magnificent scenery has often been described; and such names as Brazil, the Argentine Republic, Uruguay, Rio de Janeiro, Buenos Ayres, Monte Video, &c., are quite familiar to us. We have enjoyed the descriptions here given, alike of scenery, people, institutions, and buildings, and we heartily emphasise

the appeal that a strenuous effort should be made to evangelize the people now living in utter spiritual indifference, or enslaved by gross superstitions. The book is not only well written, but capitally illustrated, as will be seen from the views we reproduce. The first is "A NATIVE SWIMMING RACE, ST VINCENT, CAPE VERDE ISLANDS." The second is "THE ENTRANCE TO RIO HARBOUR." "Once inside the bay, a wonderful safety from the storms of the Atlantic comes over one, for there is the calm of a summer sea, and the high granite mountains shelter it in every direction. Near at hand the grey peaks huddle together about the entrance, as if to drive back the ocean



ENTRANCE TO RIO HARBOUR.

tempest ; straight ahead the eye is relieved by the ever-green slopes and ragged profile of the far-famed Organ Mountains. The bay is sixteen miles long and eleven broad, with one hundred islands, and forms the debouchure of twenty little rivers. Multitudes of steamships and sailing vessels, flying the colours of almost every nation, are seen riding at anchor, and paddle ferries flitting across its surface."

THE LIFE OF JONATHAN SWIFT, Dean of St. Patrick's, Dublin. By Henry Craik. Second Edition. With Portraits. Macmillan & Co.

MR. CRAIK'S Life of Swift takes precedence over all others, giving to ordinary readers an idea at once succinct and comprehensive of this strange, weird genius, whose life bristles with curious and apparently insoluble problems, and whose personality appeals with resistless force to the imagination. Neither his bitter political partisanship nor his fierce satire have stood in the way of his enduring popularity. As a man, Swift was (with some notable exceptions) more feared than loved. In proportion to his commanding

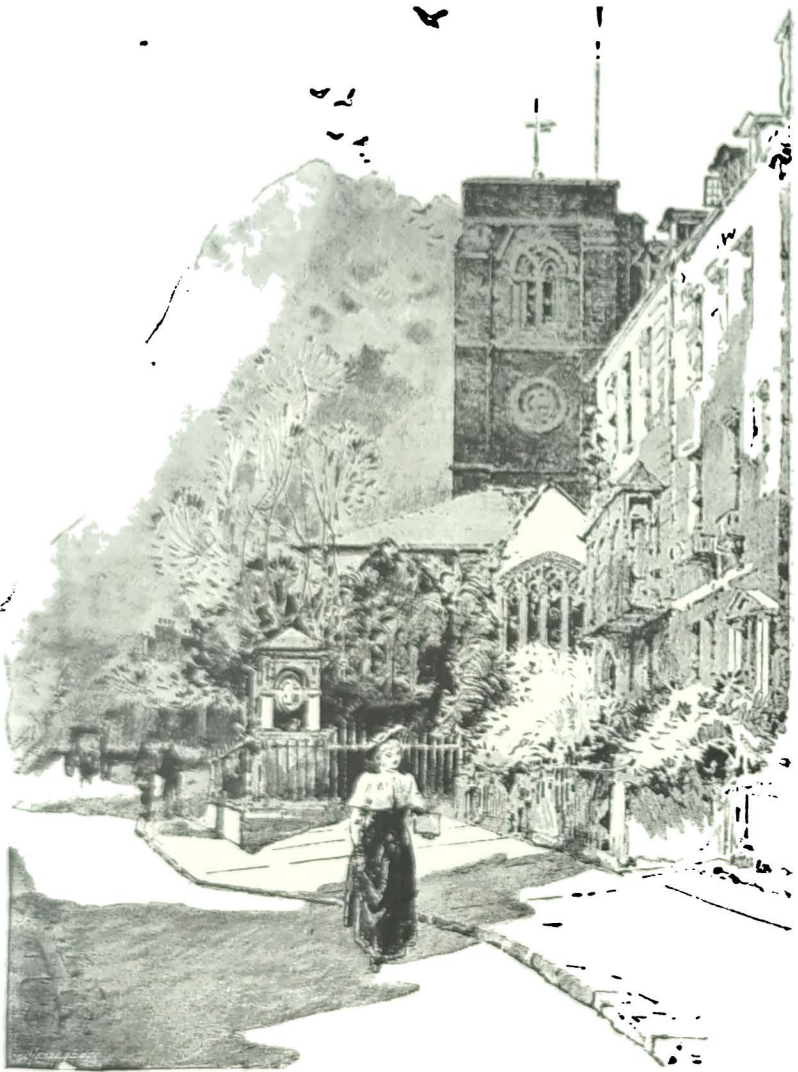
abilities he achieved but a small success. The promotion he hoped for never came. His life was lonely and embittered. His career has in it all the elements of a great and awful tragedy. Mr. Craik has described it with at least sufficient minuteness of detail and in a style so lucid and graphic, so clear in outline, and so vivid in colour, as to leave nothing to be desired. In regard to the important question of Swift's disease, by which our estimate of his character is profoundly affected, Mr. Craik wrote in his first edition: "The most recent medical opinion clearly establishes the fact that Swift's disease was not a case of gradually developing insanity, which might have affected his reason even while its development was proceeding, but a case of specific malady which tortured him during life, and which ultimately produced a definite injury to the brain, but which up to that point in no way obliterated his reason." Interesting facts are adduced which prove the validity of this theory. Dr. Bucknill's opinion is that the two maladies from which Swift suffered, of giddiness and deafness, sometimes separately and sometimes conjointly, had their common origin in a disease in the region of the ear, to which the name of *Labyrinthine vertigo* has been given. This malady would have an increasingly depressing effect as years went on, and as other causes for melancholy allied themselves with it. Insanity came only with paralysis. Then the brain gave way, and dementia followed. On the question of Swift's marriage with Stella, Professor Craik takes an opposite view from that which has been so ably advocated by Mr. Collins. Mr. Collins holds that the supposed marriage never took place. Professor Craik complains that Mr. Collins has ignored many of the arguments he has adduced, and he certainly does not mention them. The case is one which cannot be absolutely settled. The evidence is indirect, and any decision must be a mere balancing of probabilities. It is at least certain that Mr. Craik has had the whole facts of the case distinctly before him, that he has allowed full weight to all the arguments adduced on each side, and discussed the matter with transparent candour. The majority of readers will, we believe, accept his verdict. His volumes have been carefully revised, and are well worthy of the place accorded to them in Messrs. Macmillan's "Eversley Library," a library containing some of the choicest products of modern literature.

ENGLISH PROSE: Selections, with Critical Introductions. Edited by Henry Craik. Vol. III.: Seventeenth Century. Macmillan & Co.

PROFESSOR CRAIK is happily not allowing the grass to grow under his feet, the third volume of his selections following close upon the heels of the second. The seventeenth century—which yields so many treasures to the student of literature—is a happy hunting ground for the theologian, the philosopher, and the moralist. We have here typical extracts from—to name a few of the principal—Bishop Pearson, Andrew Marvell, George Fox, Robert Boyle, John Bunyan, Isaac Barrow, Tillotson, Dryden, John Locke, Samuel Pepys, South, Burnet, Stillingfleet, Bishop Ken, Sir Isaac Newton, Defoe, Jonathan Swift, Steele, Addison, Clarke, Bolingbroke, Pope. The introductions have been

written in all cases by men specially qualified for the task. The editor has secured as coadjutors, Mr. George Saintsbury, Mr. Courthope, Professors A. W. Ward, W. P. Ker, W. A. Raleigh, J. W. Hale, Mr. Gosse, Mr. Austin Dobson, Mr. Overton—a band of writers who occupy the first rank, and whose critical work cannot be surpassed. A more useful volume than this it would be difficult to conceive. To read it is itself an education—a means of mental furnishing and culture.

Messrs. WARD, LOCK, & BOWDEN are right in thinking that there will be a demand for the novels of Henry Kingsley, and if anything can secure the fulfilment of their expectation, it will be the issue of a choice and beautiful edition such as they are now publishing, at a price which is certainly far below the merits of the volumes. We have received the RECOLLECTIONS OF GEOFFREY HAMLYN, and RAVENSHOE. The principal scenes of the novels are laid in Devonshire, in Australia, and the Crimea. Henry Kingsley never acquired the fame of his more distinguished brother Charles. He was indeed a very different man, and, judged by ordinary standards, was somewhat of a failure. His style scarcely possessed the note of distinction, though his works contain many passages of great beauty. The early life of the Australian Commonwealth has never been more graphically depicted, and on that score alone his principal novels will hold their own. We cannot fully endorse the opinion of those who represent Charles Kingsley's novels as inferior to those of Henry, but there is no doubt that Henry's books are worthy of a greater fame than they have ever achieved. To "Geoffrey Hamlyn" there is prefixed a short Memoir by Clement Shorter, illustrated by Herbert Railton. Of the quality of Mr. Railton's work we have an admirable specimen in the view of CHELSEA CHURCH, herewith given, and concerning which Mr. Shorter writes:—"He was about seven years of age when the removal to Chelsea took place. The old Chelsea of his boyhood is described in 'The Hillyars and the Burtons.' The vicarage is there still, and the old church, but little enough else that was familiar to the boy even when, some years later, he went every day to King's College School. One of the rooms in the house is pointed out by the present vicar as retaining some of the characteristics of that period, and as having been the favourite sitting-room of the boys in their early years. The fine, old-fashioned garden, however, is the most permanent feature. There may still be seen the mulberry tree, planted, tradition has it, by Queen Elizabeth, and as flourishing now as in the days when the brothers flung themselves on the lawn under its shade; there are two fine lime trees, which old Mr. Kingsley planted some thirty years since. It is a restful spot, this garden, in the midst of a fierce hubbub of struggling humanity; and two or three hundred yards away is the churchyard where Woodfall, the publisher of 'Junius,' lies buried, not far from Sir Thomas More. There also lies the Duchess of Northumberland, mother of Elizabeth's Leicester, and grandmother of Sir Philip Sidney. 'Four hundred years of memory are crowded into that dark old church,' says Henry Kingsley's 'Joe Burton,' and the great flood of change



CHELSEA CHURCH, LOOKING WEST.

Lawrences in one of the small chapels have certainly a picturesquely weird effect, which is incalculably enhanced by a re-reading of 'The Hillyars and the Burtons.'

THE WAVERLEY NOVELS. By Sir Walter Scott, Bart. Dyburgh Edition Adam and Charles Black). We have before commended this edition of the Waverley Novels as being, on the whole, the best popular library edition. It is now completed with the issue of "COUNT ROBERT OF PARIS," "THE SURGEON'S DAUGHTER," and "CASTLE DANGEROUS." None of these works rank among Scott's greatest; they were written not only after his financial disaster, but when his health was failing and he had suffered a stroke of paralysis. The genius and strength of the works, however, are such as no other man could have displayed, and we note with interest that in a recently published essay on "The Journal of Sir Walter Scott" Mr. Swinburne protests against any depreciation of them. He says, "While he could write at all, he could usually write well; if not always worthily of his genius at its best, yet seldom altogether unworthily of it. No more stupid and beetle-headed falsehood ever crawled into hearing and hardened into tradition than that which condemned his last works to compassionate oblivion and contempt. One only—'Castle Dangerous'—shows anything like a serious or positive sign of decay; and it can hardly be called worse than another abortive story, 'The Betrothed,' which had preceded it by six years, and had been succeeded by such admirable works as the 'Chronicles of the Canongate'—which, be it remembered, include not only 'The Fair Maid of Perth' and 'The Surgeon's Daughter,' but those two masterpieces of tragedy in miniature, 'The Two Drovers' and 'The Highland Widow.' If these be tokens of impotence and decrepitude, Heaven send us another decrepit and impotent man of genius to beat his stalwart and competent supplanters out of the field! There may be many Jameses—nay, there will be many Hawthornes ere such another Scott." And in another place, Mr. Swinburne refers to "the spirited and vigorous lines thrown off as a motto for one of the chapters in 'Count Robert of Paris' from 'The Deluge,' a poem"; and in reference to these same lines Mr. Lockhart says, "On Ballantyne's reminding him that a motto was wanted for one of the chapters already finished, he looked out for a moment at the gloomy weather and penned these lines:—

"The storm increases—'tis no sunny shower
Fostered in the moist breath of March or April,
Or such as parched summer cools his lips with.
Heaven's windows are flung wide; the inmost deeps
Call in hoarse greeting one upon another;
On comes the flood in all its foaming horrors,
And where's the dyke shall stop it?"

These several novels cannot of course be read without a profoundly pathetic interest on account of the condition of Scott's health at the time when they were written, and readers of his Biography, who remember the striking picture which Mr. Lockhart gives of his excursion to Douglas Dale and the sedulous way in which he sought to complete his two last works, will, indeed set a special value on them as illustrating a sturdy heroism which we too rarely witness. The illustrations in "Castle Dangerous" are by Mr. Walter Paget,

in "The Surgeon's Daughter" by Mr. Paul Hardy, and in "Count Robert of Paris" by Mr. Gordon Browne. We have selected as a specimen the frontis-

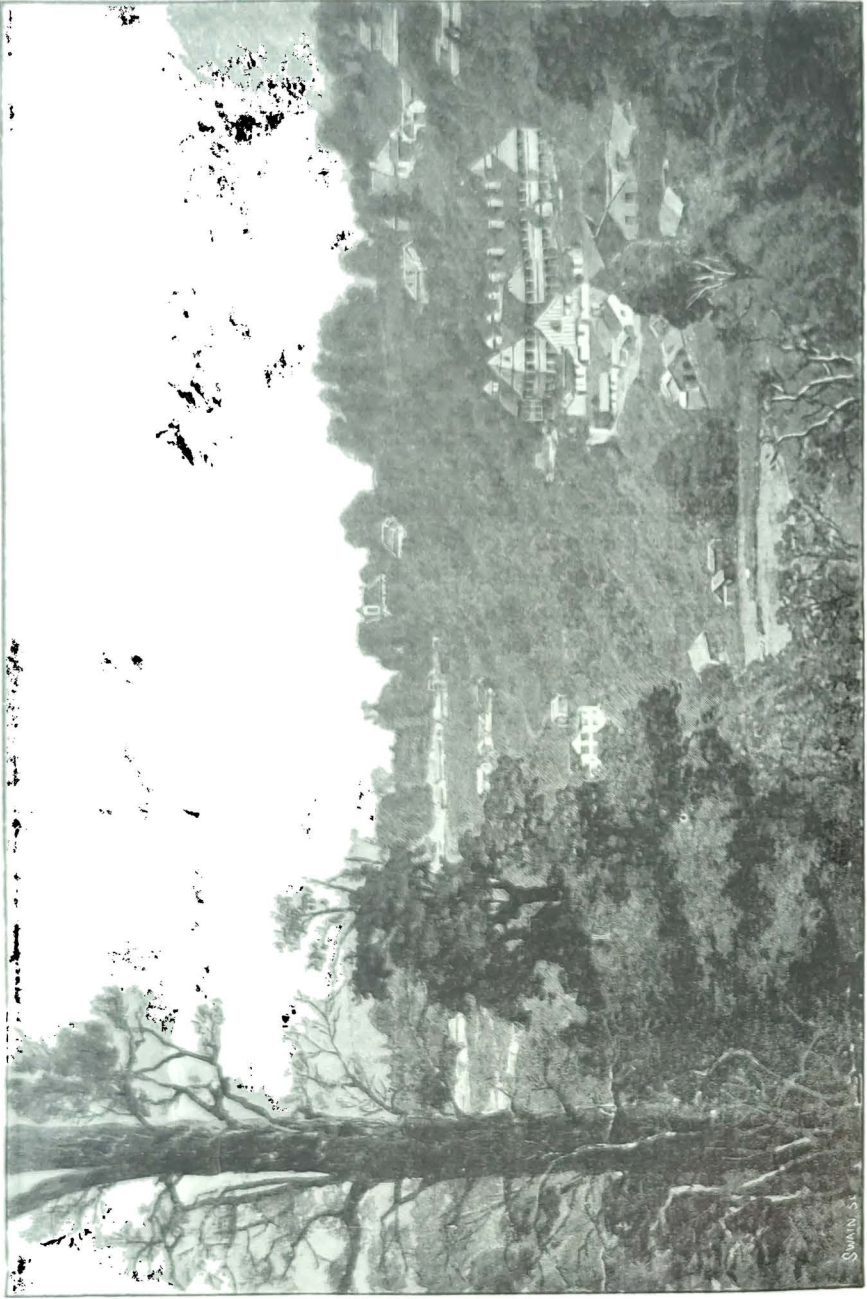


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SIR JOHN DE WALTON STRIKES DOWN TURNBULL.

piece of the last volume, "SIR JOHN DE WALTON STRIKES DOWN TURNBULL."

[THE MISSIONARY HERALD,
JANUARY 1, 1904.



DARJEELING.—(From a Photograph.)

SWAIN, S.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE NEW YEAR.

“SPEAK TO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD.”



WITH the New Year comes the inspiration of hope. As kindly wishes of happiness and prosperity are being expressed on every hand, it seems natural to look forward to brighter and better days. No one engaged in the work for which this and other similar societies exist but must have keenly felt the discouraging influence of recent commercial disasters. The state of trade in the country during the past year has unquestionably seriously affected the finances of all religious and philanthropic institutions ; and whilst we are conscious the causes of the prevailing depression cannot be readily remedied, there are, however, some cheering signs of improvement, and we doubt not but that, as the weeks of the New Year pass on, the clouds will lift, and happier times will come.

The bearing of these sentiments upon the present financial condition of our Mission is evident. There can be no doubt as to the anxiety with which the 31st of March is anticipated. This anxiety, we trust, will, to a considerable extent, be relieved by the result of the effort now being made to increase the annual income. We feel it is too much to expect that the difference between the present receipts and expenditure will be adjusted by the end of the current financial year, but we will cherish the hope that the dawn of the next New Year—1895—will find the Society in this desirable position. If all our friends will labour and pray with this end in view, and if only those whose circumstances permit of generous gifts—notwithstanding the existing commercial depression—will contribute in proportion

to the magnitude and unspeakable importance of the objects we seek, our expectations will not be disappointed.

We are glad to hear from local secretaries that steps are being taken, in pursuance of this special effort, to visit the churches in their respective districts, and we hope before long to report what has been definitely done in this direction.

With respect to

THE LONDON CHURCHES,

it is encouraging to state that arrangements at the time of going to press have been made to hold special meetings in the undermentioned places at the dates named :—

Chelsea, Lower Sloane Street	...	...	...	January	7th.
Putney, Werter Road	...	...	...	"	10th.
Hampstead, Heath Street	...	...	...	"	14th.
Chiswick, Annandale Road	...	...	...	"	17th.
Ealing, Haven Green	...	...	...	"	21st.
Battersea Park	...	...	...	"	23rd.
Shepherd's Bush	...	...	...	"	25th.
Streatham	...	...	...	"	"
Clapham, Victoria Road	...	...	...	"	28th.
South Norwood, Holmesdale Road	...	...	...	"	"
Hackney, Mare Street	...	...	...	"	"
Walthamstow	...	...	...	"	"
Abbey Road	...	...	...	"	29th.
Lambeth, Upton Chapel	...	...	...	"	31st.
Wandsworth, East Hill	...	...	...	"	"
Bloomsbury	...	...	...	February	1st.
Kilburn, Canterbury Road	...	...	...	"	"
Acton, Church Road	...	...	...	"	4th.
Camden Road	...	...	...	"	5th.
Walworth Road	...	...	...	"	"
Brixton Park Road	...	...	...	"	7th.
Dartford	...	...	...	"	"
Upper Holloway	...	...	...	"	"
Beckenham	...	...	...	"	8th.
Clapham, Grafton Square	...	...	...	"	"
Bromdesbury	...	...	...	"	14th.
Kensington, Hornton Street	...	...	...	"	15th.
Dulwich, Lordship Lane	...	...	...	"	18th.
Forest Gate, Woodgrange	...	...	...	"	28th.

In addition to these fixtures, an opportunity has already been given to advocate the claims of the Mission at Bromley Common ; Burnt Ash Hill ; Wynne Road, Brixton ; West Green, Tottenham ; Vernon, King's Cross ; Maze Pond ; Walworth (East Street) ; Notting Hill ; Bromley.

THE CENTENARY CELEBRATION VOLUME.

COPIES OF THIS VOLUME CAN NOW BE OBTAINED.



S already intimated, it contains 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 is numerous illustrated. In style it is uniform with, though twice the size of, the Centenary Volume.

We shall be pleased to send parcels where desired to missionary secretaries or other friends on sale or return.

The book is published at three shillings and sixpence, but copies are 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 is less than sixpence per copy.

We hope next month to call special attention to this deeply interesting volume.

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*.

THE CENTENARY PRAYER UNION.

THE CALENDAR FOR 1894,

greatly improved and well illustrated, is now ready.

The price is 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*.

OUR FINANCIAL POSITION.



AS we are compelled to go to press with this issue of the HERALD a fortnight earlier than usual in consequence of the Christmas holidays, we are only able to give the *actual figures* as to Receipts and Expenditure up to the 30th of November last.

Up to that date the General Receipts for 1893 show an Increase, as compared with receipts to same date in 1892, of

£324,

but the Expenditure to the same date in 1893 exhibits an Increase of no less a sum than

£1,174

as compared with that of 1892.

Our friends will at once note the gravity of these figures.

The Receipts for the last financial year, ending March 31st, 1893, were less than the Expenditure by nearly **£15,000**, and it is, therefore, only too evident that unless a *large increase* in the Receipts takes place during the *next three months*, the Balance-sheet on the 31st of March, 1894, must exhibit a very heavy debt on the year's account.

Most earnestly would we appeal to our churches and friends to do their utmost, during the next three months of our Financial Year, to avert a Deficiency.

To draw back, or recall, when the whole world lies open to us, as it never did before, and when from all parts is heard the loud unceasing wail,

“COME OVER AND HELP US,”

will surely be disloyalty to Christ.

WELL-QUALIFIED MISSIONARY BROTHERS ARE NOW WAITING FOR FUNDS TO MAINTAIN THEM ON THE FIELD.

China has thrown open her many gates. Africa, from circumference to centre, is longing for the light. India, as never before, gives unmistakable evidences of golden harvest ripe for the sickle.

“Opportunities to the Christian,” wrote David Livingstone, in almost the last letter that ever reached England, “*mean solemn responsibilities.*”

The Master's words are—

“IF YE LOVE ME, KEEP MY COMMANDMENTS.”

“GO YE THEREFORE AND TEACH ALL NATIONS.”

“And every one that hath forsaken houses or brethren, or sisters, or father or mother, or wife or children, or lands for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life.”

WANG CHENG SUI.

BY THE REV. G. B. FARTHING, OF TAI YUEN FU, SHANSI, NORTH CHINA.



“DISEASE is a consequence of sin.”

Such were the words uttered by old Shih (the evangelist, in our street-chapel, Tai Yuen Fu), in the midst of an argument he was carrying on with some person who was trying to ridicule our religion.

“Disease is a consequence of sin.”

These, and these only, were the words which reached the ears of a hawker who had come up and leant against the open front of the shop just as they were being spoken. How the words amused him! With a flash like lightning he comprehended the utter complacency with which such teaching would allow him to view himself.

“I cannot be a sinner then, for I have not had any illness for more than ten years,” he cried out in merriment.

Such interruptions are common. Old Shih was not at all put out. He simply turned, and having told the man that he had mistaken his meaning through having heard only a detached sentence, asked him to come in and sit down and talk over the matter.

The invitation was accepted.

In merry mood, he made playful remarks at first to the attempts to instruct him, but soon sobered down and, in serious earnest, gave his whole mind to the subject.

The evangelist set himself to explain the real nature of sin, and to make clear the Scripture standard by which we must judge ourselves. The assent of his hearer was quickly won to the truth of the words, “All have sinned and come short of the glory of God.” Thereafter he sat pondering, questioning, and listening the whole morning, his baskets of the odds and ends in which he traded upon the ground beside him quite forgotten. The revelation of truth so utterly new claimed all his heart and thought. He had undergone the swift, sudden, overwhelming change of one who has lighted upon hid treasure, and was perplexed till he could assure himself of gaining possession of it.

Such was our first introduction to Wang Cheng Sui.

THE LIGHT BREAKING.

For several days in succession he came to see us, seeking answers to the questionings which arose within him as he pondered.

He came to the Sabbath service at our invitation. Thus he came and went for some time. Finally, he put in an appearance at our evening prayer-meetings. He felt constrained to join us in prayer. How vividly I remember his first prayers: a few broken sentences of ascription of praise and thankfulness, of confession of sin and ignorance, and of strong pleading for pardon, and he would be thoroughly overcome.

Not able to read, he decided that he must learn. The New Testament was his lesson-book. Day by day he came and humbly asked the sound and meaning of a few characters. Then, as he paced the streets, he went over them. Did he get confused? He would ask any chance passer-by for information. He so persevered that he can now read his Testament readily and well. In common with all his countrymen, he possesses a very retentive memory.

Apprehension of the truth of Christ made him ashamed of his opium habit. It must go. He asked no help from me, though it would have been gladly given. The way in which he dealt with himself could not be generally recommended. He would never take opium again. Grand resolve! What about the craving upon its return? He tried to quench it with wine, and at times the pain made it necessary to take so much that he became drunk. This treatment he continued until in the end he found himself exorcised of one demon only to be in the grip of another. How Satan must have rejoiced! Both alike were good servants of his, and it mattered little which kept the man in thrall. Wang set himself to shake off this habit with the same determination as he had shown towards that of opium. He finally conquered. Since that time there has been one relapse into the drinking habit, and he appealed to me for help, as he found after abstinence for weeks the call for wine would arise within with resistless might. He was put through a course of treatment for dipsomania, and by God's help has gained the mastery over this fearful appetite.

LIGHT FOR OTHERS.

Truth which thus influenced him he could not selfishly keep to himself. He began to proclaim it upon the streets. He at that time lived in a common lodging-house with quite a number of other pedlars and men in a small line of business. He started morning and evening prayers with them. Five of that company are now more or less regular attendants at our services. Three of them I have helped to free from their opium, though I grieve to say that one of them has gone back to it.

I must recount a conversation I once had with Wang Cheng Sui about

a sixth man whom he brought to service, and of whom we, at one time, had many hopes that he would become a sterling Christian.

This sixth man was named Wei, and was also a pedlar. After having attended daily for several months, and showing an interest more than



WANG CHENG SUI.—(*From a Photograph.*)

ordinary in the truth, he suddenly disappeared. Fearing that he might be ill, and anyway wishing to know what had become of him, I asked Wang Cheng Sui if he knew anything of him. The answer I received was :

"He fell under a temptation to which we hawkers are frequently exposed, and bought a number of *restless* wares."

"Restless wares! Whatever are they?"

"Goods from which there is a prospect of deriving a large profit, only they are of a restless nature, and of which one can never tell when they will rise up and call out to some passer-by, 'I am your property,' and lead to very disagreeable consequences."

I got an inkling of his meaning, but asked for a fuller explanation, which was given me as follows:—

"You see, sir, in official houses, the slave girls, and, indeed, the servants generally, are very dishonest. In these grand places there are always a lot of knick-knacks about, which these worthless people appropriate when they get a chance. Such as they manage to get hold of, they conceal until they hear our cry in the streets. Then, if nobody be near, they steal out and ask us to buy. This class of goods can always be purchased for very little. Anyone who dares to meddle with them can give as few cash as he likes for them. The thief is afraid to parley lest some one within should hear and become aware of what is going on. Hence, you can see the profits which this line of business offers to any one who cares to run the risks. To be found in possession of stolen goods is generally sufficient of itself to secure conviction as a thief. Wei went off some time ago to Tai Ku because he had yielded to temptation and had bought up goods which he must have known were stolen. He no doubt hopes to realise a good price for them at Tai Ku, and to minimise the chances of discovery."

I then asked Wang if he had ever joined in this traffic. His answer was, "Never; not that I did not covet the profits, but, as it was not safe, I stood too much in fear of punishment to venture. Not a better heart, but want of courage deterred me."

"But," said I, "surely the sin of it and God's displeasure would be sufficient to keep you from such unholy traffic?"

"Now it would indeed, but you forget that I did not know anything about God two years ago, and I supposed you were referring to that time?"

WANG AS AN EVANGELIST.

Well, it is some eighteen months ago since the above incident. During that eighteen months Wang Cheng Sui has been baptized, and has been put upon the native offertory as a preacher for so long as the funds suffice for his support. The native church chose him for this work. It happened in this way. Three years ago I started an offertory. As the money would

come from the natives, it was put under their control. At the end of the first year the money was presented by them to the Chiao Cheng work to provide seats for the worshippers. Last autumn I suggested to the church-members that the money had been accumulating for several months, and it might be better for them to warm their own hearts by starting some work of their own with it. It was left with them. They held a meeting, to which they did not think it necessary to invite me, and resolved to support Wang as a preacher so long as their contributions should prove sufficient, and that he should be under my directions as to the districts he should visit. It was an agreeable surprise to me when I was told what had been decided. I had expected to be consulted, for the natives are so slow to take the initiative. That they could thus act of themselves, and act so wisely, filled me with hope for the future of the church.

Wang Cheng Sui was humbled by his appointment and yet glad. He had been preaching from the time he had discovered the truth. Only one amongst all the paid native preachers whom I know could at all compare with him for untiring zeal and loving persuasiveness. And for this he had never received a penny; indeed, money could not have purchased these things. Of his appointment as preacher he said to me, referring to the life of Saul which had been our subject at the Bible-classes for some weeks past: "Saul was a very humble, pleasant man until honour was put upon him, and then he became an easy prey to Satan. I feel the church has put great honour upon me in selecting me to go and preach the Gospel. I shall pray God very earnestly that I may not be hurt by it."

The man had drawn this lesson for himself from our study of Saul, and the insight it showed, together with the deep feeling with which he spoke, made me more glad and hopeful than ever about his selection for this work.

WANG AT WORK.

Since last autumn Wang Cheng Sui has given his whole time to Gospel work. He has visited most of the large fairs in the adjoining counties, and has itinerated amongst the villages in which we have acquaintances. For some time he has shown a desire to work the one district around Ping-tou, believing that a too diffused work will not prove a lasting one. My object having always been to allow the natives to strike out in ways which they think tended to most further the work, and only to check and direct when they wish to go manifestly wrong, I was glad for Wang to follow out his plan. It has been with marked blessing from God so far.

One other thing I must add before I conclude. When Messrs. Allen and

Sachtleben—the young Americans who went round the world on bicycles—visited Tai Yuen Fu, they kindly rode round a large space of open ground, near our mission premises, in order to gratify the natives with a sight of their machines. At our evening meeting Wang offered a most fervent prayer in the following strain: “Our Heavenly Father, we thank Thee that our eyes have this day seen the real pattern of the ‘self-going cart’ of the ancients. What mysterious wisdom is Thine! How willing Thou art to impart knowledge unto men! But our sins hinder Thy revelations. How stupid have we become through serving Satan for so long! Many years have we lived, and yet to-day for the first time have we seen this marvel of Thy skill which Thou hast enabled Thy servants in the West to understand. Forgive our sins. Restore us to Thy favour. Communicate to us also Thy mysteries, and let us share in the wonderful inventions by which Thou dost make Thy name glorious amongst those who serve Thee. Let us be entrusted with Thy secrets and possess the power of the ancients; so will all our countrymen come to know that we have found the right path and are servants of the true God.”

Do you smile? I can well understand it, but it would be sinful to laugh after recovery from the first shock of surprise. The man was in red-hot earnest, and viewed as the outcome of direct revelations from God the inventions of which we speak as “triumphs of mind.” Wang had witnessed a miracle, and gave the glory to God—that was all. And was he not right?

GEO. B. FARTHING.

Tai Yuen Fu, Shansi.

THE FAMINE IN EAST BENGAL.



WE are very grateful for the response made to the Famine Appeal, which appeared in the December number of the HERALD. We have received about £250 in all, and this sum has been advised to India. The need for further help is, however, still urgent.

The Rev. W. R. James, of Madaripore, writes:—

“The distress still continues, and is growing every day more intense and bitter.

“We are doing everything we can to help the most needy, but the situation is so serious that we often know not what to do, as crowds of people come to us almost daily for help, and we expect our energies and patience will be taxed to the very uttermost during the next two months.

“We pray our friends at home to help us yet further.”

From Barisal we hear:—

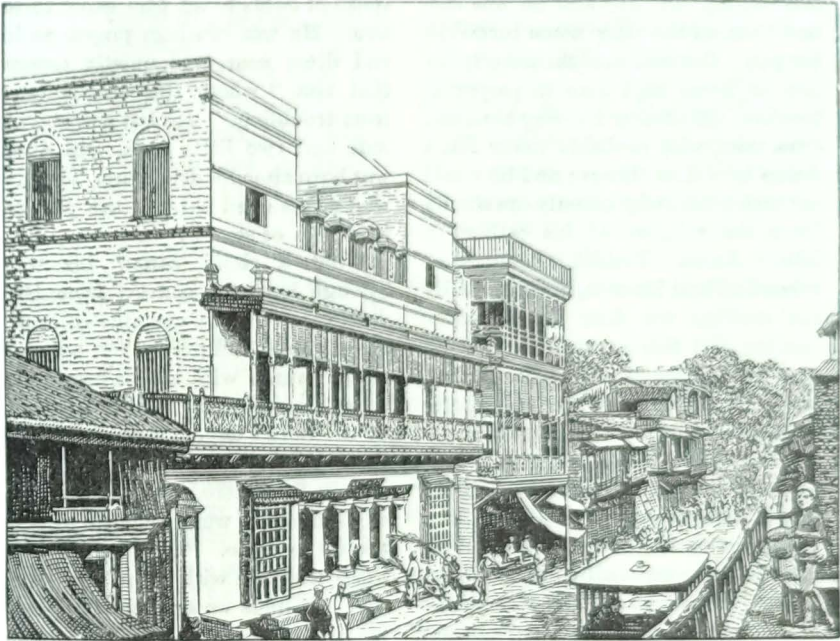
“The need in this district is indeed most urgent, and help rendered now will save hundreds of lives.”

Contributions sent to the Secretary will be at once advised to India.

PATNA CHANK FROM THE WEST.



THE upper part of the large building in front of this picture is used as a Sanscrit school, while underneath is a chemist's shop, in which all the latest European medicines, both allopathic and homeopathic can be procured. In front of it, amongst others, is a man carrying a sugar cane, and a sacred cow following him in hopes of sharing it. Overhead, a telephone wire. Opposite the building, the roof of a tram-car shows. The point of interest to us is the spot under the tree in the distance. It is, and has been for



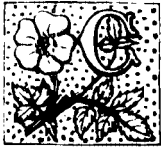
PATNA CHANK FROM THE WEST.—(*From a Photograph.*)

perhaps nearly eighty years, one of the principal preaching places of our missionaries. From Mr. Broadway's printed reports a glimpse can be had of what preaching in that place meant some twenty-five or thirty years ago. Hooting, pelting with mud and gravel, and occasionally a brick-bat. Near this point Mr. Broadway's pith hat saved his head. On another occasion the prompt action of a native preacher saved him from the club of a mad Fakir; while on a third occasion a piece of brick thrown from the roof of a house missed him and cut open the head of a boy. Now all is changed, and opposition is the exception, the people listen with great attention to the Gospel message.

H. PATERSON.

Patna City.

A BRIEF BUT BLESSED SERVICE.



HANDI CHORON was a very zealous Christian. The first time I saw him he was in great distress.

He came on board the *Zillah* to talk with me and to get comfort. He described himself as a fish feeling the fire first on one side and then on the other when turned in the pan. Conviction of sin and opposition at home kept him in perpetual trouble. His father is a very hard and cruel man, who probably never felt a desire for better things; and he could not understand why his only son should leave the religion of his fathers to follow Jesus. Besides, Chandi now refused to beat his wife, however badly the cooking was done for the large family; and this seemed to the old man the essence of stupidity. Hence he was enraged at the evidence of grace in his son. Even when I showed the magic lantern in his homestead to a crowd of their heathen neighbours, the father was as surly as could be. But the son was in the third heaven of delight as he gave all comers a right hearty welcome, and ransacked the place for rush mats and seats to accommodate them.

Chandi Choron was baptized on May 10th, 1892, by his pastor at Kataltolee. Mr. Carey was there with me when the church received him; and we witnessed a remarkable evidence of the power of God's grace in his heart. The poor fellow fell at his father's feet, lay there weeping, and besought a reconciliation before the ceremony. But the cruel man spurned the pleading son, and refused to yield; and Chandi went weeping to the tank to be baptized. But we prayed much

for that hardened father, and three days after we heard by letter from the pastor that he had relented and peace was established in the home.

On June 18th of this year Chandi Choron was taken from us. He died suddenly of cholera. While ill he comforted his wife and parents, and spoke of Jesus to all who came to see him. He was much in prayer as his end drew near, and quietly entered that rest "where the wicked cease from troubling." He left a sorrowing wife and two little girls, and a son was born after his departure. These, as well as his aged parents, are plunged into a sea of sorrow.

What a short career his was! Though a recent convert from Hinduism, he was an example to many. He laboured and prayed for, and gave to the church with all his heart; and he was very zealous in the observance of the Lord's day. Though he lived farthest away from the chapel, he was always first there, sounded the gong, and sometimes went round to urge the people to come. "The Lord is with those who are with Him," he would say. "Unless we serve the Lord Jesus we can never be happy; and we can expect no blessing."

Chandi was quite illiterate when he came out on the Lord's side. His wife can read, however, and from her lips he heard the Gospel story and explained it as she read. But this did not long satisfy him, and he soon learnt his letters and began reading the Bible himself. This led him to read portions to his Hindu friends, and thus sow the seed in their hearts also; and he also carried on family worship at home. Though a really zealous Christian, he is said to have

never neglected a single home or field duty for religious work. As one result of his labours and example, nearly a dozen youths have begun attending a night school taught by a Christian teacher close to his home. Even while ploughing with a heathen neighbour Chandi Choron would speak of his Saviour. He especially loved to tell how great and good a Gooroo our Lord is compared with those of Hinduism. One, at least, has resolved to confess Christ and follow Him as the result of our brother's testimony. Many have heard, and probably others have believed the gospel He preached. Of course this incessant witnessing could not go on unhindered, and his Gooroo often pleaded with him to return. "You have forsaken us," he said, "and become a Christian. What happiness have you gained?" With a smile, Chandi replied, "Sir! the joy and peace that I have received cannot possibly be expressed in words. While I was a Hindu I never even dreamt of such joy! And while *you* remain idolater *you* will never understand or imagine it at all." Angrily the Brahmin replied, "You! my disciple! Can you teach me? Select those among the Christians who are educated, fix a time and a place, and I will argue with *them* in the presence of everybody." Chandi Choron complied, and after consulting the brethren, sent for the Brahmin. Numbers came to hear;

but, instead of a discussion, the Gospel was preached by Nilcomol Sirhar, who had been invited for the purpose. The Brahmin was silent all through, and never troubled our brother after.

Nothing could exceed the humility of this recent convert. On one occasion he carried for miles the luggage of an evangelist who had a few days before enrolled him among the members of our Christian Endeavour Society. At the end of the journey he refused the proffered remuneration, saying, "No; I do it for Christ. Have I not just pledged myself to do something for Him every day?" And one finds it easy to believe that he strove to fulfil his promise to his Lord. A few weeks ago, while sitting on the deck of the *Zillah* in the gloaming, I entered into conversation with a heathen man who had come up in a canoe. I found at once that he was a neighbour of Chandi Choron's, and he told me of the effect of his words upon him. "I felt quite another man while he spoke," he said, "and then when I returned home it always seemed as though an evil spirit came to me and made me as before. Then all good feelings fled." Many must have been thus brought beneath his influence, and we still hope to hear of their "turning to God from idols to serve the living God."

ROBERT SPURGEON.

Barisal, East Bengal.

1894 SACRAMENTAL COLLECTION FOR WIDOWS' AND ORPHANS' FUND.

THE special appeal on behalf of this important Fund has been issued.

Very earnestly do we desire to call special attention to the urgent 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.

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 BIBLE TRANSLATION SOCIETY AND BAPTIST MISSIONARY SOCIETY.



It is well known, the Bible Translation Society was formed to recoup the Baptist Missionary Society for the loss it sustained through the withdrawal of help by the British and Foreign Bible Society. For many years the needful assistance was generously provided. In recent years, however, owing partly to a diminished income and partly to an increased expenditure, the grants of the Translation Society have been inadequate to meet the object contemplated. By a reference to the annual reports for the present year, for instance, it will be seen that the expenditure of the Missionary Society, on account of translation, was £2,000, towards which there was received from the Translation Society only £900. In this way an *additional burden of £1,100* has been cast upon the Missionary Society. Considering that the latter is already over-weighted by its heavy responsibilities, this ought not to be; and now that the facts of the case are published, it is earnestly hoped that the Missionary Society may be relieved of this additional burden.

Rather than consent to obscure or neutralise the plain meaning of our Lord's command concerning baptism, our fathers determined to forego the help they had so long received from the Bible Society. Thus to be cast out by Christian brethren, with whom they had worked in perfect harmony for many years, was exceedingly painful, but they felt that, neither for union nor for money, could they become parties to the concealment of God's Word concerning baptism. "The leading authorities," observes the Rev. Dr. Murdock, Honorary Secretary of the American Baptist Missionary Union, "both in classical and New Testament Greek, define the word 'baptizo' by words signifying to immerse or to dip. In such a question we must be guided simply by a sense of loyalty to Him who gave the word, and not by a desire to conciliate those who, in this respect, seem to disregard His authority, much as we would desire, under other conditions, to meet their wishes. We cannot—we dare not—deliberately obscure or neutralise any word of Christ."

As help for our Indian versions can only be had from the Bible Society on condition that the native words for "immerse" shall be expunged, and the Greek word "baptizo" shall be inserted in their stead, we venture to think that all real Baptists will wish the Translation Society to continue its work until more reasonable and Scriptural terms are offered.

Under these circumstances the Committee of the Bible Translation Society earnestly appeal to the ministers and members of ALL Baptist churches, and, indeed, to all Christians who desire the circulation of faithful versions of God's Word, to assist them in their highly-important work.

An old friend of the Society in England writes: "It has always seemed to me a strange anomaly for Baptists to support the Bible Society and neglect their own Translation Society. If all the money given by Baptists to the Bible Society was sent to their own Society, the latter would long ago have assumed the position it ought to hold. Why do not pastors influence their members aright in this matter? Why do not all the members of our

churches recognise the simple obligation that, if they subscribe for Bible circulation at all, they should do so to their own Bible Society, instead of supporting a Society which readily assists in the propagation of awful error."

A senior missionary, writing from India, on receiving a copy of the last Report, says: "It was so kind of you to send me a copy of the Report. Besides being a record of work done, it is interesting and readable, and I do hope that the members of our churches will be found responsive to your efforts to revive and invigorate their interest in this Society, so peculiarly their own. It was a grief to me when I was at home to meet, in different parts of the country, with individuals who in their own spheres were centres of influence for good, who were unaware even of our Society's existence. Others I met with who, from sheer want of a little judicious handling, had had their denominational instincts diverted out of the proper channel and their interest in this important enterprise dried up. When I presented the case to them in a quiet chat, they bounded to the idea, and wondered they had never seen it in that light before. I was thus led to conclude that the *esprit de corps* was not really wanting—it was only dormant. But such is the rate at which people now live, such is the rapidity with which events crowd each other out, that the *raison d'être* of our enterprise needs to be kept up before the minds of the friends of true translation with unflagging persistency. No drastic measures do they need, but a little gentle pressure, judiciously applied, is all that is required where the *heart* is right.

"The most mournful thing to me, however, is to note the disposition that exists among some of our ministers to let this whole matter drift away into the hands of the Bible Society; an eventuality in connection with which the humiliation to ourselves as a denomination of Christians would be an immeasurably less deplorable circumstance than the disaster that would thereby be inflicted on the cause of correct translation, and on the future interests of the Church of our Lord now rising from the ashes of paganism."

We are, of course, aware that amongst Baptists the British and Foreign Bible Society has had, and still has, some of its warmest friends, who, in the pulpit, on the platform, and in many other ways, have endeavoured to advocate its claims, and promote its prosperity. In all this they have done well; nor do we desire that from so noble an institution they should withdraw their support. We do, however, venture to urge upon all members of the denomination that the claims of this Society, which is pre-eminently their own, should not be overlooked. In these days of sacerdotalism, when so much mischief is wrought by infant sprinkling, Baptists, at any rate, ought not to conceal the teaching of Christ concerning believers' baptism. If the Greek word for *baptism* is to be transferred, and not translated, why not transfer the terms for faith, repentance, conversion, and salvation? Indeed, why translate any portion of the Scriptures whatever? Why not publish them in their original tongues, and leave the heathen to find out, as best they can, their true meaning? The question is too preposterous to be discussed, and needs only to be mentioned to be dismissed.

In the New Testament the word *baptize*, with its cognates, occurs nearly a hundred times. If, on the ground of policy or denominational consistency, some persons cannot, or will not, translate these terms, upon them must rest

the responsibility. Happily, Baptists are free from considerations of this character. With "neutral terms," "denominational versions," and "ecclesiastical polity" they have nothing whatever to do. With them the only question is: "What saith the Spirit?" and how can the Spirit's meaning be best expressed, so that every man may read the Holy Scriptures in his own language, in the tongue wherein he was born?

Subscriptions and Donations in aid of the Society will be thankfully received by the Treasurer, E. B. UNDERHILL, Esq., LL.D., Derwent Lodge, Thurlow Road, Hampstead, N.W.; by the Secretary, REV. WILLIAM HILL, 9, St. Julian's Road, Kilburn, N.W., or at the Baptist Mission House, 19, Furnival Street, Holborn, E.C.; by the gentlemen comprising the Committee; by Local Agents; and by Ministers of the Denomination.

Reports, Occasional Papers, Collecting Books, Boxes, and Cards, may be had on application to the Secretary, who, when suitable arrangements can be made, will be pleased to preach or attend meetings on behalf of the Society.

PICTURES FROM THE HIMALAYAS.



THE Rev. J. D. Morris, of Dacca, who has been taking a season of rest and quiet at Darjeeling, after several severe attacks of fever, sends the following letter:—

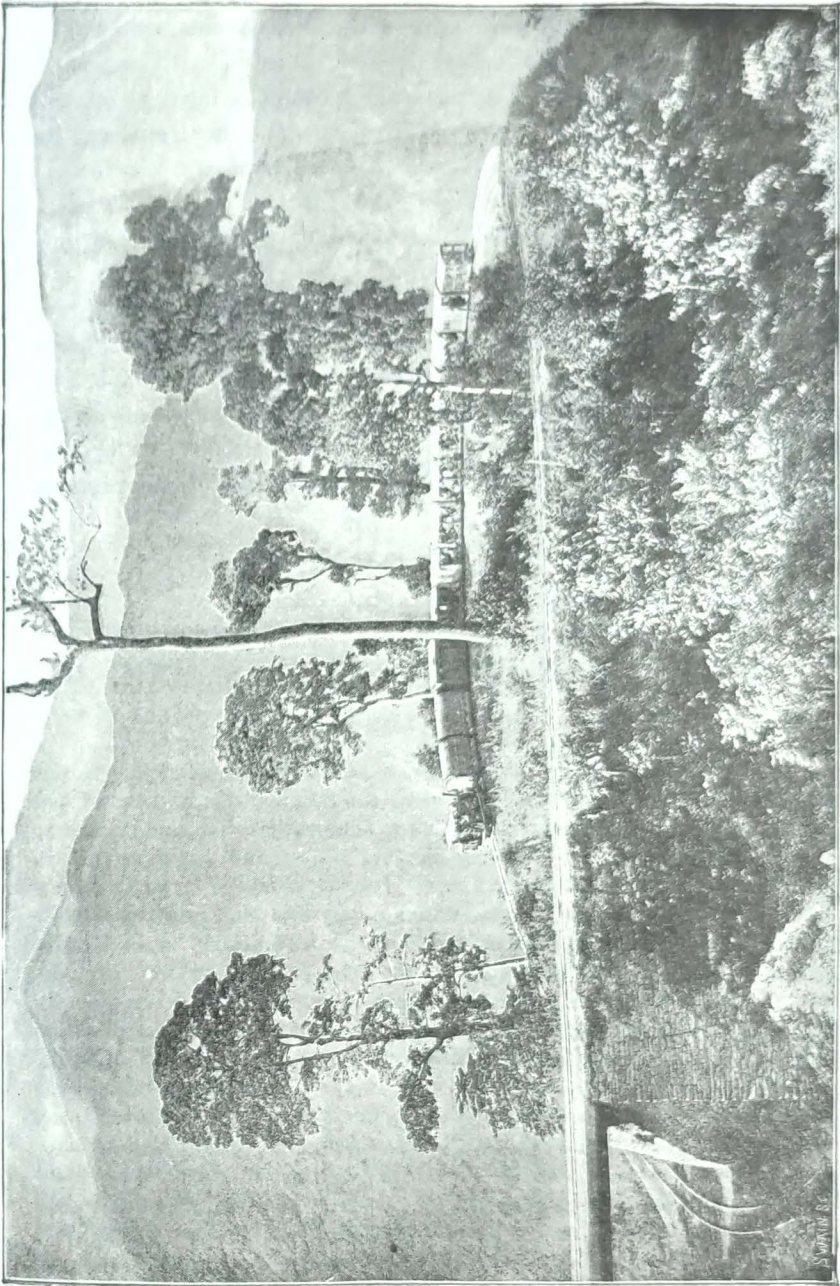
"Darjeeling, September, 1893.

"MY DEAR MR. BAYNES,—I am sending you some photographs connected with Darjeeling and its neighbourhood, which I trust will be found interesting to the readers of the **MISSIONARY HERALD**.

"The first is a view of Darjeeling and the snowy range. I don't wish to say anything about Darjeeling itself, except that it is a very pretty hill-station within twenty-four hours' journey from Calcutta, an excellent sanatorium for missionaries who get run down in health in the plains. Many have, after a shorter or longer period of stay here, returned to work refreshed in body as well as in spirit.

"In writing about the snowy ranges of the Himalayas, I cannot do better than give a description in the words of one who paid a visit to the Glacier of Kunchun Junga (the highest mountain in the world but one, which is Everest) in the summer of 1891. He says:—

"The snowy range in the Himalayas, as viewed from Darjeeling, is one of the grandest pieces of mountain scenery in the world, and forms the chief attraction to visitors in this hill-station. The principal peaks in the range are Kunchun Junga, Junnoo, Kabru, Nursing, &c., varying from a



HILL RAILWAY, DARJEELING.—(From a Photograph.)

height of 28,156 to 18,145 feet. To the east the range continues in an unbroken line to the grand mass of the Dowkia, 23,136 feet high. This gorgeous panorama, which may be seen to the best advantage on a clear day from several points in Darjeeling, has been witnessed by thousands of eyes, and impressed thousands of minds with an overpowering sense of the grand beauties and the vast powers of Nature. The mountains may be seen in their greatest beauty at sunset, when the wonderful changes of colour, lighting up the sharp outlines of the peaks and tinting the everlasting snows, merge from the most delicate hues of orange and yellow into marvellous shades of peach, blue, and green.'

"The next view shows a loop in the Darjeeling Himalayan Railway. The train can be distinctly seen to be descending from a higher to a lower level. It is going under the bridge, over which it was a minute or two before. There are, I am told, four such loops at different points on the track between Darjeeling and Siliguri, at the foot of the hills, a distance of forty-eight miles, which is covered in about eight hours, with stoppages at the various stations between.

(To be continued.)

REFLECTIONS OF A BUSINESS MAN.

BY A CHURCH MEMBER.



SOME years ago I was called to face a serious question. This is how it came to me. It was the last day of the year. I had gone home from business a little earlier than usual, and was sitting alone in my library. My mind somehow fell to thinking on last things. I thought of the last day of my life, of the last generation of mankind, and now, by a swift turn backward, I reflected on the last words of Christ before He left the world. Instantly those words stood out before me as if printed in large capitals, *Go ye into all the world, and preach the Gospel to every creature.*" I immediately rose to my feet and walked the room. These words had never so impressed me before. I had been accustomed to raising objections to foreign missions. But here was a plain yet solemn commandment from the lips of Christ. It seemed as if He were in the room, although I saw no form. I cannot describe the strange vividness with which the thought flashed upon me that it was the main business of the Church, in fact the one thing for which it existed, to carry the Gospel throughout the world, and to do it as quickly as possible. And I reflected, somewhat uneasily, that I was a member of that Church. Then the question came almost as forcibly as if I had heard a voice, "What does this last commandment mean to YOU?"

I again sat down, resolving to find some light on this question to guide me

in the New Year. The light came. Let me state, in few words, the conclusions which I then reached, and the experiences which have followed.

If I were a *young man*, of suitable qualifications. I should certainly feel that this word of Christ was a pretty direct message to myself. I am sure I should not dare, in such times as these, to take up any other calling until I had seriously considered whether I ought not to be a foreign missionary. I am convinced that the next fifty years will be the most remarkable in the history of mankind. The nations are being touched with a common life and brought near together. It looks to me as if no other field of work were so urgent or so full of promise. If ever God called young men to go to the heathen, I believe He is calling now.

But I am no longer a young man. I am the father of five children, for whose upbringing I am responsible. I have come to the conclusion that the last commandment of our Lord has a special application to *Christian parents*. It seems much clearer to me than it used that children are to be trained primarily and mainly with reference to the work of the Kingdom. I hope that each member of my family will come to feel a sort of personal obligation for the spread of the Gospel in the world. And if to some bright son or daughter of our household the Spirit of God shall whisper a special call, wife and I have agreed that we shall not stand in the way. No ambitions for their professional, or social, or pecuniary success will allow us to hush the voice of the Spirit and so imperil the very foundations of their Christian character.

On that New Year's Eve I was in very moderate circumstances. Still I could not escape the conviction that the last commandment included me. As is perhaps usual at such a season of the year, I looked over my habits of expenditure. I saw that I was spending more upon certain luxuries than for the salvation of the world. To my astonishment I found that I had paid more for a family concert ticket, and two or three times more for an excursion, than I had given during the whole year for the Lord's work in foreign lands. It did not take me long to decide that this was wrong management. I recalled the statement of a distinguished acquaintance of mine who once said: "I settle the matter at the beginning of the year whether, consistently with other duties, I can take in the regular prayer-meeting of my church. I cannot possibly stand the strain," he said, "of having this question come up for settlement every week." It seemed to me a good rule respecting benevolent gifts. I felt that I could not stand the strain of having the matter come up for fresh settlement every time I heard an appeal. Nor did it seem to me to be quite the manly thing to do so. And so, with the coming of the New Year, I adopted the plan of giving a certain *proportion* of my income. This I have found to be delightful beyond expression. The vexed question of "how much" is disposed of, and Christian stewardship has come to have a real significance.

I want to add that through the providence of God I have been blessed with some means. The last commandment still rings in my ears, "Go ye into all the world and preach the Gospel." I cannot directly preach, but yet I am sure that I have a very definite part in this great work. If I cannot *go*, I can *send*—and a better man than myself. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and my family and I follow his work



A CHINESE ARTISAN.—(*From a Photograph.*)

A CHINESE ARTISAN.



THIS is a picture of a Chinese skilled workman—carpenter or bricklayer—who receives about 7d. per day, nothing found. A word here on “moderate consumers” of opium. The artisan class, to a very large extent, in Shansi are “moderate eaters.” He would spend from $1\frac{1}{2}$ d. to $3\frac{1}{2}$ d. per day. On this ground alone, that a man spends from a quarter to half of his daily earnings in moderate opium eating, the practice is highly injurious to the interest of the family.

Tai Yuen Fu, Shansi.

EVAN MORGAN.

1894.

"The place whereon thou standest is holy ground."—EXODUS iii. 5.



IS holy ground which now we tread,—
 Verge of a trackless plain that yet
 Hath felt no footfall, and which lies
 Now 'neath the gaze of countless eyes
 That greet familiar skies o'erhead,
 Yet mark the new horizon set.

'Tis holy ground, for treasure great
 Of priceless opportunity
 Lies in this field, and he who'd make
 The treasure his, must, for its sake—
 Paying his all (this the high rate)—
 Make the whole field his property.

'Tis holy ground,—a "year of grace,"
 Born of the many that have been,
 Inheritor of all the store
 That these have left; yea, heir of more;
 A nearer vision of God's face
 Comes as life's end is nearer seen.

'Tis holy ground,—"year of the Lord";
 All years are His since He in time
 —The Eternal One—once chose to dwell;
 All ages own the mystic spell
 Of that great hour when Bethlehem's sward
 Shone, thrilled with light and song sublime.

'Tis holy ground; widespread and deep
 Sin, woe, send forth their fatal blight,
 And life becomes a solemn trust
 To each for all; while, o'er the dust
 Of millions gone to death's dark sleep,
 New millions stumble through the night.

'Tis holy ground, since here we stand
 Christ-sent to such, that light may shine
 Into their darkness, and dispel
 The gloom that makes a present hell,
 That they may see God's outstretched hand
 And clasp it—saved by grace Divine.

'Tis holy ground, the pierced feet
 Precede us o'er the trackless plain,
 And show the way that we must take
 If we would follow in His wake
 To whom sore sacrifice was sweet
 In that it solaced others' pain.

'Tis holy ground; we'd bow to-day
 And bare our feet henceforth to FEEL
 The flint, the thorns the path that strew
 Where Jesus leads, that we may know
 More of His love and, hence, obey
 That love with more of love's pure zeal.

RECENT TIDINGS FROM THE FIELD.



SAMBALPUR, ORISSA.—The Rev. Gordon S. Wilkins writes:—"Now that I have settled down here you will be expecting to hear from me. When I arrived Mr. Heberlet was far from well, but he is fortunately much better now. As for my own health, I am thankful to be able to give a very satisfactory account. Cuttack and Sambalpur differ in so many respects that it is useless to try and compare them. I am glad to be in a less Europeanised community. The facilities for acquiring the language, at any rate the vernacular, are greater here than in Cuttack. We have four or five English-speaking Bengali Babus, among whom I have been very glad to work. One of them, a schoolmaster, who is a member of the Sadharan Brahma Samaj, is 'not far from the Kingdom.' We are praying and hopefully working on his behalf. A pleader, who is leaving us to-day, we have induced to sign the temperance pledge. This he did some few weeks ago, and we have carefully watched over him since. The preaching in the big bazaar on Sunday is most interesting. We rarely fail to get a good crowd, who, as a rule, listen well. Their way of repeating the last word of a sentence, to show that they understand and are listening, seems to me to be worthy of imitation by some audiences in the home-land. A few Sundays ago an old man came forward, and, after a long talk with Brother Heberlet, publicly broke the thread of beads which he had worn round his neck. Thus he renounced his faith in idols. Afterwards we learnt that another man had followed his example. The second has been frequently for further instruction, but the first, who was a countryman, we have not seen since that Sunday. Already I am learning to understand some of the joys and sorrows of missionary life. The work is very fascinating, increasingly so. Our two native preachers are splendid fellows, good specimens of the power of the Gospel. The senior is both able and humble, two qualifications which are not always united. The junior is a good plodder. He reads Oriya with me, and I help him with his English."

Congo Mission.—The Rev. E. H. Kirkland writes:—"Soon after reaching the Congo I joined the Mission steamer *Peace*, and started on my first trip on the Upper Congo.

"Since I left Stanley Pool I have enjoyed capital health.

"With Mr. Harrison I left Stanley Pool in the *Peace* on August 5th, and returned to Arthington on September 13th.

"I enjoyed my first run up this great river very much indeed. Above Bolobo the trees, &c., are beautiful, and there are some lovely spots which I suppose are as nice as anything that can be seen in this world of ours. I made very little progress with the language, as I gave all my time to the work of learning the course to be taken when going up and down with the steamer. I believe I have learned this fairly well, and will now do my best to get up the language, as I long very much to be able to speak to the people and tell them the old, old story of a Saviour's love. Mr. Darby has given me lessons, and as time permits he will help me as much as

he can. One trying duty is the finding of firewood to keep up our fires, as dead wood is beginning to be rather scarce in some parts. It is stiff work getting into the forest to search for the trees, and often we had to cut our way through the dense undergrowth, and in so doing bring down myriads of black ants, many of which fastened on our bodies, and on two occasions they made me feel very lively; but I expect I will soon get used to these little troubles. I very much enjoyed the passing visits paid to the various stations as we steamed along, and if it was refreshing to me, I feel sure it is good for the friends settled in these stations to see a new face from time to time, especially as they are not much troubled with visitors. I spent pleasant Sundays at Bwomba, Tuhwele, Monsembi, Bolobo, and Bwomba. I had much joy in seeing the work as it goes on from time to time. The little that we can see now is a good omen for the future of our work on the Congo, and if we labour on and abide faithful to our calling, we may soon expect a rich harvest of souls. God has promised, and He cannot go back on His word, nor will He. Sunday, September 4th, we ran into Bolobo at 8.15 a.m., and so had the privilege of spending my first Lord's Day on what I may call my own station, as it will be my future home, and among its people I hope to work as time will permit. In the forenoon we had a service in the school, and in the afternoon Mr. Darby had a Bible-class in his house, and a number of the English-speaking boys came together to study the second chapter of Luke's Gospel. Evening we had a splendid open-air service in one of the towns close by the station. Mr. Darby was preacher, and had an audience of over two hundred people, who gave wonderful attention to his message, and we hope the seed thus sown will spring up and bear fruit. My special purpose in writing is to let you know of my being in health, and that God has given me help in the work which I am doing for Him. I do feel the joy of the Lord is my strength as I go on from day to day, and I am so glad to be here in dark Africa and enjoy being hard at work for my dear Saviour. I am much taken up with the little ones, and feel hopeful of making them to look on me as their friend and leading them to love me; and as they come to trust me, I will endeavour to teach them of Jesus, and tell of His great love for the little children."

Italy, Florence.—Mr. F. Ash Freer, of Bristol, a generous friend to the work of the Mission, is at present on a visit to Italy. He writes to Mr. Baynes, from Florence, under date of November 27th:—"Availing myself of your kind letter of introduction, I called upon our missionary, Mr. Shaw, very soon after my arrival in Florence, and ascertained from him where and when the meetings were held. It is now nearly four weeks since then, and during that period I have attended a number of the meetings, both at the central station in Piazza Trinità, and at the branch in Via Palazzuolo. I am sure that it will interest you, and it may perhaps interest others, if I record some of my experiences and impressions of the work as here it is carried on.

"Each Sunday morning, and last Sunday in the evening also, I have attended the meeting at the principal 'locale,' and have been pleased and cheered in witnessing the intelligent attention of the people, while I have been more and more dissatisfied with the place in which the meetings are held. Its position is

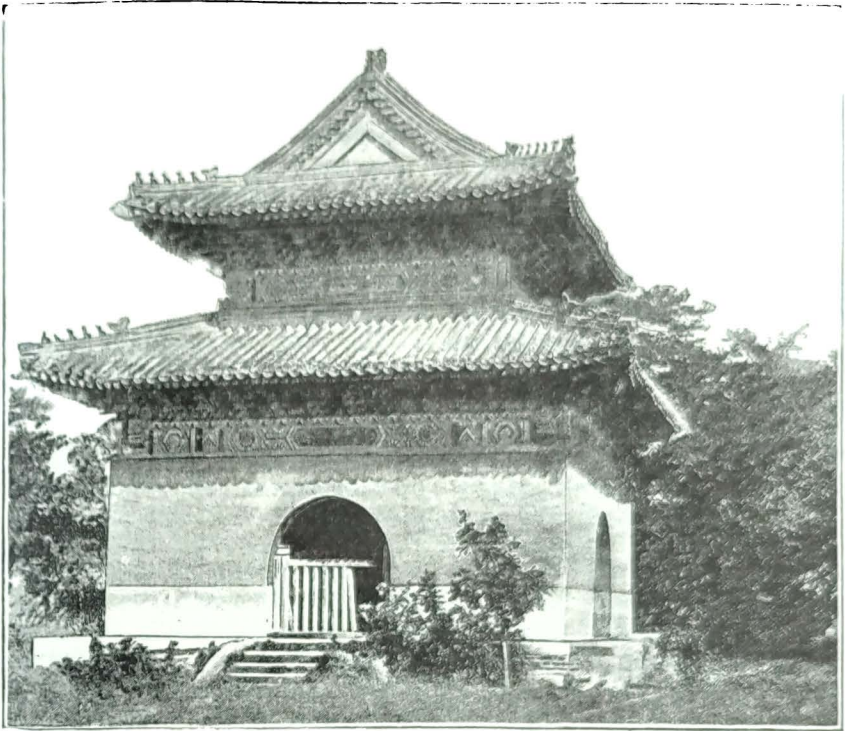
very central and therefore excellent, especially as it is at some distance from the stations of other Evangelical missions; but it consists of a vaulted room without light or ventilation other than that which comes through the doorway. It is accordingly dark, and when there is a full congregation, which, I am glad to say, is often the case, the air becomes so vitiated as to be certainly injurious to health. Each time that I have been there I have come away with a headache. The great difficulty is to find and secure a better place equally central. Mr. Shaw has been watching and seeking for some time, but thus far without success.

"On the first Sunday in this month, I had the privilege of joining the brethren in the celebration of the Lord's Supper, and, after Mr. Shaw's sermon, I spoke a few words on the meaning and mutual relation of the two Christian ordinances. The following Sunday I had the pleasure of hearing Mr. Walker, of Naples, then on his way homewards after a sojourn in England.

"The Friday evening meetings for Bible study have greatly interested me, and I have not missed one during my stay. They are well attended. Sometimes Mr. Shaw presides, sometimes Sigr. Allegri; and after singing and prayer, and the reading of the portion of Scripture to be studied, opportunity is given for those present to speak. Several have thus spoken each time that I have been present, and I have occasionally spoken a few words previously prepared, as I have not sufficient command of the language to speak unprepared. I cannot doubt that these meetings are very useful as an educational influence, much needed, indeed, on account of the dense ignorance in which the people generally are kept by the Roman Catholic Church, wherever it is dominant.

"Notwithstanding the indifference of the cultivated classes generally towards all religion, and the hindrances in the way of aggressive evangelisation, no open-air preaching being allowed, and the houses being to so large an extent closed against the evangelist, it seems to me that the work under Mr. Shaw is going on steadily and quietly, making solid if not rapid progress, not such as makes a great show in reports, but such as may be laying a good and firm foundation for further progress and future success.

"November 28th.—Since writing the foregoing, I have had the great pleasure of witnessing, last evening, the baptism of two men connected with the Mission, under Mr. Shaw. As there is no accommodation for baptisms at our own place, the chapel of the American Baptist Mission was lent for the occasion. It is larger and more commodious than ours, with a nice baptistery lined with white marble, and there was quite a large attendance with perfect decorum. After reading several passages from the New Testament relating to baptism, Mr. Shaw said a few words about our difference from other bodies of Christians on that subject, explaining it very clearly and pointedly, and then introduced Sigr. Besesti, who was one of those to be baptized, and who gave a full and noble testimony as to his own position. Having accepted Christ as his Saviour some years ago, he has been led to perceive that the baptism of believers is one of Christ's commands, and so, desiring to fulfil all His commands and to imitate His example, he was there to be baptized. The baptism was then performed by Sigr. Allegri, Mr. Shaw remaining in the pulpit to direct the conclusion of the service. It was an excellent object-lesson as well as a spoken lesson for those who had come out of curiosity, and ought to have some salutary results."



A "HALL" IN THE MING TOMBS.—(From a Photograph.)

A "HALL" IN THE MING TOMBS.

THIS is a picture, engraved from a photograph, of a "hall" in the Ming Tombs Cemetery, Peking, the Imperial burying ground. One of the most famous places in China.

MISSIONARY BIOGRAPHIES.

WE have much pleasure in commending to the notice of our readers the last addition to S. W. Partridge & Co.'s excellent series of Popular Missionary Biographies, price 1s. 6d.; the "Life of Thomas Birch Freeman, Missionary Pioneer to Ashante, Dahomey, and Egba." The history of the Gold Coast Mission, over nearly the whole of which Mr. Freeman's career extended, is full of interest. The same publishers have also issued, in the same series, "Amid Greenland Snows; or, The Early History of Arctic Missions."

THE KING'S MESSAGES IN CALCUTTA TRAMCARS.



THE Calcutta Tram Car Company advertise "Spaces to Let," in or outside the cars. A message to one of the King's servants said: "These spaces might bear His words to the hundreds of passengers the cars carry." The company's manager being out of town, answer could not be given as to whether there would, or would not, be any objection to let the spaces for painting in texts, as it was a question which had not previously arisen, and was out of the ordinary run of advertisements.

Returning from the tram office, after making inquiry that afternoon, a money order for Rs.15 (about £1) was waiting. More money came, and some which had belonged to the late Miss Rosalie MacGeorge, and which her good mother had desired to be used in this special work. A second visit was made to the tram office, and the manager interviewed. He received the request kindly, and promised to consult the directors in England. Subsequently the rentage of twelve inside spaces, 2 ft. square, at Rs.4 per annum, was secured. Mr. Maples, the manager, suggested the texts should be painted on metallic plates, enamelled, as anything else would be readily destroyed. Here appeared a difficulty. Where could these plates be secured? That even-

ing I wrote a letter to Mr. and Mrs. Glazier, who are well known to many missionaries, in remembrance of much help and kindness our Father has sent to them through these honoured servants, now resident in Hampstead.

They were asked to kindly get the texts done.

In a letter which arrived in December, the reply to the above request was: "We have ordered one dozen enamelled plates, 2 feet square, John iii. 16, beginning, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life"; three of Matt. xi. 28, "Come unto Me all ye that labour and are heavy laden, and I will give you rest"; and three of Acts xvi. 30, "What must I do to be saved?"

This consignment Mr. and Mrs. Glazier desired should be accepted as their "contribution to the work" of spreading the Gospel.

The texts were placed in the cars. Some others in the vernacular are to be added. We ask readers of the HERALD to pray for a blessing on these messengers to the hundreds of passengers who travel in the twelve cars which carry the texts. We know that according to His promise His word shall not return unto Him void.

A SERVANT.

Calcutta.

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, Funnival Street, Holborn, under the chairmanship of Dr. Underhill, for special prayer in connection with mission work all over the world.

THE LORD LOVETH A CHEERFUL GIVER.



WE thankfully acknowledge the receipt of the following welcome gifts for the ever-growing work and needs of the Mission:—A gold bracelet, from a Friend, "for the sake of the Name," per the Rev. T. J. Longhurst, of Cheltenham; £15 from a Friend, for the East Bengal Famine Fund. The friend, sending this amount writes:—"MY DEAR MR.

BAYNES,—I have the privilege of sending, on behalf of one of my members, £15, in aid of the poor famine-stricken people of Eastern Bengal. The friend does not want her name mentioned, and when I said, 'What name shall I give, so that it may be acknowledged in the magazine?' she replied: 'Just put, "For Jesus' sake."' I feel, however, that the circumstances attending the case will greatly interest and encourage you, and will relate them. On the first Wednesday in each month I usually turn it into a missionary prayer-meeting, and read extracts from the MISSIONARY HERALD. I did this last Wednesday, and at the close, a domestic servant, with a face brightened up by holy purpose, asked me to visit her the next evening, as she wished specially to see me. Accordingly I called last night, when she told me she had for some time had £15 in the bank, but felt it ought to be used in the Lord's service instead of lying there, and she had given it to the Lord, but was not clear how it was to be used; but as she started to the prayer-meeting, she thought, 'Perhaps I shall get light to-night'; and when I read about the famine it came with force to her that the money should go for that purpose. Accordingly she went to the bank yesterday, and drew out all her savings, which I have the joy of enclosing. She was very clear that she was doing the right thing, and said that if I had objected to sending the amount she would have sent it herself. She made me promise that no one should know what she had done. Thus, dear Sir, if you mention this case in the magazine, do not mention my name, nor even the name of the city." Old silver articles from "T. E. M.," a silver spoon from "Martha," for the Congo Mission, "with earnest prayers for abundant blessings on the workers and the work"; a small silver knife from an inmate of the Incurable Hospital; an old coin from an Old Soldier, and a silver Albert from a Friend.

We also very gratefully thank the following donors for most welcome and timely gifts:—W. W., £100; Mr. John Masters, £25; A Friend, £20; "A Tenth of a Legacy," £10; Mr. W. Mathewson, for *Bengal Famine*, £20; Mr. W. Shaddock, for *do.*, £10; Mr. C. A. Rose, for *do.*, £10; Mr. William Hiley, for *do.*, £25.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—A bead purse from Mrs. Samuel Allender, Stourbridge, for the Mission; a parcel of dolls from Miss E. M. Weekes' Bible-class, for Miss Bergin, India; a parcel from a Friend for Mrs. James, Bengal; parcels of clothing from the Hillsley Working Party, for Mrs. H. J. Thomas and Mrs. Day, India; parcels of cards from Masters Willie and Walter Symington, for Mrs. Carey and Rev. D. Jones, India; books from Mrs. C. H. Spurgeon, Norwood, for the Rev. H. Ross Phillips, San Salvador, Congo; clothing from the Missionary Working Party, Tweedmouth, per Miss Scott, for San Salvador, Congo; a parcel of cards from Mr. J. Wright, Birmingham, for Mrs. Lewis, San Salvador, Congo; a parcel from Mrs. Priestley, Balham, for Mrs. Wall, Rome; and gifts of cards for Mrs. Carey, Barisal, in response to her appeal, from the Y.P.S.C.E., Osmaston Road, Derby; a Member of Regent's Park Chapel; Miss S. L. Brown, Leicester; Mrs. Lockhart, Glasgow; Miss M. E. Moore, Streatham; Miss Sabden's Scholars, Paighton; Mr. J. Boge, Clay Cross; Miss F. E. Maclaren and the Members of her Class, Union Chapel, Manchester; Friends at Maidenhead, per Miss Shorney; Miss H. M. Searle; Rev. W. Emery, Torquay; Mrs. Henry Peak, Guildford; Miss Moase, Midhurst; Miss Giles's Class, Worcester; Miss Corneck, Worcester; Mrs. Greatorex, Bloomsbury; Mrs. and Master Frank Taylor, Barnsley; Two Friends, North Bradley; Teachers of John Street, Edgware Road, Sunday-school, per Rev. W. T. Russell; Miss Newsome's Class, Staincliffe; Miss Ethel Neville, Shipley; Miss Baldwin, Southport; Members of the Young Women's Bible-class, Maze Pond, per Mrs. Allen; Miss Rendell's Class, Weymouth; Miss Ruth Lancaster, Stonycroft; Miss M. E. Russell, Liskeard; Scholars in Bethesda School, Bath, per Miss Hookway; Sunday Scholars at Wendover, per Mr. Blake; Mrs. Broughton, Accrington; Mrs. J. Herbert, Coleford, Gloucester; a Sunday-school Scholar, Newcastle-on-Tyne; a Friend of Missions, Reading; Miss Robson, Gateshead; Miss Evans, Abergavenny; Miss Parkins, Tufnell Park; "H.," Cheltenham; The Y.P.S.C.E., Twerton, per Mrs. Toone; Miss Pearce, Newcastle-on-Tyne; Miss Fairgrieve, Galashiels; Miss Child, Kingston-on-Thames; a Waterford Friend; "H. A. P.," and Friends at Dublin, Bury St. Edmunds, Stroud, and Cambridge.

Also the gift of a small but complete outfit for printing, moulding, and stereotyping, value £30, as the first-fruits of the publication of "The Design of Love," for Underhill Station, Congo River.

The Committee desire further to join in the following expressions of gratitude:—The Rev. H. A. Lapham writes from Central Province, Ceylon: "I shall feel obliged by your inserting in the HERALD a hearty acknowledgment from Mrs. Lapham and myself of the generous gifts to us for our work made by the Sunday-schools at Brown Street, Salisbury; Victoria Street, Birmingham and Tottenham (Rev. W. W. Sidey); also from friends in Leicester and Salisbury too numerous to mention individually. My wife has been taking some of these gifts out of the packing-cases to-day, and the sight of them has conveyed

to us a message of assurance that we shall be strongly supported in our campaign from the base of operations."

And the Rev. W. H. Bentley, of Wathen Station, Congo River, writes:—
"DEAR MR. BAYNES,—Will you kindly acknowledge in the HERALD the following gifts for our station work:—Parcels containing jumpers, from Miss Rawlings, Hackney; Mrs. Casswell, Gloucester; Mrs. Hurry, Hornsey; Miss Fletcher and the West Coombe House Missionary Circle, Hornsey; Miss Ray, Sudbury, and Mrs. Underhill; Mr. and Mrs. J. M. Bell, for garden tools, and a map of Europe, without names, to be filled in by us in Congoised names; Mr. and Mrs. Bell, for some large illuminated texts in the Congo language, drawn and painted by the Misses A. and M. Bell. Friends have evidenced their kind interest in the work at our station in many ways, and among them may be noted an unknown workman at Messrs. Sadgrove's, who put extra time and work into a lectern when he learned that what he was making was for our school table. We have also to record our thanks for some very special gifts most highly valued as affording us exceptional facilities and comfort in our work. A friend, who wishes to remain unknown, has presented us with a windmill, having a 12-ft. wheel upon a tower 20 feet high, a pump, and galvanised iron piping to convey water from a spring to the station, a distance of more than 500 yards, and fittings to supply the Mission and school houses, tools, and sufficient means for the transport from Underhill, so that the whole apparatus for waterworks and transport are provided for. Not only will the one hundred people on our station be supplied with water, but we shall be able to use water for gardening purposes in a way which has hitherto been impossible when the water had to be carried so far, and 100 feet up hill as well. This is a great boon to us; we hope to speak more about it when we set up the plant. The friends at the Congregational Church at Bromley, Kent, have, through their pastor, the Rev. R. H. Lovell, M.A., given most generously the sum of £30 0s. 9d., to furnish our Wathen Press with new type and a paper-cutter. The press was, in the first place, given by Bromley friends, and therefore is called 'The Bromley Press'; we tried to work with the old Cameroons type, but it is too old and battered to enable us to turn out decent work. This kind gift enables us to complete our plant. The cases and other apparatus were given some years ago by Miss Tritton's Bible-class, at Norwood. Yet further kindness has been shown by Mr. A. Morton Appleton, of Weston-super-Mare, in the form of a cart, something after the fashion of a ricksha, or Japanese cart. It consists of a pair of tricycle wheels, upon which an adjustable seat is mounted on springs; to this is applied a pair of shafts, and a canvas hood completes a most comfortable car, in which the ladies of the station—and the missionaries also, indeed—will be able to visit some of the near towns without fatigue or fear of sun, thus opening up new possibilities of work, even after a busy day. It will be known as the 'Appleton Car.' Also a bicycle, which has been given as an experiment, by Mr. F. J. Rodgers, of 46, New Kent Road. It has been most ingeniously adapted to our necessities, especially in view of the grass which might otherwise become entangled, and as there are some long stretches of good road in our district, there is reason to believe that the machine will be very useful, at least for six or eight months during the year, rendering good aid in itineration. Also sixty cocoons of

a silkworm which feeds on the castor-oil plant, which abounds round our stations; so silk-rearing may become a new industry on the Congo. They are the gift of Monsieur A. Wailly, of Norbiton, who is a great authority on silkworms. The worm is *Attacus ricini*, with a few of *A. mylitta*. We have also found it hitherto impossible to keep cattle, donkeys, or even goats and sheep for any length of time, owing to the absence of nourishing fodder. The grass becomes cane-like, while the blades abound in silica, so that the animals cannot thrive on it. In this difficulty we have been much perplexed, but through the kindness of the Rev. P. Williams, of Bethel Town, Jamaica, we are taking out half a gallon of seed of Guinea grass (*Panicum maximum*), which is the great fodder grass of Jamaica and many parts of South America, and which is a native of Africa. I believe that we shall find it somewhere in our neighbourhood when we have the proper known plant to guide us. Thomas Keeble, Esq., of Bentley Hall, near Ipswich, is also providing us with seed of lucerne and other things which are likely to furnish fodder. Mr. Rawlings has also very kindly sent us some plants of roses, camellias, azaleas, geraniums, lilies, and crysanthemums, also slips of vine and figs, and seed of eucalyptus, mulberry, and cinchona (quinine). He sent some plants four years ago, many of which still adorn our gardens at Wathen, and we are very grateful to him for this kind thought of our personal pleasure, and for the useful things sent. We hope that they will safely reach Wathen. We are deeply indebted to those kind friends who have rendered such very practical help, and desire to record our very high appreciation of these marks of their kindly interest.—Yours affectionately, W. HOLMAN BENTLEY.

"P.S.—We are to take out with us 130 copies of the Kongo New Testament."

RECENT INTELLIGENCE.

1894 ANNIVERSARY SERVICE.



WILL our readers please take note that the MISSION SUNDAY this year will be APRIL 22ND, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 24TH, and the ANNUAL MISSIONARY SOIREE, at the Cannon Street Hotel, on the evening of that day; the Annual Missionary Sermon, after the Zenana Breakfast on Wednesday morning, April 26th, in Bloomsbury Chapel; and the Annual Missionary Sermon to Young Men and Young Women, in Bloomsbury Chapel, on the evening of that day; the Public Missionary Meeting in Exeter Hall on Thursday evening, April 26th; the Missionary Breakfast Conference in Exeter Hall on Friday morning, April 27th; 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.

Proceedings of Committee.—Having to go to press a fortnight earlier than usual, in consequence of the Christmas holidays, we are compelled to defer the record of Proceedings of Committee until next month.

Departure of Missionaries.—The Rev. W. Holman and Mrs. Bentley embarked on board the steamer *Edvard Bohlen*, at Antwerp, on Thursday, December 7th, on their return to the Congo. In a letter, dated Brussels, December 5th, Mr. Bentley writes to Mr. Baynes:—"I have the pleasure of remitting you £7 9s. 4d., being the collections taken after a missionary meeting held here in Brussels last evening, at the Temple Evangelique, in the Rue Belliard, through the kindness of Pasteur Meyhoffer. I shall write you, all being well, from the Grand Canary about these good and kind friends."

Missionary Arrivals in India.—We are glad to report the arrival in India of the Rev. J. F., Mrs. Hill, and child at Cuttack, Orissa, and of Brethren Hasler, Collier, Hale, and Donald at Calcutta. The Rev. C. Jordan writes under date of Calcutta, November 22nd: "Brother Donald left for Barisal last night, the other three are to-day at Serampore, but will leave in a few days for the N.W."

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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 *Natives Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.	W. W.	100 0 0	Under 10s.	1 1 0
Coke, Mr. T. B.	0 10 0			
Curr, Mr. Thos.	0 10 0			
Keason, Mr. C., Dublin..	5 0 0			
Ferguson, Miss M. M.	0 10 6			
Do., for <i>India</i>	1 0 0			
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(Greenstreet, Mrs.	5 0 0			
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A Friend, per Rev. J. B. Myers	5 0 0			
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Atken, Mr. J. G., for <i>distribution of New</i> <i>Testaments in India</i> ..	10 10 0			
A Tenth of a Legacy ..	10 0 0			
Bentley, Master H. K. (box)	1 12 3			
Blair, Mrs. (amount collected)	1 10 0			
British and Foreign Bible Society, Grant for <i>Orissa Bible</i> <i>women</i>	56 18 2			
Butterworth, Rev. J. C., M.A.	2 0 0			
Chatbam, Mr. J., Edin- burgh	1 1 0			
Goodacre, Mr. William	4 5 4			
Goodman, Mrs. W. M., Hong Kong	2 0 0			
Hine, Miss (Christmas offering)	0 10 0			
Kelsey, Mr. H. R.	5 5 0			
Lovell, Mrs., Miss, and Master	1 16 6			
Masters, Mr. John ..	20 0 0			
Mayo, Rev. W., for <i>Congo</i>	0 10 0			
Wills, Ada and Alice, proceeds of sale	1 10 0			
LONDON AND MIDDLESEX.				
Arthur-street, Camber- well Gate	1 10 6			
Bloomsbury Chapel ..	45 2 4			
Do., Sunday-school, for <i>Mrs. H. Bent-</i> <i>ley's work, Congo</i> ..	2 2 7			
Bronsbury Sunday- sch., for support of <i>Congo boy, Neaku</i> ..	5 0 0			
Do., for <i>Mr. G. Peple's</i> <i>work, Congo</i>	5 0 0			
Ferne Park	24 6 2			
Highbury Hill, for <i>Bibles for India</i>	1 10 0			
Peckham, James-grove Sunday-school	0 14 1			
Do., Rye-lane Sunday- school, for <i>N P</i> <i>under Mr. Ander-</i> <i>son, India</i>	15 0 0			
Do., do., for <i>N P</i> <i>under Mr. Wills,</i> <i>China</i>	15 0 0			
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Shoreditch, Tabernacle Sun.-sch., for support of <i>Congo boys, Baluti,</i> <i>Bakusu, and Mban-</i> <i>dia, under Mrs.</i> <i>Bentley</i>	20 0 0			
Stockwell, Sun.-sch., for support of <i>N P</i> <i>Bent, under Rev.</i> <i>Graham C. Dutt,</i> <i>Khoolmea</i>	15 0 0			
Do., for support of <i>Congo boy, under</i> <i>Rev. T. Lewis, San</i> <i>Salvador</i>	5 0 0			
Stoke Newington, Devonshire-square Sunday-school	16 15 0			
Upper Holloway, Y.M.B.C.	1 12 6			
Do., for <i>Congo</i>	3 6 10			
Do., Y.P.S.C.E. Prayer Union	5 11 7			
Vernon-square Ch., Y.M.C.A.	35 0 0			
Victoria Park, Grove- road Sun.-sch., for <i>Ram Spender Dey,</i> <i>Barisal</i>	2 0 0			
Do., Christian Band, for do.	0 10 0			
Walthamstow, Wood- street	2 10 2			
Wandsworth, East-hill	10 12 6			
Wandsworth Common, Northcote-road Sun- school	5 1 0			
BUCKINGHAMSHIRE.				
Dinton	1 0 0			
Winslow	5 6 0			
CAMBRIDGESHIRE.				
Old Chesterton, Sun- school	1 18 6			
Mildenhall	7 17 7			
CORNWALL.				
Falmouth	10 0 0			
CUMBERLAND.				
Maryport	19 6 1			
DEVONSHIRE.				
Bampton	2 0 0			
Exeter	12 10 0			
Kilvington and Lough- wood	10 12 0			
Plymouth, George-st. Sunday-school	12 0 0			
DORSETSHIRE.				
Buckland Newton	2 13 6			
Lyme Regis	11 14 6			
Sherborne	0 13 1			
Upper Parkstone Taber- nacle	2 14 2			
Weymouth	7 15 2			
DURHAM.				
Blackhill and Howley .	5 11 0			
Consett	3 8 0			
Do., for <i>W & O.</i>	0 10 0			
GLOUCESTERSHIRE.				
Arlington	4 1 0			
Cheltenham, Cambray	20 1 6			
Eastcombe	1 17 0			
Fairford	8 8 5			
Do., for <i>W & O.</i>	1 0 0			

Shortwood	18	2	10
Do., for Congo	0	10	0
Tetbury	4	11	6

HAMPSHIRE.

Andover	8	4	6
Brockenhurst	8	18	0
Broughton	19	8	6
Pokesdown	0	6	0
Portsmouth District, per Mr. J. A. Byer- ley, Treasurer	187	1	7
Whitchurch	7	7	5

ISLE OF WIGHT.

Colwell	5	0	0
Sandown	7	2	0

HERTFORDSHIRE.

Boxmoor	27	5	9
High Barnet Tabernacle	10	0	0
Hitchin, Salem Ch.	22	0	0
Kings Langley	1	0	0

KENT.

Ashford, Sunday-school	1	2	5
Bessells Green	31	4	8
Do., for Congo	1	1	0
Berley Heath, Trinity Chapel Sunday-sch.	5	0	0
Forest Hill, Hydenham Chapel	1	9	6
Hawkhurst, Sun.-sch.	1	11	8
Orpington	42	10	1
Sevenoaks	25	3	10
Tunbridge Wells	21	6	5

LANCASHIRE.

Acorington and Hun- coat	40	19	7
Bacup, Ebenezer	87	3	7
Do., South-street	1	0	0
Barrow-in-Furness	1	9	6
Blackpool, Union Ch.	0	13	4
Briercliffe, Hill-lane ..	4	10	8
Burnley, Public Meeting	3	2	6
Do., Haggate	24	11	9
Do., Angle-street	11	5	10
Do., Brierfield	9	14	10
Do., Ebenezer, Colne- road	7	6	3
Do., Stn, Yorkshires- street	6	17	2
Do., Enon	5	18	3
Do., Mount Pleasant	3	0	0
Do., Mount Olivet ..	1	17	10

Less expenses

	73	14	5
	1	9	6
	72	4	11
Clowbridge	1	10	0
Disley, Wycliffe Hall ..	0	17	3
Hawlingden, Trinity Ch.	13	10	7
Do., Sunday-school ..	8	5	7
Hollinwood, Beulah Ch.	1	13	0

Liverpool Auxiliary— Do., Everton Welsh Chapel	2	10	2
Do., Fabius Ch.	2	18	6
Do., Prince's-gate ..	32	6	0
Do., Richmond Ch. ..	7	0	3
Birkenhead, Cath- cart-street Sunday- school, for N.P.	1	15	2
Mills Hill	2	14	4
Do., for W & O	1	0	0
Oldham, Pitt-street	3	1	9
Oswaldtwistle	19	17	10
Padtham, Pendle-street ..	1	5	8
Preston, Fishergate ..	26	12	1
Do., for Congo	5	0	0
Do., for N.P.	4	7	11
Do., Pole-street	19	6	10
Rochdale, West-street 379 ..	2	8	
Do., Littleborough ..	4	18	4
Do., Holland-street ..	2	0	0
Royton, Oldham-road ..	8	0	0
Sablen	20	18	10
Do., for W & O	2	0	0
Tottlebank	0	18	3

LEICESTERSHIRE.

Ashby-de-la-Zouch	15	4	9
Barton Fabia, &c.	32	10	0
Coalville, Station-street ..	7	18	7
Leicester, Melbourne Hall Sunday-sch., for support of Mr. Roger, Congo	9	13	0

NORTHAMPTONSHIRE.

Bradford-on-the-Green ..	6	13	0
Middleton Cheney	10	19	9
Do., for W & O	1	2	6

OXFORDSHIRE.

Caversham, Juvenile Working Party, for China, Congo, Cut- tach, and Intally Girls' School	40	0	0
Coate	30	15	0
Little Tew	10	7	0

SOMERSETSHIRE.

Bath	14	0	0
Boroughbridge	11	14	0
Bridgwater	20	0	11
Crewkerne	4	3	9
Fivehead and Isle Abbots	2	15	3
North Curry and Stoke at Gregory	4	11	7
Stogumber	18	7	0
Taunton, Silver-street ..	24	9	11
Watchet and Willton Wells	4	9	8
	2	3	10

SUFFOLK.

Ipswich, Burlington Chapel	4	14	7
Do., for Chinese evan- gelist	0	6	3

SUSSEX.

Oleson	11	4	3
Orydon, West	14	0	1
Redhill	5	0	0
Woking	20	0	0

SUSSEX.

St. Leonards, Warrior- square	5	4	5
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WARWICKSHIRE.

Birmingham, per Mr. Thomas Adams, Treas- urer	120	0	0
Coventry, Gosford Street ..	0	12	0
Do., St. Michael's	46	12	7
Do., do., for W & O ..	3	3	0
Longford	14	17	5
Stratford-on-Avon	26	10	3

WESTMORELAND.

Crosby Garrett, &c.	30	0	0
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WILTSHIRE.

Trowbridge, Back-street ..	20	0	0
Winterslow	1	17	5

WORCESTERSHIRE.

Pershore	22	0	0
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YORKSHIRE.

Bedaale	4	4	0
Bradford Auxiliary— Do., Hallfield	10	13	8
Do., Leeds-road	9	6	0
Do., Ripley-street	3	3	7
Do., Trinity Ch.	19	4	6
Do., Westgate	12	11	2
Do., Eccleshill	0	12	0
Do., Clayton	15	6	6
Do., Heaton	5	0	10

Less £12 4s. expenses,
and £42 5s. 8d. acknow-
ledged before

	54	9	8
	21	12	7
Bradford, Stn Jubilee Ch.	22	10	1
Do., Westgate Ch., for W & O, 1892	7	10	0
Crigglestone	0	8	0
Driffeld	7	1	0
Halifax, Pelton Sunday- school	7	13	5
Do., Trinity Ch.	9	0	0
Heaton	5	0	10
Huddersfield, New North-road	20	15	5
Keighley District	0	4	8
Leeds, South Parade	71	19	0
Do., Newton Union Ch.	4	10	4
Masham	4	2	5
Redear	4	5	2

Sheffield Auxiliary—	
Do., Public Meeting ..	8 11 8
Do., United Children's Services ..	1 19 1
Do., Glossop-road ..	18 18 8
Do., Sunday-school ..	0 6 1
Do., Townhead-street ..	7 2 2
Do., Portmahon ..	5 17 4
Do., Walkley ..	2 16 8
Do., Doncaster ..	5 19 8
Do., Hillsborough ..	1 1 0
Do., Attercliffe ..	8 0 0
Less expenses ..	61 11 11
	6 4 6
Shipley, Broom-street ..	58 7 5
Keop-lane ..	18 18 8
	10 0 8

NORTH WALES.

DENBIGHSHIRE.

Glyndyfrdwy, Band of Hope, for <i>Iddia</i>	0 1 6
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SOUTH WALES.

CARMARTHENSHIRE.

Langharne, Bethel Pla- 庄et ..	5 14 7
Newcastle Emllyn ..	18 7 10

GLAMORGANSHIRE.

Brynhyfryd, Treharris ..	2 3 5
Cardiff, Bethel ..	12 6 1
Do., Barry Dock ..	2 0 8
Do., Caerphilly ..	1 11 2
Do., Tredegarville ..	1 1 0
Neath, Orchard-placc ..	8 17 3
Penarth, Stanwall-road Sunday-school ..	2 5 11

MONMOUTHSHIRE.

Abergavenny, Bethany ..	10 0 0
Abertillery, Ebenezer ..	1 18 2
Cwmara ..	1 2 0
Usk ..	4 10 4

PEMBROKESHIRE.

Mynachlogdda	11 7 6
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SCOTLAND.

Cambuslang, Bible-class, for support of <i>Congo</i> boy ..	2 15 0
Dundee, Rattray-street, for school work, <i>Athena</i> ..	0 10 0
Do., for <i>fantasy in</i> <i>Athena</i> ..	0 10 0
Do., Long Wynd, for <i>Congo</i> ..	0 10 0
Do., for <i>Olivia</i> ..	0 10 0
Do., for <i>Bona</i> ..	1 0 0
Glasgow, Adelaide-pl...	6 8 6

IRELAND.

Belfast, Regent-street ..	11 10 1
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FOREIGN.

FRANCE.

Oroix, Sunday-school ..	4 0 0
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SPECIAL CONTRIBUTIONS FOR RELIEF OF FAMINE IN BENGAL.

A. C. T.	0 10 0
Adahed, Mr. J.	1 0 0
A Lover of the 7 th ..	0 10 0
Anderson, Rev. J.	1 0 0
An Old Man's Mite ..	0 10 0
Anon.	0 10 0
A Plymouth Friend, per Rev. E. Bird ..	0 10 6
A. H. W. G.	1 10 0
Aston, Mr. John ..	1 0 0
A Suffolk Seamstress ..	0 10 6
Beaumont, Mrs.	0 10 0
Beckingsale, Mr. A.	1 1 0
"Bellingdon" ..	1 0 6
Bilbrough, Misses ..	5 0 0

Briscoe, Rev. J. T.	0 10 0
Brown, Rev. J. T.	1 0 0
Cano, Miss E. E., Reading ..	1 0 0
Crowe, Miss ..	1 0 0
Davis, Mr. E.	1 0 0
Davis, Mr. J., Reading ..	1 0 0
Dunbar, Mrs.	2 0 0
"Faith," Bourne-mouth ..	0 10 0
Fawcett, Mr. John ..	0 18 0
F. B.	0 10 0
For Jesus' Sake ..	15 0 0
French, Mr. R. W., Cheltenham ..	1 1 0
Gover, Miss F. M.	1 0 0
Greening, Rev. A. E.	0 10 0
Gregg, Mr. A. L.	0 18 0
Hicks, Mrs. F.	1 0 0
Hiley, Mr. William ..	28 0 0
J. B.	1 0 0
J. F. W. T.	1 1 0
Jordan, Mrs. L.	0 10 0
King, Miss M.	1 0 6
Langham, Mrs.	1 0 0
McRwen, Mr. M., McLaren, Miss Janet, and Friends ..	0 18 0
Masters, Mr. John ..	5 0 0
Mathewson, Mr. W.	20 0 0
Mills, Misses, Dundee ..	1 0 0
One Jesus loveth ..	1 0 0
Osborn, Mr. George ..	1 1 0
Page, Miss C. Selfe ..	5 0 0
Priestley, Mr. J. G.	5 0 0
Richardson, Mr. J.	1 0 0
Rosa, Mr. Chas. A.	10 0 0
R. T.	5 0 0
Shaddock, Mr. W.	10 0 0
Sherring, Mr. E. B.	1 1 0
Small, Rev. G., M.A.	1 0 0
Stevenson, Miss M.	2 0 0
Stones, Miss M. Y.	0 10 0
Taylor, Rev. D.	1 1 0
Thompson, Mrs. E.	1 0 0
"Wimbledeonlan" ..	5 0 0
Windmill, Miss H.	1 0 0
Under 10s.	7 8 2
Islington, Salter's Hall Y.W.C.A.	0 5
Plymouth, George-st.	6 15 0
Ipswich, Burlington Ch.	0 12 6
Wallington ..	1 1 0
Trowbridge, Back-st.	0 13 6
Blancocoin ..	3 7 0
Penarth, Plassy-street Y.P.S.C.E.	1 18 6
Edinburgh, Charlotte Chapel ..	4 13 10

Correction.—In December HERALD, Vernon Square Chapel, for *Congo*, £8 8s., should be Vernon Chapel Sunday School.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNEE, 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,
FEBRUARY 1, 1894.



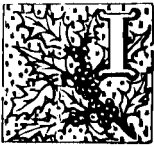
REV. W. A. WILLS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

WIDOWS AND ORPHANS' FUND.



It is not surprising the unpropitious weather which was so general throughout the country on the first Sunday in the year, when contributions, as is usual, were sought on behalf of the above Fund, should have seriously affected the collections. In explanation of the smaller remittances, reference has been made again and again to this untoward circumstance. It has been suggested that a hint might be given to those friends who may have been thus unavoidably absent to kindly send direct to the Mission House such sum as they would otherwise have contributed. When we remember the object for which this Fund exists—viz., to relieve from anxious care the widows and orphans of those who have been our representatives in the foreign mission-field—we feel that nothing more is needed than to give publicity to this suggestion. We have recently received a letter from a very old friend of the Society, in which the writer refers, amongst other things, to this particular matter before us. We quote the following extracts, feeling sure they will interest and will prove useful :—

“I have been much interested in reading ‘Reflections of a Business Man,’ in this month’s HERALD (January issue), and it struck me that perhaps you could make some use of my plan :—When I was eighteen years old I had an allowance of £10 a year, for what is now called ‘Pin-money.’ I was not then a church member, but felt that at least a tenth was the Lord’s and as I received my £2 10s. every quarter, I at once put 5s. of it in a separate place, so that I could make no mistake as to whom it belonged, and as my allowance increased, so did my tenths. From that time until now I have made that my rule—more than fifty years. I do not mean to say that I consider a tenth is all we should give, by any means; nor have I confined myself to that amount; for it has always been a real pleasure to me to do all I could for the extension

of Christ's Kingdom on earth. It seems to me that the question should not be how much less than a tenth, but how much more.

"Some twenty-six years ago my mind was very much exercised, when a question forced itself upon me: 'Ought Christians to have money to spare for concerts or other amusements, while souls are perishing at home and abroad?' Being passionately fond of music, I had a hard battle to fight; but I was bound to decide against my inclinations, and from that time I have never spent a shilling in that way. It was a self-denial, I admit, but if we are Christ's, we must follow in His steps.

"There is another thing which would be helpful to our pastors and deacons, if people who are prevented from attending the services, either by illness or the state of the weather, would on such occasions drop the money into a bag or box at home, the same as if they had put it into the plate at the chapel, and then pass it on to the deacons. So many being absent makes a great difference to the amount of the weekly offerings, or to the missionary collections, whereas by this plan there need be no loss. I have no doubt it arises in many cases from want of thought, and would be acted upon if suggested.

"In the present state of the funds of your Society, every effort ought to be made to show people their responsibility."

CENTENARY CELEBRATION VOLUME.



WE shall be greatly obliged if friends will undertake to receive copies of the above volume. Parcels, containing six, twelve, twenty, or more, can be sent, on application to the Mission House, 19, Fumival Street, Holborn, London, *on sale or return.*

The work is of historic interest, containing reports of the sermons and addresses delivered at the Commemoration services, held in Nottingham, Leicester, Kettering, London, and Northampton. A detailed acknowledgment of contributions to the Thanksgiving Fund is also given.

The book is published at three shillings and sixpence, but copies are supplied to subscribers to the Society at half-a-crown.

We shall be glad to communicate with some friend in every church who will be willing to render the Society service by seeking to circulate this important and interesting volume.

PRAYER UNION CALENDAR.

This Union, which contemplates definite prayers for our missionaries and their work, was started last year. We have received many testimonies to its usefulness. We are desirous that it should become more widely known. A specimen copy of the above Calendar, consisting of sixty-four pages, numerously illustrated, with instructions for forming a branch union, will be posted on receipt of sixpence.

THE ORISSA MISSION CONFERENCE.

BY THE REV. J. H. ANDERSON, OF CALCUTTA.



THE Annual Conference in connection with this Mission was held at Cuttack, from November 12th to 21st. It was my happy privilege to be present, but when the brethren requested me to report their public meetings, I did not comprehend what a task it would involve. The reminiscences of the ten days spent with them are, however, so bright and inspiring, that I must do my best to carry out their wishes.

A NOBLE PAST.

By way of introduction, let me say no visitors to the Conference could come away without being deeply impressed with the fact that at least one province of Bengal stamps the mission work of the past century as a true and thorough success. Though to-day woefully undermanned, not a dozen men for the whole fair province, the work is well concentrated, well organised, and growing. The Orissa Mission has a history of which it may be proud. Its present position is due to the life-long devotion of a body of very capable men and women. There is a hallowed spot in the corner of the European Station Cemetery which tells its own story. Side by side lay the graves of Ann Lacey, William Brooks, Amos Sutton, C. Lacey, and John Orissa Goodby, who gave, respectively, fifty-four, forty, thirty, twenty, and ten years of devoted and faithful labour to Christ's work; and not far away among his Indian brethren lie the remains of Dr. Buckley, whose labours, extending over forty-two years, are still continued by his good wife who, with one furlough taken forty years ago, looks back on fifty-three years spent for Christ in Orissa. Realising the life-long consecration of these and other workers, one is not surprised to find the blessing of God's hand clearly manifest upon the work of their hands.

It was the public meetings, however, that I was asked to report. Of these there were fifteen in the nine days over which Conference extended. Our Orissa brethren make their Conference the great occasion of the year for all their friends and co-workers. Evangelists connected with the Mission are brought in. Pastors and delegates from native churches, and friends and sympathisers all unite to make the meetings a hearty success. The attendance, day after day, was really astonishing. The interest did not flag, the numbers did not decrease, and the attention throughout was very marked. The number and variety of the meetings being far too great for more than a meagre reference, it will be more to the purpose if I use some of them as an index of the very cheering work being carried on in the various departments of the Mission.

PUBLIC SERVICES.

The ordinary Oriya services held morning and afternoon, on Sundays, November 12th and 19th, brought out the strength and status of the Christian community in Cuttack. The chapel holds 500, and it was full. If any despondent brother in a lonely mofussil station desires encouragement, let him picture that sea of faces, the witness of Christ's power to save. The sight of what has been accomplished encourages the hope of what will soon be accomplished in

many a station of this broad empire. During my stay I visited some of the homes of those who made up these Sunday Oriya services, and by so doing I found my expectations realised. The Christian community in Cuttack is strong, united, and prosperous. The church, with a membership of 600, is self-supporting, with a very efficient pastor, while several of its members hold offices of responsibility under Government. The community in Cuttack and the surrounding districts numbers about 3,000, and I know of no section of the Christian community in other parts of Bengal who, in point of general intelligence and temporal prosperity, can compare with it. Truly those Sabbath services were a cheering sight.

On the first Sunday there was a united Sunday-school service, at which about 400 children were present. Addresses were given in Bengali, English, and Oriya, and the children seemed to enjoy the singing, and listened attentively to the words that were addressed to them. No one who visits Cuttack should fail to go over the native Sunday-school. It also is an inspiration. It has always been superintended and managed apart from the missionaries, which speaks volumes for the enthusiasm and ability of its leaders. I doubt if there is another school in Bengal to equal it. There are 350 scholars on its roll, all the children of Christian parentage—an average attendance of 300. These are taught by twenty-five teachers. It is held in a building adapted for its use, having one large central room and eight fairly sized class-rooms. The best talent of the Church is found here, from Sunday to Sunday, leading the lambs to Christ. And the number of young men and young women who have not thought themselves too old to attend the school is very cheering. The church and community in Cuttack has nothing to fear for the future while it continues to attract and hold, through its Sunday-school, this young life about it. I was specially interested and specially delighted with this branch of the work in Orissa.

The meetings for Europeans, consisting of the regular Sunday evening services, a prayer-meeting on the evening of Tuesday, the 14th, and the meeting of the Young People's Christian Endeavour Society on the 21st, were fairly well attended and were very enjoyable. Mr. Jordan, the Indian Secretary of the B.M. Society, preached a helpful, hopeful missionary sermon from the text, "And I if I be lifted up will draw all men unto Me." Mr. Gordon Wilkins addressed the English prayer-meeting from 1 Thess. ii. 4, pointing out the great honour and responsibility resting on all to preach the Gospel by lip and life. The Endeavour meeting was voted a good one, and made a capital conclusion to the long series of meetings. The addresses by Messrs. Heberlet and Wilkins were to the point, well illustrated, bright, and earnest; while the "remarks" of the Chairman made a capital end to a good meeting. The Endeavour Society has twenty-five members, about half of whom are active. It shows signs of flourishing, and will, under its present leadership, without doubt be as helpful to the church as to the young people themselves. God bless the Endeavourers!

PUBLIC CONFERENCE.

On Wednesday there was a public conference. A paper was read by the Rev. J. Vaughan on "The Importance of Christians taking the Lead in all Matters affecting the Welfare of the Country." It was a good paper, urging

the need of introducing the Christian spirit into the social and political life of the empire. The discussion was turned aside by the first speaker, however, who spoke of the position of woman in the Christian community, and most of the hour was spent by five-minute speeches advocating greater freedom and more independence to womanhood. Other points were only touched on. We had one lady speaker, who spoke freely and well, urging the need of the community getting rid of evil customs still prevalent among Christians. The power of womanhood is daily growing greater, and no one will rejoice more than missionaries to see the women of our churches taking their right place by the side of their husbands and brothers in guiding the church life, as well as the social life, of India.

It would have done the heart of an Exeter Hall audience good to be present at the missionary meeting held on Thursday evening. A packed audience of between five and six hundred were present. Three speeches were delivered. The first was by the pastor of the native church. His subject was his experience of Gospel-preaching in Orissa. Going back to the early days of the Mission, he depicted the sufferings which preachers of the Gospel had then to undergo; while, looking abroad over the field to-day, he showed what a great change had taken place. Orissa is fast being drawn to Christ. Christian books are widely read. Not only is the life of Christ well known, but the stories of the Old Testament are heard in the mouths of the more intelligent people. Idolatry is losing its devotees. Shameful habits, very prevalent fifty years ago, have, or are, disappearing. Hindus will even show hospitality to Christians. Many are now secret disciples. Thus has the leaven of the Gospel been working, and work it will till the whole of fair Orissa is permeated with the spirit and love of Christ.

The second speaker, Thomas Santra, gave further evidence of the fruit of the preaching of the Gospel in Orissa. Christian books and tracts, which in the early days were with difficulty given away, are now sold, and many go long journeys in order to buy Christian books. Hymns are learnt by heart, and one hears them being sung along the roadside, or in out-of-the-way places where it might be least expected. The growth of the Christian Church and community in Orissa was further evidence of the power of the Gospel, of which the audience before him was a most convincing proof. And, further, the Christian instruction being given in schools about the province was another fruit of the work which was destined to accomplish much in the future.

The last speaker, Mr. Heberlet, directed the mind of his audience to what the B.M. Society has done in other parts of its broad fields. After a passing reference to India, he described Chinese habits and customs, and the entrance of the Gospel into that land. Then turning to Africa, the story of resurrecting the musical box was graphically described, and was followed by a short account of the sacrifice of so many noble lives for the Master's sake. Then, after a reference to the triumphs of the Gospel in Jamaica, Mr. Heberlet wound up a capital speech with a plea for greater self-sacrifice for Christ here in Orissa.

TEMPERANCE MEETING.

The Temperance meeting held on Friday, the 17th, was more crowded than any other. Between eight and nine hundred were present. The Cuttack

Temperance Society consists of all sections of the community, Mohammedan and Hindu friends uniting with Christians to further the cause. In the densely crowded audience, every section was well represented. There were three speeches in English, one in Bengali, and one in Oriya. I am sorry space will not permit me to refer to them in detail. They were average temperance addresses, which were attentively listened to. Dr. Morrison, of the English Presbyterian Mission in Bengal, who had come to Cuttack on a hurried visit, in order to get evidence for the Royal Commission on Opium, at present sitting in Calcutta, addressed the meeting. He said he was glad to see so many ladies present. No one so much as mothers have had to feel the fearful ravages of alcoholic liquors and drug. Passing on to the direct object of his visit, he told how it had been affirmed that opium is used in Orissa as a preventative of fever. He had come to get evidence. The evidence he had collected during the day had shown him what an utterly false assertion this was; but he would like to have it corroborated by that great and very representative meeting.

After a capital speech, a resolution was proposed, seconded, supported from members of the audience, and carried unanimously, to the effect that the meeting was surprised to hear such an assertion had ever been made. It was untrue, &c., &c. At the conclusion of the meeting some thirty-five signed the pledge, and joined the Cuttack Temperance Society. So concluded an eventful gathering in connection with the Conference on that special subject.

OTHER MEETINGS.

The other meetings I cannot report, save to say that, in point of numbers and lively interest, they were equal to the rest. A mothers' meeting, at which some 200 mothers and daughters were present, formed part of the proceedings. Miss Barass, its promoter, is to be congratulated on her successful work among this important section of the Cuttack community. As to the Conference itself, and the large amount of work got through in the five hours given to it daily, it does not behove me to speak. The terrible weakness of the staff for the great work right at hand, waiting to be done, was constantly made clear. Orissa should be the first to be reinforced from the Centenary contingency. Oh, if only our home churches could grasp the need—the terrible need—of more workers! If only young men could realise the work, the hopeful work, to be pushed forward which awaits their arrival; if only we all could enter into sympathy with the Divine patience of Christ, who sees these fields white unto the harvest, but mourns the lack of labourers to reap them, surely this cry of "Come over and help us," would not have to be repeated year after year—year after year—and still in vain.

The Orissa Mission is weak in one respect. Its literature—Christian literature—is sadly deficient. With so few men, and so much work to do, one cannot be surprised that some department has suffered. The need is growing and there will be sad lack if the great number of Oriya lads and lasses, who are now being educated, have not a greater number of Christian books to read as years go on.

I must make a passing reference to the Press which has all along, since its establishment, been a right-hand help to the community and a great blessing

to the missionaries. Of seventy hands employed only two are non-Christians. This is as it should be in all Mission pre-ces.

THE NORTH-WEST PROVINCES CONFERENCE

The North-West Conference held its sessions at Monghyr from November 26th to December 1st, inclusive. Some twenty brethren were assembled from the different stations. The genial presence of Mr. G. Kerry, the Indian Secretary, was missed, but his place was well filled by our brother Jordan, who is acting for him. Mr. B. Evans worthily sustained the part of host, as well as that of Chairman of the Conference.

On Sunday, the 26th, the Conference Sermon was preached by Mr. S. S. Thomas. The discourse was based on Isaiah l. 4. Its theme was the twofold equipment of God's messengers—the open ear to hear, and the ready tongue to utter (both being supplied by God) the Divine message; and it was felt itself to be a word of power, a message from God for us all.

In the evening, Mr. McIntosh preached at Monghyr; Mr. D. Jones at Jumalpoore; and, in the Hindústání chapel, Mr. Jordan delivered a lecture to English-speaking Indians, the subject of which was Jesus Christ. On the morning of the 27th, a devotional service, followed by the Lord's Supper, was held, at which Mr. B. Evans presided, and Mr. H. J. Thomas gave an address on Colossians i. 11, which was felt to be a word in season. With Peter on the Mount we could say, "It is good for us to be here." In the afternoon the business proceedings of the Conference began, and Mr. J. Smith, the most senior of the missionaries, in the name of the Conference, welcomed the new brethren (Messrs. Davy, Collier, Hale, and Hasler), and gave them a few words of encouragement and advice. In the evening a meeting was held in the Hindústání chapel, which had been tastefully adorned with leaves and flowers for the occasion, when the pastor, Rái Dhíraj Karan, Bahádúr, presided, and addresses were delivered in Hindústání by Messrs. Potter, G. A. Smith, and D. Jones. At the close of the meeting our Hindústání brethren showed their regard for us by a bountiful supply of refreshments.

During the remaining days of Conference, in the early morning, prayer-meetings were held, presided over by the brethren, Messrs. Potter, J. Smith, Davy, and Hasler.

The attendance at these gatherings was good, the prayers were earnest and definite, and it was evident that "the spirit of grace and supplication" had been poured out upon us. The oft-recurring theme of these meetings was the need of close abiding in Christ, in order to realise the filling of His Spirit for fruitful life and service.

The sittings of the Conference, and of its Committees, were close and protracted, and much business of a most important character was attended to. When the day for parting came, the opinion was general that the Conference had been a good one. It was good in the fervour and power that marked its devotional exercises, in the careful and prolonged attention to the various matters of business that came before it, and in the spirit of union and brotherly love that prevailed.

All hearts were cheered by what was said of the work at Gyá under our brother, Prem Chand, where the Doms, the lowest of Hindu castes, seem to

be turning as a body towards Christ. Accounts of the work at Kharrar, under Mr. G. A. Smith, also gladdened us. Many baptisms have taken place there during the year, and showers of blessings are falling still.

Our stay at Monghyr was delightfully pleasant. The station itself is gem-like in its beauty, and is hallowed by the consecrated labours of Chamberlain, Leslie, Lawrence, Parsons, Nain Sùkh, and Shujaat Ali. It was impossible not to feel something of the inspiration that comes from the lives of such men as we sat in the places where their voices were so often heard, and gazed on the tablets erected in their loving memory.

Before breaking up, the Conference tendered its hearty thanks to Mr. and Mrs. Evans, Mr. and Mrs. Bion, Mr. and Mrs. Broadway, Mr. and Mrs. Thomas, Mrs. Macgregor, Mrs. More, and to all friends, Indian and English, who had contributed to make its visit so pleasant.

W. J. PRICE.

CHEERING CHINA TIDINGS.



THE Rev. William A. Wills, writing from Chou-ping, Shantung, North China, sends the following encouraging report of the progress of the Gospel in the Chou-ping district ;—

“MY DEAR MR. BAYNES,—I spent last month visiting the churches in my district, staying a few days at each place. I have had many a happy journey round these churches, but seldom met with so much on one trip which encouraged me and makes me feel sure that God is working in our midst. There were 170 inquirers waiting for examination, ninety-one of whom (forty-nine men and forty-two women) it was my joyful privilege to baptize upon a profession of their faith in the Lord Jesus. The remainder will, I hope, be received in due course. We find it wise from experience to keep these new converts from heathenism some time on probation, that we may better judge their steadfastness in keeping the Sabbath, abstaining from all idolatrous ceremonies, and being willing patiently to endure the persecution of their families or neighbours and friends, which profession of religion and refusal to join in ancestral worship, and other heathen customs, so often brings upon them.

“At each church we commemorated the death of our Lord, and very refreshing seasons they were, for we felt the Master Himself was in our midst. At one of the services several were moved to tears as we remembered Jesus on the Cross for us. Four new churches were formed—the deacons, elders, and leaders being elected at a subsequent church meeting.

“SCHOOL WORK.

“There are four schools in my district. I examined the scholars in each, and was especially pleased with the progress the boys are making in their knowledge of the Scriptures and Christian work. They are very fond of singing, and the hymns learnt at school are constantly sung by them on the streets and in their homes. More than one parent, friend, and neighbour have thus been attracted to the Gospel message, and are now rejoicing themselves in the Truth they first heard as sung by the children.

“The daily exercises are opened by

singing, reading of Scripture, and prayer, and the school is also closed by prayer. *Our chief aim is the salvation of the children and their parents.* I feel sure their young minds are so filled with the precepts of the Gospel that they will never forget what they have learned; that, be their lives never so tangled, tossed, and turned, there will always be that bright star, the story of Christ's love to the world, to attract them to the way of life. They have already been nurseries to the churches, for some of our brightest and most intelligent members are from our village Christian day-schools, and again on this journey I had the joy of receiving six young Christians from our schools. May our Lord guide us in this work, and make us wise to win souls!

"HEALING WORK.

"This has been an unhealthy autumn, and there is an unusual amount of sickness among the natives, so that at every village and city where I stopped, crowds of patients soon found their way to our place seeking medical aid. While I was busy dispensing, my preacher sought to point them to the Great Physician, who alone could heal their sin-sick souls. In one city, the cholera was very bad. In a few days, I had, by God's blessing, saved the lives of over twenty sufferers, when, alas! my preacher and my personal servant were seized, and for some time their lives were in great danger. Our Heavenly Father heard our prayers and the prayers of His children in that city, and blessed the means used to the full restoration of their health. I fear my letter is already too long, or I should like to have mentioned some of the many interesting cases of those we baptized.

"CONCERNING SOME CONVERTS.

"Among them were two blind men

and a blind woman. Their simple, but bright and cheerful, testimony caused the tears to come in several eyes, while they sat listening to their answers to my questions during examination. The dear old blind woman, sixty-nine years old (whose two sons were also baptized), said: 'Pastor, I cannot see you, but I do thank God for sending you, and in heaven I shall see you face to face. But, although I cannot see the things of this world, the Heavenly Father's finger has taken the thick scales away from my soul's eyes, and now I see Jesus my Saviour and my God.' The testimony of the others was very cheering—far clearer than that of many who could see to read their Bibles, it being evident that they had looked unto Jesus and were lightened—that the knowledge of life in Jesus, the transforming power of the new birth, has passed into their souls.

"The two blind men sit for hours every day in the schoolroom, learning hymns and portions of the Scriptures from the children as they are loudly repeating their lessons (the Chinese way of learning).

"A CALL TO PRAYER.

"My dear Mr. Baynes, may I not again beg an interest in your prayers, and the prayers of all God's people in the homeland on behalf of these newly-baptized Christians, that they may each 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ'; also for the many inquirers? May God grant that each one may give clear proof of the Spirit in his heart. Only let us 'take hold' of God in believing prayer, and we shall see the fruits of our labour, and He shall be glorified.

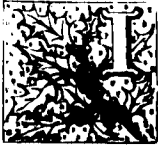
"I am thankful to say I am very well, and all our brethren and sisters at this station are enjoying good health.—With warmest Christian love, believe me, my dear Mr. Baynes, yours ever faithfully,

"WM. A. WILLS.

"A. H. Baynes, Esq."

AN INTERESTING HOUSE.

BY THE REV. G. H. ROUSE, LL.B., OF CALCUTTA.



It does not look so; but things are not always what they look. On a hill near Cheltenham can be seen a little pool of water, fed by some springs. It looks as common and insignificant as any other pool, until we are told that this is the source of the Thames, and then this little piece of water gains an interest all its own. And so this dingy house, of which we give a picture, as uninviting in appearance as are thousands of similar houses in Calcutta, is one of the main sources of a stream which is destined to confer greater blessings on India than on all its rivers put together.



AN INTERESTING HOUSE.

A little over thirty years ago, Mrs. Sale, of our Mission, was walking down the malodorous lane in which this house is situated, through which we constantly pass when going between the Intally Mission House and the Baptist Mission Press, when she saw at the doorway of the house the "Babu," or native gentleman, who lived there. She had some fancy-work with her, and, in the course of conversation with him, in a moment of inspiration, she asked if his wife would not like to learn to do such work. On asking her, she said she would, and, as the

news spread, other native ladies also asked to be taught to do it. This led on to conversation about England, and what that land owes to the Bible and to Christ. Then came the desire to learn to read, and thus commenced the great and blessed Zenana Mission.

When Mrs. Sale had to return to England in 1860, she handed over her work to Mrs. Mullens, of the London Mission. On her death, others took up the work. People in England and America became interested in the opening presented for carrying the Gospel to the women and girls of India. All sections of the Christian Church began to form Zenana

Missionary Societies. The work has so grown that, at the close of 1890, there were, in connection with the Zenana Mission, 711 European and Eurasian ladies engaged in the work, with 3,600 native helpers: 32,000 women were being taught in zenanas, and 62,000 girls in schools. Hundreds, and probably thousands, of women and girls have become true believers in Christ, though the rules of caste in regard to domestic relations have in most cases rendered it impossible for them to be baptized. Not only have the women been blessed, but, through their influence upon husbands, brothers, and sons, many hindrances have been weakened, and are yearly becoming weaker, which have tended to prevent the men confessing Christ. The work is growing and developing rapidly, and Christians and Hindus agree in the belief that the Zenana Mission is one of the most mighty agencies for the overthrow of Hinduism and the bringing in of the reign of Christ.

Just as there are often many springs which compete for the honour of being the sources of a river, so opinions differ as to who began the Zenana Mission. No doubt, for many years, there have been girls' schools, and one and another Christian lady entered the zenana to speak about Christ as long ago as forty years or more. But those efforts were somewhat spasmodic; work was done for a time, and then dropped. The present Zenana Mission can, however, be definitely traced in a continuous course back to Mrs. Sale's visit to this dingy house. Is it not, then, an interesting house, after all? And Mrs. Sale is still spared to see how "the little one has become a thousand." As we look at the picture of this house, and think what has come out of the work begun there, we seem to hear again the words of the Book, which is ever fulfilling itself: "Afterward he brought me again unto the *door of the house*; and behold waters issued from under the threshold of the house eastward [towards the sun-rising]. . . . He measured a thousand cubits, and brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterwards he measured a thousand, and it was a river that I could not pass over: for the waters were risen, rivers to swim in. . . . Everything shall live whither the river cometh. . . . And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed. . . . The fruit thereof shall be for meat, and the leaf thereof for medicine." Never have these words been more genuinely fulfilled than in the history of the Zenana Mission.

DEATH OF THE HON. DR. PHILLIPPO, M.P.C.,

PRESIDENT OF THE LEGISLATIVE COUNCIL OF JAMAICA.



THE name of Phillippo is so fully identified with the history of our Mission that the sad event which we now place on record demands more than a passing notice. The substance of the following paper was given at the meeting of the General Committee last month, and, with a few additional details, is printed at their request.

Dr. Phillippo was the son of our late venerable missionary, the Rev. James Mursell Phillippo, one of the early fathers of our Jamaica Mission. Mr. Phillippo commenced his work at Spanish Town in 1823. Slavery was rampant, and for several years he had to encounter the bitterest opposition, and to bear shame, obloquy, and persecution for the sake of the Name which is above every name. All this he survived, being spared to prosecute his labours for nearly sixty years, during which he extended them into the parishes of St. Dorothy, Clarendon, and Manchester, not only preaching the Gospel, but establishing missionary stations and schools, and gathering converts, whom he formed into churches, some of which are still large and flourishing. The spacious chapel and schoolrooms at Spanish Town are monumental of Mr. Phillippo's evangelistic, pastoral, and educational work. During the later years of his life, his worth was fully recognised. He was the frequent counsellor of successive governors, and in some seasons of special difficulty and danger, by his personal influence, threatened disturbance was averted, and the peace and order of the community preserved.

Dr. Phillippo was the worthy son of an honoured father. Having taken his degree of M.D. in the University of Edinburgh, he returned to Jamaica, and commenced his medical practice at Spanish Town, under a deep consciousness of the Christianised humanities of his profession. It was not long before he became generally appreciated, and grave public responsibilities began to be imposed on him. In 1860, he was made a Justice of the Peace for the parish in which he resided. In 1863, he became a member of the Board of Visitors to the Public Hospital in Kingston, and, in 1873, of the Central Board of Health. He was President of the Medical Council of Jamaica, and President or Vice-President of several other important associations, philanthropic and literary. The writer had the privilege of association with him as Official Visitor to the Government Reformatory and the Government Lunatic Asylum, and of the latter he became Chairman on the writer's retirement from that post. He was also associated with him in two Government Commissions—one appointed to inquire into the condition of the juvenile population, and the other on the elementary schools of the island. They also sat side by side on the Board of the Government Female Training College. In 1864, Dr. Phillippo was appointed a member of the Commission to report on the franchise for election to the Legislative Council; and in 1879 he became a member of the Privy Council. In 1892, he was appointed by the Secretary of State for the Colonies to the office of President of the Legislative Council of the island, a post in dignity only second to that of the Governor, an honour which it was universally acknowledged he well deserved. The leading journal of Kingston, in a lengthened

tribute to his memory, says:—"He was not so much an individual in Jamaica—he stood for the island—as the embodiment of all that was best in its aspiring, progressive, national life. He wrought loyally himself, and by example and persuasion moved others to do the same. His rectitude, honour, and veracity were such that his name alone was a rebuke to their antitheses."

Dr. Phillippo was an exemplary Christian, and by conviction and profession a Baptist, nor did he conceal or shirk the principles he professed. He was a member of the church at East Queen Street, Kingston, and a constant attendant on its ministrations, a liberal supporter of its institutions, and a generous friend of its pastor. At the Centenary meeting of the Baptist Missionary Society in April of last year, as also frequently at the annual missionary meetings, Dr. Phillippo occupied the chair. With the objects of the Society he evinced a life-long interest. Not many months before his death, he published in the literary organ of the Government Institute of Jamaica an interesting sketch of his father's missionary life and work. In his medical practice he was not only the kind physician, but the spiritual guide and helper. In one of his last visits, as was often his wont, before leaving, he said, "Let us kneel down, and ask God's blessing." The poor will sorely miss his presence in the sick chamber, and never cease to bless his memory. He had a long list of patients whom he regularly attended gratuitously. Over Dr. Phillippo's death the whole island of Jamaica mourns. It was sudden and unexpected. He had been twice married, his first wife having been the beloved daughter of the Rev. John Clark, of Brown's Town, so connecting his name by a twofold tie with our Baptist Mission; his second wife, a Christian lady, most deservedly esteemed by all, who survives with his sorrowing children to mourn their irreparable loss. He had been with his wife on a trip to America, and at the Medical Convention in Chicago had lectured on Jamaica as a health-resort. On their return, he appeared to be in perfect health. "On the morning of the day on which he died, his household was struck by the earnestness of his prayer at family worship, and especially with the fervent expression of his desire that he and those kneeling with him should be ready for the Lord at his coming." * Having taken his usual breakfast, he was walking out in his garden, when a faint seized him. In a few minutes all was over. The deathless spirit had passed from the seen to the unseen—absent from the body he was present with the Lord.


THE FUNERAL SERVICE took place at East Queen Street Chapel, conducted by the Rev. Leonard Tucker, M.A., acting pastor of the church, assisted by the Rev. James Balfour, M.A., and the Rev. Arthur James, B.A., amidst a scene unparalleled in its history. Over a hundred carriages in front of the building blocked up one of the widest roads in the city, forming, at the close of the service, a procession to the cemetery about a mile distant, the flags of the shipping in the harbour being half-mast. There were present representatives of every section of the community—medical, legal, ecclesiastical of all denominations, including the Bishop and clergy of the Episcopal Church, city merchants, members of the Legislative Council, Government officials, the Governor by his private secretary, Lord George Fitzgerald. Never had the memory of any citizen of Jamaica been thus honoured.

* Extract of Funeral Sermon by the Rev. James Balfour in East Queen Street Chapel.

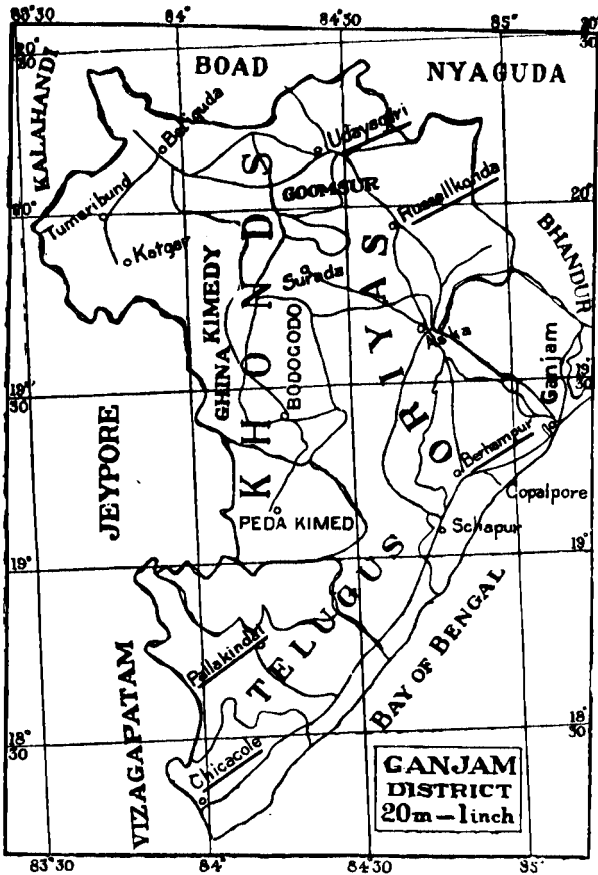
How wonderful the change indicated by such a career attaining to so exalted a position, and a death mourned over by a whole colony in the persons of its representatives! Seventy years ago, *the father* of our deceased friend treated with contumely, obstructed in his ministry and shamefully persecuted! *The son* raised to distinguished honour! Truly Abolition and the Gospel in Jamaica have brought forth blessed fruit! The slave emancipated, a free people rising in the social scale under the teaching and influence of Christianity, religion disestablished and disendowed, and all denominations placed on a platform of perfect equality, the channel to highest preferment in the State laid open to every man, irrespective of clime or colour, or his religious opinions. Well may we gratefully and adoringly exclaim, What hath God wrought!

WORK AMONG THE KHONDS OF ORISSA.

BY THE REV. A. B. WILKINSON, OF RUSSELL-KONDA.

“ Y DEAR MR. BAYNES,—I have just returned from an interesting preaching journey along the Boad road. The interest shown by the people everywhere makes one long for the time when there shall be preachers preaching the Gospel in every part of the country. On the first day, I went to the Tikkavali market. Here every sort of merchandise required by Khonds is sold. It is visited by people from all parts of the Khond country. In the cold season probably 10,000 to 12,000 persons are present every Friday, but at this season the attendance is much smaller. Usually I stay under one of the market sheds, but on this occasion, wishing to spend the night there, I occupied the schoolroom. In the afternoon, when the attendance was largest, I took a chair and sat down under a tree in the market, and spoke to the large crowds which gathered about me, also selling many copies of the Khondi Gospel of Mark and a few Oriya books. The next day I went on to Sonkrocole. Here are two Oriya villages, one of which is occupied entirely by Soondis (the drink-selling caste). They are teetotal drink-sellers. For while the work assigned by Hinduism to persons of this caste is to make and sell drink, it forbids them drinking it. Of course, under the Government licensing system, all of these people cannot be drink-sellers, and many earn their living by cultivating the land. But they did not agree that it was better to live by cultivation than by selling drink. The proper work of their caste was the work they ought to do. If selling drink caused drunkenness in people allowed by caste to drink, was it sin? For a member of one caste to drink was sin, but not for a member of another whose caste allowed him to drink. Thus they argued. Nevertheless, they raised no objections when I showed that God would judge every man by the same law, and that

before Him there were only two castes—those who received and those who rejected His word. An elderly man told me the village was once visited by a missionary party many years ago, when some of the men present were boys at school. Some books were left, but had long since perished, and no other Christian teacher had ever visited the village. After staying two days, I went on to Bispada, in Boad, where a magistrate is stationed. One of the clerks in his office is a Christian from Cuttack, and was most



warmly commended by the magistrate for faithfulness in his work and upright life, which had won for him the highest respect in the village. Perhaps this in some measure accounted for the readiness with which the people listened to me, and the eagerness with which they bought books. On account of heavy rain I had only a brief time to speak in the village, and hastened to return ere the river, which had to be forded, should become too much swollen.

"On the way to Sonkrocole I got well drenched by the rain. Some of the people made a fire in the corner of the schoolroom, and I occupied my time in drying my clothes until the cart containing my boxes should arrive.

"I hope in a day or two to start on a tour in another direction, and thus to go on sowing the Gospel seed far and near, in the sure hope of a glorious harvest.—With kind regards, yours sincerely,

"A. H. Baynes, Esq."

"A. B. WILKINSON.

HELPERS IN CHINA.



THE Rev. W. A. Wills, of Chou-ping, Shantung, North China, sends the following interesting letter:—

"Chou-p'ing, Shantung, 1893.

"MY DEAR MR. BAYNES,—We have just finished a course of Bible instruction for our evangelists, aided preachers, and helpers. While they were in the city I took the opportunity of taking a photograph of the helpers under my own superintendence, working in the Chi-chuan and Po-shan counties, also at Chou-ts'un.

"Thinking, perhaps, that this group might be interesting to readers of the MISSIONARY HERALD, I send you one.

"The top row, right to left are:—1. Chêng-tao-an, medical helper. 2. Chao-shih-lu, medical student. 3. Kung-li-yeh, evangelist at Chih-ch'uan. 4. Li-ts'ung-'lu, aided preacher at Po-shan. 5. Sung-hai-t'ai, aided preacher at Chih-ch'uan.

"Bottom row, right to left:—1. Chi-ch'uan-jen, evangelist at Po-shan. 2. Liu-ju-chang, a lay preacher at Chih-ch'uan. 3. Liu-tsé-'heng, a lay preacher at Chou-ts'un. 4. Jen-chioh, evangelist at Chou-ts'un.

"Nos. 2 and 3 are candidates for Mr. Whitewright's Training Institute at Ch'ing-chon-lu.

"I have also pleasure in sending a photograph of myself.

"I am sure if we could all speak, we should with one united voice say with the Apostle of old, 'Brethren, pray for us,' and like the man of Macedonia we would urge others to 'Come over and help us.'

"Next week (D.V.) I expect to have the pleasure of baptizing seven more from Chou-ts'un, and the following weeks I shall be baptizing in Chih-ch'uan and Po-shan. From the 200 candidates, I expect some fifty or sixty will be baptized this year, and the remainder will wait until next year, their time of probation not being fully due (*i.e.*, eighteen months' regular attendance and consistent Christian life and character).

"Yours faithfully,

"A. H. Baynes, Esq."

"WM. A. WILLS.



A GROUP OF CHINESE HELPERS.—(From a Photograph.)

SIWANG 54.

PICTURES FROM THE HIMALAYAS.

BY THE REV. J. D. MORRIS, OF DACCA.

(Concluded from page 20.)



THOSE who have the salvation of the heathen at heart will be grieved to know that the Tibetans, whose worship is represented by the following illustrations, number no less than seven millions. They have no idea of a Creator, but believe in the existence of matter. They say that all we see around us existed in God before they took their present form, hence what already existed cannot be said to have been created. They believe in the existence of evil spirits and demons, whose destructive powers they seek to avert by propitiatory offerings of cakes, fruits, flowers, &c., and by worship of images as shown below.

“ The Tibetans have no idea of the soul, but believe that all sentient beings, whether man, beast or insect, have eternal existence under different conditions. From this fact of continuity it is concluded that they may transmigrate from one state of existence to another ; for instance, a man may, as a punishment for his wrongdoings, be born, after death, as a dog or a tiger ; a dog again as a man, after its term of punishment for wrongdoings for which he was so born expires ; and so on ; but with this exception, that the possibility of a man becoming a saint is greater than of his becoming a dog ; hence their regard for the life of a man is greater than for that of a lower animal. From the above it will be seen that wrongdoings, among them, *must* have a course of punishment, but that at its expiration they can attain to a higher and happier state as a reward for some good acts they may have done. But if a man can show no good works whatever, he is irretrievably lost ; neither Buddha himself nor the legion of saints that the Buddhists believe in can save him from eternal offerings to which he is consigned. How infinitely glorious the Gospel of God’s grace in Christ, which offers salvation freely and on the same terms to one who is morally good as to one who is sunk in the lowest depths of degradation and woe !

“ SOME OF THE THINGS USED IN TIBETAN WORSHIP.

“ 1. and 2. Earrings made either of gold, silver, or brass, studded with rubies, turquoises, or corals.

“ 3. Portion of an ornamental fringe put behind an idol. It is made either of pasteboard, brass, or copper.

“ 4. Holders of incense sticks,

"5. Vessel (made of brass, silver or copper), standing on a pedestal of brass or copper, for holding water, kept for washing the feet of spirits invoked from the other world.

"6. Tantrik crown with fine shields put upon five skulls made of brass or some other metal (often made of pasteboard) with a belt round it



ARTICLES USED IN TIBETAN WORSHIP.

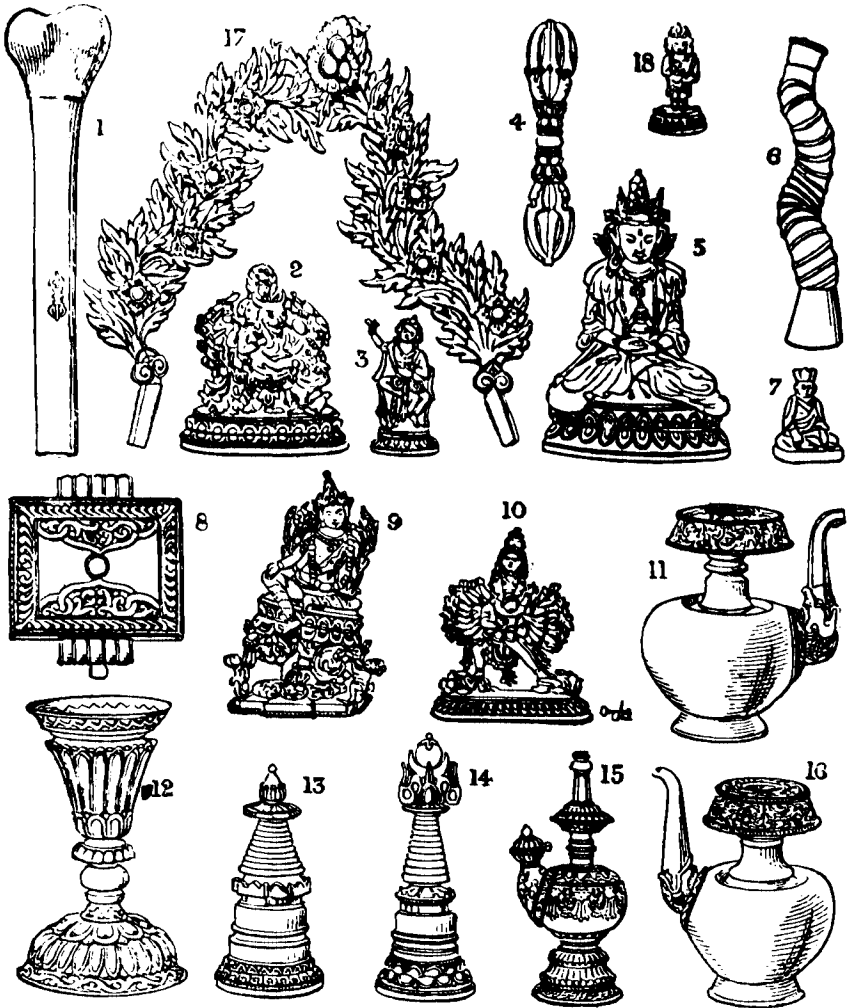
studded with precious stones. It is worn by priests when officiating in the temple.

"7. Image of a Buddhist divinity, supposed to represent Purity.

"8. Urns to keep relics of the dead.

9. Image in an attitude of deep devotion imploring God's help for destroying the power of the evil one.

10. Bowls for receiving alms, with cover. They have each two skulls of brass for legs.



ARTICLES USED IN TIBETAN WORSHIP.

11. Goddess of Divine Transcendental Wisdom (called *Tārā* in Sanscrit and *Dolma* in Tibetan), supposed to give salvation to all.

12. Oil burner, made either of gold, silver or brass. As a rule, butter is used instead of oil for burning.

"13. Emblem of the power of destroying evil spirits and all powers of evil.

"14. Image of a Lama.

"15. A siren, or the snake goddess, come from the sea to adore Buddha.

EXPLANATION OF OPPOSITE PICTURE.

"1. Human thigh-bone trumpet. It is blown to scare away evil spirits.

"2. The Lord of Death (who has the head of a buffalo), with his wife. His power is limited, as he only works as an executioner under Buddhist saints.

"3. A *Dakini* (fairy) devoted to Buddhism. She is intent on doing good to Buddhists.

"4. Sacred sceptre of the ruler of the skies and clouds, used to punish or kill the evil one. It is called *Dorje* in Tibetan and *Vajra* in Sanscrit.

"5. The Buddha who can give long life. He is called the Buddha of eternal life, or *Aparimitayusha* in Sanscrit.

"6. Horn of wild sheep (*ovis aman*).

"7. Lama of the Red Cap School, wearing the Pausha, or the religious hat.

"8. An amulet to contain charms, &c., against evil spirits.

"9. The Goddess *Tará* in a different attitude to that shown in the previous picture.

"10. The Tantrik god, called *Sambhora bhakra*, with four or six faces, holding his wife in his embrace.

"11. Pot containing holy water, used for sprinkling over the Buddhist devotees.

"12. Oil burner as shown in previous picture.

"13. Urn for keeping relics of the dead.

"14. A *bhaitza*, or urn, having the symbol of the sun and moon on its spire.

"15 and 16. Same as No. 11."

THE BIBLE TRANSLATION SOCIETY.

THE Annual Public Meeting of the Bible Translation Society will be held in the Library of the Mission House, on Monday evening, the 23rd of April. We hope to give full details in next month's HERALD.

THE LORD LOVETH A CHEERFUL GIVER.



GRATEFUL thanks are given for the following welcome gifts:— Old silver watch and chain, from "A. W.," for the Congo Mission; silver locket and chain, from "C. H. T.," for the Congo Mission; silver locket and pencil case, from "T. E. M.,"; silver albert and two silver brooches, from "Anon.," for distress in Eastern Bengal; gold ring, from "L. L. B.," Leicester, for Bengal Famine Fund; two silver bracelets and earrings, from "A Humble Follower of Christ"; two pairs gold earrings and silver fruit-knife, &c., from Two Sisters at Charlbury, who "have no money, but long to help forward the Redeemer's Kingdom in the regions beyond"; a small silver brooch, from "F."; pair of silver bracelets and silver pencil-case, from "Anon.," for mission work in China. A small clock, accompanied by the following letter:—"MY DEAR MR. BAYNES.—Two blind young women who are members of my church, and who are deeply interested in our Missionary Society, asked me a few days ago if I thought you could dispose of a clock which they would like to give. They hear, month by month, at the missionary prayer-meeting of all sorts of things being given. I assured them that you would know what to do with it, and have sent it by Midland Rail. What they would like *best* is that some missionary who is going out, and will need a clock, should have it, or that it should be sent, when other things are being sent, to someone to whom it will be useful. At the same time it is to be disposed of as you think best. They assure me that it is in good going order, and is a good timekeeper. My blind friends are two of the best and most remarkable people whom I have ever met. They live in a little cottage quite alone, and do *everything* for themselves, and earn their own living, chiefly by working a Griswold stocking-knitting machine, and turn out better work than some do who have their eyesight. They are among the happiest Christians I know. When they have been short of work, we have, of course, helped them from our church and benevolent funds, but, when work is plentiful, they subscribe to both, and once said to me how nice it would be if they could pay back into these funds all they have ever received from them, so that some other poor people could get help. They insist upon paying carriage of clock. I thought you would be interested in these particulars. They stipulate for one thing only—namely, that their names must not be mentioned, and, therefore, I do not give them; nor would they like the town to be given, nor any hint of any kind whereby the clock could be traced to the givers." Six bound volumes of Scott's "Commentary on the Bible," from "In Memoriam, H. H.," for Mission Library. Two hundred farthings, from a Scholar in the Sunday-school at South Street, Wellington, Somerset. Mr. William D. Haddon, when sending these farthings, writes:—"MY DEAR MR. BAYNES,—I am sending you enclosed 200 farthings, which I have received from a *very poor* woman, and I thought I would send them with her note just as I received them from her, feeling sure you would rather see the farthings than my cheque for the amount. Please acknowledge them with our other subscriptions under Wellington, as she wishes, from a 'Sunday-school Scholar,' 4s. 2d. You will see her note enclosed, but I will supplement it with the following facts. I received, about a fortnight ago, a small package which was fairly heavy, and

which rattled considerably, and, as I did not know from whom it came, my mind reverted to dynamite and other such agents of the Prince of Darkness. I was very happy, however, to find that it was a message on behalf of the Prince of Light and Peace, and I believe you will agree with me that it is a very effective message too. I found subsequently that it came from one of our senior scholars in the Sunday-school, a married woman who supports herself and her husband (who has been a confirmed invalid for years) by charring. The husband is in receipt of parish relief. When I spoke to her about it, and mildly suggested that she could not afford it, she said, 'The money would be very useful to me, but I am very pleased to give it, and pray that the Lord will abundantly bless it. I have been *five* years saving it, and I made up mind that when I had 200 farthings I would let you have it for our Missionary Society.' I would add that this friend is a *very quiet, retiring*, consistent member of our church. She knows nothing of my telling you all this, but I thought you would like to know it. I also thought you could, either through the HERALD, or in your speeches, make use of it to stir up others to greater efforts of self-denial in the glorious work in which we are engaged. I do not know that I ever received anything that did me more good, as to quickening my zeal in our missionary enterprise.—Sincerely yours, WM. D. HADDON." The letter enclosed from the donor is as follows:—"This is for the Foreign Mission Society, which I have been collecting for a long time. From a scholar of South Street Sunday-school. Please not mention my name." A small silver fruit knife, from a Blind Widow, for the Congo Mission; a small silver pencil case, from a Sunday-school Girl for the famine-stricken in Eastern Bengal; and silver locket and necklet, from "Anon.," who prays that "the gracious Lord will accept this small offering, that the proceeds may be used for His glory, and the salvation of the heathen."

The grateful thanks of the Committee are also given for the following most welcome contributions:—Mr. W. R. Rickett, £250; Mr. George Edward Foster, £100; Mr. John Marnham, J.P., £92 10s.; Two Friends, Yarmouth, £85; Mr. George Brugmann, Brussels, for *Congo*, £40; Mr. J. B. Mead, for *Mr. Wall's Work, Rome*, £25; Mr. Ebenezer West, £10; C. H., Southgate, for *W. & O.*, £25.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



The Quarterly Meeting of the Mission Committee, held in the Mission House on Wednesday, January 17th, under the chairmanship of W. R. Rickett, Esq., the Treasurer, after prayer by the Rev. D. J. East, late of Jamaica, the minutes of the previous meeting were read and confirmed.

J. P. Donovan, Esq., of the Imperial Chinese Custom Service of Shanghai, had an interview with the Committee, and was warmly welcomed by the Treasurer, who acknowledged in cordial terms his kindness to missionaries in China connected with the work of the Baptist Missionary Society.

The Rev. George Kerry, writing from Calcutta, under date of December 20th, reports:—"I am thankful to say that after a fairly prosperous and pleasant voyage, I have reached Calcutta all well. I am glad also to tell you that I found Mrs. Kerry as well as could be expected. She is certainly more feeble than she was when I left, but her general health is good; she still, however, is able to attend the chapel and other religious meetings, and her interest in all our work is as keen as ever. My visit to England seems now almost like a pleasant dream; I shall not soon forget the cordial greeting and warm sympathy of the Committee and yourself. I trust God may be pleased to spare my life for some years of further service in connection with our beloved work. I feel quite set up in strength and spirits. I hope to take over full charge of the Indian Secretariat as from and after January 1st, 1894."

Resolved, that the Committee rejoice at the tidings of the safe return of their brother Kerry, and earnestly trust that his valuable life may be spared for many years to come.

The Rev. Charles Jordan, of Calcutta.—Resolved, that in the judgment of the Committee a warm expression of thanks is due to their esteemed brother, Mr. Jordan for the time and attention he has devoted to the work of the Mission as Acting Indian Secretary; they request their Secretary to convey to Mr. Jordan in fitting terms the warm thanks of the Committee for the special and valuable service he has rendered the Mission during the absence of Mr. Kerry. They earnestly trust that their brother may be long spared for the furtherance of the work he loves so well, and which for so many years he has engaged in so earnestly.

The Rev. J. D. Bate, of Allahabad, N.W.P.—A letter was read from Mr. Bate, dated Allahabad, December 14th, reporting that he had taken his passage for England in the P. & O. steamship *Mirzapore*, leaving Calcutta on April 4th, and timed to arrive in London on May 9th.

The Rev. W. and Mrs. Carey, of Barisal, E. Bengal.—In compliance with medical certificates, permission was given to the Rev. W. and Mrs. Carey, of Barisal, to take furlough to England in March next.

The Rev. J. G. Pike, of Cuttack, Orissa.—Leave was given to the Rev. J. G. Pike, of Cuttack, to visit England for a season of rest at the close of the current year. Mr. Pike has only taken one change during the twenty-one years of his service in India, and greatly needs a change.

The Congo Mission: the Rev. F. A. Jefferd, of Bolobo, Upper Congo.—Under date of October 29th, Mr. Jefferd writes to Mr. Baynes:—

"I have just strength enough to sit up and say that I am still in evidence. Mr. Grenfell will inform you that I have been ill. I am now just able to get off a scrawl to you. Although not shattered completely, I am prostrate for a time, and as this is the second turn of hematuric fever that I have had, it is wise, I think, that I should retire from the field for a time. My last attack lasted for fourteen hours. This time the fever lasted fifty hours with hematuria. Between the two attacks an interval of one year and two days has elapsed."

The Committee greatly regret to hear of Mr. Jefferd's serious illness, and think that in proposing to come to England for rest and recovery he

is taking the right step. They earnestly trust that his voyage home may greatly improve his condition and promote speedy recovery.

The Rev. W. Poole Balfern, of Bopoto, Upper Congo.—A letter was presented and read from the Rev. W. P. Balfern, dated Bopoto, October 18th, 1893. Mr. Balfern writes to Mr. Baynes:—

“Both Mr. Oram and myself are fairly well. We are expecting Mr. and Mrs. William Forfeitt by the *Peace*, or some other steamer, in about three weeks, but if former precedents go for anything, it may be a month or six weeks. I shall then go home on furlough in accordance with regulation. I am unspeakably grateful that I have been enabled to so nearly finish the first period of three years in this country, and as far as present health goes, I feel that it is somewhat of a fraud to be starting for home, but my colleagues tell me it is the right course. I shall hope, if possible, to follow Mr. Oram's good example, and make my furlough last only a year from this station. This gives six months in England, and of course the journey home and back, another six months' holiday. It is very cheering tidings that the railway now takes off the last four days of the road, for these are often the last straw that breaks the camel's back for men who are run down.

“Our new chapel is a great success, and I have nowhere seen on the Upper River—and I have already seen them all—such congregations. The bush-folk are also coming down to our school, and, although not brilliant, it is a great thing to get them under our influence. Already many of them are less wild, and it is now nearly a year since this district had any war, and we are thankful and delighted that our efforts to bring about arbitrament in nearly every case have hitherto been crowned with great success.”

The Committee hope that Mr. Balfern will have a pleasant and safe passage to England, and that his season of rest and change at home may greatly refresh his spirit.

The Congo Railway.—A letter was presented and read from Mr. Lawson Forfeitt, dated Underhill, November 16th. In this communication Mr. Forfeitt writes to the Secretary:—

“It is publicly announced that the section of the Congo Railway between Matadi and Nkenge, twenty miles, will be opened shortly for public traffic, though the circular naively remarks that the company refuses all responsibility as to the day or the hour of the arrival of the train at Nkenge, or for the safety of the passengers and goods they may carry. These stipulations are very amusing reading, but considering the state of the line, and the fact that the heavy rains we are now experiencing will cause not a little damage to the permanent way, they may be held to be dictated by a spirit of cautious wisdom on the part of the Directors.” At the close of his letter Mr. Forfeitt reports, under date of November 23rd:—“I have received to-day an official invitation to assist at the public ceremony of the opening of the Matadi-Nkenge section of the Congo Railway on December 4th,” and by the public journals the Committee find that on that day the railway was opened for public traffic.

The Rev. W. H. Bentley and the Congo Railway.—In a letter from the Rev. W. H. Bentley, dated on board the ss. *Edouard Bohlen*, Sierra Leone, December 21st, 1893, Mr. Bentley writes:—“Amongst our fellow-passengers

is the station-master for Nkenge Station, the farthest point in actual work on the railway." "I learn," says Mr. Bentley, "that already the trading houses are making use of the railway and running their goods for transport as far as possible by the line, thus saving the carriers from carrying over the most trying piece of the journey, the rough steep quartz hills of Mpabalaba. This is what I have expected all along, and already I am told, and it is an established fact, I expect, that very soon the carriers will refuse to go further than the railway terminus, however much we may hope to the contrary. We are to take 200 workmen for the Congo Railway on board at Sierra Leone; 180 more from Monrovia, in Liberia; and 120 more from Accra. All these men are for the railway works. It is therefore clear that the contractors mean to push the work forward with all speed."

Special prayer was offered by the Rev. J. R. Wood, of Upper Holloway, and the Rev. Principal T. V. Tymms, of Rawdon College.

The Minutes of the recent 1893 Orissa Mission Conference were reported upon by the joint Indian and Finance Sub-Committees, and cordially approved and adopted.

The following resolutions were also adopted:—

"I. The Committee are thankful to find that the Conference was so united and helpful, and that the numerous meetings held in connection with the Conference had so much of inspiration and blessing in connection with them.

"II. The Committee are pleased to see that Mr. Gordon S. Wilkins, in his first examination in the vernacular, gained such a creditable position, and they congratulate their brother on his having passed so satisfactorily.

"III. The Committee observe with peculiar satisfaction that Miss Fletcher and Miss Gleazer, of the Zenana Missionary Society, and Miss Nellie Pike, daughter of the Rev. J. G. Pike, of Cuttack, at their own request, were examined in the vernacular in the subjects prescribed for missionary probationers of the second and first years respectively. They rejoice that all three ladies passed with such distinction, and they congratulate their sisters upon the good progress they have made in their vernacular studies.

"IV. STUDENTS.—The Committee have also noticed with feelings of special satisfaction the good position taken by the Native Christian students in their recent examinations, and heartily congratulate the College staff upon these results."

The following arrangements were reported with regard to the forthcoming

ANNIVERSARY SERVICES in APRIL, 1894.

THURSDAY, APRIL 19TH.—**Introductory Prayer Meeting.** Rev. J. Turland Brown, of Northampton, to preside and deliver an address.

FRIDAY, APRIL 20TH.—**Quarterly Meeting of Committee.**

SUNDAY, APRIL 22ND.—**Annual Missionary Sermons** throughout the Metropolitan district.

TUESDAY MORNING, APRIL 24TH.—**Annual Members' Meeting**, in the Mission House. Chairman: Thomas S. Penny, Esq., of Taunton.

TUESDAY EVENING, APRIL 24TH.—**Annual Soiree** in the Large Hall, Cannon Street Hotel. Chairman: Sir Charles E. Bernard, K.C.S.I., late Chief Commissioner in Burmah. Speakers: Revs. R. H. Carson Graham, of the Congo Mission; J. E. Roberts, M.A., of Union Chapel, Manchester; and William Carey, of Barisal, Eastern Bengal.

WEDNESDAY MORNING, APRIL 25TH.—**Zenana Mission Breakfast** in the Holborn Restaurant.

WEDNESDAY NOON, APRIL 25TH.—**Annual Missionary Sermon** in Bloomsbury Chapel. Preacher: the Rev. John Bond, of the Wesleyan Centenary Hall, London.

WEDNESDAY EVENING, APRIL 25TH.—**Annual Missionary Sermon to Young Men and Young Women** in Bloomsbury Chapel. Preacher: the Rev. R. Wright Hay, of Dacca, Eastern Bengal.

THURSDAY EVENING, APRIL 26TH.—**Annual Public Meeting** in Exeter Hall. Chairman: the Right Hon. the Lord Overtoun, of Dumbarton. Speakers: Revs. E. Herber Evans, D.D., of Carnarvon, North Wales; Stephen S. Thomas, Principal of the Native Christian Training Institution, Delhi, North-West India; and W. A. Wills, from Shantung, North China.

FRIDAY MORNING, APRIL 27TH.—**Annual Missionary Breakfast Conference**, Exeter Hall. Chairman: W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. W. E. Blomfield, B.D., of Ipswich.

FRIDAY EVENING, APRIL 27TH.—**Young People's Annual Missionary Meeting**, Exeter Hall. Chairman: H. P. Gould, Esq., of Norwich. Speakers: the Revs. J. G. Greenhough, M.A., of Leicester; F. Harmon, from Shantung, North China; and A. T. Teichmann, of Perozpore, East Bengal.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

Parcels of cards from Miss S. C. Davies, Abergavenny; Miss Parkinson, Tufnell Park; Miss Ginn, Tottenham; and Friends at Maidenhead, Rochdale, and Bedford, for Mrs. Carey, Barisal; and from Mr. H. E. Wood, of Camberwell, for India and Africa; books from Mrs. C. H. Spurgeon, Norwood, for the Rev. T. H. Barnett, Howrah; a sewing machine and other articles from a Friend, Thurleigh; a parcel of clothing from the Young Women's Christian Association, The Green, Twickenham; cheese from Mr. J. T. Crosher, Melton Mowbray, for Mrs. Lacey, Orissa; copies of the *Freeman* for two years, from "J. W. F.," Balham; magazines and tracts from Miss George, for China and Ceylon; cards from Mrs. Jas. Herbert, Coleford, for African children; parcel of tracts from Mr. M. Hope Sutton, of Reading, for the Rev. Lawson Forfeitt, Congo; a quilt from Mrs. Bayley, of Ipswich; tracts from the Committee of the Baptist Tract Society, for the Rev. W. D. Hankinson, Ceylon; and a case of linen and articles of clothing from Mr. Robert Arthington, of Leeds, for use at the Upper River stations of the Congo Mission.

RECENT INTELLIGENCE.

THE DISTRESS IN EASTERN BENGAL.



We are most grateful for the generous and prompt help rendered in response to the Bengal Famine Appeal. Already, Four Hundred Pounds have been advised to India. The Rev. Robert Spurgeon, of Barisal, writes, under date of December last:—"Up to the present we have striven to preserve our people from threatening starvation. There was a circular letter sent to all the churches, asking for a list of those who could not possibly obtain one regular meal a day. Over twenty replies were received, with lists of needy ones; and enough rice was distributed for a week's consumption by 1,007 Christians. This was in addition to that given away the month before. It was felt that if a week's supply were given, the poor people could eke out their scanty means for the rest. I suppose about 18,500 meals have thus been provided, in addition to numerous small gifts of money. Besides all this, the Local Relief Committee have been able to distribute over Rs.2,000. Plenty of work is now obtainable; and a road right through the heart of the afflicted area is to be made at a cost of Rs.40,000. As this was sanctioned before the distress began, full rates, and not famine rates, are to be paid. Contractors, too, are not to be trusted with the work, but all labourers will be paid direct. Thus, if the much-needed rice seed is provided now, our people will need very little further help. There have been thirty-five deaths from cholera among our people, but the scourge is rapidly dying away. I hope that next month I shall be able to report that seed has been provided, and further aid little needed. It is too early to predict (or depict) the spiritual effect of this season of want upon our people and their heathen neighbours, with any certainty. Brethren, pray for us!"

Cuttack, Orissa.—The Rev. J. G. Pike, writing from Cuttack, says:—"MY DEAR MR. BAYNES,—The following nearly literal translation of a paragraph from a Hindu newspaper will not be without interest. Khadial is in the Sambalpur district, and Mr. Heberlet (whose attention has been called to the extract) will, I believe, take a very early opportunity of visiting it. Extract from the *Orissa and Weekly News*, Balasore, being a quotation from the *Sambalpur Patriot*:—"Brajaraj Singh, the Rajah of Khadial, on the occasion of the illness of his Rani and daughter-in-law, in order to effect their cure, by propitiating the gods, offered many burnt-offerings in the temple there; but his expectations were not fulfilled. Not long ago, his youngest son and eldest grandson being ill, he brought them into the presence of the gods, and committed the burden of their preservation unto them; but the gods could not preserve them. Their dying in an untimely manner produced in the minds of the royal family profound disquiet. The king, not having his desire accomplished, although he had taken refuge in the gods, was greatly incensed, and has shut the temple doors. The worship and service of the gods have been stopped, and the sacrifice of goats and buffaloes, which is a part of the temple service, has also been stopped. The father (Rajah) and his eldest son, both being now of one mind, testify against the service of the gods,' and, the writer adds, 'that having made inquiries, he has come to know that the Khadial,

young Rajah (*i.e.*, prince), being present at Sumbalpur on the occasion of the late Durga Pujas (worship of Durga), did not go even once to see the goddess.' "

Happy Experiences en Route.—Mrs. Stubbs gives the following interesting account of the return voyage to India, by the P. & O. steamship. *Mirzapore*:—"DEAR MR. BAYNES,—You will, I know, be pleased to hear that our voyage has been happy, healthful, and helpful. We have a large missionary party on board representing several societies, and each day since we left London we have united in singing, reading, and prayer, both morning and evening, and very sweet seasons of fellowship have our meetings been. Many of our fellow-passengers, who are not missionaries, joined us from time to time, and opportunities for usefulness have been abundant. We have also held meetings on Sunday afternoons for the *Lascars* (native sailors); some of them have been anxious to read the New Testament for themselves, and at Madras we were able to procure copies for them, through the kindness of Dr. Murdoch, who sailed with us from Colombo. Services have also been held Sunday mornings and evenings, conducted alternately by two clergymen on board and Mr. Stubbs. The captain has been most kind in helping us in all the services. I feel sure you will be specially interested in hearing that on Thursday, the 21st November, on the Indian Ocean, we were able to hold a public missionary meeting, in the second saloon. Sir Charles Elliott (Lieutenant-Governor of Bengal) was invited to take the chair, and most readily consented to do so. Many first-class passengers were present, Lady Elliott, and several members of her family, among them. The saloon was quite full. After singing and prayer, and a short speech from the Chairman, Mr. Liesching, of Ceylon (C.M.S.), spoke, followed by Miss Hewlett, of Benares (L.M.S.), who pleaded most earnestly for the needs of the women of India. Mr. Stubbs spoke next on India as a mission-field, and, specially, of the work in which it has been our joy to take part. Sir C. Elliott then spoke in a most sympathetic manner of the good he had seen in India resulting from mission work, and closed by saying that he believed that Christian missions would ever be 'the crown and summit' of every effort made to raise the people of India. Our dear old hymn, 'From Greenland's icy mountains,' was then sung, and Mr. Stubbs was asked to close with prayer—if not one of the best, yet, certainly, one of the most novel missionary meetings ever held. We had no collection, as the one object of the meeting was to awaken interest in missions in the minds of those who are soon, like us, to dwell in dear, dark India. I may add that Mr. Stubbs was asked to preach the last sermon on the voyage, on Sunday evening, and used the occasion to press home the responsibility of all Englishmen in India to help by their example and sympathy the missionary enterprise. In every way this has been our most interesting voyage.—With kindest regards, in which Mr. Stubbs unites, believe me, dear Mr. Baynes, yours most sincerely,
EMMA STUBBS."

The Rev. Herbert Dixon writes from Tientsin, North China, under date of December 1st, 1893:—"I am thankful to report myself thus far on my return journey to Shansi, in good health, and I hope in due season to reach my much-loved field of work."

Charl, Mr. T. P., for <i>Bengali School</i>	0 10 0
"Christmas Gift".....	8 0 0
Clatterbuck, Mrs. B.....	0 10 0
Cockbill, Miss M. (box).....	1 8 0
Collier, W. M. (box).....	1 17 1
Country Friends.....	6 0 0
Foster, Mr. G. E.....	100 0 0
Gale, Miss, for <i>W & O</i>	1 0 0
G. H.....	3 10 0
Hay, Mrs., for <i>Congo</i>	0 10 0
In Memoriam, Quintin W. Thomson.....	3 0 0
Johnston, Mrs., Forest Gate (amount col- lected).....	3 8 0
Jones, Mrs., for <i>taxi in Calcutta tram cars</i>	0 11 0
Knight, Miss May, for <i>Africa</i>	1 1 0
Lister, Mr. J.....	1 0 0
Lucas, Mr. S., Kidder- minster.....	5 0 0
Do., for <i>Congo</i>	6 0 0
Macalpine, Mr. Wm.....	0 10 0
M. E., Aston.....	1 10 0
Medhurst, Rev. C. S., Christmas Thank- offering.....	2 0 0
Metcalfe, Miss E.....	0 10 0
"Not my own," for <i>Congo</i>	0 18 0
"One whom Jesus loves," for <i>Congo</i>	4 16 0
Pest, Mr. J. G., for <i>Akshai Mission</i>	0 10 0
Salter's, Miss E. K., Bible-class, for <i>sup- port of Nobin Chander Dutt</i>	4 0 0
Southall, Mr. E. G.....	0 10 8
Do., E. and L. (box).....	0 10 6
Trevor, Mrs. (weekly pence).....	1 17 6
Whiting, Miss Lizzie.....	1 10 0
Whiting, Miss Mary.....	1 0 0
Withers, Mr. Henry.....	0 10 0
X. Y. Z., for <i>Congo</i>	5 0 0
Do., for <i>W & O</i>	1 0 0
Under 10s.....	3 14 0
Do., for <i>China</i>	0 12 8
Do., for <i>Congo</i>	0 18 0
Do., for <i>Medicine Chest for Chunder Dutt</i>	0 6 0

LEGACY.

Watts, The late Mrs. Hephzibah, of Dover- court, per Mr. J. A. Porter.....	18 0 0
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LONDON AND MIDDLESEX.

Arthur-street, Camber- well Gate.....	2 2 4
Barry-road Sunday-sch. Brixton, Kenyon Sun- day-school.....	0 14 0
Do., St. Ann's-road Sunday-school.....	5 10 3
Brookley-road Ch., for <i>W & O</i>	0 18 6
Brompton, Onslow Ch. Do., for <i>W & O</i>	10 0 0
Brondesbury.....	9 10 0
Do., for <i>W & O</i>	1 7 0
Gamberwell, Cottage Green Sunday-sch., for <i>Congo</i>	8 16 6
Do., Denmark-place, for <i>W & O</i>	5 13 1

Camberwell, Denmark- pl. Juv. Aux. for <i>N P</i> , <i>Nilumber Mookerjee</i> 24 0 0	24 0 0
Do., for <i>Bengali School</i>	2 0 0
Do., for <i>Congo boy</i> , <i>"Wahrakina"</i>	5 0 0
Do., for <i>Congo girl</i> , under <i>Mrs. Bentley</i>	5 0 0
Do., for <i>Chanitar Dutt's Medicine Chest</i>	1 0 0
Childs Hill, Sun.-sch.....	1 16 0
Chiswick Sun.-sch.....	2 10 9
Dalston Junction, Sun- school.....	11 0 0
Do., Young Men's Bible-class.....	1 7 9
Ealing, Haven-green.....	21 17 10
Do., for <i>W & O</i>	4 11 8
East Finchley, for <i>W & O</i>	1 1 0
Enfield.....	10 10 0
Enfield Highway, for <i>W & O</i>	1 0 0
Finsbury Park, Cong. Ch. Y.M.C.A., for <i>Congo boy under Mr. Bentley</i>	3 0 0
Fox Court Ragged Sun.-sch.....	0 2 10
Hackney, Hampden Ch. Hampstead, Heath- street.....	2 0 0
Harrow, Byrou-hill Sun.-sch., for <i>N P</i> , <i>Proshono</i>	2 10 3
Highbury Hill.....	16 12 0
Do., for <i>W & O</i>	8 8 9
Highgate, Southwood- lane.....	1 9 2
Do., Sun.-sch.....	2 11 2
Do., for <i>Congo</i>	1 13 2
Islington, Salter's Hall Do., Sun.-sch., for <i>Backergunge School</i>	5 0 0
John-street, Edgware- road, Trinity Sun- school.....	3 5 1
Kingsgate-street Sun- school.....	3 6 0
North Finchley.....	10 10 0
Nunhead, Edith-road.....	4 0 0
Do., for <i>W & O</i>	1 6 6
Do., Sun.-sch.....	3 9 10
Peckham, Norfolk-st., for <i>W & O</i>	0 9 0
Do., Bye-lane.....	10 0 0
Do., for <i>W & O</i>	7 0 0
Putney, Union Ch. (molety).....	7 5 0
Regent's Park Ch.....	24 3 0
Stoke Newington, Bou- verie-road Sunday- school.....	1 7 6
Do., Devonshire-sq.....	5 9 4
Teddington, for <i>W & O</i>	1 1 0
Twickenham, for <i>W & O</i>	1 3 2
Upper Holloway.....	39 10 8
Do., for <i>India</i>	0 4 0
Do., for <i>China</i>	0 4 0
Do., for <i>Congo</i>	0 4 0
Do., for <i>W & O</i>	7 4 2
Do., Sun.-sch., for <i>Barisal School</i>	19 10 4
Walthamstow, Wood- street Sun.-sch.....	0 18 9
Walworth, East-street.....	2 1 3
Do., Sun.-sch.....	10 6 9
Walworth-road.....	14 17 6
Westbourne Grove.....	2 4 4
Westbourne Park.....	17 0 2
Do., for <i>Bible-women</i>	0 6 0
West Green.....	5 0 0

Woodberry Down Ch., for <i>W & O</i>	5 19 0
Wood Green, Sunday- school, for <i>Bengali School</i>	2 10 9
Do., for support of <i>two Congo boys</i>	2 9 5

BEDFORDSHIRE.

Bedford, Bunyan Meet- ing Sunday-school, for <i>Congo</i>	5 0 0
Do., Mill-street, for <i>W & O</i>	2 12 0
Leighton Buzzard, Lake- street.....	13 1 0
Luton, Park-street.....	5 0 0

BERKSHIRE.

Farington, for <i>W & O</i>	0 13 3
Newbury.....	1 0 0
Do., for <i>W & O</i>	3 3 0
Reading, United Com- munion Service, for <i>W & O</i>	2 1 7
Do., King's-road.....	22 8 6
Do., for <i>W & O</i>	10 0 9
Do., Grovelands Sun- day-school.....	4 15 1
Do., Carey Ch., for <i>W & O</i>	5 0 0
Do., Sunday-school.....	1 6 11
Wallingford, for <i>W & O</i>	3 6 2

BUCKINGHAMSHIRE.

Chesham, Zion Ch., for <i>W & O</i>	0 15 0
Long Crendon, for <i>W & O</i>	1 0 0
Princes Risborough, for <i>W & O</i>	1 8 8
Towersey, for <i>W & O</i>	0 4 9
Wendover, for <i>W & O</i>	1 0 0
Wraybury.....	20 5 6

CAMBRIDGESHIRE.

Cambridgeshire (per Mr. G. E. Foster, Treasurer).....	129 8 9
Cambridge, St. Andrew's- street, for <i>Mr. Sum- mers' School, Seram- pore</i>	17 0 0
Caxton, for <i>W & O</i>	0 5 0
Isleham.....	1 16 0
Mildenhall, for <i>W & O</i>	0 7 6
Soham.....	3 16 0
Do., Sunday-school.....	1 17 0
Waterbeach, for <i>W & O</i>	1 0 0
Willingham, Taber- nacle, for <i>W & O</i>	0 11 2
Do., Sunday-school.....	0 18 6
Wisbech, Upper Hill- street.....	63 16 9

CHESHIRE.

Altrincham, Tabernacle Do., for <i>W & O</i>	1 0 0
Do., for <i>W & O</i>	0 17 9
Do., Sunday-school.....	2 18 1
Andern, for <i>W & O</i>	0 3 9
Chester, Grosvenor-park Sunday-school.....	5 14 7
Onston, for <i>W & O</i>	1 0 0
Warford and Bramhall, for <i>W & O</i>	0 9 0

CORNWALL.

Liskeard.....	2 3 0
St. Austell.....	12 12 2

CUMBERLAND.

Great Broughton.....	2	0	6
Whitehaven.....	1	0	0
Workington.....	6	4	9

DERBYSHIRE.

Belper, for W & O.....	0	16	0
Hkston, Queen-street, for W & O.....	0	8	6
Long Eaton, Station- street, for W & O.....	0	11	2
Swanwick.....	1	2	0

DEVONSHIRE.

Bradninch, for W & O.....	2	2	6
Devonport, Morlos-sq. Sunday-school.....	1	0	11
Dolton.....	2	8	6
Erithelstock, &c.....	5	10	0
Hatherleigh.....	2	6	8
Palatton.....	2	0	0
Plymouth, George-st.....	70	18	5
Torquay.....	8	7	6

DORSETSHIRE.

Bridport, for W & O.....	0	16	0
Upper Parkstone.....	0	16	10
Weymouth, for W & O.....	1	10	0

DURHAM.

Gateshead.....	1	2	6
Hammsterley.....	4	7	8
Middleton-in-Teesdale, for W & O.....	0	10	0
Do., for N P.....	1	7	2
South Shields, West- road, for Congo.....	4	16	0
Sunderland.....	0	15	0
Wolsingham, for W & O.....	0	6	0

ESSEX.

Braintree, Sunday-sch.....	2	10	7
Colchester.....	7	15	0
Do., for W & O.....	5	0	0
Halstead, North-street, for W & O.....	1	4	9
Harlow, for W & O.....	2	0	0
Leyton, Sunday-school.....	0	6	4
Leytonstone.....	1	1	0
Do., Sunday-school.....	17	4	5
Loughton, for W & O.....	2	2	0
Maldon, for W & O.....	0	9	6
Saffron Walden.....	39	15	5
Do., for W & O.....	2	2	0
Do., for support of Congo bay, Jensen, under Mr. Harrison.....	5	0	0
Southend, for W & O.....	1	13	6
Woodford, George-lane Sunday-school.....	3	3	0

GLOUCESTERSHIRE.

Arlington, for W & O.....	0	8	0
Chalfont.....	2	5	11
Cheltenham, Salem Ch., for W & O.....	5	10	8
Nupend, for W & O.....	0	5	0
Shiptonwood.....	10	1	0
Wotton-under-Edge.....	0	5	0
Do., for W & O.....	0	10	0

HAMPSHIRE.

Andover, for W & O.....	1	8	0
Ashley.....	0	19	0
Boscombe Y.M.B.O., for support of Congo bay, Ngemite.....	5	0	0
Osham.....	2	10	0
Fleet, for W & O.....	1	10	6
Shirley, Union Ch., for W & O.....	0	10	0
Southsea, for W & O.....	5	0	0
Winchester.....	28	0	0

ISLE OF WIGHT.

Sandown, for W & O.....	0	10	6
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HERFORDSHIRE.

Hereford, Sunday-sch.....	20	0	0
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HERTFORDSHIRE.

Bushey.....	4	10	0
Sarrat, for W & O.....	0	12	0
Watford.....	65	0	0

KENT.

Beckenham, Elm Road.....	25	6	11
Do., for W & O.....	2	12	2
Do. Sunday-school.....	19	19	1
Belvedere.....	16	10	7
Do., for N P.....	0	17	6
Bromley Common, for books for Cameroons School.....	2	0	0
Catford Hill, Sunday- school.....	9	0	0
Do., for support of Congo boys.....	5	0	0
Chatham, for W & O.....	2	14	6
Dartford.....	0	12	0
Do., for W & O.....	0	15	6
Deal.....	7	0	0
Do., for Congo.....	28	0	0
Lee, for W & O.....	2	0	0
Margate, for W & O.....	2	12	6
Haustrate, Cavendish Ch. for W & O.....	2	0	0
Shoreham, Sun.-sch., for Congo.....	0	10	0
Tonbridge, for W & O.....	1	2	6

LANCASHIRE.

Atherton, for Congo.....	4	0	0
Bacup, Ebenezer, for W & O.....	4	0	0
Briercliffe, Hill-lane, for W & O.....	1	17	7
Do. Sun.-sch.....	4	0	0
Burnley, Ebenezer, for W & O.....	1	5	0
Do. Mount Pleasant.....	6	0	11
Clietheroe.....	1	7	6
Clongfold, for W & O.....	1	15	7
Colne.....	14	6	0
Haslingden Bury-road.....	7	9	3
Do., for W & O.....	1	4	11
Hollinwood, Beulah, for W & O.....	0	9	0
Iraklip.....	5	5	8
Lancaster.....	9	3	8
Do., sun.-sch.....	1	13	6

Liverpool Aux., Old Swan Sun.-sch.....	1	6	4
Do., Juvenile Aux.....	1	18	3
Do., Carisbrooke.....	3	11	3
Do., Kensington.....	12	17	8

Liverpool, Birkenhead, Grange-rd.....	28	17	7
Do., do., for China.....	0	7	6
Do., do., Sunday-sch.....	16	16	10
Do., Fabus, Sunday- school.....	7	0	0
Do., Richmond Ch., for W & O.....	11	15	6
Do., Toxteth Taber- nacle, do., for Congo.....	112	10	11
Do., do., for Congo.....	4	10	0
Do., do., for China.....	2	9	7
Do., New Brighton.....	2	16	10

Less expenses.....	217	17	2
	5	1	10

Lumb.....	212	15	5
Manchester, Brighton- grove.....	10	11	6
Do., do., for W & O.....	2	7	2
Do., do., for Congo.....	1	12	2
Do., Students' Aux- iliary.....	2	10	0
Do., Staleybridge, Wakefield-street.....	24	10	5
Do., Moss Side.....	14	1	3
Do., Oakfield, Sale.....	15	1	8
Do., Hyde.....	4	15	8
Do., Ormskild-street, for W & O.....	0	12	0
Do., Lower Broughton, for W & O.....	0	12	4
Do., Longsight, Slade- lans.....	8	5	1
Do., Withington.....	4	1	0

Less expenses.....	79	9	4
	0	17	0

Nelson.....	78	12	4
Do., for W & O.....	15	6	0
Do., for W & O.....	2	2	0
Newbold, Ebenezer.....	7	6	5
Oldham, Royton, Beth- esda, for W & O.....	1	2	6
Padham, Burnley road Sunday-school.....	4	5	4
Preston, Pole-street, for W & O.....	1	3	0
St. Helens.....	1	9	0
Do., for W & O.....	0	8	6
Southport, Tabernacle Sunday-school.....	6	3	3
Ulverston.....	1	11	6
Do., for W & O.....	0	5	0
Waterham.....	16	17	0
Do., for W & O.....	2	0	0
West Leigh.....	1	10	0

LEICESTERSHIRE.

Hathern, for W & O.....	0	2	6
Leicesters, Harvey-lane, for W & O.....	1	14	3
Rothley, for W & O.....	0	5	0

LINCOLNSHIRE.

Great Grimsby, Taber- nacle, for W & O.....	1	0	0
Do., Zion Ch., for W & O.....	1	5	0

NORFOLK.

Aylsham.....	1	5	0
Diss, for W & O.....	1	1	0
Lynn, Stepney Chapel.....	8	14	0
Swaffham.....	12	10	0

Yarmouth, Park Chapel	5	0	0
Do., for <i>China</i>	1	0	0
Do., for <i>Congo</i>	8	0	0

NORTHAMPTONSHIRE.

Desborough, for <i>W & O</i>	0	7	0
Earls Barton, for <i>W & O</i>	0	12	9
Far Cotton, for <i>W & O</i>	0	10	0
Gillabourgh, for <i>W & O</i>	0	10	0
Northampton, Mount Pleasant, for <i>W & O</i>	1	0	0
Do., Princes-street	12	12	5
Do., do., for <i>W & O</i>	1	0	0
Do., do., for <i>Congo</i>	5	0	0

NORTHUMBERLAND.

Fenwicksteads, Mission Room	5	14	0
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NOTTINGHAMSHIRE.

Collingham	0	8	8
Nottingham, Broad-st., for <i>W & O</i>	8	10	0
Do., Derby-road, for <i>W & O</i>	5	8	8
Radford, Prospect-place Sunday-school	8	6	8
West Radford, for <i>W & O</i>	0	7	8

OXFORDSHIRE.

Caversham, Sunday-school	9	11	7
Chadlington	8	9	0
Charbury	4	18	6
Chipping Norton	13	4	7
Do., Sunday-school	6	15	6
Little Tew, for <i>W & O</i>	0	15	1

SHROPSHIRE.

Oakengates	1	6	7
Do., for <i>W & O</i>	0	11	1
Do., for <i>N.P.</i>	0	15	0
Shifnal, for <i>W & O</i>	0	5	8
Shrewsbury, Claremont	5	12	9
Do., Sunday-school	7	18	0

SOMERSETSHIRE.

Bath, Manvers-street	6	18	7
Do., Sun.-sch.	1	19	11
Do., Twerton-on-Avon	11	15	7
Do., for <i>China</i>	0	10	0
Boroughbridge	0	6	0
Bristol Aux., per Mr. G. M. Carille, Treas.	85	7	4
Do., for <i>W & O</i>	10	6	2
Crewkerne, for <i>W & O</i>	0	5	0

STAFFORDSHIRE.

Brierley Hill, for <i>W & O</i>	0	17	0
Newcastle, for <i>W & O</i>	0	15	0

SUFFOLK.

Sudbury, for <i>W & O</i>	1	0	0
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SURREY.

Balham, Ramsden-road, for <i>W & O</i>	2	12	0
Chiddingfold, Fishers-lane	3	0	0
Dorking	4	15	8
Lower Norwood, Gipsy-road	6	17	3

Lower Tooting, Summer Town Mission Sun.-sch.	1	14	0
Redhill	7	8	0
Do., for <i>W & O</i>	2	12	9
Richmond, Duke-street, for <i>W & O</i>	1	7	9
Streatham, Lewin-road, Y. W. R. C., for support of <i>Girl's Outcast</i>	1	1	0
Surbiton Hill, for <i>W & O</i>	1	0	6
Upper Norwood, for <i>W & O</i>	4	10	3
Wallington, Sun.-sch.	0	19	8
Do., for support of <i>Kashol and Holabell's Barisal School</i>	8	0	0
West Norwood, Chute-worth-road	3	8	0
Do., for <i>Congo</i>	0	10	0
Do., for <i>W & O</i>	3	8	4

SUSSEX.

Brighton, Queen-square, for <i>W & O</i>	2	2	0
Eastbourne, for <i>W & O</i>	2	6	3

WARWICKSHIRE.

Birmingham Aux., per Mr. T. Adams, Treas.	395	8	7
Do., for <i>Mr. Jones' work, Patna</i>	10	0	0
Birmingham, King's Heath Sun.-sch., for support of <i>Congo boy and girl</i>	2	10	0
Smethwick, Children's Sunday Evening Service	0	5	0
Nuneaton	2	4	8
Polesworth, for <i>W & O</i>	0	5	0
Rugby, Railway Missionary Union	1	5	5

WILTSHIRE.

Bromham, for <i>W & O</i>	0	5	0
Corsham	18	6	1
Melksham, for <i>N.P.</i>	0	6	0
Salisbury, for <i>W & O</i>	5	14	6
Sherston	0	13	0
Trowbridge, Back-st., for <i>W & O</i>	5	0	0
Winterslow	1	17	5

WORCESTERSHIRE.

Astwood Bank	22	3	9
Do., Sunday-school	10	8	1
Westmancote, for <i>W & O</i>	0	2	8
Worcester	75	0	0

YORKSHIRE.

Barnsley	18	9	5
Do., for <i>W & O</i>	1	15	3
Blackley	2	2	11
Bradford, Leeds-road, for <i>W & O</i>	1	10	6
Do., do., Sunday-sch.	18	14	0
Do., Clayton	0	16	8
Do., Heaton	0	10	0
Do., Hallfield	1	0	0
Do., Y. M. C. A., F. M. B.	0	10	0
Do., Infirmary-treet	2	10	0
Do., do., for <i>W & O</i>	0	15	0
Do., Zion Jubilee Ch., for <i>W & O</i>	3	12	10
Do., Westgate, for <i>W & O</i>	7	10	0

Bramley, Zion Ch.	7	1	0
Dewsbury	42	3	4
Doncaster, for <i>W & O</i>	9	7	4
Farley, for <i>W & O</i>	1	0	0
Goheer, for <i>W & O</i>	1	0	0
Hallifax, Pellan Lane	33	11	7
Harrrogate	29	7	0
Do., for <i>W & O</i>	5	15	4
Do., for <i>Congo</i>	2	18	7
Huddersfield, Primrose-hill	1	5	5
Hull, South-street, for <i>W & O</i>	1	0	0
Idle, for <i>W & O</i>	0	19	0
Leeds, Hunslet Tabernacle	19	3	4
Do., do., for <i>W & O</i>	1	10	0
Do., Beeston-hill	7	15	4
Do., York-road, for <i>W & O</i>	0	10	8
Lindley Oakes, for <i>W & O</i>	2	1	5
Littlemore, Pudsey, for <i>W & O</i>	0	15	0
Middlesborough, Linthorpe-road	2	10	0
Do., Newport-road	56	18	0
Do., do., Sunday-sch.	25	2	7
Mirfield	0	5	4
Morley	6	7	4
Queensbury	3	12	0
Rawdon, for <i>W & O</i>	5	8	5
Rotherham, Westgate Sunday-school	7	17	6
Salterforth	0	14	10
Staincliffe	2	2	6
Sunny Bank, for <i>W & O</i>	0	4	6
Todmorden, Roomfield, for <i>W & O</i>	0	10	0
West Vale, for <i>W & O</i>	0	15	1
York	3	3	2

NORTH WALES.

DENBIGHSHIRE.

Wrexham, for <i>W & O</i>	1	0	0
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SOUTH WALES.

BRECONSHIRE.

Bryn-mawr, for <i>N.P.</i>	3	5	4
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CARDIGANSHIRE.

Cardigan, Bethania, for <i>W & O</i>	0	5	0
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GLAMORGANSHIRE.

Cardiff, Hope Chapel Sunday-school	5	11	1
Do., Splott-road Sunday-school	2	3	1
Do., Tredegarville	11	1	0
Fforddlaa, for <i>W & O</i>	0	3	4
Melincrychan, Ebeuzer	1	13	9
Merthyr, High-street	0	19	0
Penrhinwceiber, Bethesda	12	2	3

MONMOUTHSHIRE.

Abergavenny, Bethany Sunday-school	5	0	0
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PEMBROKESHIRE.	
Haphzibah, Honeyborough	5 5 8
Pembroke Dock, Bethany	13 0 0
Do, Hush-street	17 2 8
Hardis	8 16 0

SCOTLAND.	
Aberdeen, Crown-terrace Sunday-school	18 18 4
Dundee, for relief of famine in Shensi	5 5 0
Do, Rattray-street	14 13 6
Do, do, for Congo	3 0 0
Bannderburgh, for W & O	0 9 0
Broughty Ferry	6 3 0
Galaahieis, Athling-st.	24 13 7
Do, for W & O	1 18 0
Do, for N P	2 10 8
Do, for India	1 10 0
Do, for support of Congo boy	5 5 0
Glasgow, Cambridge-street Sunday-sch.	1 0 0
Do, John-street	30 0 0
Hawtiek	4 0 0
Kelso, Sunday-school, for support of Congo boy	1 8 0
Kirkcaldy, Sanday-sch, for support of Congo boy	1 5 0
Leith	0 15 3
Do, Sunday-school, for China	1 16 0
Montrose	6 10 0
Paisley, George-street, for W & O	1 15 3
Do, Victoria-place, for Congo	0 2 6
Tillcontry	0 5 1
Do, for Congo	1 1 0
Wibaw	3 19 1

IRELAND.	
Carrickfergus, for N P	1 3 8
Cork, for W & O	0 10 0
Waterford, for W & O	0 12 6

ISLE OF MAN.	
Douglas, for W & O	0 6 0

SPECIAL CONTRIBUTIONS FOR RELIEF OF FAMINE IN BENGAL.

A Friend	2 0 0
A Friend, Peterborough	1 0 0
A. M., Cupar Fife	0 10 0
Anon., Oxford	0 10 0
Do, Scarborough	0 10 0
Anonymous	1 0 0
Hald, Mrs. R., Glasgow	0 10 0
"Bellington"	1 0 0
Bridges, Mr. and Mrs.	10 0 0
Cameron, Rev. G.	1 0 0
Christmas Family Gift, "U."	2 2 6
Pawbarn, Mr. R. B.	0 10 0
Dodd, Mr. E. C., and Friend	0 10 0
E. B.	1 10 0
Ellis, Mr. S.	0 10 0
Emplycees of Messrs. Spooner and Co., Plymouth	0 10 0
Evanis, Mrs., Llangynidr	0 10 0
Fountain, Mr. W.	1 0 0
Francis, Mr. W.	1 0 0
Friends at Tunbridge Wells	0 14 0
Friends, per Miss Maxwell	1 5 0
G. M. A.	0 10 0
Gott, Mrs.	0 10 0
Hullett, Mrs., Gloucester	0 10 0
Jackson, Mr. Grant	0 10 0
Jackson, Mrs. John	1 0 0
James, Dr. Prosser	5 0 0
Keevil, Mrs. E., Melksham	5 0 0
Kemp, Miss E. Constance	5 0 0
Leets, Mr.	0 10 0
Leigh, Miss	1 0 0
Mackinnon, Mr. C.	1 0 0
Miller, Mr. Walter J.	0 10 0
Mountain Ash	0 10 0
"One who loves the Lord"	0 10 0
Podley, Dr. S. E.	5 0 0
Pratt, Mr. C. Wickenden	1 1 0
Pringle, Miss	1 0 0
Probert, Mr. Evan	5 0 0
Rees, Mr. D. Llandalay	5 0 0
Richardson, Mr. J.	1 0 0
S. J.	0 10 0
Smith, Mr. J. J., Watford	10 0 0
Stodart, Miss M.	1 0 0
Stoneman, Mr. G.	0 10 0
Travis, Mr. Geo. I.	5 0 0
T. S. M.	1 0 0

Wale, Mr. J. H., Loughborough	1 0 0
Under 10s.	5 12 2
Arthur-street, Camberwell Gate	0 15 0
Camberwell, Denmark-place	4 10 0
Peckham, Rye-lane	2 10 0
Upper Holloway	2 0 0
Waterhouses	0 15 0
Colchester	1 0 0
Southend	1 4 4
Lymington	1 12 8
Dover	2 4 8
Loughborough, Zenana Working Party	1 0 0
Long Buckby	0 4 6
Bath, Bethesda	0 14 8
Walton	0 8 0
Devizes	6 0 0
Halifax, North-parade	6 4 0
Swiobnewydd	0 5 0
Bethel Plasket	0 9 6
Gelly	1 15 0
Galaahieis, Stirling-st.	1 15 0
Leith	0 10 0

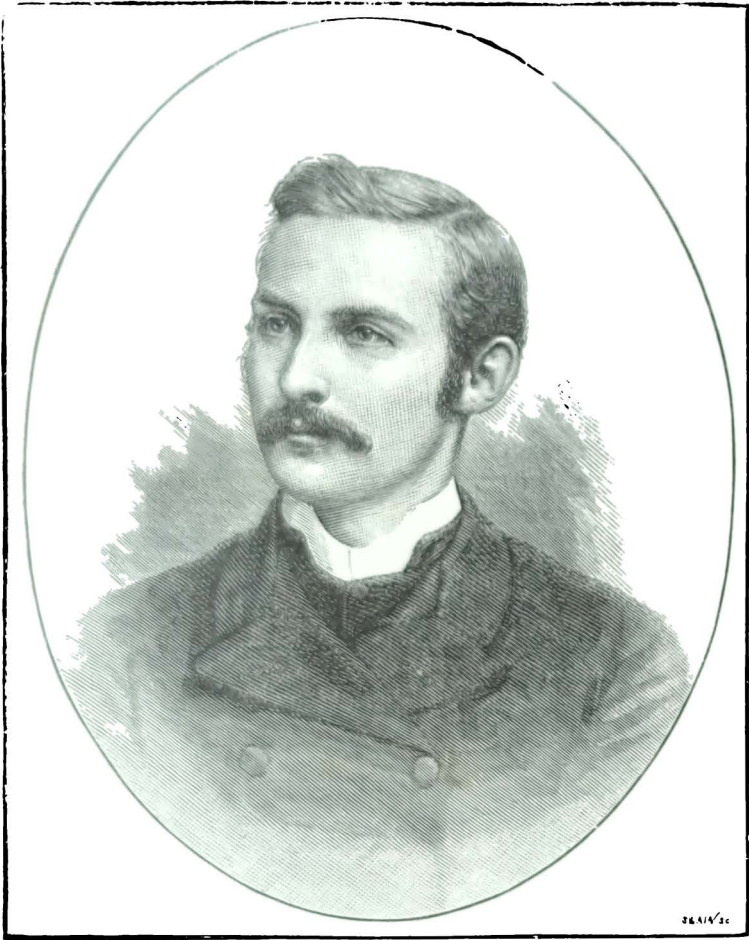
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Bompas, Mr. H. M., Q.C.	10 0 0
Bowser, Mr. Howard, Glasgow	350 0 0
Coiliter, Mr. E. P., Reading	25 0 0
Lockhart, Mr. E., Edinburgh	25 0 0
Ross, Mr. Hugh, Edinburgh	100 0 0
Scott, Mr. D. M.	10 0 0
Townsend, Mr. C. M. P., Bristol	50 0 0
Camden-road Chapel	48 6 0
Upper Holloway	0 7 0
Bovey Tracey	0 5 0
Kingbridge	5 0 0
Plymouth	21 13 4
Bockenham, E. m-road	36 0 0
Bath	1 8 0
Bristol	50 7 6
Birmingham	30 5 0
Hull	50 0 0
Morley	2 18 0
Newport, Commercial street	20 2 0

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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,
MARCH 1, 1894.



Yours very sincerely
R. D. C. Graham

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1894.

ANNIVERSARY SERVICES IN APRIL NEXT.



THURSDAY, APRIL 19TH.—Introductory Prayer Meeting. Rev. J. Turland Brown, of Northampton, to preside and deliver an address.

FRIDAY, APRIL 20TH.—Quarterly Meeting of Committee.

SUNDAY, APRIL 22ND.—Annual Missionary Sermons throughout the Metropolitan district.

TUESDAY MORNING, APRIL 24TH.—Annual Members' Meeting, in the Mission House. Chairman: Thomas S. Penny, Esq., of Taunton.

TUESDAY EVENING, APRIL 24TH.—Annual Soiree in the Large Hall, Cannon Street Hotel. Chairman: Sir Charles E. Bernard, K.C.S.I., late Chief Commissioner in Burmah. Speakers: Revs. R. H. Carson Graham, of the Congo Mission; J. E. Roberts, M.A., of Union Chapel, Manchester; and William Carey, of Barisal, Eastern Bengal.

WEDNESDAY NOON, APRIL 25TH.—Annual Missionary Sermon in Bloomsbury Chapel. Preacher: the Rev. John Bond, of the Wesleyan Centenary Hall, London.

WEDNESDAY EVENING, APRIL 25TH.—Annual Missionary Sermon to Young Men and Young Women in Bloomsbury Chapel. Preacher: the Rev. R. Wright Hay, of Dacca, Eastern Bengal.

THURSDAY EVENING, APRIL 26TH.—Annual Public Meeting in Exeter Hall. Chairman: the Right Hon. the Lord Overtoun, of Dumbarton. Speakers: Revs. E. Herber Evans, D.D., of Carnarvon, North Wales; Stephen S. Thomas, Principal of the Native Christian Training Institution, Delhi, North-West India; and W. A. Wills, from Shantung, North China.

FRIDAY MORNING, APRIL 27TH.—Annual Missionary Breakfast Conference, Exeter Hall. Chairman: W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. W. E. Blomfield, B.D., of Ipswich.

FRIDAY EVENING, APRIL 27TH.—Young People's Annual Missionary Meeting, Exeter Hall. Chairman: H. P. Gould, Esq., of Norwich. Speakers: the Revs. J. G. Greenhough, M.A., of Leicester; F. Harmon, from Shantung, North China; A. T. Teichmann, of Perozpore, East Bengal; and R. D. Darby, of Bolobo, Upper Congo River, Central Africa.

THE BIBLE TRANSLATION SOCIETY.



THE annual public meeting of the Bible Translation Society will be held in the Library of the Mission House, on Monday evening, the 23rd of April, to commence at half-past six. Chairman: Rev. Thomas BARRASS, of Peterborough. Speakers: E. B. Underhill, Esq., LL.D.; the Revs. James Stuart, of Watford; Thomas Phillips, B.A., of Kettering; and R. Wright Hay, of Dacca.

THE ZENANA MISSION.



THE Zenana Mission Breakfast will be held in the Holborn Restaurant, on Wednesday morning, April 25th. Chairman, Charles Finch Foster, Esq., of Cambridge. Speakers: Mrs. Daniel Jones, of Bankipore, Northern India; a Lady from China, and the Rev. R. Wright Hay, of Dacca. Further details will be given next month.

YOUNG MEN'S MISSIONARY ASSOCIATION.



THE annual meeting of the Young Men's Missionary Association will be held in the Library Hall of the Mission House, on Friday, April 20th, at 7 p.m. Chairman: H. M. Bompas, Esq., Q.C. Speakers: Rev. R. P. Ashe, M.A. (Church Missionary Society, Uganda), Captain Swann (London Missionary Society, Tanganyika), and Rev. H. E. Crudgington (B.M.S., Delhi).

SATURDAY AFTERNOON, APRIL 28TH.—**Special Missionary Address to Young Men and Young Women**, at three o'clock p.m., by the Rev. Dr. J. G. Paton, of the New Hebrides Mission. Further details will be given next month.

CENTENARY CELEBRATION VOLUME.



It shall be greatly obliged if friends will undertake to receive copies of the above volume. Parcels, containing six, twelve, twenty, or more, can be sent, on application to the Mission House, 19, Furnival Street, Holborn, London, *on sale or return.*

The work is of historic interest, containing reports of the sermons and addresses delivered at the Commemoration services, held in Nottingham, Leicester, Kettering, London, and Northampton. A detailed acknowledgment of contributions to the Thanksgiving Fund is also given.

The book is published at three shillings and sixpence, but copies are supplied to subscribers to the Society at half-a-crown.

We shall be glad to communicate with some friend in every church who will be willing to render the Society service by seeking to circulate this important and interesting volume.

PRAYER UNION CALENDAR.

This Union, which contemplates definite prayers for our missionaries and their work, was started last year. We have received many testimonies to its usefulness. We are desirous that it should become more widely known. A specimen copy of the above Calendar, consisting of sixty-four pages, numerously illustrated, with instructions for forming a branch union, will be posted on receipt of sixpence.

A PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT.



FATHER! hear us as we meet
 In concert at Thy throne,
 And, with the universal Church,
 Implore that truth be sown,
 Throughout the length and breadth of earth
 As living, glorious seed,
 Which, watered by Thy hand, shall bloom
 In holy life and deed.

Most earnestly our voices join
 With thousands in the cry,
 For an outpouring of Thy power
 And Spirit from on high.
 O Triune God! we ask Thy help;
 We are so weak alone;
 Our work so vast; our strength so small;
 Ourselves to sin so prone.

Oh! come, Great Holy Spirit come,
 Destroying every ill,
 By purifying every heart,
 Controlling every will;
 And making all Thy people strong
 To labour for their Lord,
 With concentrated zeal and love,
 According to Thy word.

Oh! grant our agonising prayer,
 Descend in all Thy might,
 Converting souls, and turning men
 From darkness into light;
 Enthroning in all minds and hearts
 The *King Invisible*—
 Our *Jesus*—over all His foes
 Victor *Invincible*.

M. A. BRAUN.

MISSION WORK IN NORTHERN ITALY.

BY THE REV. W. LANDELS, D.D.



THOSE who read the HERALD will remember the account given of the commencement of evangelistic work in Moncalieri by two members of the little church in Turin, who hired a hall and took out a few forms on a barrow (a distance of six miles) for the purpose of starting a Sunday-school; how this led to preaching, which attracted much attention, and came to the notice of the Princess Clotilde, daughter of the late sister of the present King of Italy, and widow of Jerome Napoleon Bonaparte. The Princess, who is a sort of patroness of the city and neighbourhood, seemed at first to favour the movement, inasmuch that, having got possession of some of the tracts that were distributed, she had them circulated in the soldiers' hospital. This was very surprising, as the Princess was known to be a bigoted Catholic, and much under priestly influence. She very soon, however, verified the Scripture—"Put not your trust in princes." At the instigation of the parish priest, she has become the most determined opponent of the work which so lately she seemed disposed to favour. The municipal authorities—who, of course, attach much importance to royal favour—have placed all sorts of hindrances in its way. Our brethren, through their influence, have been twice turned out of the hired hall in which their work was carried on, and are now obliged to meet in a little unoccupied room in a small courtyard close by the riverside. The authorities have, perhaps, outwitted themselves in this matter; for, while the room is small and uncomfortable, and the neighbourhood low, the courtyard admits of the people gathering round the door and window, and, as these are always of necessity kept open during the service, the evangelist has the advantage, denied to preachers in Italy, of addressing an outdoor audience while preaching to those within.

On the night of our visit we were much moved by what we heard and saw. We entered the place after dark, and found the evangelist—who had been at work visiting during the afternoon—awaiting us. The town looks imposing enough from the railway station, standing on the side of a hill, with the royal castle on the high ground behind; but to us, under cover of the night, it presented a very squalid appearance, with its dimly-lighted, badly-paved, narrow streets. From the evangelist we learned that the municipal guard had given the word to the people to come and sing outside the meeting-place, so as to disturb the service; but it turned out that this was prevented by an intimation from him that there would be English present, who might report the matter to the English Consul, so that the meeting went off quietly enough.

It was a scene well fitted to awaken reflection. The room contains but few forms, and the greater part of the audience are expected to stand. There was no singing to attract, for there are not yet a sufficient number who have been influenced by the truth to sustain singing. There was no beating of drums or sounding of other instruments to attract attention; only two addresses and a brief prayer at the opening and the close. And yet the people came and formed a motley gathering; men and lads in their shirt sleeves, just as they had left their work, with arms bare to the elbows, and bare throats

and breasts; women with children in their arms, standing all the time. Some of them unwashed; some looking as savage as our forefathers did, according to the picture which represents the introduction of the Gospel into Britain; some too indifferent to remain throughout the service, others listening with eager looks, eyes and mouths as well as ears appearing to drink in the Gospel; some of them occasionally responding with approval to the preacher's statements. Outside, as far as we could see through the open window into the darkness, they were listening in similar manner.

It was a strange spectacle to us, and carried us back in thought to apostolic times, when small and apparently insignificant beginnings developed into mighty movements. Being close to the river, we thought of that first Gospel meeting in Europe, when Paul preached to the women assembled in a place by the river side, "where prayer was wont to be made." And as we thought of all that had sprung from that meeting, we could not help asking, Who can tell to what a mighty thing this little insignificant thing may grow? Ah! we need to learn the importance of littles. We are too apt to despise the day of small things.

" We daily stride the river at its spring,
Nor in our childish thoughtlessness foresee
What myriad vassal springs shall tribute bring,
How like an equal it shall greet the sea."

Especially do we make mistakes when, in estimating the prospects of God's work, we judge by outward appearances. We need to remember that Omnipotence is on the side of truth and goodness, and that whatever may hinder, and however unfavourable appearances may be, these in the end will prove the conquering forces. Our work here and throughout Italy is small and feeble. But throughout the eternities what glorious results it may yield!

There were other things that led us to think of Paul at Philippi. The persecutors there, as here, were not the supreme government, but the municipal authorities, against whom the missionaries could appeal to the former for protection. A woman possessed of a spirit of divination was not here, as at Philippi, shouting approval of the work carried on by the Apostles; but we had a man possessed of the demon of drunkenness, so common in our own country, who, in maudlin manner, gave expression to his approval of what was said, and begged that meetings should be held more frequently. Whether the service had any effect in exorcising the demon we cannot say; but the victim followed us to the station to express his regret that he had allowed himself to be possessed. It was his employer that had asked him to take drink, and he had not the courage to refuse. We could have dispensed with his presence and confession even then, not knowing what they were worth, or whether they would last beyond the next time his master offered him drink. But it was very pleasing to see a number of the hearers following those who had preached to them, and with signs of affection and respect bidding them adieu.

The young man who has had charge of the work here has had a very strange history, of which we may give some account in another sketch. By his experience and acquaintance with Italian affairs, he is admirably fitted for dealing with the opposition of the subordinate authorities. When the proctor of the city, "dressed in a little brief authority," commanded him to cease from

preaching, the evangelist plainly informed him that he was exceeding his authority, seeing the question was one with which he could have nothing to do, and that even if he gave him an official written order not to preach, he would tear it in pieces before his face, inasmuch as only from the prefect of the province could such an order emanate. The head of the police, who entered his meeting and ordered him to desist from preaching, he met in a similar spirit and manner, telling him that this was not a political, but a religious meeting, with which he had no right to interfere, and continued preaching in spite of him. Finding him so expert and determined, they have to be careful how they proceed against him. And thus not only are the meetings continued in the face of their opposition, but their opposition is awakening a spirit of sympathy among the people. In proof of this, among those who followed us to the station was a man in whose room the meetings had been previously held, and was obliged to close it against them by the landlord from whom it was rented. This man informed the evangelist that he was now preparing another room for their use, not because he believed in their doctrine, but because he disapproved of the manner in which they had been treated. Thus even the persecution appears, as in former times, to be working for the furtherance of the Gospel.

Since the above was written, we have received the following from our missionary in Turin:—"I have some interesting news of Moncalieri to give you. Persecution reached its height last week, when Pasquali was summoned before the magistrate of Moncalieri, accused of having transgressed the Article 7 of the Law of Public Security. The law provides as follows:—'Any one promoting or directing a religious ceremony in places not destined for public worship, without first giving notice to the police, will be subject to a fine not exceeding 100 francs.' The summons was taken out by the municipal guards, acting under the direction of the Sindaco. I fancy that the hope of our enemies was that either we should present ourselves like lambs to be fleeced, or else that we should not come at all, and so be condemned in our absence. In any case, the opinion in the town was that we should be condemned. The trial was on Wednesday morning. We went down with seven witnesses, of whom I was the principal, and two eminent lawyers, both of whom offered their services gratis. The enemy had taken a month to try and fish up something in the past against Signor Pasquali, but the answer came back, 'Signor F. Pasquali is above all suspicion.' Pasquali spoke well in court, declaring that the case was an act of revenge on the part of the clerical party, and that behind the scenes there was one who believed herself to be above and superior to the law. Both our lawyers spoke admirably, and pitched into the Sindaco and other authorities unmercifully. The contrary witnesses were more favourable than otherwise. One of the guards who had taken out the summons declared that he did so because he was obliged to, but that so far as he was concerned he liked very much to hear Signor Pasquali's discourses. To make a long story short, we had a complete triumph—the magistrate declared that no offence had been committed, and dismissed the case. Our position in Moncalieri is stronger than before, and the work is being advertised all over the country. I have read accounts of the trial already in three of the daily papers in Turin, all of which speak of the trial as a victory for freedom of worship."

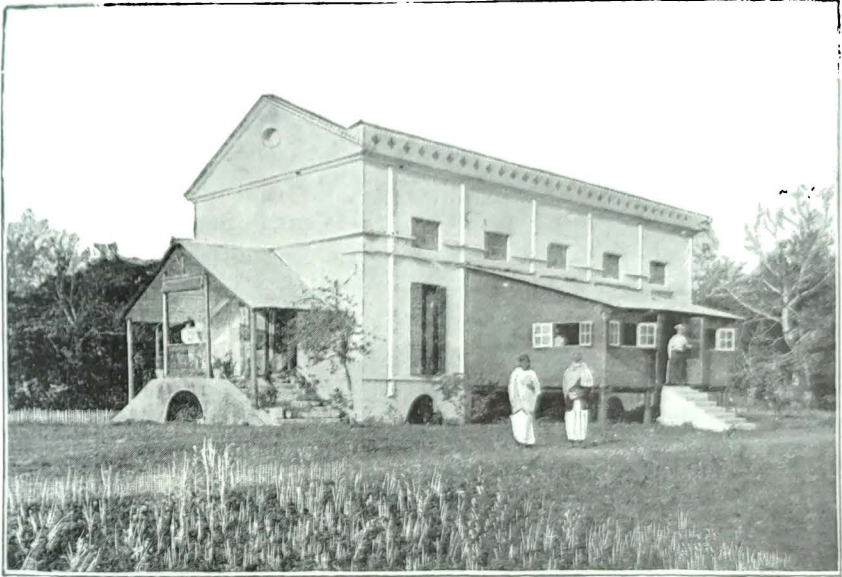
THE "CHAPEL HOUSE," BARISAL.

BY THE REV. W. CAREY.



THIS is a photograph of the house in which I reside. As its name implies, the building was originally used as a chapel. It was put up nearly thirty years ago.

The necessity which may then be supposed to have existed for an English chapel does not appear after this lapse of time. The Episcopal Church had already been standing more than twenty years, and for the few Nonconformist residents one would have thought that a room in each other's or the missionary's house would have



THE "CHAPEL HOUSE," BARISAL.

sufficed. But doubtless the men of that day had cogent reasons for what they did, and, at all events, we are very glad to have the building now.

The germ of the matter seems to lie in a manuscript "circular," dated Barisal, September 4th, 1863, subscribed by John C. Page and Thomas Martin, giving notice that "on Sunday afternoon next a short religious service, commencing at five o'clock, will be held in the Government School-house." The writers add:—"We acknowledge with many thanks the kindness of the secretary to the school, who has allowed us the use of a room, and we hope every Sunday to continue the service on which we now enter."

Two months later (November 13th), a meeting was held in Mr. Page's house, "to consider respecting the erection of a chapel for public worship." There were present, besides the missionary, Mr. E. G. Glazier (magistrate), Mr. W. Foley (superintendent of police), and Mr. E. S. Brown (a local Zemindar). These gentlemen formed themselves into "a committee to carry out the above object," Mr. Glazier consenting to act as secretary. It was then resolved, "That the dimensions of the chapel be about 40 feet by 22 feet inside," with a height of 20 feet, including 4 feet for the arch-work on which the flooring rests.

No time was lost in beginning to build. On the third day after the meeting a subscription list was opened, headed by Mr. Foley with Rs.500, other gentlemen following with handsome sums, and, on the same day, money was paid out for the first batch of 50,000 bricks. Meanwhile, the English service continued to be held in the Government School-house until April, 1865, when the missionaries report as follows: "The attendance has nowise flagged. . . . An interest has been created which will be of service to the Mission some day. Our new chapel (just completed) is a strong and neat building, 50 feet by 22 feet inside, including the vestry, well raised, and in a capital situation." Not long afterwards, Mr. Glazier married a daughter of Mr. Page, the ceremony being performed in the chapel. A good baptistery formed a feature of the building, but I cannot find that it was ever used. As time went on, and English residents became fewer, the attendance at the services dwindled down until they finally ceased to be held. In 1885, the chapel was temporarily converted into a dwelling-house for missionary probationers, a thatched verandah being placed on three of its sides. It has ever since been in constant use. My wife and I have occupied it for the past three years. At first it was very inconvenient in the matter of space and air. Mere cloth screens divided the rooms, and the thatch verandah, being very low, shut out the breeze.

Considerable improvements have been made within the last twelve months. The house is now both convenient as a dwelling and attractive to the eye. The picture gives a very good view of it from the north. The new side room—at the door of which my wife is standing—supplies a want of which I had long been conscious. There was no place previously in which the Bengali students and others who come daily to see me could be received. These are my "patients," and now I have a "consulting room." It abuts the road, and is always open to all. The boys crowd in frequently after school, and I keep a little stock of books for them to read. Many a happy hour of Bible study has that little room witnessed already, and many a heart talk has it overheard. Often have we knelt there, two of us alone,

until the light has faded from the windows, and holy peace, like that of the stars, has filled our souls.

The situation of the house for work leaves nothing to be desired. It is only five minutes' walk from the bazaar, the courts, and the steamer *gháts*. I would not exchange it for any other on that account. Mr. Sprngeon's house is a mile from the town, and the other house of the Mission a quarter of a mile further on. The old policy seems to have been to get away from the people. Our wish is to get as near as we possibly can.

Barisal, E. Bengal.

W. CAREY.

HOME AND FOREIGN MISSIONS: THEIR PROPORTIONATE SUPPORT.



THE words, Home Missions and Foreign Missions, are used simply for convenience. As a matter of fact, there is no difference between the two. The Word of God makes no such distinction. There is not, for instance, a home Bible and a foreign Bible, a home sinner and a foreign sinner, a home Saviour and a foreign Saviour. In the love of God, in the mission of Christ, and in the gift of the Holy Spirit there is no distinction made between one people or country and another. "The field is" not simply England, but "the world." "God so loved the world." Jesus Christ is the propitiation for the sins of the whole world. The Comforter shall convince the world of sin. And Jesus said, "Go ye into all the world, and preach the Gospel to every creature." Judging, however, from the way in which some professed disciples of Christ speak and act, it might be supposed that by the "world" they understand Liverpool or London; and that by "every creature" they understand every creature in England, or in their own town or village. In God's sight, however, the souls of one race are equally precious with those of another. "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved."

Believing, therefore, in the "Fatherhood of God" and the "brotherhood of man," and that the work of Christ, whether at home or abroad, is equally acceptable, the question arises, or should arise, in the mind of every professed Christian: Where is mission work most needed, and what proportion of personal service and pecuniary gifts should be devoted to different parts of the field? In order to solve or elucidate this question let us take a brief survey of

THE HOME AND FOREIGN FIELD.

1. Let us look at the *United Kingdom*. According to the official return the population of the United Kingdom in 1891 was 37,880,764, or more than double what it was when the century commenced. What, then, is the religious provision for all these millions? How many *buildings* there are in the form of cathedrals, churches, chapels, mission halls, school rooms, &c., it

may be impossible to state with accuracy, but we venture to affirm that those already erected are more than sufficient to hold the people who wish to attend. Some buildings may be crowded out, or too small, but with regard to nine-tenths of these erections it may be safely said, "And yet there is room." The other Sabbath, the writer was preaching in a chapel which the minister said was large enough to hold all the people in the village, but, besides the Baptist chapel, there were six other places of worship.

As to the number of Christian *workers* in the United Kingdom, we cannot state definitely. There are, however, to begin with, 43,000 ordained ministers, or one to every thousand of the population. Besides these, we have a host of lay preachers, home missionaries, Sunday and day school teachers, visitors, and others, which we may venture to put down at a million. This would give one worker to every thirty-eight of the population. In addition to this million of active workers there are millions more of professing Christians who are teaching by their lives, and whose example and influence are in favour of truth and righteousness.

Think again of the *money* spent in the Christianisation of the United Kingdom. Let us begin with the Church of England. The lowest estimate of its revenues from endowments, tithes, and other sources is stated to be about £7,250,000. How much more is contributed annually for building, educational, and other purposes in connection with the Established Church, we are unable to say, but perhaps as many millions more, or a total of £14,500,000. In addition to this large sum, there are the incomes of the Presbyterian and Free Churches in Scotland and Ireland, and the various Nonconformist denominations in England. If estimated at half the above sum, this gives an annual income of over £20,000,000. Besides this, there is the amount raised and expended annually on what is called the "Social Gospel," or Gospel which includes everything, and provides not only for the souls of men, but also for their bodies, their minds, their morals, and their environments. How much is expended privately and publicly upon these religious and philanthropic objects we cannot ascertain. When, however, it is borne in mind that the receipts and disbursements of the London charities alone amount to more than five and a half millions annually, it will be seen that the total amount received and expended throughout the United Kingdom upon these objects must be immense.

2. Let us now look at the FOREIGN FIELD. As regards the people, it is estimated that the population of the heathen world amounts to over a *thousand millions*, or two hundred and fifty times the population of London. Five abreast, a yard apart, these would make a procession 113,636 miles long. In congregations of 500 each they would fill 2,000,000 churches or chapels. Beckoning the average life of a generation at thirty years, 33,333,333 die every year, 91,324 every day, 3,805 every hour, and 317 every minute. Allowing five yards for each funeral, they would form a daily funeral procession nearly 260 miles long. In the solemn, thrilling words of Mrs. Isabella Bird Bishop, F.R.G.S., the celebrated traveller, "These millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population that has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed

beyond our reach. And if this meeting* were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away, and only one-third of the population of our earth is even nominally Christian."

" Christians, the glorious hope ye know,
Which soothes the heart in every woe ;
The heathen helpless, hopeless, lie ;
No ray of glory meets their eye :
O give to them desiring sight—
The hope that Jesus brought to light."

As regards the number of *labourers* in the home and foreign field, it is estimated that out of every thousand, nine hundred and ninety-nine remain at home, and only one is sent into the foreign field. Were London a heathen city, and treated in the same way as many benighted nations are treated by us, it would not have more than a dozen ministers of the Gospel. Or were the country districts no better supplied with ministers than India or China, there would be only one to a city like Birmingham, Liverpool, or Manchester; or to an average-sized English county. In the Province of Orissa there are *twenty thousand villages* of between three and four hundred people each on the average, in which there is neither preacher nor teacher. "The harvest truly is plenteous, but the labourers are few."

As regards our pecuniary contributions to religious and benevolent objects, it is estimated that ninety-five pounds out of every hundred are expended upon home schemes, and only five pounds out of every hundred are devoted to foreign missions.

In the year 1867 the late Dr. Mullens obtained returns from twenty-six Congregational churches in London, fifty in the country, and four in Scotland, as to their membership, workers, and contributions for religious and philanthropic objects. The details in regard to each church are given in a tabulated form. Here we will give simply the totals, which are as follows:—

(1) TWENTY-SIX LONDON CHURCHES.

Total number of Members	...	...	...	...	...	10,260
,, Workers	...	...	...	...	...	3,379
						£
Contributions for Worship	...	...	...	...	...	16,731
,, Charities	...	...	...	...	...	3,544
,, Religious Education	...	...	...	...	...	6,050
,, Home Missions	...	...	...	...	...	4,482
,, Chapel Building	...	...	...	...	...	9,258
,, Miscellaneous	...	...	...	...	...	6,483
,, Foreign Missions and Jews	...	...	...	...	...	3,491
Total						£50,039

* Held in Exeter Hall, London, November 1st, 1893.

(2) FIFTY COUNTRY CHURCHES.

Total number of Members	...	...	...	...	14,007
.. .. Workers	...	...	...	...	4,081
					£
Contributions for Worship	...	...	...	...	24,166
.. .. Charities	...	...	...	...	413
.. .. Religious Education	...	...	...	...	4,139
.. .. Home Missions	...	...	...	...	4,777
.. .. Chapel Building	...	...	...	...	18,027
.. .. Miscellaneous	...	...	...	...	4,759
.. .. Foreign Missions and Jews	...	...	...	...	6,603
					<hr/>
					£62,784

(3) FOUR CHURCHES IN SCOTLAND.

Total number of Members	...	...	...	...	2,856
.. .. Worke	...	...	...	...	526
					£
Contributions for Worship	...	...	...	...	4,467
.. .. Charities	...	...	...	...	—
.. .. Religious Education	...	...	...	...	277
.. .. Home Missions	...	...	...	...	1,638
.. .. Chapel Building	...	...	...	...	1,159
.. .. Miscellaneous	...	...	...	...	912
.. .. Foreign Missions and Jews	...	...	...	...	1,843
					<hr/>
					£10,096

“Putting all these tables together,” observes Dr. Mullens, “they show EIGHTY churches contributing to the cause of God £124,043. On the edification of the Church are expended £45,364. To various objects of benevolent effort are devoted £78,649. HOME OBJECTS receive £67,042, or 84·8 *per cent.* FOREIGN MISSIONS receive £11,637, or 14·8 *per cent.* In simple words, in helping forward missionary schemes, the 27,000 members of these churches, out of EVERY HUNDRED POUNDS they contribute for that great end, expend EIGHTY-FIVE POUNDS in England, and send only FIFTEEN POUNDS to the heathen abroad. They also receive *all the voluntary service.*”

It will be noted that the returns of Dr. Mullens include only contributions given to or through churches, and do not refer to private gifts, or to subscriptions or donations outside those churches. When the hundred-and-one objects are taken into account upon which charity is bestowed, we think it will be apparent that home objects receive at least ninety-five out of every hundred pounds contributed for religious and benevolent objects, and foreign missions not more than five pounds. Further, when the money spent in decoration, luxury, or in the pursuit of pleasure is taken into account, it will be seen that the actual amount devoted to foreign missions is exceedingly small.

“The Moravians,” observes Miss Bishop, “have one missionary out of every sixty of their members. We have but one out of every 5,000 of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have 200,000 missionaries, and our contributions would be £20,000,000 a year. We spend £140,000,000, or three guineas a

head, upon drink; we smoke £16,000,000, and we hoard £240,000,000;* while our whole contributions for the conversion of this miserable world are but one and a half million pounds, or nincence a head. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us, in our own heart in the sight of God."

A FAIR SHARE OF GIFTS FOR FOREIGN MISSIONS.

In his book, "London and Calcutta," the late Dr. Mullens wrote on the above subject as follows:—

"As a part of this serious duty; as the result of examining its varied resources, and looking at the round of home plans, with the entire range of Foreign Mission work, every church should see that in its annual appropriations a FAIR SHARE of its pecuniary gifts is devolved to those FOREIGN MISSIONS.

"What proportion of those gifts may be considered fair? Much turns upon this question: one aim of this book is to answer it: facts, reasons, and arguments have been adduced to illustrate it; and they may thus be summarised. To the heathen at home; to the classes under which all degrees of character may be described as worldly and irreligious, the Church of Christ in its missionary aspect devotes a great variety of spiritual agencies. It gives a portion of the service of its thirty-six thousand ministers; it gives its example: it gives the power of fervent and definite prayers. It devotes more distinctly the personal service of thousands of voluntary workers, and superadds a vast amount of money which secures a valuable addition of worthy paid service beside. To Foreign Missions it devotes almost money alone. Under such circumstances, of all the funds contributed for Christian effort, how much should be deemed a JUST SHARE to the great heathen world outside, for which only money is available? One might well say, MORE THAN HALF, because home-work secures active example and active voluntary service. It would not be difficult to defend that position. But not to urge the question to an extreme, it cannot be unreasonable for missionaries and the managers of missionary societies to plead that AT THE LEAST ONE-FOURTH, if NOT ONE-THIRD, of the pecuniary gifts should be devoted to their FOREIGN MISSIONS. How different this result from the actual state of the case we have seen in the last chapter. There it is shown that Home Missions occupy by far the most prominent place. In many cases only five per cent. is given by large churches, or seven or ten; instead of the twenty and thirty, nay, fifty, which may with good ground be demanded.

"In many cases also the contributions of churches are NOW FAR LESS to this object than they were thirty years ago. How few churches, with all the great wealth of modern days, are giving to any missionary society a THOUSAND POUNDS a year. Yet could not many do it? OUGHT they not to give it? To these Foreign Missions substantial support should systematically be given by every church. Not a single church, not a single Christian should be wanting in the lists of subscriptions. Not a single church should be without its

* In the Centenary Volume it is stated that the total income from the formation of the Baptist Missionary Society during the century was £2,413,566 17s. 6d. This amount is considerably less than was made, and left, by the late Mr. John Rylands, of Manchester.

missionary prayer-meeting, or fail by regular annual gifts to link itself in sympathies and efforts to the work, the compassion and the joy of teaching the most destitute among the tribes of the earth, and bringing them to the Cross of Christ. Were such our spirit; were true principle, true, wise consecration to abound more largely among us, how great would be the addition to our funds. The men who are needed would also come. The whole life and vigour of the Church's piety would be quickened and revived."

WILLIAM HILL.

THE REV. R. H. CARSON GRAHAM.

(See Frontispiece.)



WE have much pleasure in presenting our readers with a portrait of our Congo missionary, the Rev. R. H. Carson Graham. Mr. Graham is an Irishman, and is a grandson of the late Dr. Carson, of Tubbermore. He went from the Pastors' College to San Salvador in 1866 with the Rev. H. Ross Phillips, son of the Rev. H. Phillips, of Grange Corner, co. Antrim, as his colleague. Mr. Graham will be shortly visiting his native country on behalf of the Society; and we are glad to know that a proposal is now before the churches in Ireland—and is likely to be entertained—to adopt both Mr. Graham and Mr. Phillips as their representatives in the mission-field, and, as such, to provide for their support. We desire to acknowledge with much thankfulness this renewed proof of the sympathy of our Irish friends in the work of the Society.

WORK IN ROME.



R. F. A. FREER, of Bristol, sends the following interesting letter from Rome:—

“DEAR MR. BAYNES,—Last evening, Sunday, February

4th, I was present at a scene which will long live in my memory, and I feel sure that an account of it will rejoice the hearts of many supporters of the B.M.S. It was the baptism by Mr. J. Campbell Wall of two young men, one of whom had been a priest in the Roman church. His story is worth telling.

“A ROMAN PRIEST.

“Francesco Prisinzano was born at Cefalu, in Sicily, his parents being in good circumstances. By them he was destined, when a child, for the priesthood, as it is considered the proper thing for one member of each respectable family to be a priest. He was accordingly educated with a view to that office, and in due time was ordained and became parish priest in his native place.

“He never had any personal inclination for the office into which he was thus unwillingly pressed; he, like many others, entered upon it simply as a profession, having no real faith in the doctrines and ceremonies of his Church. Among his fellow-students at the Seminary, one with whom he had been intimate, came into contact with a Waldensian minister at Palermo, from whom he acquired a knowledge of Gospel truth. Through the letters of this young man and the study of an Italian New Testament given by him, Prisinzano became more than ever eager to escape from his ecclesiastical position, which he had already felt to be equivocal, his personal relief being only a sort of philosophical deism. He continued, however, to say mass and to perform in a mechanical fashion the various functions of his office. The difficulty of escaping from that position was very great, surrounded, as he was, by his own family and friends, who had no sympathy with these feelings. At length, when he had been a priest nearly two years, he determined to act in some way so as to incur the censure of his bishop, in the hope of being called to Rome. With this view he omitted to maintain the tonsure, persisting in the omission after more than one peremptory order. The bishop then suspended him from his functions, and he thereupon came to Rome, ostensibly to plead his cause before the ecclesiastical authorities. This was in September last. On his arrival in Rome he asked the cabman who took him to his hotel to give him the address of an evangelical minister, and the man told him of Mr. Campbell Wall, in Via Urbana. Without loss of time he called upon Mr. Wall, and had the first of a series of interesting colloquies on the subject of

evangelical truth, he urging the arguments upon which he had been taught to rely in opposition to Protestants, and Mr. Wall showing their weakness or falsity.

“PLAIN SPEAKING.

“At the first of these colloquies, Mr. Wall, whose experience has made him suspicious of priests, was careful to warn him that there was nothing for him to expect in the way of position or advantage by becoming an Evangelical. Nevertheless, he persisted, and there was such an appearance of sincerity in this seeking for the truth that it was not without surprise that one day Mr. Wall heard that he was saying mass daily early in the morning at a neighbouring church. Going to that church, he found Prisinzano in the sacristy. Walking out with him, Mr. Wall pointed out the inconsistency of his conduct, telling him that it was of no use to learn the truth without acting upon it. To Prisinzano this seems to have been quite a new view of the case (likely enough, considering the character of his education), and he replied that he had done this merely as a means of gaining his living, mechanically, as he had done previously. Mr. Wall urged him to consider the matter carefully and prayerfully in the light of the New Testament, and said that, unless he could see his way to give up saying mass altogether, it would be useless for him to continue his visits. In the evening of the same day, Prisinzano showed his decision by appearing at the service in the Via Urbana in ordinary civil attire, having discarded his ecclesiastical costume. In the hope of being able to find a suitable situation for him, Mr. Wall wrote to two persons, whose names had been given as able to testify to

the character and conduct of Prisin-zano in Sicily, one a lawyer and the other a chemist, and the replies received were quite satisfactory.

Prisinzano's conversion to the evangelical faith has been a grief to his family, especially to his mother, of whom he is very fond. This fact, however, seems to furnish additional proof of the genuineness of his conversion, and of his desire to make a public confession of his faith in baptism. Arrangements were accordingly made for that to take place last evening, as before stated. There was a large and attentive congregation, the hall being quite full, many standing. Prisinzano gave an earnest and eloquent address on the subject of Conversion. After speaking of it in general terms, showing that the Gospel meets the deepest needs of our age, and indicating the necessity of conversion in order that the individual may obtain the benefits of the Gospel, he told, as an illustration, the story of a youth, whom he called Salvo, who, by conversion, became 'Salvato'—i.e., 'saved'—and then declared that this was his own story. He made a clear confession of his personal faith in the Lord Jesus Christ, and a fervent appeal to those present who had not already done so to accept the offer and obey the precepts of the Saviour.

"The other young man then read a very brief statement, and they were both baptized. After the baptism the Lord's Supper was celebrated, and these two were welcomed as members of the church.

"The case of Prisinzano seems to me to be a good illustration of the importance of having in Rome, as the centre of the Romish system and authority, men such as Mr. Wall and his son, who are thoroughly acquainted with Romish teaching and tactics, as well as with Gospel truth, and so are able to meet and refute the sophistries which stand for arguments on the side of the priests.

"It will be interesting for readers of the HERALD to know that the hall in Via Urbana is built on a part of the site of the house of Pudens, the friend of Paul. Excavations in connection with the church dedicated to *Sta Pudenziana*, daughter of Pudens, which stands on another part of the site, have revealed a number of the chambers of the original house. A mosaic pavement has there been discovered at a depth of about seventy feet below the level of the present street!

"F. A. FREER.

"Rome,

"February 5th, 1894."

THE CONGO MISSION.

THE REV. JOHN PINNOCK AND FAMILY.



WE are glad to give our readers an engraving taken from a recent photograph of the Rev. John Pinnock, Mrs. Pinnock, and their family.

As most of our friends will remember, Mr. Pinnock is labouring at Underhill Station, in association with the Rev. Lawson Forfeitt, who writes:—"Brother Pinnock is a splendid worker, and I do not know what we should do without him."



REV. JOHN PINNOCK AND FAMILY.—(From a Photograph.)

WORK IN ORISSA.



HE Rev. Gordon A. Wilkins sends the following report of missionary work :--

"Sambalpur, C.P.,
"January 2nd, 1894.

"DEAR MR. BAYNES,—We have just returned to Sambalpur after our visit to Cuttack for the annual Conference of Orissa missionaries. The journey there, down the Mahanudi River, we accomplished in eight days. But returning by the road, and working in the various villages and towns on the way, we have taken just a month. I have thoroughly enjoyed the tour. One needs to be shut up in an out-station for a few months to properly appreciate the delights of a conference. The inspirations of meeting in large numbers, and communing with kindred spirits, are then the more forceful and lasting.

"ON THE ROAD.

"Coming back, we had the pleasure of the company of Mr. Wilkinson, who is returning to his work at Udayagiri. He, together with the preacher accompanying him, added greatly to our working force. Towards the end of our journey, Mr. Heberlet so arranged that we should attend quite a large number of markets in quick, almost daily, succession. These markets afforded splendid opportunities for spreading a knowledge of the truth. To some, people come from great distances. Sometimes Mr. Wilkinson came across a number of Kondhs, who had come so far to buy cloth, and who were delighted to hear him preach to them in their own tongue. And in the smallest market one is almost sure to meet representatives of more

villages than we could possibly visit separately.

"I found my best plan was to try and sell books. This gave me opportunities for speaking. In fact, I generally found my limited vocabulary of Oriya words was exhausted long before my stock of books was sold. The large crowds, the heat, the great noise, the attempt to understand and effort to make oneself understood, I found to be very tiring. Often I stood silent amid a storm of questions, too bewildered to do anything but send up a momentary prayer for wisdom and strength. As Mr. Heberlet's voice began to show signs of the great strain that had been put upon it, we were not sorry when at Attabira we attended the last of these markets. Two days afterwards we reached Sambalpur. We were very glad to find on our arrival that our senior preacher, whom we had left in charge, was well, and that the affairs of the station had prospered in his hands.

"THE OLD, OLD STORY.

"One of the most interesting events of the tour occurred at Binika. Our tent was pitched in a grove of trees close to where the market was held. It was about half-past eight at night. The busy crowds had long ago dispersed, and we were sitting resting—Mr. Heberlet reading, and Mr. Wilkinson playing a game of chess with me. A number of natives then came up, seven men and two boys. They stood watching us for a few minutes, and then, addressing Mr. Heberlet, said that they had come to hear more

of what he had been speaking of in the market. The ground was wet with dew, so we spread them a rug to sit on, and then having, as by common consent, appointed one spokesman for the company, he opened up a conversation on the most interesting, as well as the most important, of all topics. It grew colder as the night advanced. I put on my overcoat, and the men, when they shivered, huddled themselves more closely together, and drew their sooty garments about them. Still they sat on. All the usual questions were asked and answered, the stock objections raised and refuted. Then, as the story of the Cross was told to them, they seemed to listen in awe, and as though struck dumb with surprise. One man, and one lad, after a time, fell asleep, but the attention of the others never flagged. It was considerably after eleven before they went, and then we had to dismiss them, so eager did they show themselves to be to acquire a knowledge of the truth. As they parted from us, the moon, whose fitful beams had reached us hitherto broken by the leaves of the trees around, now shone full upon us through an opening above. Was this an emblem of the result of our talk? Had the broken

lights given place to the full radiance in the hearts of these men? Let us hope so. If not, that Spirit which has thus far led them,

“ . . . Sure it still
Will lead them on
O'er moor and fen, o'er crag and torrent, till
The night is gone ! ”

We gave them copies of the Gospels and Oriya tracts. If they read these with a like zeal to that they have already displayed, surely they must find Him for whom now they seek. For has He not promised, ‘And ye shall seek me and *find me*, when ye shall search for me with all your heart’? And again, ‘Ask and it shall be given you; *seek and ye shall find*; knock and it shall be opened unto you.’ Please pray for these dear fellows and for us.—With much Christian love, I remain, dear Mr. Baynes, yours sincerely,

“ GORDON A. WILKINS.

“ A. H. Baynes, Esq.”

“ P.S.—Mr. Heberlet sets out on another tour to-morrow, and I am to be left in charge of the station for a month. I am enjoying splendid health, and like this station exceedingly, though it is somewhat lonely here.”

TIDINGS FROM AGRA.



THE Rev. J. G. Potter, of Agra, writes:—“You may be glad to hear of some recent baptisms in our district of Agra. The first I have to report took place during the large Melâ of Bateshwar. We had several days’ good preaching there as usual. With the help of the C.M.S. and Presbyterian preachers, who joined us, we managed to keep three separate crowds of people interested, so that during the days of the Melâ very many heard the Word of Life. We had little or no opposition this year. During our preaching we noticed one man who seemed specially interested. After

hearing the preaching for two or three days he came forward and confessed Christ. We therefore took him down to the river, when, in the presence of the people who crowded the riverside, he made his confession of faith. His testimony was very simple, and, we believe, sincere. Looking toward the many temples thronged with worshippers, he said, 'I regard them and their contents as stone'; and then pointing to the sacred River Jumna he said, 'I regard that as only water.' He then declared, 'I am a great sinner, but my faith is in Christ who came to save sinners, whom I believe has saved me.' It was a fine object-lesson for the people, to whom we explained baptism as setting forth death, burial, and resurrection. I read a passage of Scripture, gave an address, and offered prayer, and one of the preachers with me baptized the man. We have the man's name and address, and can follow him with our prayers; but since he lives far away from us, possibly we shall be able to do little more for him. Last Sunday, December 10th, I baptized four people after the morning service. First, the wife of one of our preachers, who has long been waiting thus to confess Christ. After this woman I baptized a young Mohammedan of fairly good education, and then two lads belonging to our Christian community. It is a great joy to baptize such young men, who give promise of great usefulness in the future. Tomorrow I hope to visit the Agra leper asylum, where I hear of more candidates for baptism. We rejoice in the privilege of being sowers, still more when the Lord of the harvest gives us also the joy of reaping. "J. G. POTTER.

"Agra, N.W.P."

CHAPEL AND MISSION HOUSE, BETHEL TOWN, JAMAICA.



THE Bethel Town Chapel, Jamaica, was erected by the Rev. Thos. Burchell in 1841, and succeeding years. It was left by him in a very unfinished state, and the late Rev. Edward Hewett, who followed Mr. Burchell, and occupied the pastorate for about twenty-eight years, did much towards bringing it to completion. It is a very plain building, capable of accommodating about 800 people, and is generally well filled at the Lord's-day services. The membership of the church is about 600, and we have nearly 900 young people attached to the Sunday-school. In the chapel yard there is a schoolroom in which a large day-school is conducted, and in which the infant classes are taught on the Lord's-day. It was in this chapel that Mr. Burchell preached his last sermon, which was on February 15th, 1846.

The Mission House was purchased about thirteen years ago, as a residence for the minister. It was then in a very dilapidated condition, but by the efforts of the church, and with the help of a few kind friends in

England, it has been put in good order, and is now fairly comfortable as a home for a family. The house is about five minutes' walk from the



CHAPEL, BETHEL TOWN, JAMAICA.—(From a Photograph.)



MISSION HOUSE, BETHEL TOWN, JAMAICA.—(From a Photograph.)

chapel, but both are on the same property, which consists of sixteen acres of land.

THE LORD LOVETH A CHEERFUL GIVER.



THE grateful thanks of the Committee are given for the under-mentioned gifts, many of them indicating deep personal interest in the work of the Mission, and much consecrated self-denial:—A silver bracelet from a Servant Girl, who deems it “a blessed privilege to be allowed to take part in mission work in ever so humble a way”; £12 14s. 4d. from Carey Chapel, Reading. In sending this sum, the Rev. W. A. Findlay writes:—“I think you may be interested to know, dear Mr. Baynes, of a novel missionary collection we had last month in connection with our Juvenile Society of Christian Endeavour. We have one evening every month when missionary subjects are considered, and, of course, always have a collection, for at ‘Carey’ we never have a missionary meeting without one; that is our rule. At our last juvenile missionary meeting we made the collection, but the amount was not quite what I expected; it came only from a few. I then suggested we should follow the Congo fashion, and asked the children (they averaged in age about seven or eight) to put their hands in their pockets and see if they could not find some things which they would be willing to give. This they readily did, and we had a most varied assortment—viz., marbles, pencils, buttons, wool, toys, &c., &c. I have never seen such a collection before, nor witnessed such free and real giving-up for the Missionary Society. It was *real sacrifice* in some cases. One little fellow gave a glass marble, which I am sure he prized very much, but most willingly did he give it. The question now was what to do with these things, and I suggested we should sell them to those friends who would be coming to Y.P.S.C.E., which was to follow the juniors. This we did, and realised altogether 3s. 1d., whereas at first we only got 7d.” A small gold locket and chain “*for the King’s service.*” The donor writes:—“I wish I could offer myself as a missionary, but cannot, as I am one of the dear Lord’s afflicted ones; but, if I cannot go out to the battle, I can *watch by the staff*, which I try to do faithfully day by day. I am truly sorry that the funds of the Society are low; this ought not to be if every believer would rise to his or her responsibility. I believe that our Lord Jesus Christ will return soon, and we all ought to do our best to carry out His last command while we have the opportunity.” Four brooches for the Congo Mission, from Mrs. E. Witham, Gerrard’s Cross; 15s. from Crickhowell, for the Bengal Famine Fund. The Rev. W. E. Stephens, when sending this sum, wrote:—“Perhaps it would interest you, dear Mr. Baynes, to know how this money was obtained. A lady member of our church was one night reading to her three children about the famine in India, and the appeal of Rev. W. R. James for help, when one of them said quite spontaneously, ‘Mother, I have two shillings in my money-box, and I am going to send it to the missionary’; the second had two shillings, which she resolved to add to her sister’s; while the other, who is only a very little boy, said that he would send his shilling for the same purpose. The father came to me yesterday and acquainted me of this, asking me to send the 5s. to you. Thinking, perhaps, I might augment the sum, I asked a few friends to help me, and succeeded in getting another 10s.” Three rings and 10s. from Mrs. Jarrow, of Kingsthorpe, Northampton; a small fruit-knife from a Blind

Widow, for the Congo Mission; a silver bracelet from a School Girl, for the Indian Mission; a small gold ring from a Governess, for the work in China; an old silver coin from a Sea Captain, for the Congo Mission; a small silver chain from a Servant Girl, who reads the *MISSIONARY HERALD* with ever-increasing joy and delight." Three gold rings from "Loughboro"; silver locket and necklet from one who prays "that the Lord may accept the offering from one who is desirous for His glory and the salvation of the heathen"; and a silver pencil case from "one who reads the *HERALD*, and likes it better than any other publication she ever sees."

The warm thanks of the Committee are also given for the following contributions:—Mr. Joseph Russell, £200; Mr. G. F. Muntz, for *China*, £100; Mr. A. A. Rose, £75; "Meg," for *India and Congo*, £50; Mrs. Slack, £30; Mr. D. Rees, £25; N. B., £25; G. W. R., £20 11s. 8d.; Mr. E. W. Davies, per Bankers, £20; Mrs. Wm. Thomas, £20; Mr. T. H. Olney, for *W. & O.*, £10 10s.; Mr. Geo. Emery, £10; Mr. James Paterson, £10; Rev. A. Sowerby, £10; Rev. T. and Mrs. Lewis, £10; Rev. J. Turland Brown, £10; Miss E. Hinton, £10; Mr. J. H. Maden, £10; A Thank-offering, H. M., £5.

RECENT INTELLIGENCE.



THANKS from Mrs. Carey, of Barisal.—Mrs. W. Carey, of Barisal, writes, under date of January 22nd:—

"MY DEAR MR. BAYNES,—Will you kindly, through the *HERALD*, thank all the kind friends who have so generously responded to my appeal for Christmas Cards?"

"I have received some very beautiful ones indeed, and so many that we shall have more than enough for next Christmas. I have received some direct by post, and I have thanked most of these senders by letter, and hope to write to the few remaining ones too. I had a packet direct from Farnborough, Hants, and a postcard from there also asking me to acknowledge their cards in the *HERALD*. Will you kindly do so? I am sending an account of our 'Christmas Tree' for the *Juvenile Missionary Herald*, with photos. We are both anxiously awaiting a favourable reply from you as regards our furlough. I am very troubled about my husband's health; he continues getting fever almost daily now.—With kindest regards, yours very sincerely,

"LETTIE CAREY."

The Christian Literature Society for India—We have much pleasure in commending to the generous sympathy and support of our readers the important work carried on by the Christian Literature Society for India. In the last issue of this Society's journal, entitled *The Dawn in India*, there are three articles of very special interest—"The Dawn of Modern Literature in India," "The Sacred Books of the East," and "Dr. Duff and Education in India"—which we hope will be widely read. The Rev. James Johnston, D.D., is the able secretary of this Society, and the offices are at No. 7, Adam Street, Strand, London.

The Rev. J. J. Hasler, B.A., of Delhi—The following letter has been received, dated Delhi, December, 1893:—"DEAR MR. BAYNES,—You have doubtless heard ere now of our arrival in India, but will be glad to learn of our experiences more directly. We had a very pleasant voyage indeed. We were received most fraternally by a large party of C.M.S. workers on board the *Kaiser-i-Hind*, and had some helpful Bible-readings and prayer-meetings in conjunction with them. The other passengers, too, whom we met were very kind. We had a day ashore at Marseilles, and again at Colombo, besides landing for a few hours at Port Said. The Colombo visit was a memorable one, giving us our first realisation of tropical scenery. We spent some pleasant hours at Mr. Durbin's house, with him, Mr. Hankinson, and Mr. Thomson, and were also able to have a short chat with that Ceylon veteran missionary, Mr. Waldo. It would be superfluous, I know, to inform you of the kind reception we have had from the missionary brethren here; and yet it is only due. Messrs. J. W. Thomas and J. M. Julian were waiting for us some hours at Garden Reach, as our vessel was late in arriving. Mr. Collier and myself were the guests of Mrs. Herbert Anderson and Mr. Jordan during our week in Calcutta; but were in and out of the houses of the other friends frequently. Mr. Julian took us about a great deal. Mrs. Anderson looked after our requirements in a most motherly fashion, and helped us to procure various articles, the need of which we had overlooked before leaving England. Our pilgrimage to Serampore was most interesting. The place itself and the College are, I suppose, to British missionaries what Mecca is to Indian Mohammedans. We were thankful for the opportunity afforded of attending the Conference at Monghyr. I think we learnt more in those few days about the details and methods of the work than we might otherwise have done in as many months; and the intercourse we had with our fellow-workers was very helpful and pleasant.

"I can quite understand your appreciation of India. The climate in the cold season has been, thus far, delightful—a little too warm, perhaps, in the middle of the day at Calcutta, to be perfectly agreeable. I am very pleased with Delhi itself as a city, much more so than I had expected to be. I like the boys in the Boarding School, what little I have seen of them. Indeed, hitherto the 'lines have fallen unto me in very pleasant places.' I have started teaching an English class in the school for about three-quarters of an hour a day. Mr. S. S. Thomas, whose hospitality I have been experiencing since my arrival, has kindly promised to give me half-an-hour's lesson daily in Urdu, which he prolongs to an hour generally, so that I hope to be able to make real progress in the language before he leaves for England. Mr. Collier and I are getting quite settled down in our new quarters at the College, and expect this week, with Mr. Price, to actually start our housekeeping. Mr. Collier is writing to you, I find, by this mail. If, therefore, I have repeated any news he has given you, kindly excuse me."

Congo Mission Arrivals.—We are glad to report the arrival in England of the Rev. H. Ross Phillips and Mrs. Phillips, from San Salvador, Mr. Phillips having somewhat benefited by the voyage home; the Rev. R. D. Darby

Scrivener is probably now nearing England.

Mission Sunday Afternoon, April 27th.—For the Special Missionary Services to be held in the various Metropolitan Schools, on the afternoon of Mission Sunday, speakers will, as far as possible, be appointed to all those whose officers apply in time to the "Secretary, Young Men's Association," 19, Furnival Street. Special Hymn-papers will also be provided, *gratis*, to all who apply for them, and will be sent, carriage paid, to all affiliated Schools.

ILLUSTRATED MISSIONARY LEAFLETS FOR YOUNG PEOPLE.

NOTICE.—All the Leaflets of the *First* Series, together with the Pamphlets for Young Men and Teachers, are now OUT OF PRINT, but a Second Edition will be issued as soon as the Y.M.M.A. funds permit.

SECOND SERIES (now ready).

"**CONGO CUSTOMS,**" by Rev. GEORGE CAMERON.

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"**THE WOMEN OF CONGO,**" by Rev. W. HOLMAN BENTLEY.

Price, 1s. per 100 (postage 3d.), or 4s. per 500 (carriage 9d. country, 3d. in London). The carriage is paid to all Schools affiliated with the Y.M.M.A., and to Country Auxiliaries on parcels of 2,500.

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Suitable for Rewards. Price 2d. each, 1s. 6d. per dozen, 3s. for 25, 5s. 6d. for 50, or 10s. per 100.

LANTERN LECTURES, on INDIA, CHINA, CONGO, ORISSA, and a CENTURY OF MISSIONS, specially written by the Secretary of the Y.M.M.A. to illustrate the work of the Baptist Missionary Society. Each Lecture has about 60 views. Lecture and Lime-light Exhibition, to London Subscribers, 25s. inclusive. The Slides and MS. Lecture can also be hired. (Special Terms to VILLAGE CHURCHES.)

For all the above, apply to "THE SECRETARY, Y.M.M.A., 19, Furnival Street, E.C."

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee, on Tuesday, February 20th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. N. Dobson, of Deal,

The Secretary reported the receipt, that morning, of two telegrams from Funchal, Madeira, from the Rev. A. E. Scrivener: the first, dated Monday evening, February 19th, "Balfern here; bad congestion of lungs after fever." The second, Tuesday morning, February 20th, "Dear Balfern died last night."

Mr. Balfern was on his voyage home on furlough, having completed his first term of three years on the Congo. In the last letter received by Mr. Baynes from Mr. Balfern, printed in the February issue of the *MISSIONARY HERALD*, he wrote, "I am unspeakably grateful that I have been enabled to so nearly finish the first period of three years in this country, and, as far as present health goes, I feel that it is somewhat of a fraud to be starting for home, but my colleagues tell me it is the right course." No further tidings have been received, but, doubtless, in the course of a few days, Mr. Scrivener, of Lukolelo, his fellow-passenger, will reach England, bringing with him all details of this distressing and heavy loss.

Mr. Balfern was the son of the late Rev. W. Poole Balfern, of Brighton, and the most profound sympathy will, we are confident, be felt for the widowed mother, the sorrow-stricken family, and the brave, devoted Christian lady to whom Mr. Balfern was expecting very shortly to be married.

To know Mr. Balfern was to love and respect him, and his memory amongst tutors and fellow-students at Regent's Park College will be affectionately cherished as long as life lasts. The Committee feel they have lost a noble missionary of rare devotion and sanctified capacity—a man who endured as "seeing Him who is invisible"—who walked with God, and who has left behind in the hearts of all who worked with him a longing to be like him in lofty purpose, and brave self-denial. "Blessed are the dead that die in the Lord." In Mr. Balfern's last words to Mr. Baynes, "All must be well, whatever the future may bring to us."

Special prayer was offered by Mr. F. J. Marnham and the Rev. J. T. Brown for the sorely-bereaved mother and family, and friends.

The Rev. W. Pratt, B.A., Pastor of East Queen Street Church, Kingston, Jamaica, took leave of the Committee on the eve of his return to Kingston.

Mr. Julius McCallum, M.A., of Glasgow University and Regent's Park College, was accepted for missionary work in the East. Mr. McCallum is a member of Storie Street Baptist Church, in Paisley, under the pastorate of the Rev. Oliver Flett, D.D.

The decease of Mrs. Kerry, of Calcutta, on January 11th, was reported after a stroke of paralysis, from which she never rallied. The Rev. George Kerry, writing to Mr. Baynes, under date of January 17th, says:—

“My dear wife had been unconscious from eleven o'clock the day before, and did not regain consciousness up to the very last. Life slowly ebbed away, and I had the mournful satisfaction of watching the last quiet, painless breathing, as she entered into the presence of her Lord. She was seized with this fatal attack of paralysis at eight o'clock on Tuesday, January 9th, and became speechless, but not quite unconscious. I was able to say a few parting words. I asked her if she knew me; she moved her lips to say ‘Yes,’ and on repeating the words, ‘When heart and flesh fail, Thou art the strength of my heart, and my portion for ever,’ she clearly followed me, and tried to repeat the words after me, and did actually repeat the word ‘portion.’ I prayed with her, and then she passed into a comatose state, from which she never rallied.”

Mr. Kerry further writes:—

“I cannot help feeling bewildered at my sad loss, but there is the wondrous comfort God gives me as I think of her devoted and consecrated life, and of her peaceful death. She had long been waiting at the Gate, and was beautifully calm and patient, trustful and happy. I am so thankful that in the goodness of God I was permitted to see her once again after my return from England, and that we rejoiced together in the goodness of our Father which had spared her during our months of separation.”

The Committee affectionately commend their sorrow-stricken brother to the consolation and grace of the sympathetic Saviour. They thank God in the remembrance of the long life of faithful service now brought to a close, and for the great good in connection with the Indian Mission which Mrs. Kerry was enabled to effect. They request their Secretary to convey these expressions of sympathy to their sorrow-stricken brother, Mr. Kerry, and the members of the bereaved family, and to assure them of the earnest prayers of the Committee for their solace and support.

A letter was reported from Mr. Thomas Dorsett, written on behalf of the Zion Baptist Church, Nassau, Bahamas.

In this letter Mr. Dorsett informs the Committee that at a church meeting of the members of Zion Church, the officers were requested to tender their heartfelt thanks to the Committee of the Baptist Missionary Society, and the Secretary, for the valuable services rendered the Mission by the visit of the Rev. Louis Parkinson, B.A., who has proved such a noble assistant to the pastor of the church, the Rev. C. A. Dann, especially during the trying time of his recent bereavement. The church also desire to thank the Committee most gratefully for their generous action in sending out Miss Dann, and in meeting the expenses of her passage, and they rejoice to know that in Miss Dann the church has so devoted and earnest a worker.

The New School Buildings at Tsing Chu Fu, Shantung, North China, were reported by the Rev. Samuel Couling as completed. Mr. Couling writes:—

“The increased sum which the Committee voted at the request of the

brethren here was, I am glad to say, quite sufficient to do the thing well. It enabled me to build the dwelling-house and the school-room—the main buildings—of brick and stone throughout, and the scholars' bedrooms of brick. The cheaper and dirtier method of using old brick-bats and tempered mud was only used in outhouses, &c. The results will be seen, I hope, in the better health of the school. All the buildings, I need hardly say, are quite Chinese in external appearance. The house has ten rooms. The school-room will hold, say, seventy boys; there are three class-rooms, a dining-room, and sleeping-rooms sufficient for fifty-six boys, besides kitchens, &c. The sleeping-rooms are, of course, not enough. Our idea is to add on a few ready-built rooms belonging to our neighbour, and very conveniently situated for our use; but, in case this turns out impracticable, I must put up the rest on our own ground in the spring—a small affair. The balance in hand will be quite sufficient for either plan.

“I am sure you will be pleased to know that all the building is thus safely got through; that we have been able to do this difficult work without any disturbance or trouble with the natives; and that we are peacefully settled down to work in our new quarters.”

The Committee are thankful to hear of the completion of these school-buildings, and earnestly trust that they will be found to conduce to the efficiency of the work, and the comfort of the workers.

The meeting was closed with prayer by Dr. Underhill.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of cards and a scrap-book, from Mrs. Herbert, Coleford, for African children; a parcel of cards from Mr. Russell, for Congo; a parcel from Bradford, Yorkshire, for Mrs. Harrison, Bolobo, Congo; a case of seeds from Messrs. Sutton & Sons, Reading; and a parcel of magazines from Mrs. Johnston, Southport, for the Rev. Lawson Forfeitt, Underhill, Congo; a parcel of clothing, cards, and toys, from Miss E. A. Tilly, Southsea, for the Rev. G. D. Brown, Upper Congo; a parcel of garments from the Downs Missionary Working Party, Clapton, per Miss Payne, for Mrs. Couling, China; a parcel of cards from Miss Jones, Islington, for Mrs. Drake, China; parcels of magazines from the Editor of *Great Thoughts* for Mrs. Waldock, Colombo, Ceylon; and from Mr. B. W. Goodall, Leeds, for the Rev. W. D. Hankinson, Colombo, Ceylon; a box of clothing, &c., from Miss Boot, Chiswick, for the girls in the Mission School, under Mrs. Carey's superintendence, at Barisal, Bengal; parcels of tracts and books from the Children's Special Service Mission and the Sunday School Union for the Rev. J. Stubbs, Patna, Bengal; a footstool from a Friend, Cookham, for sale for the benefit of the Bible Translation Fund; a quilt from Mrs. Bayley, Ipswich; two Jubilee medals, and two volumes of pamphlets, from Mr. Kershaw, of Clapham; and *Baptist Magazine* for 1893, from Mrs. Seymour, for the Mission House Library.

CONTRIBUTIONS.

From January 13th to February 12th, 1894.

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 SUBSCRIBERS.

A Friend, per Rev. J. B. Myers	5	0	0
Do., for <i>W & O</i>	2	0	0
Allgood, Mr. Thomas	1	0	0
Arnhill, Mrs.	5	0	0
Bartrop, Miss S. A.	0	15	0
Braden, Mrs.	1	1	0
Burrow, Mr. F. L. D.	5	5	0
Batterworth, Rev. J. C., M.A.	4	0	0
Do., for <i>W & O</i>	0	10	0
Chew, Mrs.	1	1	0
Howson, Mr. J.	2	2	0
Kast, Rev. D. J.	1	0	0
Krmer, Mr. Geo.	10	0	0
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Lang, Mrs. Paington	0	10	0
Lester, Rev. H. J.	1	1	0
Lloyd, Mrs. G. A.	1	1	0
McCormack, Mr. A., for Congo	0	10	0
Pearce, Miss E.	0	10	0
Price, Rev. E., Granville, N.S.W.	0	10	0
Rennard, Mrs.	1	0	0
Room, Mrs. (2 years)	5	0	0
Russell, Mr. Joseph	200	0	0
Sargent, Mr. E. G.	1	1	0
Fargent, Mr. S.	1	0	0
Sharman, Mr. W. J.	2	2	0
Slack, Mrs.	80	0	0
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Rwinton, Mr. G.	0	10	0
Tarring, Mr. and Mrs. C. J., Constantinople	5	0	0
Turley, Mr. James	1	0	0
Tyson, Mrs. E. H.	2	0	0
Walduck, Mr. T. H., for India	2	10	0
Do., for Congo	2	10	0
Walter, Mrs. Chas., for Bengali School	6	0	0
Weymouth, Dr. R. F.	3	3	0
Weymouth, Mrs.	0	10	0
Wicks, Mr. Thomas	1	0	0
Withere, Miss M. S.	1	0	0
Do., for Congo	0	2	0
Young, Mrs.	1	10	0
Under 10s.	0	14	0

DONATIONS.

Adams, Miss Clara (amount collected)	0	12	7
A Friend, Victoria	2	0	0
Allen, Rev. I., M.A.	5	0	0
Anon., for Congo	0	10	0
Anonymous, for Debt.	1	0	0
A Reader of <i>Our Own Gazette</i> , Thanksgiving	2	0	0
Brugmann, Mr. George, for Congo	40	0	0
O. F.	0	10	0

Coles, Mrs.	0	10	0
"Cottesloe" Sunday Box	1	0	0
Davies, Miss Mary Winifred, for girl in India	0	10	0
R. A. S.	0	10	0
E. K. N.	2	0	0
Freroh, Mrs. (box), for N.P.	0	15	0
G. W. R.	20	11	8
H. H. K.	0	10	0
Do. (box)	0	13	0
Hilton, Miss	10	0	0
Hodder, Miss F.	0	10	0
Homes for Working Girls in London (amount collected in boxes at the various Homes, 1893)	2	10	9
In Memoriam, February 14th	5	0	0
Jarrom, Mrs.	0	10	0
Knight, Miss L. E.	0	10	0
L. E. P.	1	0	0
Macalpine, Mr. A.	0	15	0
Medhurst, Mr. C., Leicester, amount collected for Khond	2	12	2
"Meg," for India	25	0	0
Do., for Congo	25	0	0
Olney, Mr. T. H., for W & O	10	10	0
Pickard, Mr. W.	2	10	0
Rees, Mr. D., Llandeloy	25	0	0
Robinson, Mrs. A. (box)	1	0	0
Rose, Mr. Andrew A.	80	0	0
Do., for W & O	25	0	0
Sowerby, Rev. A.	10	0	0
Stevenson, Mr. John T., Auckland, N. Zealand	5	10	0
Thomas, Mr. A. D.	1	0	0
Thomas, Mr. John	1	0	0
Thorpe's, Mr. Bible-cl., for support of Jean, in Culluck Orphanage	8	0	0
Town, Mr. J., Clifton, for Mr. Richard, China	13	0	0
Webb, Mr. C. E., for Congo	100	0	0
Williams, Mr. J. (box)	0	15	0
Under 10s.	2	6	7

LEGACIES.

Lawrence, The late Mr. Henry, of Sheffield, by Mr. E. Turner	6	1	10
Mathias, The late Mrs. Amelia, of Cardiff, by Mr. G. F. Urry	88	19	0
Morgan, The late Mr. David, of Brynmawr, by Mr. T. G. Powell	45	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch., for W & O	5	5	0
Acton	0	14	6
Do., for W & O	3	4	4

Alperton	2	16	1
Do., for W & O	1	1	11
Arthur-street, Camberwell Gate	4	15	9
Do., for W & O	2	2	0
Battersea-park Tabernacle	5	13	2
Do., for W & O	1	1	0
Bermondsey, Drummond-road	1	0	0
Bermondsey, Haddon Hall Sunday-school for Indian School Fund	2	8	7
Do., for half year's salary of N.P., Prabhat Chandra Dux	10	0	0
Do., Special Donation for Congo	10	0	0
Bloomsbury Chapel	69	11	10
Do., for W & O	11	14	11
Borough Road	13	6	0
Do., for W & O	1	14	0
Bow, High-street	3	1	9
Brixton, Gresham Ch., for W & O	0	15	0
Do., Kenyon Chapel	3	9	4
Do., do., for W & O	4	4	0
Do., St. Ann's-road Sunday-school	0	11	3
Do., Wynne-road, for W & O	2	10	0
Do., do., Sunday-school	9	10	6
Do., do., for <i>Bairisal School</i>	6	0	0
Brixton Hill, New Park-road, for W & O	2	1	6
Brockley-road	79	1	2
Do., Sunday-school	3	11	4
Camberwell, Cottage Green, for W & O	1	1	0
Do., Denmark Place	28	9	7
Do., do., for Congo	1	1	0
Do. Mansion House Chapel	0	12	6
Do., do., for N.P.	0	1	6
Castle-street, Oxford Market	3	3	3
Do., for N.P.	2	0	0
Chiswick, for W & O	0	15	0
Do., Sunday-school, for N.P.	0	15	2
Clapton, Downs Ch.	64	0	9
Do., for Congo	28	15	11
Crouch Hill	1	13	10
Do., Sunday-school	4	8	2
Do., for support of Carmine, in Italy Orphanage	4	0	0
Deptford, Octavia-street Sunday-school	1	16	2
Ealing Dean, for W & O	1	0	0
Do., Bible-class	3	12	0
Enfield	5	19	9
Do., for W & O	3	4	9
Do., for Congo	0	3	0
Ferne Park	45	8	5
Do., for W & O	3	6	3
Forest Gate, Woodgrange	2	15	11
Do., Sunday-school, for China School	3	1	3
Do., for "Mansfield," Congo boy	0	16	4

Hackney, Mare-street..	74	2
Do., for W & O	2	16
Do., Sunday-school,		
for <i>Benali School</i>	10	0
Hackney, Hampden Ch.		
Sunday-school	4	2
Do., Y.M.B.C.	0	10
Do., Y.W.R.C.	1	0
Hammersmith, West		
End Sunday-school,		
for <i>Boys' School,</i>		
<i>India</i>	8	0
Do., for <i>Girls' School,</i>		
<i>China</i>	8	0
Harleiden, for W & O ..	2	5
Harrow-on-the-Hill.....	1	19
Hayes, Salem Ch., for		
W & O	1	0
Hendon	28	2
Highbury Hill, for sup-		
port of <i>Congo boy</i>		
under <i>Mrs. Heatley</i>	5	0
Do., Sunday-school ..	4	11
Highgate-road Ch.	69	10
Do., for <i>China</i>	1	9
Do., for <i>India</i>	0	6
Do., for <i>Congo</i>	17	13
Do., Sunday-school,		
for support of <i>Jas.</i>		
<i>Shonera</i>	36	0
Do., do., for <i>India</i> ..	5	5
Do., do., for <i>China</i> ..	5	5
Honor Oak, for W & O ..	2	2
Hornsey, Sunday-sch.,		
for N P	0	7
Hounslow, for W & O ..	2	2
Islington, Cross-street,		
for W & O	2	16
Kenington, Hornton-		
street	38	2
King's-road-street	0	16
Metropolitan Taber-		
nacle, special, for		
W & O	10	10
Do., Sunday-school,		
for <i>Mr. Wesley's</i>		
<i>work, Congo</i>	6	5
New Southgate, for		
W & O	2	10
North Finchley	33	7
Do., for W & O	1	8
Praed-street	2	0
Do., Sunday-school ..	2	10
Putney, Weter-road ..	4	9
Do., for W & O	1	10
Do., Sunday-school,		
for support of <i>boy</i>		
in <i>Mr. H. Thomas'</i>		
<i>school, India</i>	2	10
Regent's Park, for W & O	11	5
Do., <i>Miss Westaway's</i>		
<i>Class, for Congo</i>	0	13
Rotherhithe, New-st.		
Sunday-school, for		
<i>Bingali School</i>	1	4
St. Margaret's Sunday-		
school	4	0
South London Taber-		
nacle	2	5
Spencer-place Sunday-		
school	2	5
Stockwell	6	18
Do., for W & O	2	10
Do., Sunday-school ..	21	11
Do., for <i>Chan's School</i>	5	5
Do., for <i>G. C. Dutt's</i>		
<i>medicine chest</i>	0	13
Stoke Newington,		
Devonshire-square,		
for <i>Rev. R. Spur-</i>		
<i>rydon's work at In-</i>		
<i>terwork</i>	1	0
Do., Sunday-school,		
for <i>Chamber Dutt's</i>		
<i>medicine chest</i>	0	10

Tottenham, for W & O	1	1	0
Upper Holloway, Sun-			
day-school	18	2	0
Do., Y.P.S.C.E., for			
<i>N. P. Bindu Nath</i>			
<i>Sikhar, Dacca</i>	4	8	5
Upton Chapel Sunday-			
school	7	0	0
Do., for <i>Chunder</i>			
<i>Dutt's medicine</i>			
<i>chest</i>	2	0	0
Vauxhall Ch.	4	8	2
Victoria Park, Grove-			
road Sunday-school	8	0	0
Do., for <i>N. P. Rasm</i>			
<i>Sunder Day, Barisal</i>	20	0	0
Do., for <i>G. C. Dutt's</i>			
<i>medicine chest</i>	1	0	0
Waltham-st., Bound-			
ary-road	8	15	8
Walworth, Ebenezer			
Sunday-school, for			
<i>Bengal School</i>	1	8	9
Do., for <i>China Neh.</i>	1	11	9
Walworth-road	19	9	0
Wandsworth, East-hill,			
for W & O	4	1	1
Do., Sunday-school ..	4	16	3
Wandsworth-road, Vic-			
toria Chapel	80	0	0
Do., for W & O	8	0	0
Waldstone, for W & O	0	10	6
Westbourne Grove, for			
W & O	2	11	4
West Green Ch., for			
W & O	1	17	0
Williden Green Sun-			
day-school	0	17	4
Wood Green, for W & O	2	15	0

BEDFORDSHIRE.

Luton Union Ch., for			
W & O	1	15	9
Do., Wellington-street	90	0	0
Do., do., for W & O ..	3	8	0
Stavington	0	8	9
Do., for W & O	0	3	6

BERKSHIRE.

Bracknell, Sunday-			
school, for N P	0	13	8
Maidenhead, for sup-			
port of <i>Congo boys</i>	10	0	0
Do., for W & O	1	12	6
Do., Sunday-school ..	10	11	11
Reading, Carey Chapel			
Juvenile Aux.	8	17	10
Do., for support of			
<i>Congo boy under</i>			
<i>Rev. W. Forfeath</i>	2	16	6
Do., King's-road			
Sunday-school	12	13	4
Do., Wicliff Ch., for			
W & O	5	0	0
Do., do., Sunday-sch.	4	11	0
Do., do., for support			
of <i>Congo boy</i>			
<i>"Keddie"</i>	5	0	0
Sunnyside Missionary			
Circle	2	5	6
Wind-or, for W & O ..	3	5	2
Wokingham, for W & O	3	0	0

BUCKINGHAMSHIRE.

Blerton, for W & O	0	6	0
Chenies, for W & O ..	1	1	0
Chesham, Lower Chapel,			
for W & O	2	0	0
Dinton, for W & O ..	0	2	6
Fenny Stratford, for			
W & O	1	0	0

Gold Hill, Bible-class ..	0	9	0
Do., Sunday-school ..	1	18	9
Haddenham, for W & O	0	10	0
Speen, for W & O	0	10	0

CAMBRIDGESHIRE.

Burwell	3	17	4
Do., for W & O	0	10	0
Do., for N P	2	13	4
Oxton, for N P	1	1	9
Querryhinton, Sunday-			
school, for N P	0	16	0
Chertston, for W & O	1	0	0
Chorltonham, for W & O	1	0	0
Harston, for W & O	0	11	8
Histon	6	16	8
Do., for W & O	0	10	6
Swavesey, for W & O	0	11	0
West Row	5	8	1
Witcham, Ely-place	2	7	9
Do., for W & O	2	0	0

CHESTER.

Audlem, for N P	0	8	9
Chester, Grosvenor-park	1	19	8
Do., for W & O	2	2	0
Poynton, for W & O ..	0	7	0
Stockport, for W & O	2	0	0

CORNWALL.

Launceston Sun.-sch.,			
for N P	0	19	0
Penzance	5	3	0
Do., for W & O	1	0	0
Truro, for W & O	0	10	0

DERBYSHIRE.

Clay Cross, for W & O ..	0	7	0
Derby, St. Mary's Gate	10	11	0
Do., for W & O	4	4	0
Riddings, Sunday-sch.,			
for N P	0	11	9
Riddings and Swanwick,			
for W & O	0	15	3

DEVONSHIRE.

Appledore, for W & O ..	0	11	0
Bovey Tracey, for N P	0	10	0
Brayford	0	10	0
Brixham, for W & O ..	0	10	6
Devonport, Morice-sq.	0	18	0
Do., for N P	0	6	0
Devonport, Hope Ch.,			
for W & O	1	0	0
Hatherleigh, for W & O	0	10	0
Do., for N P	1	7	1
Ilfracombe, Sunday-sch.	5	14	10
Inwardleigh	0	6	1
Do., for N P	0	13	9
Kilmington and Lough-			
wood, for W & O	0	5	0
Kingsbridge, for W & O	2	0	0
Moretonhamstead, for			
N P	0	5	0
Paignton	4	16	1
Do., for W & O	1	3	0
Do., for N P	1	8	0
Plymouth, Mutley			
Chapel	11	10	6
Sheepwash, for N P ..	0	16	8
Torquay, Upton Vale,			
for W & O	5	0	0
Totnes, for W & O	2	14	0
Yarcombe	0	4	8
Do., for N P	0	16	3

DORSETSHIRE.

Buckland Newton, for			
N P	0	5	0
Dorchester	0	10	6
Do., for W & O	0	13	7

Dorchester, for Congo ..	0 14 8
Do., for Mrs. Kerry's School	2 2 0
Do., Sunday-school ..	1 4 1
Gillingham	0 14 0
Do., for W & O	0 14 3
Do., for N P	2 2 3
Iwerne Minster	1 2 4
Do., for N P	1 0 8
Do., for W & O	0 2 0
Lyme Regis, for W & O ..	0 10 0
Wimborne, for W & O ..	0 19 0

DURHAM.

South Shields, Watcote-road, for W & O	1 0 0
Stockton-on-Tees, Wellington-street	4 13 2
Do., for Congo	0 10 0
Do., for W & O	1 0 0
Do., Y.P.S.C.E.	0 15 0
Do., Sunday-school ..	5 8 0
West Hartlepool, for W & O	0 11 4

ESSEX.

Ashdon	4 0 9
Do., for W & O	0 14 3
Barking	1 0 0
Do., for W & O	1 1 0
Do., Sunday-school ..	2 14 1
Blackmore, for N P ..	0 4 0
Brentwood, Sun.-sch. ..	1 18 8
Clacton-on-Sea, for W & O	1 0 0
Coggeshall, for N P ..	0 12 2
Karis Colne, for W & O	1 0 0
Hornchurch, for W & O	0 12 2
Homford, for W & O ..	1 0 0
Leyton, Sunday-school	0 4 3
bouthend, Clarence rd. Sunday-school	2 12 8
Do., for N P	0 6 4
Theydon Bois, for N P	0 13 0
Woodford, Union Ch. ..	2 12 6

GLOUCESTERSHIRE.

Bourton-on-the-Water, for W & O	2 15 6
Cheltenham, Cambray Ch., for W & O	2 2 0
Chipping Campden	0 10 8
Do., for W & O	0 10 0
Do., for N P	0 10 0
Chipping Sodbury	7 18 8
Cirencester, for W & O	2 0 0
Do., for N P	5 15 2
Hillsley	2 9 4
Do., for W & O	0 15 0
Do., for N P	0 7 9
Kingstunley, for W & O	0 10 0
Minchinhampton	1 15 0
Nailsworth, for W & O	1 16 4
Naunton and Guiting, for W & O	1 0 0
Shirehampton, for W & O	0 8 6
stow-on-the-Wold, for W & O	2 0 0
Tetbury, for W & O ..	0 5 0

HAMPSHIRE.

Andover	18 10 11
Beaulieu Ralls, for N P	1 0 0
Do., for W & O	0 4 8
Blackfield Common, for W & O	0 14 0
Do., for N P	1 6 0
Boscombe, for W & O	2 0 0
Do., Sunday-school ..	3 12 2
Do., for N P	2 11 0
Bournemouth, Lansdowne Chapel	12 0 0
Do., Westbourne Ch. ..	19 0 0
Do., Prayer Union ..	34 8 9

Brockenhurst, for W & O	0 12 0
Battleigh, Sunday-sch., for N P	1 3 2
Emsworth, Zion Ch., for W & O	0 10 0
Milford, for W & O ..	0 16 0
Do., for N P	2 2 2
Mottisfont, Sunday-school	4 10 3
Penliser, for N P	1 10 7
Southampton, Carlton Ch., for W & O	1 4 4
Do., Portland Ch., for W & O	3 16 0
Southsea, Emmanuel Ch., for W & O	1 11 0
Sway, for Congo	1 0 0
Wallup	5 6 5
Do., for W & O	0 15 0
Do., for N P	1 0 0
Whitchurch, for W & O	0 15 0

ISLE OF WIGHT.

Newport, Castlehold Chapel	10 4 5
Do., Sunday-school, for N P	3 17 2
Ryde, Park-road Sunday-school	1 17 5
Ventnor	0 7 2

HERTFORDSHIRE.

Barnet, Tabernacle	18 18 6
Do., for Congo	0 10 0
Berkhamstead, High-street, for W & O ..	1 0 0
Boxmoor	0 13 0
Do., for W & O	4 2 9
Bushey	0 16 9
Hemel Hempstead	1 10 9
Do., for W & O	1 16 7
Do., Y.P.S.C.E., for support of Congo boy under Mr. Stapleton	2 10 0
New Barnet, for W & O	1 11 2
Rickmansworth, for W & O	2 3 8
St. Albans, Dagnall-st. St., Mr. Gibbs' Bible-class, for support of Congo boy	27 19 2
Tring, New Mill, for W & O	2 10 0
Do., for W & O	1 4 0

KENT.

Ashford, Sunday-school	1 17 6
Do., for N P	2 8 0
Beckenham, Elm-road	2 3 6
Brabourne	0 5 0
Do., for W & O	0 8 3
Bromley, Sunday-school	4 8 2
Crayford Hill	35 2 3
Crayford, for W & O ..	0 10 0
Crookend Hill	8 15 0
Do., for W & O	0 10 0
Do., Sunday-school ..	2 15 0
Dartford	3 12 0
Deal, for W & O	3 0 0
Faversham	0 10 0
Do., Sunday-school, for N P	0 11 1
Forest Hill, Sydenham Chapel	6 11 3
Gravesend, Windmill-street sun.-school ..	4 4 6
Lee, Missionary Association, for Bazaar School	6 0 0
Do., for China School	1 1 0
Margate, Sunday-school, for N P	1 4 0

New Brompton	0 7 4
Do., for W & O	1 5 0
Orpington, for W & O	1 1 0
Plumstead, Conduitt-road, for W & O	2 7 10
Do., for W & O	9 14 19
Do., Park-road, for W & O	0 10 6
Recheater	13 4 6
Do., for N P	1 11 6
Sandhurst, for W & O	1 18 9
Do., for N P	2 14 9
Sevenoaks, for W & O	1 9 0
Shooters' Hill - road	25 4 0
Sunday-school	0 16 3
Sidcup, for W & O	0 16 3
Sittingbourne, for W & O	2 7 5
Smarden, for W & O ..	0 5 0
Tonbridge, for N P	0 2 4
Tunbridge Wells	11 17 4
Do., for W & O	2 2 0
West Malling	3 12 1
Do., for W & O	1 1 0
Do., for N P	0 17 11
Woolwich, Queen-street, for W & O	0 14 0

LANCASHIRE.

Accrington, Cannon-street, for W & O ..	6 4 4
Do., Royds-street Branch, for W & O	1 5 4
Do., Willow-street and Woodnook Sunday-school	10 7 2
Bacup, Doais	1 12 6
Do., for W & O	0 11 0
Do., for N P	0 11 6
Bootle, Litherland-road Mission	6 13 2
Do., Sunday-school ..	0 11 2
Do., Welsh Ch., for N P	0 7 1
Burnley, Enon	11 2 7
Do., for W & O	1 4 0
Do., Slon, for W & O	2 0 0
Do., Yorkshire-street	12 17 9
Bury, Knowsley-street	8 7 3
Do., for W & O	0 12 7
Clayton-le-Moors	12 16 6
Do., for China	2 12 0
Do., for W & O	1 0 0
Clitheroe, for W & O ..	0 8 6
Cloughfold, Slon, for N P	0 13 0
Eccles	3 2 5
Do., Sunday-school ..	7 14 3
Farnworth	1 2 0
Do., for W & O	0 7 9
Garston	2 3 0
Do., Sunday-school ..	3 3 0
Goodshaw	12 3 0
Do., for W & O	1 11 8
Lancaster, for W & O	4 1 0
Latchford, for W & O ..	0 15 0

Liverpool Auxiliary—	
Princes Gats	29 9 4
Tue Brook Sun.-sch.	1 3 6
Carisbrooke Ch., for W & O	1 1 0
Cottenham-street and Kmpire-street, for W & O	0 10 0
St. Helen's, Jubilee Sunday-sch., for N P	0 0 0
Pembroke Ch., for W & O	3 13 3
Seacombe Welsh Ch., for N P	0 12 4
Birkenhead, Welsh Ch., for W & O	0 8 0

Egremont	2	8	1
Do., for W & O	1	18	0
Do., Sunday-school	5	5	0
Do., for support of Congo bay	2	0	0
Less expenses	50	14	3
	4	14	6
	48	19	9
Littleborough, for W & O	0	5	0
Manchester, Union Ch.	100	0	0
Do., for W & O	16	19	11
Do., Stratford, Union Church	16	1	1
Do., for W & O	5	19	5
Do., Pendleton, Nursery-street	4	5	8
Do., Rusholme-road, for support of two Congo bays	10	0	0
Do., Sunday-school, First Class Women, and Thursday afternoon Women's Meeting, for Congo	25	0	0
Do., Harpurhey Jubilee Sunday-school	1	16	9
Marecombe	0	18	0
Olzton, Fishergate, for W & O	1	7	9
Ramsbottom	31	4	2
Do., for W & O	2	2	8
Do., Male Monitor's Bible-class for Bewgalt School	6	0	0
Raweston	4	4	6
Do., for W & O	0	18	2
Rochdale, Drake-street	2	18	0
Runnyside	1	0	0
Warrington, Golborne-street, for W & O	0	14	7
Wigan, Sealsbrick-st.	4	18	0
Do., for W & O	1	11	0

LEICESTERSHIRE.

Arnsby	0	11	3
Do., for W & O	1	0	0
Do., for N P	0	2	9
Blaby and Whetstons, for W & O	2	2	9
Coalville, Station-street	0	14	1
Do., for W & O	0	10	0
Cropstone, for N P	0	6	0
Hutcliffe, for W & O	0	5	0
Huggie-cote, for W & O	0	16	0
Husband's Bosworth	3	10	8
Do., for W & O	0	16	6
Do., for N P	2	6	10
Leicester, Abbey Gate Sunday-school	3	17	0
Do., Archdeacon Lane, for W & O	1	10	0
Do., do., Juvenile Missionary society	4	6	0
Do., Belgrave-road Tabernacle	0	11	0
Do., do., Sunday-school	2	5	6
Do., Belvoir-street	64	17	5
Do., do., for W & O	9	2	8
Do., do., Sunday-sch.	7	19	9
Do., Carley-street Ch.	5	0	0
Do., Charles-street	16	2	4
Do., Dover-street Ch., for W & O	2	0	0
Do., Melbourne Hall, for support of Mr. Boyer, Congo	4	11	0
Do., do., for W & O	3	5	0
Do., Victoria-road Sunday-school	6	0	0

Loughborough, for Hand Mission	0	15	6
Melton Mowbray, for N P	1	6	6
Do., for W & O	0	10	0
Monks Kirby and Pailton, for W & O	0	19	0
Woodhouse Hayes	6	10	4
Do., for W & O	0	5	6
Less expenses	145	8	4
	1	0	0
	144	8	4

LINCOLNSHIRE.

Burgh, for W & O	0	4	2
Epworth, for W & O	0	9	0
Holbeach, Sunday-sch., for N P	1	14	1
Long Sutton, for W & O	0	8	0
Spalding, for W & O	1	8	0
Sutton, for W & O	0	3	11
Do., for Orients	0	16	0
Do., for N P	0	7	7

NORFOLK.

Burton, for W & O	0	15	0
Cotessey, Sunday-sch., for N P	0	16	2
Foulsham, for W & O	0	10	0
Hunstanton, for W & O	0	7	6
Lynn, Stepney Ch., for W & O	2	10	0
Do., Sunday-school	4	0	9
Neatishead, for W & O	0	5	0
Do., Rev. T. A. Wheeler, for W & O	0	10	0
Norwich, Surrey-road, for W & O	2	5	7
Do., Unthanks-road, for W & O	2	0	0
Shelfanger, for W & O	0	10	0
Statham, for W & O	0	10	0
Worstead, for W & O	1	0	6
Do., for N P	6	8	10

NORTHAMPTONSHIRE.

Blisworth, for W & O	1	0	0
Do., for N P	1	19	4
Braunston, for N P	0	17	8
Hackleton, for W & O	1	0	0
Do., for N P	0	3	6
Kingsthorpe, for W & O	1	6	0
Kilvingbury, for W & O	0	7	6
Long Buckley, for W & O	2	0	0
Moulton and Pitsford	2	5	0
Do., for W & O	1	0	0
Northampton, Grafton-street, for W & O	0	10	0
Peterborough, for W & O	4	4	0
Ringshead, for W & O	0	12	0
Do., for N P	0	16	2
Stanwick, for W & O	4	5	6
Thrapstone, for W & O	3	0	0
West Haddon, for N P	0	6	0
Woodford, near Thrapstone, for W & O	0	5	0

NORTHUMBRLAND.

Broomhaugh and Broomley, for W & O	1	18	3
Newcastle-on-Tyne, Westgate-road, for W & O	3	16	0
Do., do., Sunday-sch.	5	17	8
Do., Arthur-street Sunday-school	2	9	7

Newcastle-on-Tyne, Rye Hill	1	19	6
Do., do., Sunday-sch.	1	13	8
Do., Jemond, for W & O	2	8	10
Do., do., Sunday-sch., for N P	2	6	0
Less Auxiliary expenses	1	2	6
	19	0	4

NOTTINGHAMSHIRE.

East Kirby, for W & O	0	10	0
Hill Top, for W & O	0	2	7
Hucknall Torkard, for W & O	0	10	6
New Basford, Palm-st. Sunday-school	7	0	0
Newark-on-Trent, for W & O	1	0	0
New Lenton (cool. 1852), for W & O	0	10	0
Nottingham, Arkwright-street, for W & O	0	18	0
Do., Derby-road	12	7	0
Do., do., Sunday-sch.	5	4	11
Do., Chelsea-street	7	0	0
Do., George-street	7	4	6
Do., Mansfield-road, for W & O	2	3	0
Do., for W & O	2	1	0
Do., Sunday-school, for N P	1	0	0
stanton Hill, Sunday-school	1	0	0
Sutton-on-Trent, for W & O	0	5	6

OXFORDSHIRE.

Banbury	4	1	1
Do., Sunday-school	5	8	8
Caversham	1	0	0
Chipping Norton	0	10	0
Do., for W & O	1	2	10
Henley-on-Thames	0	16	3
Do., for W & O	0	13	0
Hook Norton	0	6	5

RUTLANDSHIRE.

Oakham and Langham, for W & O	1	5	6
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SHERPESHIRE.

Dawley	4	13	6
Oakengates	0	12	10
Shrewsbury, Claremont Chapel, for W & O	0	19	7
Wellington	2	16	3

SOMERSETSHIRE.

Boroughbridge, for W & O	0	12	8
Bristol Aux., per Mr. G. W. Carline, Treas.	22	14	6
Do., for Congo	1	0	0
Do., for W & O	15	1	5
Do., City-road, for W & O	2	3	0

Less Aux. expenses	41	18	11
	13	5	0
	28	13	11
Burnham, for W & O	1	7	6
Cheddar	0	10	0
Crewkerne	3	11	6

Keynham, Sunday-school, for N P.....	0 16 0
Mill, for W & O.....	0 17 0
Twerton, Sunday-sch., for N P.....	1 2 2
Watchet and Williton, for W & O.....	0 19 4
Do., Sunday-school ..	0 17 11
Wellington.....	0 4 2
Wells, for W & O.....	0 8 0

STAFFORDSHIRE.

Barslem, Tabernacle, for W & O.....	0 10 0
Do., for N P.....	0 10 0
Burton-on-Trent, Tabernacle Sunday-school	7 2 8
Tamworth, for W & O	0 8 0
Wolverhampton, for W & O.....	2 2 0

SUFFOLK.

Ipwich, Burlington Ch.	30 19 1
Do., for Chinese Evangelist	0 19 6
Lowestoft	6 11 0
Do., for W & O.....	1 0 0
Do., for N P.....	1 1 6
Rattlesden	3 2 11
Do., for W & O.....	1 0 0

SURREY.

Chiddingfold, Fishers-lane Mission, for N P	4 15 6
Croydon, West, for W & O.....	7 7 1
Do., Memorial Hall Sun.-sch. for Congo	2 8 0
Dorking, for W & O ..	1 0 0
Dormans Land, for W & O.....	0 10 0
Dulwich Hall Sun.-sch.	0 18 4
Guildford	7 2 6
Do., for W & O.....	1 0 6
Lower Tooting	1 3 3
Do., Summers Town, for support of Congo boy, "Black-shaw"	0 7 0
Merstham, Sunday-sch., for N P.....	0 12 5
New Malden, boys in Miss Clutterbuck's cl.	0 10 0
Penge, Tabernacle Sunday-school	23 17 11
Do., for support of Congo boy, under Mr. Bentley	5 0 0
Redhill	2 2 0
Do., Prayer Union ..	2 0 0
South Norwood, Sunday-school	7 4 10
Streatham, Lewin-rd., for W & O.....	1 14 6
Do., Girls' Home-class, per Miss Bull, for Miss Gleazer's work, Cuttack	1 17 6
Sutton, for W & O	3 0 0
Upper Tooting, for W & O	3 5 0
Wallington, for W & O	2 0 0
Wimbledon	8 13 6
Do., for N P.....	0 7 7
Yorktown, for W & O ..	0 14 1
Do., for N P.....	1 0 9

SUSSEX.

Arundel, Sunday -sch., for Congo	1 2 0
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Frighton, Holland-road, for W & O.....	6 0 0
Do., Sussex-street ..	6 0 0
Cuckfield.....	0 16 8
Fant Griston-st.	0 1 0
Benfield, for W & O ..	0 6 0
Rye, for N P.....	1 7 6
Shoreham	5 8 0
Do., for W & O.....	0 12 0
Worthing, Sunday-sch., for N P.....	2 19 7

WARWICKSHIRE.

Alcester	14 19 8
Do., for W & O.....	1 0 0
Attleborough, for W & O	0 19 6
Coventry, Gosford-st., for W & O.....	0 18 0
Do., Queen's-road, for W & O.....	7 10 0
King's Norton	0 9 0
Leamington, Warwick-street, for W & O ..	3 10 0
Nuneaton, for W & O ..	0 10 0
Stratford-on-Avon, for W & O.....	1 12 4
Studley	5 1 6
Do., for W & O.....	0 10 0
Do., for N P.....	1 0 0

WILTSHIRE.

Bratton, Sunday-school, for Congo	2 11 2
Do., for N P.....	0 13 0
Chippenham, Station Hill, for W & O.....	0 18 6
Devizes, for W & O ..	1 18 3
Downton and Redlynch, for N P.....	2 12 2
Salisbury (addl.), for W & O.....	1 1 0
Southwick, for N P....	0 6 0
Westbury, West End Sunday-school	7 3 1
Whitbourne, Corsley, for W & O.....	0 4 0
Do., Sunday-school, for N P.....	1 0 0

WORCESTERSHIRE.

Bromsgrove	4 15 11
Do., for W & O.....	0 17 10
Droitwch, for W & O	0 5 6
Veasham.....	5 19 3
Do., for W & O.....	1 10 0
Redditch, for W & O ..	0 15 0
Shipston-on-Stour, Sunday-school	4 4 3

YORKSHIRE.

Armley, for W & O....	0 12 0
Do., Sunday-school, for N P.....	0 3 3
Barnsley, Juv. AUX. ..	5 0 0
Batley	3 0 0
Do., for W & O.....	0 10 0
Bradford, Allerton Central Chapel	7 1 10
Do., for Orphan Girl at Cuttack	3 0 0
Do., Gillington Ch., for W & O.....	3 0 0
Do., Leeds-road, for W & O.....	4 18 4
Do., Sion and Calendon-street Sunday-schools.....	5 8 0
Do., Tetley-street ..	12 0 0
Do., Trinity, for W & O	4 10 0

Brearley, for W & O ..	1 2 0
Brillington	2 19 10
Do., for Congo	0 12 0
Do., for China	0 19 0
Do., for Rome	0 5 0
Cowling Hill, for W & O	0 4 3
Do., for N P.....	1 19 0
Donsbury, for W & O ..	2 15 5
Dunconster, Sun.-sch., for N P.....	0 5 3
Eccleshill, Sun.-sch.....	0 18 0
Gutseley, for W & O ..	0 7 6
Halifax, United Communion Service, for W & O.....	7 1 7
Hebden Bridge, for W & O.....	4 0 0
Horsforth, for W & O ..	0 15 0
Keighley, for W & O ..	3 5 10
Leeds, York-road.....	11 17 8
Do., South Parade ..	21 0 4
Do., for Congo	0 5 0
Do., Juvenile Society	30 0 0
Lineholme, for W & O	0 10 0
Lockwood, for W & O	2 10 0
Do., Sunday-school, for Congo	10 0 0
Do., for China	5 0 0
Long Preston, for N P	0 11 0
Lydgate, for W & O ..	0 12 0
Malton, for W & O ..	0 10 0
Rishworth, for W & O	0 4 0
Do., Sunday-school, for N P.....	2 7 0
Rodley, for W & O	0 10 0
Rotherham	4 12 0
Do., for W & O.....	0 14 7
Scarborough, Albemarle Ch., for W & O.....	2 10 0
Do., Ebenezer, for W & O.....	1 3 6
Sheffield, Glossop-road	22 11 1
Do., for W & O.....	2 12 7
Do., for China.....	5 0 0
Do., Y.P.S.C.E.	4 11 7
Do., Cemetery-road ..	50 8 1
Do., Townhead-st. Sunday-school	18 14 6
Slaithwaite, for W & O	0 10 0
Sowerby Bridge	1 4 8
Do., for N P.....	0 12 7
Staincliffe, for W & O	0 12 0
Stanningley, for N P	0 4 0
Sutton-in-Craven, for W & O.....	1 15 0
Waingate, for W & O ..	0 5 8
Wakefield, for W & O ..	0 18 6

NORTH WALES.

ANGLESEA.

Amiwb, for W & O	0 10 8
Valley, for N P.....	0 5 0

CARNARVONSHIRE.

Llanglan, for N P	0 4 0
Portdinorwig, Salem Sunday-sch., for N P	0 12 4

DENBIGHSHIRE.

Wrexham, Chester-st. .	6 18 0
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SOUTH WALES.

BRECONSHIRE.

Crickhowell, Bethebara, for W & O.....	1 3 10
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CARDIGANSHIRE.	
Penthyrnoech, Horeb, for N P	0 8 2
CARMARTHENSHIRE.	
Drefach, for N P	1 11 0
Llanelli, Greenfield ..	1 0 0
GLAMORGANSHIRE.	
Cardiff, Bethel, Mount Stuart-st., for W & O	1 0 0
Do., Hope Chapel, for W & O	6 0 0
Do., Tredegarville ..	0 18 6
Do., do., for W & O ..	4 4 0
Do., Sunday-school ..	1 1 0
Do., Rumney Mission Sunday-school	3 11 10
Binaa, Zoar	10 18 6
Do., for Italy	8 0 7
Glanwydden, Sunday-school, for N P	0 11 11
Gwasalodygarth, Salem Neath, Orchard-place, for W & O	1 11 0
Do., for N P	6 0 8
Pentre, Zion English Chapel	1 11 6
Penydarren, Eilim ..	4 0 0
Do., Hebron	4 0 0
Swansea, Carmarthen-road	1 0 0
Do., Mount Pleasant ..	0 18 0
Do., for Congo	18 2 2
Do., for W & O	3 11 9
Ystalyfera, Zoar	1 12 7
MONMOUTHSHIRE.	
Blasnavon, Horeb, for W & O	1 0 0
Llanvaches, Bethany ..	1 18 2
Do., for W & O	0 7 0
Newport, Duckpool-rd. DA, Maindee, Summerhill Sunday-sch.	10 0 0
Penallt	1 0 0
Do., for Congo	0 16 0
Pembrokeshire.	
Gold Inn, Ebenezer	5 14 8
Fishguard, Hermon, for N P	1 13 0
Haverfordwest, Bethesda	26 7 7
Pembroke Dock, Bush-street	0 3 2
Pennar, Gilgal	0 19 0
RADNORSHIRE.	
Presteign, for N P	1 10 0

SCOTLAND.	
Aberdeen, Crown-terrace, for W & O ..	5 6 6
Do., for N P, India and China	10 18 6
Do., for N P	7 19 0
Arbroath, for W & O ..	0 12 0
Cambuslang, for W & O	1 4 0
Crief, for W & O	1 0 0
Dunbarton	1 7 6
Dunfermline, Rattray-street Sunday-school, for India	1 0 0
Do., for China	2 0 0
Do., for Congo	2 0 0
Do., for N P	1 0 0
Do., St. Enoch's	0 10 0
Dunfermline, for W & O	18 1 0
Edinburgh, Dublin-st., for W & O	19 10 0
Do., Duncan-st., for W & O	1 8 0
Elgin	1 10 0
Do., for W & O	1 6 0
Frazerburgh	19 6 4
Do., for W & O	1 4 2
Galashiels, Victoria-st.	2 14 8
Do., for Congo	1 1 0
Do., for W & O	0 17 10
Glasgow, Adelaide-place	68 12 6
Do., for W & O	11 15 8
Do., Billhead, for W & O	21 15 0
Do., Queen's Park ..	20 0 0
Do., for W & O	4 1 3
Grantown, for W & O ..	2 0 0
Hamilton, for N P	0 14 4
Hawick	1 4 2
Do., for W & O	0 15 2
Irvine	2 0 0
Do., for W & O	0 2 6
Jedburgh, for Congo ..	0 19 1
Kelso, for W & O	0 6 0
Kirkcaldy	8 11 1
Do., for China	1 1 0
Do., for Genoa	1 1 0
Kirkintilloch, Sunday-school	1 0 0
Do., for N P	1 16 11
Lochee, Sunday-school	1 10 0
Lossiemouth, Sunday-school, for N P	1 10 6
Paisley, Victoria Place, for W & O	2 6 8
Rothsay	1 5 0
Rutherglen, Sunday-school, for N P	2 0 0
Tullymet, for W & O ..	0 12 0
Do., for N P	2 0 0
Wick, Sunday-school ..	2 0 0
IRELAND.	
Carrickfergus, for W & O	0 10 6
Dublin, Harcourt-street	10 0 0
Do., for W & O	2 16 8
Limerick, for W & O ..	2 7 6

CHANNEL ISLANDS.	
JERSEY.	
St. Heliers	6 1 6
Do., for W & O	1 1 6
Do., for N P	6 13 8
FOREIGN.	
Constantinople	1 1 0
Do., Bebek, Sunday-school, for Congo ..	5 7 0
SPECIAL CONTRIBUTIONS FOR RELIEF OF FAMINE IN BENGAL.	
A Friend	1 1 0
An Invalid	1 1 0
A Thankoffering	2 0 0
Rigar, Mr. Stanton	1 0 0
Friends at Weston-super-Mare	0 13 0
Gover, Mrs., sen.	5 0 0
Haakins, Miss	0 10 0
"Lilley"	1 0 0
Stivan, Miss	0 10 0
Under 10s.	1 17 6
Boston, High-street, Y.P.S.C.E.	0 8 0
Crickhowell	0 18 0
Grantown	1 10 6
Upton Chapel Sunday-school	5 0 0
Weston-super-Mare, Y.P.F.M.B.	0 18 9
CONTRIBUTIONS RECEIVED FOR CENTENARY FUND.	
A Friend (on account) 500	0 0
Brock, Rev. W. and Mrs. Hampstead ..	50 0 0
Cowley, Mr. W. A.	1 1 0
Dudley, Mr., Wood Green	0 10 0
F. M. B.	0 10 0
Entwistle, Mr. Joseph, Accrington	10 0 0
Fellowes, Mrs., St. Heller	3 3 0
Hartley, Mr. R. J., Burnley	10 0 0
Lord, Mrs., Ipswich ..	20 0 0
Howe, Misses, Lee	3 0 0
Parley, Miss, Lillington	4 0 0
Rayner, Mr. and Mrs. F., Birmingham	100 0 0
Brynmaur, Calvary ..	1 16 0
Clayton-le-Moors	16 10 0
Edinburgh, Dublin-st.	1 0 0
Llanvaches, Bethany ..	1 13 6
Newport, Duckpool-rd.	0 12 6
Nottingham	22 2 0
Roehdale	13 10 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,
APRIL 1, 1894.



MRS. ROGER. MR. LAWSON FORBEIT. MRS. LEWIS. MR. LEWIS.
MR. ROGER. MR. KIRKLAND. MR. FOTIE.

A CONGO MISSION GROUP.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE CLOSE OF THE FINANCIAL YEAR.

IMPORTANT NOTICE

TO TREASURERS AND SECRETARIES OF MISSIONARY
AUXILIARIES.



WITH a view to meet the special needs of certain country auxiliaries in which services are shortly to be held, the books of the Society will be kept open until Thursday, the 5th of April, and we very earnestly appeal to all our friends to send us enlarged contributions, so that the impending heavy deficiency may be reduced.

Cheques and post-office orders should be made payable to "Alfred H. Baynes," and crossed "Barclay, Bevan, Tritton & Co."

MISSIONARY ANNIVERSARY SERVICES, 1894.

THURSDAY MORNING, APRIL 19TH.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. J. TURLAND BROWN, of Northampton, will preside, and deliver an Address.

Service to commence at Half-past Ten o'clock.

FRIDAY EVENING, APRIL 20TH.

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 : H. MARSHALL-LANG, Esq., Church Missionary Society ; Rev. C. JUKES, London Missionary Society ; and Rev. A. E. SCRIVENER, of the Congo.

LORD'S DAY, APRIL 22ND.
ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE
METROPOLIS.

For particulars see following pages.

MONDAY EVENING, APRIL 23RD.
BIBLE TRANSLATION SOCIETY.
ANNUAL MEETING IN THE LIBRARY OF THE MISSION
HOUSE.

REV. THOMAS BARRASS, of Peterborough, will take the Chair at Half-past
Six o'clock.

Speakers : Rev. R. WRIGHT HAY, of India ; Rev. T. PHILLIPS, B.A., of
KETTERING ; Rev. J. STUART, of Watford ; and E. B. UNDERHILL,
Esq., LL.D., Treasurer of the Society.

TUESDAY MORNING, APRIL 24TH.
ANNUAL MEMBERS' MEETING,
MISSION HOUSE, FURNIVAL STREET, HOLBORN.
Chair to be taken at Half-past Ten o'clock by THOMAS S. PENNY, Esq., of
Taunton.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d.
and upwards, Donors of £10 and upwards, Pastors of Churches which
make an Annual Contribution, or Ministers who collect annually for
the Society, are entitled to attend.

TUESDAY EVENING, APRIL 24TH.
PUBLIC MISSIONARY SOIRÉE,
IN THE CANNON STREET HOTEL.

Sir CHARLES E. BERNARD, K.C.S.I., late Chief Commissioner in
Burmah, to preside.

Addresses will be delivered by Revs. W. CAREY, of Barisal ; R. H. C.
GRAHAM, of the Congo ; and J. E. ROBERTS, M.A., of Manchester.

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, Farnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets
is requested.

LORD'S DAY, APRIL 22nd.
 BAPTIST MISSIONARY SOCIETY.
 ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Acton, Church Road	Rev. I. G. Carter ...	Rev. H. Knee.
Addlestone ... ..	... .. Collections	April 15th.
Alperton ... ..	... .. Collections	later.
Baham	Rev. J. P. Totley ...	Rev. J. Drew.
Barking Tabernacle ... ..	... .. Collections	April 15th.
Barnes ... ..	... .. Collections	later.
Barnet, New	Rev. J. J. Brown ...	Rev. J. J. Brown.
Battersea, York Road	Rev. D. Jones ...	Rev. Carey Bonner.
Battersea Park Tabernacle	Rev. W. Stott [B.D.	Rev. W. Stott. [B.D.
Beckenham	Rev. W. E. Blomfield,	Rev. W. E. Blomfield,
Belle Isle ... ..	... .. Collections	April 29th.
Belvedere	Rev. J. E. Tranter ...	Rev. J. E. Tranter.
Bermondsey, Abbey Street	Rev. J. Carlile ...	Rev. J. Carlile.
" Drummond Road	... .. Collections	May 13th.
Bethnal Green Road	Rev. W. H. Smith ...	Rev. W. H. Smith
Bexley Heath	Rev. G. K. Smith ...	Rev. G. K. Smith.
Blackheath, Shooter's Hill Rd.	Rev. R. C. Forsyth...	Rev. A. Sturge.
Bloomsbury	Rev. J. Baillie ...	Rev. R. Wright Hay.
" Meard Street ... ..	... .. Collections	April 15th.
Borough Road... ..	Rev. F. C. Hughes...	Rev. F. T. Smythe.
Bow, East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
" High Street	Rev. W. A. Findlay	Rev. W. A. Findlay.
Brentford	Rev. T. B. Field ...	Rev. T. B. Field.
Brixton, Gresham Ch... ..	... .. Collections	later.
" Raleigh Road	Rev. A. Dickerson ...	Rev. A. Dickerson.
" Solon Road ... ..	... .. Collections	May 20th.
" Wynne Road	Rev. J. Drew ...	Rev. W. A. Hobbs.
Brixton Hill, New Park Road	Rev. J. T. Forbes, M.A.	Rev. T. D. Landels, M.A.
Brockley Road... ..	Rev. J. J. Turner ...	Rev. J. Lewis.
Brompton, Onslow Ch.	Rev. J. H. Atkinson	Rev. L. G. Carter.
Bromley, Park Road ... ..	... .. Local	arrangements. [M.A.
Bromdesbury	Rev. W. J. Henderson,	Rev. J. G. Greenhough,
Camberwell, Denmark Place... ..	Rev. T. G. Tarn [B.A.	Rev. W. S. Chedburn.
" Cottage Green	Rev. J. Rankine ...	Rev. T. J. Longhurst.
" New Road ... ..	... .. Collections	later.
" Gate, Arthur St.	... .. Collections	later.
Camden Road	Rev. R. Glover, D.D.	Rev. T. G. Tarn.
Catford Hill	Rev. C. Hobbs ...	Rev. C. Hobbs.
Chalk Farm ... ..	... .. Collections	later.
Chelsea	Rev. J. Spence ...	Rev. J. Spence.
Child's Hill ... ..	... .. Collections	later.
Chiswick	Rev. W. F. Harris ...	Rev. W. F. Harris.
Clapham, Grafton Square	Rev. W. H. Purchase	Rev. W. H. Purchase.
Clapton, Downs Chapel	Rev. G. Hill, M.A. ...	Rev. R. Glover, D.D.
Commercial Road	Rev. W. A. Wicks ...	Rev. E. W. Cantrell.
Crouch Hill	Rev. W. Burton ...	Rev. J. M. Hamilton.
Croydon, South	Rev. R. E. Chettle-	Rev. J. J. Turner.
" West	borough	
Dalston Junction	Rev. F. Durbin ...	Rev. F. Durbin.
Dartford	Rev. T. J. Longhurst	Rev. S. Vincent.
Deptford, Octavius Street	Rev. H. Spendelow ...	Rev. H. Spendelow.
Dulwich, Lordship Lane	Rev. H. Knee ...	Rev. D. Jones.
	... .. Collections	in February.

PLACES.	MORNING.	EVENING.
Ealing Dean	Rev. W. Fry ...	Rev. W. Fry.
Ealing, Haven Green	Rev. J. Thew ...	Rev. J. Thew.
Edmonton, Lower ... ..	... .. Collections	later.
Enfield Highway	Rev. C. Pates ...	Rev. C. Pates.
Enfield Tabernacle ... ..	... .. Collections	in December.
Esher	Rev. J. Bateman ...	Rev. J. Bateman.
Finchley, North	Rev. J. G. Green- hough, M.A.	Rev. A. B. Middleditch.
Finbury, Eldon Street	Rev. David Davies ...	Rev. David Davies.
Forest Gate	Rev. H. F. Gower ...	Rev. A. Tilly.
Forest Hill	Rev. W. T. Adey ...	Rev. G. D. Brown.
Fulham, Dawes Road	Rev. G. H. Cook ...	Rev. R. C. Evill.
Goswell Road, Spencer Place	Rev. P. Gast ...	Rev. P. Gast.
Greenwich, Lewisham Road	Rev. S. R. Young ...	Rev. S. R. Young.
.. South Street ... ..	... .. Collections	May 6th.
Gunnersbury	Rev. J. J. Fuller ...	Rev. S. R. Aldridge, LLD
Hackney, Mare Street	Rev. T. R. Dann ...	Rev. T. R. Dann.
.. Lauriston Road ... ..	... .. Collections	later.
Hammersmith	Rev. S. S. Thomas ...	Rev. G. Hill, M.A.
Hampstead, Heath Street ... ..	... .. Collections	May 6th.
Hanwell	Rev. W. Ross ...	Rev. W. Ross.
Harlesden	Rev. T. H. Holyoak	Rev. T. H. Holyoak.
Harlington	Rev. W. Hill ...	Rev. W. Hill.
Harrow-on-the-Hill	London Missionary	Society this year.
Hawley Road	Rev. T. L. Edwards	Rev. T. L. Edwards.
Hendon	Rev. J. Culross, DD.	Rev. J. J. Fuller.
Highbury Hill	Rev. J. M. Hamilton	Rev. W. Burton.
Highgate, Southwood Lane	Rev. T. D. Landels, MA.	Rev. J. T. Forbes, MA.
.. Archway	Rev. R. W. Hay ...	Rev. J. L. Stanley.
.. Road	Rev. F. T. Smythe ...	Rev. G. W. Davidson.
Holborn, Kingsgate Street ... ..	... .. Collections	later.
.. Little Wild Street ... ..	... .. Collections	April 29th.
.. John Street	Rev. J. R. Wood ...	Rev. R. H. Tregillus.
Holloway, Upper	Rev. R. H. C. Graham	Rev. T. M. Morris [B.A.]
Honor Oak	Rev. S. Vincent ...	Rev. W. J. Henderson,
Hornsey, Ferme Park Road	Rev. G. Duncan, D.D.	Rev. G. Duncan, D.D.
Hornsey Rise, Hazelville Road	Rev. D. Loinaz ...	Rev. D. Loinaz.
Hounslow ... ..	... .. Collections	April 29th.
Iford	Rev. G. West ...	Rev. H. Hardin.
Ialington, Cross Street	Rev. H. Hardin ...	Rev. G. West.
.. Salters' Hall	Rev. A. F. Mills ...	Rev. A. F. Mills.
Kensington, Hornton Street	Rev. H. B. Murray	Rev. W. Miller.
Kilburn	Rev. J. E. Cracknell	Rev. J. E. Cracknell.
King's Cross, Arthur Street ... ..	... .. Collections	March 18th.
.. Vernon Square	Rev. A. Hall ...	Rev. A. Hall.
Kingston-on-Thames	Rev. J. E. Roberts, MA.	Rev. F. Harmon.
Lambeth, Upton Ch.	Rev. F. G. French ...	Rev. F. G. French.
Lee, High Road	Rev. W. Seaman ...	Rev. W. Seaman.
Leyton	Rev. A. Tilly ...	Rev. H. F. Gower.
Leytonstone, Cann Hall Road	... .. Collections	in February.
.. Fairlop Road ... ..	... .. Collections	April 8th.
Loughton	Rev. G. J. Dann ...	Rev. J. Rankine.
Marylebone, Church Street ... ..	... ..	Rev. T. G. Griffiths.
.. John Street	Rev. W. Jones ...	Rev. W. Jones.
.. Oxford Market	Rev. C. Bonner ...	Rev. J. E. Roberts, M.A.
Maze Pond, Old Kent Road	Rev. T. Spurgeon ...	Rev. T. Spurgeon.
Newington, Metropolitan Tab.	... .. Collections	April 29th.
New Malden ... ..	... .. Collections	

PLACES.	MORNING.	EVENING.
Norwood, Gipsy Road ...	Rev. F. E. Smith ...	Rev. J. J. Knight.
" South, Holmesdale Rd.	Rev. T. G. Griffiths ...	Rev. R. C. Forsyth.
" Upper ...	Rev. A. M. Nickalls ...	Rev. A. M. Nickalls.
" West, Chatsworth Rd.	Rev. F. Harmon ...	Rev. J. H. Atkinson.
Notting Hill, Ladbroke Grove	Rev. J. F. Shearer ...	Rev. J. F. Shearer.
Nunhead, Edith Road ...	Rev. C. P. Sawday ...	Rev. G. H. Cook.
Paddington, Westbourne Park	Rev. E. W. Cantrell ...	Rev. W. Landels, D.D.
Peckham Park Road ...	Rev. J. B. Myers ...	Rev. W. T. Adey.
" Rye Lane ...	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe.
" Rye Tabernacle ...	Rev. W. Sumner ...	Rev. W. Sumner.
" S. London Tabernacle	... .. Collections	later.
Penge ... ..	... .. Collections	April 29th.
Plaistow, Barking Road Tab.	... .. Collections	April 15th.
Plumstead, Conduit Road ...	Rev. A. C. G. Rendall	Rev. R. Jones.
" Park Road ...	Rev. J. W. Cole ...	Rev. J. W. Cole.
" Station Road ...	Rev. T. Henson ...	Rev. T. Henson.
Poplar, Cotton Street... ..	Rev. J. S. Hockey ...	Rev. J. S. Hockey.
Putney, Union Ch. ... ..	... .. Collections	May 6th.
" Werter Road	Rev. A. A. Saville ...	Rev. J. F. Toone, B.A.
Regent's Park	Rev. W. Landels, D.D.	Rev. S. Thomas.
Richmond, Duke Street	... .. Collections	later.
Romford	Rev. W. H. Elliott...	Rev. W. H. Elliott.
Shepherd's Bush Tabernacle...	Rev. G. W. Davidson	Rev. J. H. Anderson.
Shoreditch Tabernacle ...	Rev. W. Cuff ...	Rev. W. Cuff.
Silvertown	Rev. T. G. Pollard...	Rev. W. A. Wicks.
Southgate, New	Rev. G. Dunnett ...	Rev. G. Dunnett.
Stockwall, South Lambeth Rd.	Rev. T. Hancocks ...	Rev. T. Hancocks.
Stoke Newington, Devonshire Square	Rev. T. E. Williams	Rev. H. E. Crudgington.
St. John's Wood, Abbey Rd...	... .. Collections	April 29th.
Stratford, Carpenter's Road ...		
" Grove		
Streatham	Rev. J. F. Toone, B.A.	Rev. J. P. Tetley.
Sutton ... ..	... .. Collections	later.
Tooting, Upper	Rev. W. A. Hobbs ...	Rev. C. W. Skemp.
Tottenham, High Road ...	Rev. T. H. Martin ...	Rev. J. Culross, D.D.
" West Green	Rev. A. T. Teichmann	Rev. W. Gay.
Twickenham ... ..	... .. Collections	later.
Upton Cross Chapel	Rev. J. Wilkinson ...	Rev. A. T. Teichmann.
Victoria Park, Grove Road ...	Rev. D. J. Hiley ...	Rev. T. E. Williams.
Waltham Abbey	Rev. G. H. Kilby ...	Rev. G. H. Kilby.
Walthamstow, Boundary Road	Rev. W. Murray ...	Rev. W. Murray.
" Wood Street	Rev. E. Spurrier ...	Rev. E. Spurrier.
Walworth Road	Rev. W. C. Skemp ...	Rev. D. J. Hiley.
" East Street	Rev. J. Field ...	Rev. J. Field.
Wandsworth, East Hill ...	Rev. W. C. Bryan ...	Rev. W. C. Bryan.
Wandsworth Common ...		
" Northcote Road	Rev. J. J. Knight ...	Rev. E. E. Smith.
" Victoria Chapel	Rev. T. M. Morris ...	Rev. A. A. Saville.
Westbourne Grove	Rev. W. S. Chedburn	Rev. G. J. Dann.
Westminster, Romney Street	... .. Collections	May 13th.
Whitechapel, Commercial St.		
Wimbledon	Rev. J. G. Williams	Rev. J. G. Williams.
Wood Green	Rev. W. Gay ...	Rev. W. H. White.
Woodberry Down	Rev. S. R. Aldridge,	Rev. R. H. C. Graham.
	LL.D.	
Woolwich, Parson's Hill ...	... .. Collections	April 1st.
" Queen Street ...	Rev. R. Jones ...	Rev. A. C. G. Rendall.

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 22nd, 1894 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the *MISSIONARY 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	April 29th.
Acton	Mr. R. C. Nicoll.
Ann's Place (joins with Mare Street) .	
Arthur Street, Camberwell	Mr. A. V. G. Chandler.
" King's Cross	
Balham	
Battersea, York Road	Mr. W. S. Page, B.A.
" Park Tabernacle	Mr. F. C. Redford.
Belle Isle	April 29th.
Bermondsey, Drummoud Road	Later.
" Abbey Street	
Bethnal Green Road	
Blackbeath, Shooter's Hill	Rev. R. C. Forsyth.
Bloomsbury	Rev. G. D. Brown.
Bloomsbury Young Men	(April 15th) Mr. Holliday.
Bow	Rev. W. A. Findlay.
Brixton, Wynne Road... ..	Rev. W. A. Hobbs
" Gresham Ch.	Mr. G. H. Bennett.
" Hill	
" Kenyon Ch.	May 20th.
" Raleigh Park... ..	
Brookley	Rev. R. H. Graham.
Brompton, Onalow	May 6th.
Brondesbury	Rev. J. H. Anderson.
Borough Road	Mr. J. H. Markham.
Camberwell, Cottage Green	Mr. A. Sheffield.
" Denmark Place	Mr. Handley Bird.
" Charles Street	
Camden Road	Mr. A. J. Shephard.
Castle Street (Welsh)	Rev. W. Jones.
Catford Hill	Rev. C. Hobbs.
Chelsea	
Church Street	Mr. J. Bell.
Clapham, Grafton Square	Mr. T. Harrison.
Clapton Downs	Rev. A. E. Scrivener.
Commercial Road	Rev. W. A. Wicks.
Crouch Hill	Mr. E. T. Kirby.
Croydon, West	Rev. F. Durbin.
" South... ..	Rev. J. J. Turner.
Chalk Farm	Collections later.
Dalston	
Deptford, Octavius Street	
Devonshire Square	Rev. H. E. Crudgington.
Ealing Dean	Rev. H. B. Murray.
Ealing, Haven Green	
Edmonton	April 29th.
Enfield	In December.
Esher	Rev. J. Bateman.

NAME OF SCHOOL.	SPEAKER.
Finchley... ..	Mr. B. Thompson.
Forest Gate	
Forest Hill	
Ferme Park	Mr. J. H. Richardson.
Fox Court, Holborn	Mr. J. Baker.
Goswell Road	Mr. G. O. Taylor.
Greenwich, Lewisham Road	Mr. H. L. Halford.
Hackney, Mare Street... ..	Rev. W. Miller.
" Hampton Ob.	Later.
Haddon Hall	Mr. E. Stannard.
Hammersmith	In May.
Hampstead	Rev. S. S. Thomas.
Harlesden	Rev. W. Ross.
Highbury Hill	Rev. J. J. Fuller.
Highbgate	Mr. H. L. Staines.
" Road... ..	Rev. R. W. Hay.
" Arohway	Mr. H. Schlencker.
Holborn, Kingsgate Street	
Holloway	Rev. R. H. Tregillus.
" (Young Men)	
Honor Oak	Mr. F. R. Winch.
Ilford	April 29th.
Islington, Cross Street	Mr. T. Hosgood.
" Salters' Hall	Mr. H. Williams.
John Street, Bedford Row	April 29th.
" Edgware Road	
Kensington	Rev. A. F. Mills.
Lambeth, Regent Street	Mr. Arthur W. Payne.
Lee	Mr. Harold H. Hardy.
Mansfield Street	Later.
Maze Pond	Rev. Carey Bonner.
Meard Street (joins with Bloomsbury)	
Metropolitan Tabernacle	Mr. J. Everett.
Norwood, Chatsworth Road	Rev. F. Harmon.
" Gipsy Road... ..	Mr. Duncan F. Bell.
" South	
Notting Hill	Rev. G. J. Dann.
Nunhead... ..	
Peckham Rye	Mr. A. C. Pensam.
" Park Road	Rev. J. B. Myers.
Penge	April 29th.
Poplar, Cotton Street	Rev. J. S. Hockey.
" Bromley Tabernacle	Mr. G. L. Foreland.
Regent's Park	Mr. W. C. Parkinson.
Richmond	Mr. Percy Pring.
Rotherhithe New Road	Mr. C. J. Ingle.
Shepherd's Bush Tabernacle	Mr. T. O. Ransford.
Shoreditch Tabernacle... ..	
Silvertown	Service of Song.
South London Tabernacle	Mr. F. W. J. Butler.
Stockwell	Mr. Oliver Millard.
St. Luke's, James Street	
Stratford, Cann Hall	Mr. S. C. Bailey.
" Carpenter's Road	
" Major Road... ..	
" Upton Cross	
Streatham	Rev. J. P. Tetley.
Sutton	Service later.

NAME OF SCHOOL.	SPEAKER.
Tooting, Upper... ..	Mr. Austin Meen.
Tottenham, High Road	Mr. C. Gordon Smith.
" West Green	Mr. S. W. Ennals.
Upton, Lambeth Road	March 18th.
Vernon Square	Mr. J. Dyer.
Victoria Park	Rev. E. Spurrier.
Walthamstow, Wood Street	
" Boundary Road	
Walworth Road	Mr. C. E. Wilson, B.A.
" Victory Place (joins with Walworth Road)	
" East Street... ..	
Wandsworth, East Hill	Mr. F. E. Tucker.
" Bennerley Hall... ..	Mr. R. J. Walker.
" Victoria Road	Mr. G. H. Judd.
Westbourne Grove	
" Park	Mr. A. Law.
Westminster	May 13th.
Woodberry Down	Mr. A. Burns.
Wood Green	Rev. G. D. Brown.
Woolwich, Parsons Hill	
" Queen's Street.	Rev. A. C. G. Rendell.

WEDNESDAY MORNING, APRIL 25TH.
THE ZENANA MISSION IN INDIA AND CHINA.
ANNUAL MISSIONARY BREAKFAST,

IN THE HOLBORN RESTAURANT,

At a Quarter to Nine o'clock.

Chairman : CHARLES FINCH FOSTER, Esq., of Cambridge.

Speakers : Mrs. DANIEL JONES, of Bankipore, North India; Miss WIL-
LIAMSON, of China Inland Mission, Shanghai; and the Rev. R.
WRIGHT HAY, of Dacca.

Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 25TH.
ANNUAL MISSIONARY SERMON,
BLOOMSBURY CHAPEL.

Preacher : Rev. JOHN BOND, of the Wesleyan Centenary Hall, London.
Service at Twelve o'clock.

WEDNESDAY EVENING, APRIL 25TH.
ANNUAL MISSIONARY SERMON TO YOUNG MEN AND WOMEN,
IN BLOOMSBURY CHAPEL.

Preacher : Rev. R. WRIGHT HAY, of Dacca, Bengal.
Service to commence at Half-past Seven o'clock.

THURSDAY EVENING, APRIL 26TH.
ANNUAL MEETING,
IN EXETER HALL.
Chair to be taken at Six o'clock by the Right Hon. the Lord OVERTOUN,
of Dumbarton.

Speakers : REVS. E. HERBER EVANS, D.D., of Carnarvon ; S. S. THOMAS, of Delhi, North-West India ; and W. A. WILES, of Shantung, North China.

The London Baptist Choir Union will assist in the singing.

Tickets may be obtained at the Mission House, 19, Farnival Street, Holborn.

FRIDAY MORNING, APRIL 27TH.

MISSIONARY BREAKFAST CONFERENCE,

IN LOWER ROOM, EXETER HALL,

At Nine o'clock.

Chairman : W. R. RICKETT, Esq. (Treasurer).

Introductory Paper by the Rev. W. F. BLOMFIELD, B.A., B.D., of Ipswich.

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, Farnival Street, Holborn.

FRIDAY EVENING, APRIL 27TH.

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 H. P. GOULD, Esq., of Norwich.

Speakers : REVS. J. G. GREENHOUGH, M.A., of Leicester ; F. HARMON, of Shantung, North China ; A. T. TEICHMANN, of Perozapore, East Bengal ; and R. D. DARBY, 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, Farnival Street, Holborn.

SATURDAY AFTERNOON, APRIL 28TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

SPECIAL MISSIONARY ADDRESS TO YOUNG MEN AND WOMEN,

IN THE CITY TEMPLE,

By Rev. Dr. J. G. PATON, of the New Hebrides.

Rev. W. CAREY, of Barisal, will take part in the Meeting.

Chair to be taken at Half-past Three o'clock by

R. FOULKES GRIFFITHS, Esq.

Doors open to Ticket-holders at Half-past Two. For Tickets apply (with stamped and directed envelope) to the Secretary, Young Men's Missionary Association, 19, Farnival Street, Holborn, E.C.

A CONGO MISSION GROUP.

(See *Frontispiece*.)

By the kindness of Miss Alice Hartland, of Camden Town, we are able to present our readers with a Congo Mission Group, taken from a recent photograph sent to Miss Hartland.

LENGTHENING THE CORDS IN CEYLON.

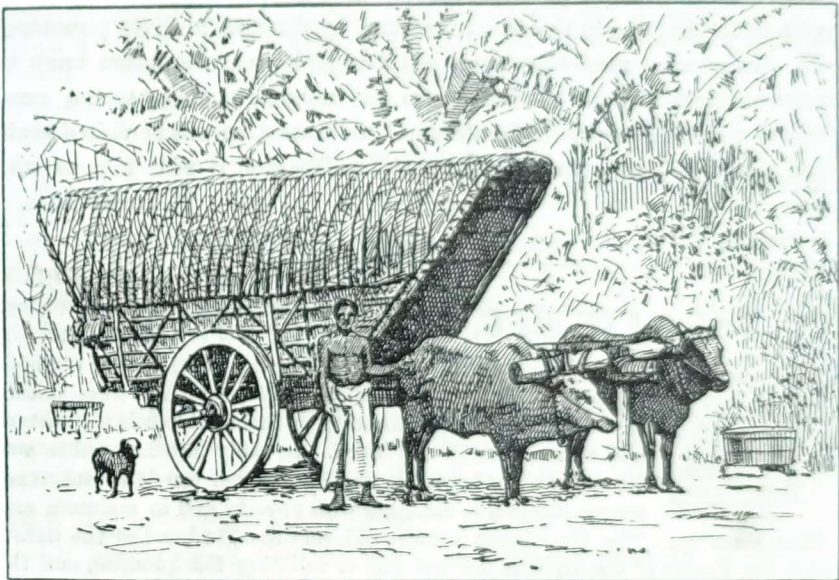


SINCE I returned to Ceylon after my furlough, I have been mostly engaged in the work of "strengthening the stakes," but I am hoping now (especially after the end of this month, which is always taken up largely with returns, accounts, reports, schedules, and conference business) to do something in the way of extension. We have a wide field here that reaches to our very doors, and though we have branched out in several directions (to Rattota on the north-east, to distant Kakirawa on the north, and to Owilikanda on the west), we have an immense and populous tract of country round about us practically untouched. This being the case, I was glad to hear from our evangelist, Mr. Markus, the other day, that a native headman, of some considerable standing in a district about fourteen miles to the north-west, had heard him preaching near the police-court in Matale, and had earnestly expressed the hope that he would come to his district and preach to the people there. Mr. Markus was anxious that I should accompany him on his first visit to the place, so we arranged between us that we should go this week, and accordingly on Wednesday we went. As we were paying our first visit to the place, and were going without notifying the people beforehand, we made up our minds to take with us everything we should want, so as not to be burdensome to them. So we engaged an ordinary bullock-cart (a good specimen of which will be seen in the picture accompanying) and started. How little use we made of the conveyance to save our own legs will appear from the fact that we went on foot twenty-three miles out of the thirty. But the cart carried our rice and bedding, and other necessities, and the cart-driver cooked our rice and curry when he prepared his own. On the way we had some long and animated talks with groups of people in hamlets through which we passed, and we arrived at our destination about 5.30 p.m.

Leaving the cart by the roadside, and the driver preparing rice and curry for his evening meal, we went in search of the headman's house, which was about half a mile from the road. Having found it, we learnt

that the headman was away, and was not expected home for some time (he did not know that we were coming); and as it was beginning to get dark, and the path back to the road was intricate and jungle-grown, we had to leave without seeing him. About an hour, however, after we reached our cart again, he came to see us, and welcomed us very joyfully.

Mr. Markus was evidently regarded as an old friend, and he recognised me also from having heard me preach twice in the streets of Matale. (This is only one incident out of many incidents which go to show that our centre here at Matale is well chosen for influence over a very wide district.) He sat there for nearly two hours, talking earnestly



A CEYLON BULLOCK CART.—(*From a Photograph.*)

and intelligently, onlookers occasionally taking part. He seemed rather aghast at our preparations to spend the night in our cart, and spoke in rather a hurt tone about it; but Mr. Markus explained that we came to do good to the whole village, and that, if we became the headman's guests, it would erect a barrier between us and the common people. This satisfied him. By appointment, we went to his house in the morning, and, in the verandah, Mr. Markus addressed a number of people that the headman had gathered, and about two hours were spent in this way, and in discussion. One good feature was that the headman made no attempt to pose as a Christian, or as anything more than an inquirer. He said: "We want to hear

what your religion is. We do not promise to accept it, but we must find out whether it is one that reaches the heart, for the true religion can only be one that enters a man's heart." One man demurred to a new religion being preached among them; but the headman replied: "Let these gentlemen prepare the meal and set it before us. If what they furnish does not awaken appetite, we need not eat; but if it is good and suitable food that they prepare, it will make us want to eat." This was manly and straightforward, especially considering that it was uttered before us with no pretence at secrecy. It was very different from the "Bohoma hondayi" ("very good") that one gets so sick of, because it means nothing and leads to nothing, and better than the shallow praise of our doctrine in which so many indulge just to please us at the moment. We both brought away with us the impression that our friend had, by listening to street preaching, &c., carried away more Christian truth than he let his neighbours know he possessed, and that his inclination to our religion (contrary to our usual experience) went beyond his profession. Of course, he will be visited again and again, and we know that the Abiding Teacher is with him as with every man.

H. A. LAPHAM.

Matale, Ceylon.

THE LATE MRS. KERRY OF CALCUTTA.



HE late Mrs. Kerry was born at Hastings in the year 1819; both father and mother, John M. and Lucy Skinner, were sincere Christians, and sought to bring up their children in the nurture and admonition of the Lord. In early life her father was taken from her by death, and her mother was left with three young children to struggle with poverty and to maintain and bring them up. This the mother bravely did, and the Husband of the widow and the Father of the orphans did not fail of fulfilling His promise, and the mother had the joy of knowing that all her children called the God of their father their own God.

Miss Skinner possessing good natural abilities made the best use of her somewhat limited opportunities for schooling, but was to a great degree self-educated; by wide and varied reading her mind was well informed, and as she thought vigorously her opinions were clear and decided on most subjects which came before her.

In early life she became a true Christian, and on the profession of her faith in the Lord Jesus was baptized by the late Rev. Philip J. Safferey, and was among those believers who were formed into the Baptist church now meeting at Wellington Square, Hastings. Under the pastorate of the late Dr. J. M. Cramp, who recognised her mental power and the force of Christian character, she received great mental stimulus and much assistance in her course of reading. She was afterwards trained at the Normal School of the British and Foreign

School Society in London, and went thence to take charge of a girls' school at St. Ives, in Huntingdonshire. In the year 1847 she removed to Bristol to another school; it was there Mr. Kerry first met her and their friendship began. In 1853, when Mr. Kerry was pastor of the Baptist church at Dorchester, Dorset, they were married. From that time till her death she was her husband's trusted counsellor and helper in all his work. In 1856 they came out to India together.

The first five years in India were years of great trial to her, as she suffered much from the effects of the climate, and circumstances prevented her doing much direct missionary work. In 1862, she and her husband removed to the Mission House at Intally, where a boarding school for native Christian girls had long been in existence. Arrangements had been made for discontinuing this school, and only two destitute orphan girls remained, and the lady teacher was transferred to another part of the country. Mrs. Kerry, with characteristic decision, determined to carry on the school as before, and soon pupils flocked in, and for nearly thirty years she carried it on with abundant tokens of Divine approval. She found great joy in this work, and gave ungrudgingly time and strength to it. She visited England twice, in 1866 and 1876, and on her return to India in 1879, when her husband became Financial Secretary to the Mission, she was brought into closer relations with the missionaries, and was called by many of the younger ones their Indian Mother.

The later years were years of increasing feebleness. In 1887 a fall injured the hip-joint, which permanently lamed her; in 1889, she had a slight paralytic seizure, and a second seizure at the end of 1890; from these she partially recovered, but was incapable of active movement, and as time passed her weakness increased. But through all there was patient submission to the will of God, cheerful trust in her Saviour, and quiet waiting for the summons to the eternal home. She continued to the last regular in attendance at chapel, both on Sundays and week-days, and on the last Sunday of her life was in her accustomed place at Circular Road Chapel, at the first Communion service of the year.

On Tuesday morning, the 9th of January, she left her bed as usual to take her early cup of tea, and was seized by the final attack of paralysis. She became for a time unconscious, but for a brief period regained consciousness, though speechless. Her husband spoke and prayed with her and repeated some passages of Scripture. On saying, "When heart and flesh faileth Thou art the strength of my heart and my portion for ever," she tried to speak the words herself, and the word "portion" was indistinctly uttered. When asked if she knew her husband, she said "Yes," and that was the last utterance. She sank into oblivion of all around and appeared to be sleeping, and so continued till the end quietly came on Thursday morning, January 11th.

She had long been prepared for the end, and had no fear or doubt to disturb her calm and abiding trust in the Saviour she had loved and served for more than fifty years.

It is not easy to tell adequately what a good wife and mother she was, and how devoted and loyal to the last to the blessed Master whom she loved to serve. Her "record is on high."

SRI NATH SIRKAR.

"A JUST MAN AND A PERFECT."

BY THE REV. W. R. JAMES, OF MADARIPORE, EAST BENGAL.



Y DEAR MR. BAYNES,—I am sure you will be grieved to learn that our brother Sri Nath, of Uttarpar, has just passed away. He died at Burisal a few days ago in the presence of three of his children, who had gone there to nurse him during his last illness. It would be hardly proper to call it his last illness, for he suffered occasionally for more than twenty years from the same disease. But after our last annual meetings at Dighaliya he had a severer attack than ever before, in consequence of which he was advised to seek proper medical treatment without delay. This he did, but to no advantage. Although his doctor gave him hopes of recovery, yet he told his eldest son, "I do not believe him. I shall not get well again. The Lord calls me I must go."

SUNSET AND SUNRISE.

A little time before his death he told his children their several defects and virtues, somewhat after the manner of Jacob when he was a-dying, particularly charging his eldest son to look after the religion of the family. He had always endeavoured to enjoin on the members of his household the duty of loving and obeying God, and in the prospect of leaving them he expressed the wish that, in this matter, his eldest son Bindu Nath would henceforward be to them as a father. He also expressed the hope that they would be kind to their mother, and reminded them that he had always been loving

and tender to her, thus enforcing with his own example the wish that she should meet with no less consideration at their hands after he was gone. All this was very Christ-like and most encouraging to those who labour in this country. God's word shall not return to Him void: "The desert shall rejoice and blossom as the rose." Sri Nath's religion shone beautifully during his last days, and they say "the ruling passion is strong in death." To attend to such matters as weighed on his mind is indeed "to set one's house in order." Instead of leaving the disposal of their earthly goods till the last, as people now commonly do, it would be far better if that were done when one is in health and at leisure, and the last days and moments of life were reserved for more solemn duties. Oh, how beautifully did the life of David, the sweet Psalmist of Israel, close! Just, as the evening sun, encircled with a halo of glory, sets in a glowing sky, so terminated the earthly career of the loving and loveable son of Jesse; and if our departed brother Sri Nath's last moments were not so rich in expressions of love to God, they were not less peaceful than were his.

GREATLY BELOVED.

He was a man much beloved by his children, and a little king that ruled by love in his own family. He was half idolised by his nearest relatives, and it was very nice to see how he and they lived in the affections of each other. The patriarchal system still obtains in India, and becomes in many respects a grand institution

when sanctified by the grace of God. According to this system all the members of the family freely give all their earnings to the head of it, and he again, as the father of all, distributes to every one, as his needs may be, and as the general fund allows. This was always the custom in the home of our departed brother. No doubt this system has its defects, and that it has a tendency to beget idleness; but think of its drawbacks as we may, one should not shut his eyes to the fact of its grand unselfishness. The Church of Christ is frequently compared to a family in the New Testament (and it is characteristic of inspiration that it always selects the most appropriate figures), and there is no inherent reason why the patriarchal system in India should perish with the establishment and growth of Christianity. The example of our brother showed that it may be elevated, and made a pillar and foundation of the truth in the land.

HIS GIFTS.

Our brother was supported by the Sunday School at Union Chapel, Manchester, and for many years he laboured at Uttarpar as their representative. He had a good knowledge of medicines, and by practice and experience he had acquired some amount of skill also in surgery. Besides, he was a man of very shrewd common sense, with a considerable knowledge of Indian land law, and the Penal Code. This, with his readiness to give advice whenever and by whomsoever solicited, gave him great influence over his neighbours, and he was looked up to by Hindus as well as Christians for miles around. His widow was telling me the other day, that in consequence of his labours and influence in the district of Uttarpar, hundreds of people there have

lost all faith in Hinduism, adding that as David gathered the materials for the temple which was built by his son, even so, probably, some one would ere long reap the fruit of the seed which was sown by her husband.

His father before him was a preacher, and was incarcerated for a few days when a daring attack was made on the Christians of Backergunge years ago by some landowners. Nevertheless, it was quite against the wish of his father that Sri Nath became an evangelist, as, I am told, he needed his son to look after his land. But God's plan of his life was different, and His purposes cannot be thwarted. It was a blessing indeed for the churches of these districts that the father was not allowed to have his own way.

THIRTY-FIVE YEARS AGO.

He was set apart for the work of the ministry about thirty-five years ago; and from that time till within a few weeks of his death he laboured uninterruptedly in what are called the *beels* of Backergunge. For years he was treasurer of our association, and the year before last he was elected chairman, which office he filled satisfactorily to all during the time that he held it. He was a born ruler; and the young Church of India has need of nothing so much as men of light and love and firmness. At first sight, Sri Nath often gave the impression of being a harsh and hard man, but the flint was in his face and not in his heart. He was constantly called upon to arbitrate in quarrels. When any case had to be tried and settled he would listen patiently for a while to both sides, and his very keen insight and long experience enabled him to grasp the situation in an instant when he was made acquainted with all the facts relating thereto.

Once he had made up his mind it would be next to impossible to get him to change his opinion. But he always thought a good deal before arriving at a conclusion. If he had had the necessary advantages, and if he were of that profession, he would have certainly excelled as a member of the Judicial Bench. "The edicts of rulers," they say, "are monosyllables," and if Sri Nath saw a man inclined to be disputatious or refractory in spirit he would soon set him aside, and, mustering all the authority at his command, would end the dispute by saying, "No, that cannot be." I shall never forget his "No, that cannot be." We shall all miss him much in our meetings, committees, and conferences, but no one more than the writer. We worked together as true yoke-fellows, without misunderstanding or friction on either side. In all matters relating to the churches he was my right-hand man, and I know not where to look for another to fill his place. We may, however, gather comfort from the consoling fact that the Great Shepherd

of the sheep lives evermore, and that He is much more interested in the preservation and success of His Church than we are, or can be.

A STUDENT OF SCRIPTURE.

Perhaps I ought not to finish without mentioning the fact that our brother was well up in his Bible, having read it consecutively five or six times. As one half, if not more, of our Bengali Bible is still without notes or comments, one could see from the case of Sri Nath how well able a converted man with strong common sense is to grasp the most practical truths of the Bible simply by comparing Scripture with Scripture, and spiritual things with spiritual things. Of course our brother was not without his defects, but, in reviewing his career, his circumstances and disadvantages have to be taken into account; for God measures and judges people according to what they have, and not what they have not. It can be said of him, as it is written of Noah, "that he was a just man, and perfect in his generations."

Madaripore.

W. R. JAMES.

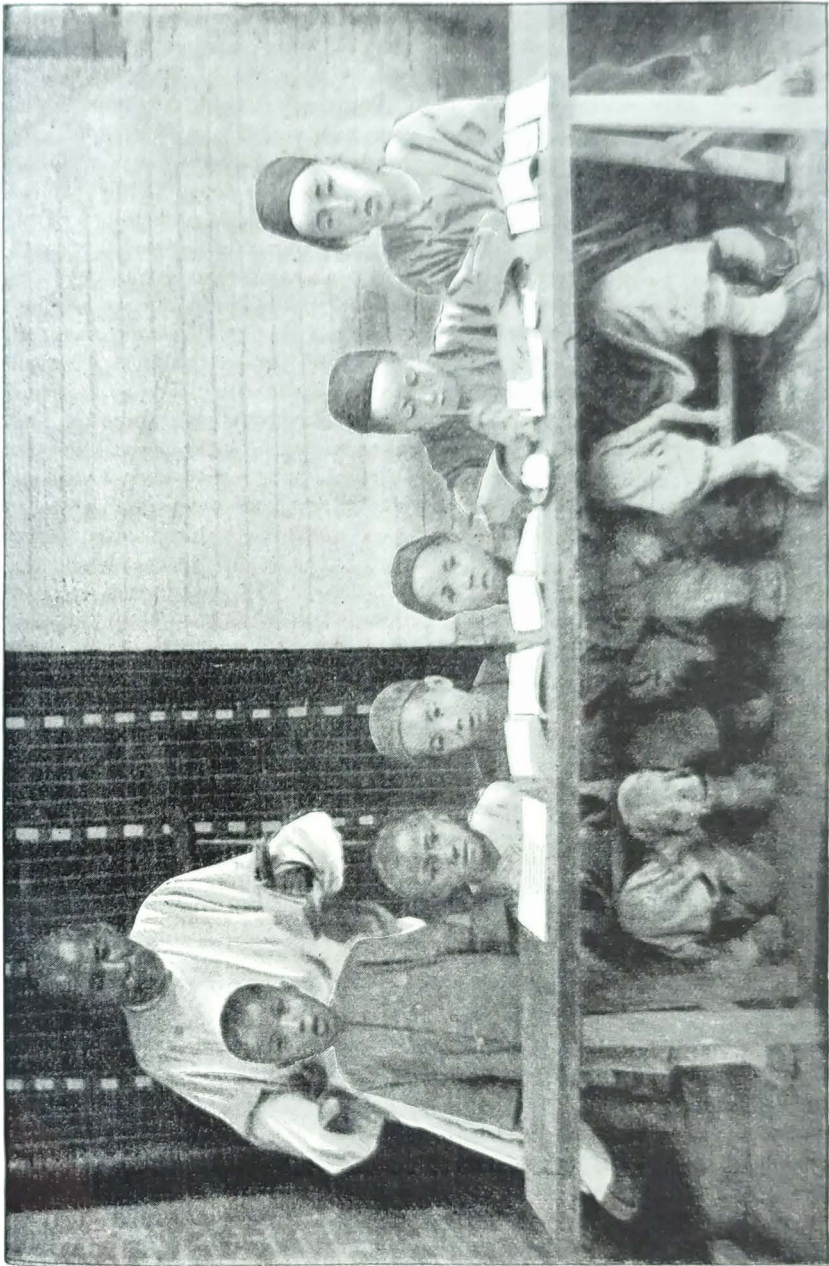
MISSION SCHOOL AT SHIH TIEH, SHANSI, NORTH CHINA.



MOST of the schools (not colleges) in China are private, and not connected with the Government in any way. The majority of villages would have one or more elementary schools. As a rule the leading men of the village guarantee a salary and invite the teacher. The picture on the opposite page represents our Mission school at Shih Tieh. The boy in front of the teacher is in the act of "pei shei," or repeating the passages he is supposed to have committed to memory during the day. Another boy is learning to write. The schools in China are very noisy: in committing anything to memory each boy shouts at the top of his voice, and when there are twenty or thirty shouting all together in a small room you may imagine the noise.

Tai Yuen Fu, Shansi.

EVAN MORGAN.



MISSION SCHOOL AT FHIH TIEH, SHANSI.—(From a Photograph.)

THE MISSIONARY HERALD.]
APRIL 1, 1894.

CHURCH OF THE CRUCIFIED.



CHURCH of the Crucified, art thou reclining
 Where thy Lord had not a place for His head?
 Hast thou soft comforts thy temples entwining
 Where His brows throbb'd 'neath a chaplet blood-red?
 Up from the dust, though it gleam golden round thee—
 'Tis but the Judas-bribe proffered anew—
 Clasp the pierced hand that from bondage unbound thee;
 Let the pierced heart teach thee love that is true.

Church of the Risen One, art thou dejected
 While He, thy Lord, is exalted on high?
 Hast thou thy birthright of glory neglected?
 Turned to earth-glamour faith's seraphim eye?
 Up to the height of thy heavenly calling;
 See thou thy place with the King on His throne;
 Queenly in grace to break bands that are galling,
 Make earth's whole burden of sorrow thine own.

Church of the Crucified, earth needs thy passion—
 Love agonising the wayward to win,
 Pure self-oblation in Christliest fashion,
 Soul-sweat and travail to save men from sin.
 Church of the Risen One, love that withholdeth
 Naught that it has God would give to thee now;
 Rise in the might that thy weakness enfoldeth;
 Bid the whole earth to the Crucified bow!

R. WRIGHT HAY.

TIDINGS FROM JESSORE, BENGAL.



THE Rev. R. H. Tregillus sends the following account of work in Jessore. Both Mr. and Mrs. Tregillus are now leaving India for a much-needed season of rest and refreshment in England, and Mr. Norledge will now have charge of the growingly hopeful and important work in that district:—

“Some six months ago the village school of Raimanik found a place in one of our circles of schools. In accordance with our usual custom, our small Elementary Catechism was introduced. Within two months the whole of the little volume was committed to memory by a number of the boys, and a spirit of inquiry on the subject of the Christian faith seemed to have been imparted to the village at large. On the occasion of our visits to the village, large numbers of the people came together and gave earnest attention to our delivery of the Gospel message. On the first Sunday of October, nearly twenty from that

village came the whole distance of seven miles to Jessore, in order to see the mode of Christian worship. By this time several began to entertain the idea of leaving Mohammedanism and embracing the Christian faith. It was, however, decided amongst them that the question of changing their faith should be postponed until a public debate between representatives of the two faiths, well versed in Arabic, could be arranged for. This decision on their part we could not regard as a very promising sign. Our experience of some six public debates with Mohammedans has taught us not to look to them for help to inquirers. In spite of our dissuasions the people of Raimanik remained firm in their desire for a public discussion. After some little delay the day was fixed for Thursday, December 28th. As none of our staff possesses the necessary knowledge of Arabic, we turned, as on a former occasion, for help to Moulvie Hosein Ali, of the C.M.S., Calcutta. This friend has but a limited knowledge of Bengali, so we were fortunate in obtaining the assistance of Babu Kedar Nath Mookerji, to translate from Urdu to Bengali. We had been told that the Mohammedan Moulvie would arrive at the place of debate on Wednesday evening, so that the debate might commence early on Thursday morning. On our arrival at Raimanik, before nine a.m., we found we were the first on the field. It was, therefore, a case of settling down quietly to wait. The Mohammedan champion reached the village between ten and eleven o'clock, and became the centre of attraction to the people who had begun to assemble. What with ostentatious Namaz twice conducted by the Moulvie, the mid-day meal, and a warm controversy among the Mohammedans almost leading to blows, because our host had received and fed the Christians, time sped along, and it was nearly two p.m. Still the Mohammedan Moulvie avoided the place of discussion. My own personal effort to bring him to the work for which he was called was unsuccessful. He would come shortly, that message was brought us again and again. On our side we now began work in earnest. Our singing party began, and soon a large gathering came around us, perhaps not less than 200. Preaching and singing kept us well employed until nearly four p.m. Our Moulvie brought out and expounded passage after passage from the Arabic Koran, which revealed clearly that Mohammed was a sinner and not a saviour, and would also fail as an intercessor. Soon the news came that the Mohammedan Moulvie had used the opportunity our preaching had afforded and had effected a retreat. He was gone. The Raimanik debate was over. The anger of the villagers towards their spiritual teacher and guide was expressed in no measured terms. We cannot but hope that a gracious purpose controlled the events of the day, and that the prevention of the discussion will do more for the extension of the Redeemer's Kingdom than any debate could have effected. There seems but little doubt that the school-teacher there will soon come out as a Christian.

“Our Christmas festivities took place recently at Dowlatpore. About one hundred Christians partook of a meal and assembled at our open-air meeting in front of the chapel. Through the kindness of friends, both here and in England, a large number of useful gifts of clothing were distributed. It was felt that God had indeed been good to us. Three-quarters of this assembly of Christians, the largest ever seen at Dowlatpore, have left Mohammedanism during the past three or four years.”

A RECENT CONFERENCE IN CHINA.



THE Rev. Samuel Couling, of Ching Chou Fu, Shantung, writes :—

“DEAR MR. BAYNES,—I think the readers of the *HERALD* will be interested to hear that a Conference of Shantung missionaries was recently held in this city. Men and women, forty-two were present. Most of these were American Presbyterians and English Baptists, these two missions being the strongest in the province; but the following missions were also represented :—American Baptist, English Methodist, China Inland, Canadian Presbyterian, Swedish Baptist, and American Independent.

“The Conference was remarkable as being the first held in Shantung, and it was remarkable, too, that so large a number of foreigners could assemble in an interior city without disturbance. Ching Chou Fu, in all its long history, has never seen so many ‘foreign devils’ within its walls; yet men and women in Chinese dress, or in English dress, were allowed to go about in peace.

“The visitors not only had the Conference, but they also took the opportunity of seeing and examining on the spot the methods and results of our mission work here. The new buildings also for Training Institute and Boarding School were also objects of much attention.

“Papers were read and discussed on the following subjects : How may the Native Church become self-supporting? The Poverty of Shantung; its Causes and Remedy; the Attitude of the Native Church toward the Government; and on Theological Education, Medical Work, and Woman’s Work for Women. Boys’ Schools and Church Music for Chinese were on the programme, but were crowded out for want of time.

“Dr. Nevins, of the American Presbyterian Mission, whose name is known to you as one of the pioneer missionaries of Shantung, one of the oldest and most experienced as well as most loved of missionaries, died suddenly on the eve of starting from Chefoo. His paper was ready to read to us; a colleague brought it and read it.

“The Conference was an unusually helpful and successful one; none seemed to go away disappointed; those especially who work in the interior, in isolated positions, were cheered and stimulated by meeting with so many fellow-workers, and by hearing of the progress of the work in other parts of this great province.

“It was resolved to print the papers which were read, and I will send a copy later on.

“A. H. Baynes, Esq.”

“Yours sincerely,

“SAMUEL COULING.

THE Rev. Chas. H. Judd, of Chefoo, in a recent issue of the *Christian*, writing relative to this Conference, says :—

“The ancient city of Tsing Chu Fu, which is said to date back earlier than the time of Abraham, and is situated about 240 English miles from Chefoo, in the province of Shantung, about eight days’ journey by mules into the interior,

was lately the scene of a most interesting Conference of missionaries of various denominations and nationalities, about forty or more being present, including some wives and single ladies.

"Inside its ancient walls has recently been built up a novel building, in Chinese style of architecture externally, beautifully arranged without and within. It is the handsome gift of a Christian gentleman at Bristol to the English Baptist Mission of that city, and is called the Gotch-Robinson College. It contains a good chapel, rooms for classes, theological and scientific, pretty little dormitories for about sixty students, a missionary house, and, the most novel of all for an inland city, a beautiful museum of stuffed birds, beasts, and fishes, chiefly native; a collection of fossils, shells, and various things of interest, and for general instruction in the works of God and in Western science. This being open to the public free of charge, is greatly appreciated by the more intelligent part of the populace, and is not without its value in helping forward mission work in some lines.

"In one of the large rooms used for classes, the Conference met daily, on Monday, Tuesday, and Wednesday, November 13th to 15th. On the previous Lord's Day the place was opened by a Christian service, conducted in Chinese, by the Rev. C. Mateer (American Presbyterian Mission), preaching from the words, 'Ye shall know the truth, and the truth shall make you free.' A good number of native students and others were present, but the greatest work of the Baptist Mission here lies scattered through numerous villages in the surrounding country, where are scattered between two and three thousand Chinese Christians, and where less than twenty years ago, with the exception of a very few odd ones, probably not ten, the whole of this number were in dark idolatry, but now loving and praising the Lord God and our Saviour. God has indeed been working wonders.

"In addition to these are nearly four thousand native Christians connected with various branches of the American Presbyterian Mission, having the cities of We-hsien, Teng-cheo-fu, and Chefoo as their headquarters. Very different lines of work were represented by the forty-one missionaries present at the Conference—some occupied in training the young in schools and native Christian colleges; some in medical work, others in evangelistic work, but all able to show that God is willing to use almost any line or plan of work, provided His gracious Gospel be taught in faith and love, whether by schools, evangelists, or medical missionaries."

A NEW MISSIONARY MAGAZINE.



WE have much pleasure in calling the attention of our readers to the first number of a new missionary magazine just published, entitled *The Missions of the World*, edited by the Rev. G. Carlyle, M.A. It is to be published monthly, price fourpence.

NOTES BY A MISSIONARY DEPUTATION.



S a missionary deputation it has fallen to my lot to visit many parts of the country, and to observe how mission work is carried on among the churches. Assuming that a few remarks from a missionary point of view may not be without interest, I venture to send them for insertion in the **MISSIONARY HERALD**.

At a united missionary meeting a deacon of one of the churches was in the chair, and made a thoroughly practical speech. He said that in the three churches represented in that meeting there were about fourteen hundred members; that he had been going into figures, and found their contributions to the Baptist Missionary Society averaged

ONE FARTHING PER WEEK PER MEMBER.

This he considered very unsatisfactory. He felt that he must double his own subscription, and was pleased to state that the contributions from the church of which he was a member would be nearly double what they were in the previous year. Could not scores, hundreds of members and churches do likewise?

In looking into the Annual Report for 1893, I find that, of the sum credited to the above churches, a large proportion comes from the juveniles; and that, out of the fourteen hundred members, only *fourteen* names are given as annual subscribers, or one to each hundred members. Deducting, therefore, the amount collected in the Sunday-schools, which contain unitedly about eighteen hundred scholars, it is questionable whether, on an average, the church members contributed more than

HALF A FARTHING PER WEEK.

Further, in some of the churches I have visited, the amount is even less. Not having any proper organisation, the Missionary Society has to depend almost entirely upon the annual collection for its support. Should the members of such churches, from any cause, be absent from the annual services, their gifts are entirely lost. I do not think, therefore, that I exaggerate when I say, in regard to hundreds, if not thousands of our members, that for weeks, months, and even years, they give

NOTHING AT ALL.

This, except in very rare cases, ought not so to be. There may, indeed, be instances where an average of a farthing, or even half a farthing, per week per member, would be considered too high, but such cases are few,

very few. All that can be expected is that every church member give as the Lord hath given to him or to her. Then Jesus, who sits over against the treasury, and beholds how the people cast money into the treasury, will accept and bless both givers and gifts.

SUCCESS DEPENDS LARGELY UPON MINISTERS.

In the churches visited, I find many methods employed for raising funds, but I am convinced that, whatever the machinery, *success depends largely upon ministers*. Missionary deputations are very well in their place, and may serve a useful purpose; but, unless the missionary spirit is fostered *throughout the year* by the minister, the annual visits of missionaries will be a comparative failure. "We have no missionary prayer-meetings." "We have heard nothing from the pulpit about the Mission since the last annual meeting." "I have attended the chapel for the whole year, but have never heard the Mission prayed for by our pastor." Such are the remarks which I have heard during my visits to the churches. Let us hope that these cases are exceptional, and that throughout the denomination there shall not be a single minister who is not filled with the missionary spirit, which is the spirit of Christ. Missionary ministers will make missionary churches, and *vice versa*. At a prayer-meeting held not long ago, a good old man in humble life prayed: "O Lord, may we not only be justified and sanctified, but may we be missionaryfied as well." When this prayer is answered, there will be no difficulty in raising the annual income of the Baptist Missionary Society to one hundred thousand pounds.

A CONGO MISSION APPEAL FOR REINFORCEMENTS.



THE following letter is from the pen of the Rev. George Cameron, of Wathen Station, Lower Congo River, who anticipates returning to his field of work early in May next:—

"DEAR MR. BAYNES, — Many

now rest in the presence of their Lord.

hearts are grieved by the death of our brother Balforn, and many prayers are ascending for those who have been bereaved. We are reminded of others who fell in the same warfare, or rather won the same victory, and who

"Years ago, when the angel of death seemed to be let loose in Congo, and each succeeding mail brought news of death, the churches counted the cost, and resolved that the work should be carried on. Since then

great advance has been made and the blessing of God has been manifest. It is a cause of thankfulness that we have now eight stations fully equipped in Congo, from which the light of life is spreading to the nations which are sitting in the surrounding gloom.

"But even when we take the most hopeful view of the progress of the work of our own and other societies, we cannot fail to see that we are still a long way from the accomplishment of our object—the evangelisation of the Congo basin. The magnitude of the task is not properly understood. The Congo territory, first heard of only a few years ago, has a greater area than India. To many who have some knowledge of Indian affairs, and to whom 'Congo' is only a name, this will be hard to realise; but such is the fact. Our own stations form a line nearly a thousand miles long; but how short that line looks on the map! During the last few years the Congo basin has been traversed in every direction, and everywhere people have been found, all having for religion only a degrading fetishism, well called devil worship.

"It is impossible to say how many different languages are spoken in this vast region, but probably there are not less than one hundred, and in about ten of those only is the Gospel being preached.

"We are in a position to carry the message of salvation to some of the tribes that are still in darkness. The *Peace* and the *Goodwill* are able to undertake more than the supplying of the stations already established on the Upper River; but there are no men to open new stations. The call for men was never more urgent than it is now, for the need was never so well known as it is now. Through

many open doors of opportunity the appeal is sounding, 'Come over and help us.'

"Men who are jealous for the glory of God and who long for the salvation of their fellows are the men who are wanted. Will none such respond to the call?

"It should be remembered also that not only are workers needed for the 'regions beyond,' but reinforcements are sometimes called for in already established stations. One is wanted now to step into the gap made by the falling asleep of our brother Balfern. While we are thankful that the rate of mortality in the Mission has lately been less than it was some years ago, we do not seek to hide the general unhealthiness of the Congo region; and intending candidates should count the cost before seeking to go out. An extract from the report of deputies who recently visited another West African mission will give some idea of the costliness of these African missions: 'Your deputies . . . especially emphasise the fact that one-third of the staff must always be counted as off duty through sickness and invaliding. In fact, three agents are required for the work to be done by two; and even with this reserve the Board would need to be on the outlook for suitable candidates to be in preparation for emergencies which any bad season may bring about.'

"In the greater part of Africa the average day of the labourer is short. We may therefore with all the more earnestness pray the Lord of the harvest that He would send forth labourers into His harvest.

"Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee on Tuesday, March 20th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. T. H. Martin, Glasgow,

The Secretary reported the decease of the Rev. W. Howieson, formerly Pastor of Walworth Road Church, on Sunday evening, March 11th. Mr. Howieson was for a long term of years a most active and valued member of the Executive Committee of the Society and Chairman of the Western Sub-Committee; and, upon retirement from regular pastoral work, he was unanimously elected an Honorary Member of Committee. The Secretary was instructed to convey to the bereaved widow and family a very affectionate expression of the Committee's sympathy and of their earnest prayers for their solace and support in this season of sore loss and trial.

The Minutes of the recent Bengal, North-West, and Singhalese Mission Conferences were carefully considered.

Letters from the Rev. A. E. Scrivener, relative to the death of the Rev. W. P. Balfern, were presented and read. Writing from Funchal, Madeira, under date of February 28th, Mr. Scrivener reports:—

“Mr. Balfern's death was a great surprise to me. He was apparently recovering so rapidly and so well from his severe fever, that I thought that in a few days at most he would be up and about. After seeing him safely ashore at Madeira, and placing him under the care of Mrs. Smart, I returned to the steamer to see our baggage through the Customs. On my return to Mr. Smart's house, I was shocked to learn Mr. Balfern had had a severe attack of coughing and hemorrhage. A doctor had been sent for at once, who had pronounced him seriously ill from pulmonary congestion, both lungs being badly implicated. So certain was I of Mr. Balfern's recovery that I felt almost inclined to doubt the diagnosis of the doctor; but one glance was quite sufficient to convince me of his greatly altered condition. The doctor thought there was just a chance of his recovery, and certainly was most attentive, paying several visits throughout the day. In spite of all we could do, however, he remained in much the same condition—sometimes better, sometimes worse—until about 11 p.m. the same day, when, after several violent efforts to breathe, he was overcome by the disease, and expired. The doctor says that the trouble in the lungs must have commenced with the chill which was the cause of the fever, but that the disease should have reached such an advanced stage unsuspected by anyone, as also by Mr. Balfern himself, is to me most surprising. In our journeying together down country to the mouth of the Congo, Mr. Balfern often remarked on his healthiness, and expressed himself as very doubtful of the expediency of his return to England. There can be no doubt now that our many delays on the Lower River were very prejudicial to him, and that his system became charged with malaria, only needing the unfortunate chill to bring about the deeply-lamented and fatal result.”

In a letter, dated Funchal, February 25th, Mr. Scrivener writes:—

“The remains of the late Mr. W. P. Balfern were interred in the English

Cemetery last Tuesday morning, at ten o'clock. The trustees of the cemetery kindly granted me permission to conduct the service, which I accordingly did. Mr. and Mrs. Smart, Miss Newton, one or two English visitors, and Mr. Jefferd attended. The service was a very simple one, the hymn, 'Sleep on, beloved,' being sung at the close. Mrs. Smart and her sister very kindly made some beautiful wreaths of white flowers, &c., which were placed on the coffin, and afterwards arranged on the top of the grave. In the conduct of the funeral arrangements I have been very greatly assisted by Mr. Smart, who, in fact, all through this very sad time, has been most kind and brotherly."

The arrival in England was reported of Mr. and Mrs. Ross Phillips from San Salvador, and Mr. Ernest Hughes from Bolobo, Upper Congo River, the medical adviser of the Society reporting that all three urgently needed rest and quiet, being still in poor health.

A letter from the Rev. A. E. Scrivener, dated Funchal, March 13th, was read, reporting that by medical advice he did not intend leaving Madeira for England until the 10th or 11th of April.

Special prayer was offered by the Rev. J. Baillie, of Bloomsbury, and Ed. Rawlings, Esq., of Wimbledon Common.

Leave was given to the Rev. Denham Robinson, of Serampore College, to return at once to England, his health having seriously given way, and Dr. Crombie, of Calcutta, advising an immediate change to England.

An appeal for pecuniary assistance from the Bombay Baptist Church was regretfully declined in consequence of the present financial position of the Society.

The meeting was closed with prayer by the Rev. J. Jenkyn Brown, of Birmingham.

RECENT INTELLIGENCE.



BIBLE TRANSLATION SOCIETY.—In order to meet the convenience of friends the accounts will be kept open until Saturday, April 7th, by which date it is respectfully requested that the contributions and lists for the next Annual Report may be forwarded to the Secretary, Rev. William Hill.

An Appeal from Gya.—The Rev. Prem Chand, our missionary at Gya, writes:—"MY DEAR MR. BAYNES,—I have to thank through you the kind friend who gave me the magic lantern which I have received. It is a good one, and no doubt would work well, but, alas! no slides came with it. It is useless to me for the work without Scripture slides. I should feel greatly obliged if you could kindly find for me a set of Scripture slides, coloured if possible, illustrative of the life of Jesus Christ. Will you, dear Mr. Baynes, appeal on my behalf to the readers of the **MISSIONARY HERALD** for a gift of lantern slides? They would be of real use in my evangelistic work here.—**PREM CHAND.**"

Who will respond?—The Rev. Fred Harmon, of Chouping, Shantung, is just at present taking a course of study in ophthalmic surgery at the Moor-

fields and North London Hospitals, with a view to increase his usefulness on his return to China in the early autumn. He writes:—"I have just been informed that I must procure certain expensive instruments and lenses for my optical work, also some absolutely needful medical text-books. I want at once £20 for these purposes, and before I start for China a further necessary equipment for instruments and drugs to the amount of £35. Where can I look for these sums so that on my return to China I may be ready to make the best use of the training and experience I am now enjoying?" The Committee earnestly trust that some reader of the **HERALD** may be led to respond to this appeal, as in the present financial condition of the Society they are unable to supply the needful funds.

The Rev. W. B. James, of Madaripore, East Bengal, writes:—"Our hearts have been very much touched by the account in the **HERALD** for January of the poor girl who gave all her savings towards helping our people here in famine distress. Mr. Spurgeon had the story of her gift translated into Bengali, and it has been distributed as a small leaflet among our *beel* churches. Thus you see that her example has already borne much more fruit than she probably ever dreamed. The spiritual good it will do will be much more than the help it was intended to render towards supplying physical want. The Lord bless the giver and bless her example!"

A Double Wedding at Berhampore, Ganjam, Orissa.—On Friday, the 29th December, Berhampore generally, and the native Christian community in particular, were *en fête* in honour of a double event in the household of our popular hospital assistant, Mr. M. Rajarowdoss—namely, the marriage of his brother, Mr. M. Sudarsanam, with Srimati Moti, daughter of Mr. Solomon Mahanti, and of his sister, Srimati Shantamma, with Mr. P. Devadatham. The interesting ceremonies were performed in the Baptist chapel by the Rev. R. L. Lacey, assisted by Mr. D. Mahanti, Pensioned Sheristadar of the District Court and District Registrar of Marriages; the service being read by Mr. Lacey in Oriya, and interpreted into Telugu by Mr. Mahanti. The chapel was crowded to excess by relations of the happy brides and bridegrooms, and a large concourse of friends—Europeans, Eurasians, Mussulmans, Telugus, Oriyas, Brahmins, and Christians. After the service, which was followed by all present with the closest attention, all present adjourned to Mr. Rajarow's house in Bhapur, where light refreshments, fruit and flowers, *pan supari* and *attar*, were distributed, and appropriate songs in Telugu and Oriya were sung, including an Oriya Epithalamium, specially composed for the occasion by Mr. D. Mahanti. This happy event has a peculiar interest in the fact that by Mr. Sudarsanam, a Telugu, marrying an Oriya lady, a great step has been taken towards uniting the Telugu and Oriya Christian communities in these parts, which at present are scarcely in touch with each other owing to differences of languages and customs and traditions.

Recent Congo News.—The Rev. Lawson Forseitt, writing from Underhill Station, under date of February 19th, reports:—"Mrs. Harrison arrived here safely on the 3rd. Mr. and Mrs. Bentley are still here in consequence of the

block on the road. As, however, a small caravan arrived here yesterday from Lukunga—the first since November—there is hope of their soon starting for Wathen Station."

From **Bopoto Station** the Rev. F. R. Orm writes (January 3rd, 1894):—"The magic lantern from the Downs Chapel, Clupton, has arrived in capital condition, and works splendidly. We gave the first public exhibition on Christmas evening, and had a large and attentive audience to see what they called the 'ghosts.' The selection of slides is admirable, and we shall hope to spend some very profitable evenings, explaining pictures about Joseph, Pilgrim's Progress, &c. We are all well. Mrs. Forfeitt enjoys capital health."

From **Lukolela Station** the Rev. John Whitehead reports (January 6th, 1894):—"We are in splendid health, and I am devoutly thankful we did not remain in England another month, else, through stoppage of the road, we might have had long to wait [at Underhill. Now, thank God, we are at our station, hard at work and full of hope."

From **Monseml Station** the Rev. W. H. Stapleton writes (December 29th, 1893):—"Mrs. Stapleton gave birth to a son on the 12th of this month; all well."

Institution for the Education of the Daughters of Missionaries, "Walthamstow Hall," Sevenoaks.—The Annual Meeting of the above Institution will be held this year at Walthamstow Hall, Sevenoaks, on Thursday, May 17th, at 3.30 p.m. The Rev. G. S. Barrett, D.D., of Norwich, has kindly consented to take the chair.

THE LORD LOYETH A CHEERFUL GIYER.



ONCE again we have most gratefully to acknowledge welcome gifts for the work of the Mission:—Old silver coins and a parcel of clothing from Mrs. Garside, of East Bournemouth; silver bracelets, chain and locket from "L. L. B.," Leicester, who writes:—"I deeply regret, as my means are so poor, I cannot give money; my prayers are ever for the prosperity of the work;" two gold rings from the Rev. E. R. Pullen, of Shirley, Southampton, who writes:—"The oldest member of our church, Mrs. Gordon, has just died, aged ninety-two, and left word shortly before her death that the two gold rings, sent herewith, were to be given to the Baptist Missionary Society, the work of which she always followed with the deepest interest;" articles of silver jewellery from Miss A. R. B., for the work of the Mission; two small rings from Anon., Purley, Southampton; a small fruit knife from a Widow, "who has no money to give, hardly earning enough by her needle to find actual food"; a small silver coin from an Old Soldier, who "served in India during the terrible Mutiny, and saw the wonderful powers of Christ in many of the native Christians"; a small silver ring from a School Girl, who loves to read the **MISSIONARY HERALD**; and two silver bracelets, from "A Missionary Sister," per Miss Barker, of Olney House, Hastings.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

Parcel of magazines, from Mrs. Braden, Earlswood, for Congo; a piece of fancy work, from "A Friend," Stratford; a parcel of clothing, from Mrs. Garside, Bournemouth, for India; and a box of articles, from Mrs. Scott, Lynton, for Lily Scott, in Mrs. Bentley's School, Wathen, Lower Congo River.

CONTRIBUTIONS.

From February 13th to March 12th, 1894.

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 *Natives Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.			DONATIONS.			
Aldis, Mrs. Walsall	0 10 6		Grayson, Mr. E. J.	1 1 0	Small, Rev. G., M.A.	1 0 0
"A Working Man,"			Greet, Miss E.	0 10 0	Smith, Miss Mary	0 10 0
Hitchin	0 10 0		Hill, Mr. and Mrs. Isaac,		Smith, Miss R.	1 1 0
Bennett, Mrs. E.	2 2 0		Derby	1 1 0	Smith, Mr. T., Harrow	1 1 0
Do., in Memoriam	2 2 0		Hill, Rev. J. F. and Mrs.,		Stephen, Mrs.	1 0 0
Rentall, Miss C.	0 10 0		Cattack	5 0 0	Walker, Mrs., Epping	
Roffey, Mr. John	0 10 6		Hoy, Mr. and Mrs. F.,		(add.)	2 2 0
Burns, Rev. Dawson,			Lechlade	1 1 0	Walters, Mrs., St. Helier	0 10 6
D.D.	1 1 0		Jackson, Mrs. Christina,		Ward, Mr. C. W. R., per	
Burton, Mr. S. B., New-			Edinburgh	8 0 0	Mrs. Johnston	0 10 0
castle	10 0 0		Jarrett, Mr. A. J.	1 0 0	Whitaker, Mr. Laurence	1 6 0
Rutlin, Rev. J., M.A.	3 3 0		Johnson, Mr. G. W.,		Williams, Miss M.	0 10 0
Butterworth, Miss	3 0 0		M.A.	3 0 0	Wright, Mr. T. A.	0 10 0
Do., for Congo	2 0 0		Johnson, Mr. John,		Under 10s.	0 18 0
Do., for Italy	0 10 0		Wigan	5 5 0		
Do., for W & O	0 10 0		Lewis, Mrs., Narberth	1 1 0		
Butterworth, Mr. E. H.,			Lewis, Rev. T. and Mrs.,			
for India	1 1 0		Congo	10 0 0		
Do., for Congo	1 1 0		Merrick, Mr. W. G.	0 10 6		
Carpenter, Mr. E.	1 1 0		Ovens, Mrs. L. W.,			
Davies, Mr. E. W.	2 0 0		for Congo	0 10 0	"Africa" for Congo	0 18 0
Edmond, Mrs., Edin-			Paddley, Mr. P.	0 10 0	A Friend	10 0 0
burgh	1 0 0		Pedder, Miss, for Congo	1 0 0	Myers	5 0 0
Eastman, Mr. W. E.	0 10 6		Perry, Mrs. K., for		Anon., Adlestone	2 0 0
Fearnall, Mr. W.	1 0 0		Congo	0 18 6	A Thankoffering for	
Flower, Mrs., York	1 0 0		Pierce, Mr. J. J., Lam-		mercies received	1 0 0
Poster, Misses, Sabden	8 8 0		barhurst	5 0 0	A Thankoffering for	
Fraser, Mrs., Bourne-			Poole, Miss	1 1 0	restored health	0 10 0
month	2 2 0		Do., for China	0 12 0	A Valentine	1 10 0
Goodman, Mr. T., Roy-			Do., for Congo	0 18 0	Beveridge, Mr. T. W.,	
ston	5 0 0		Do., for Naples	0 12 0	Abergavenny, for	
			Poutifex, Mr. J. H.	1 1 0	Debt	2 0 0
			Pratten, Mrs.	3 0 0	Boys' Mission School,	
					Blackheath, for N P	1 11 6

Bushill, Miss, Coventry	1	0	0
Chatham, Mr. J.	1	0	0
Dayton, Mr. R. P., for Mr. Cameron's work, Congo	5	0	0
Dixon, Mr. and Mrs., Northampton, for W & O	2	0	0
E. M. W., for Rome	0	10	0
Evans, Miss E. M.	1	0	0
For Christ's Sake, for China	0	10	0
F. M. B., for Congo	1	0	0
(fresh), Mr. Anton, for Bolobo School, Congo	50	0	0
"Hope"	0	10	0
Innes, Miss, Edinburgh, Prayer Union Con- tributions	1	10	5
Jackson, Mr. Grant, for Debt	1	0	0
James, Miss, Class (box)	0	15	0
J. G. A.	1	0	0
J. S. A., "In memoriam of a beloved wife"	5	0	0
Masters, Mr. J., for W & O	1	0	0
Munts, Mr. G. F., for China	100	0	0
N. B.	25	0	0
"Of His own do we give," for Congo	50	0	0
Pattison, Mr. S. R., F.G.S.	1	0	0
Pratton, Mrs. (box)	1	5	0
Rhodes, Mr. George, Manchester	1	1	0
R. and M., Edinburgh, for Congo	10	0	0
Sale of Jewellery	2	15	5
Spalding, Mr. H. B., Eastbourne	1	0	0
The William Taylor Trust Fund, for Cata- bar College	50	0	0
Thomas, Mrs.	20	0	0
Yenig, Mr. H. Carey, for India	0	10	5
Under lbs.	3	7	9

LEGACY.

Howard, The late Miss Ann, of Barnstable, by Messrs. Aston, Hughes, and Aston	27	0	0
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LONDON AND MIDDLESEX.

Acton	4	13	2
Arthur-street Sun.-sch., Camberwell Gate	8	18	0
Battersea Park	6	6	10
Belle Isle	56	3	4
Bermondsey, Drum- mond-road	15	17	10
Do., Sun.-school, per Y.M.M.A., for sup- port of Dr. Saul, Delhi	10	0	0
Borough-road	0	13	0
Brentford, per Rev. W. A. Blake	1	0	0
Do., Park Chapel, for W & O	1	10	0
Do., Southall Branch	4	3	3
Brixton Hill, New Park- road	3	10	0
Camberwell, Denmark- place, Juvenile Mis- sionary Society, for N P	3	4	2

Camden-road, Sun.-sch., for <i>Barristal School</i>	10	0	0
Do., for N P	5	0	0
Commercial-road	14	5	0
Crouch Hill, for W & O	2	0	0
Dalston Junction, Sun- day-school	7	0	0
Ealing Dean	15	3	2
Do., Sun.-school, for China	0	0	0
Do., for Congo	6	0	0
Enfield	10	0	0
Forest Gate, Wood- grange Ch., for W & O	2	9	5
Fulham, Dawes-road, Sunday-school	5	1	2
Hackney, Mare-street	2	13	2
Hammersmith, West- end, for W & O	5	0	0
Hampstead, Heath-st.	50	0	0
Do., for W & O	17	17	8
Do., Juvenile Associa- tion, for support of boys at <i>Wathen Station</i>	11	1	2
Harrow-on-the-Hill, for W & O	1	0	0
Highgate, Southwood- lane, for W & O	2	0	0
Highgate-road Ch., per Rev. J. Stephens, M.A., for Mr. <i>Shor- rocks' Girls' School, Shensi</i>	5	0	0
Honor Oak Sunday-sch.	7	1	4
Do., for Congo	10	0	0
Islington, Cross-street	8	10	0
Do., Sunday-school	1	7	0
Do., for <i>Barristal School</i>	5	0	0
James-street, St. Luke's, for W & O	1	5	0
John-street, Bedford- row, Y.M.B.C.	5	8	0
Do., Boys' School	9	7	2
Do., Girls' School	7	5	8
Peckham, Rye-lane	10	0	0
Do., Sunday-school, for N P	1	4	2
Putney, Union Ch., Sun- day-school	4	0	0
Do., for support of "Shudamens," at <i>Intally</i>	4	0	0
Regent's Park	23	6	9
Rotherhithe, New-road Sun.-sch., for N P	1	0	3
St. Margaret's, Amyand Park Sunday-school	1	17	6
Shepherd's Bush, Taber- nacle	8	0	0
Do., for N P	0	9	4
Shoreditch, Tabernacle, for W & O	7	18	9
Stratford, Major-road Sunday-school	1	0	0
Do., for N P	0	3	8
Twickenham	2	11	9
Do., for G. C. <i>Dutt's School</i>	12	0	0
Do., Y.W.B.C.	1	7	4
Upton Chapel	19	15	0
Do., for W & O	8	1	5
Vernon-square Ch., for W & O	2	2	0
Walthamstow, Boundary- road, for W & O	1	7	0
Wandsworth, East Hill	3	10	1
Westbourne Park, Sun- day-school	11	15	2
Do., for Support of <i>Lottie, Tara, John, and Jonathan Das, at Cuttack</i>	16	0	0

West Kilburn, Canter- bury-rd. Sunday-sch., for Congo	5	0	0
Whitton Gospel Hall, Sunday-school	1	4	4
Woodberry Down Sun- day-school, for N P	0	5	3

BEDFORDSHIRE.

Luton, Union Ch.	15	5	2
Do., for support of <i>Congo boy</i>	5	0	0
Do., Wellington-street, for N P	10	0	5
Ridgmount	7	9	0
Do., for W & O	1	0	0
Do., for N P	5	3	5
Risley, for W & O	0	10	0
Wootton	2	13	5

BERKSHIRE.

Fifield Mission Sunday- school	4	3	3
Maidenhead	5	12	2
Newbury, Sunday-sch., for N P	3	11	11
Reading, King's road	35	0	4
Do., for N P	0	18	6
Do., do., Village Sta- tions	1	14	8
Do., for N P	0	8	2
Do., Hurst Ch.	1	0	0
Do., for N P	1	3	6
Do., Sreatley Ch.	0	3	9
Do., Wycliffe Ch.	30	17	7
Do., for N P	3	16	5
Sunningdale, for W & O	0	10	0

BUCKINGHAMSHIRE.

Amersham, Lower Ch., for W & O	0	18	6
Long Crendon	0	10	0
Do., for N P	0	8	5
Olney, for W & O	1	14	0
Stantonbury, for W & O	0	7	6
Do., for N P	0	9	0
Winslow, Sunday-sch.	0	18	7
Wrybury, for W & O	1	5	9

CAMBRIDGESHIRE.

Iseham, Pound-lane	4	10	6
March, Centenary Ch., for W & O	1	10	0
Prickwillow, for W & O	0	5	0
Do., for N P	1	12	9
Soham, for W & O	0	12	0

CHESHIRE.

Audlem	2	15	8
Chester	3	0	3
Do., Grosvenor-park	4	17	1
Do., for N P	2	19	0
Frodham, Union Ch.	7	12	9
Hill Cliffe	3	14	0
Little Leigh	3	15	0
Macclesfield, St. George- street, for W & O	0	10	0
W & O	15	7	5
Poynton	10	3	9
Tarporley (2 years), for W & O	1	14	8

CORNWALL.

Helston	2	8	7
Do., for W & O	0	5	5
Do., Sun.-sch., for N P	0	15	8

Penzance	3	6	9
Redruth, Sun.-sch. for N P	0	0	0

DEBYSHIRE.

Belper	5	17	0
Chesterfield	61	18	2
Derby, St. Mary's-gate	26	1	0
Do., Willington	5	1	0
Do., Littlecover	1	9	0
Do., Junction-street	2	10	0
Do., Hoyer-street	0	10	0
Ilkeston, South-street	10	7	5
Do., Queen-street	5	4	9
Long Eaton, Station-st.	2	5	0
Loxley	2	12	0
Swadlowcote	32	6	5
Do., for W & O	0	18	7

DEVONSHIRE.

Appledore	6	15	2
Chudleigh	1	6	8
Do., for W & O	0	10	0
Dartmouth	1	5	0
Do., Sunday-school	2	0	9
Devonport, Morice-sq., for W & O	1	3	9
Do., Y.M.B.C.	0	6	0
Watheleigh	3	13	7
Hemyock	2	1	6
Do., for W & O	0	8	3
Do., for N P	1	8	1
Newton Abbot	10	16	5
Do., for W & O	1	1	0
Saunthill	1	1	4
Do., for W & O	0	4	6
Do., for N P	0	10	1
Torquay, Upton Vale	3	6	5
Do., Sun.-school, for support of N P, Husa Amanda Nag, Dacca	20	0	0

DORSETSHIRE.

Bridport	2	2	0
Henley, for N P	3	4	0

DURHAM.

Hamsterley, for W & O	0	5	0
Jarrow, for W & O	1	1	0
Do., for N P	1	6	2
South Shields, Westoe- road	0	7	8
Do., for N P	2	15	9
Do., for Congo	3	1	1
Sunderland, Lindsay-rd.	1	0	0
Stockton-on-Tees, Wel- lington-street	6	3	7
Wolsingham, Sun.-sch., for N P	0	13	0

ESSEX.

Burnham, for W & O	0	10	0
Do., for N P	1	0	0
Chadwell Heath, for W & O	0	7	8
Colchester	16	18	6
Earl's Colne, Sunday- school, for N P	2	19	2
Do., Bible-cl., for N P	0	8	4
Great Samsford, Sun- day-school, for N P	0	9	0
Halstead	18	15	0
Langham	2	10	0
Roufford	1	11	6

GLOUCESTERSHIRE.

Blockley	2	13	0
Do., for W & O	0	9	0
Gloucester, Brunswick- road Sunday-sch.	9	19	2
Do., for N P	5	0	0
Do., for Jessore	5	0	0
Do., for China	2	0	0
Do., for Congo	2	10	0
Do., for support of Congo girl	5	0	0

HAMPSTIRE.

Ashley	5	13	2
Broughton, for W & O	1	10	0
Do., for N P	2	8	6
Shirley, Union Ch.	20	3	9
Stockbridge, for W & O	0	10	0
Do., for N P	2	4	10

ISLE OF WIGHT.

Niton	8	0	0
Ryde, George street	20	11	11
Do., Sunday-school	10	0	0
Wellow	2	12	6

HARFORDSHIRE.

Fownhope	5	0	0
Do., for W & O	0	10	0
Do., for N P	2	6	9
Hereford	73	10	9
Do., for W & O	3	8	9
Do., for N P	10	0	0
Do., Whitestone	4	7	1
Kington	0	11	6
Swansbatch, for W & O	0	4	4

HERTFORDSHIRE.

Chitperfield	15	11	8
Do., for W & O	2	2	6
Rickmarnsworth, Sun- day-school, for N P	0	13	1
Tring, High-street	9	18	4
Do., for support of Congo boy under Mr. Stapleton	2	0	0
Watford, Beechen- grove, Young Peo- ple's Missionary Association	10	0	0
Do., for support of Veza, under Mr. Lewis, Congo	5	0	0
Do., for Rev. A. G. Jones' work, Shan- tung	5	0	0

HUNTINGDONSHIRE.

Bluntisham, for W & O	1	0	0
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KENT.

Ashford	3	1	6
Do., for W & O	2	0	0
Bassells Green, for W & O	3	14	1
Do., for N P	1	5	0
Bromley, Sun.-school, for N P	0	6	10
Canterbury	32	2	8
Do., for W & O	2	15	4
Catford Hill, Mrs. Smith, Bible-class	1	9	0
Curtsden Green, Sun- school	0	10	0

Dartford, Sun.-school, for N P	0	17	4
Deal	37	12	9
Edenbridge	13	8	11
Do., for W & O	1	11	0
Do., for N P	9	1	
Do., for Congo boy under Mr. Grenfell	6	0	0
Gravesend, Windmill- street	1	0	0
Hawkhurst, for N P	0	10	0
Herne Bay	0	10	6
Do., for W & O	0	10	6
Kingsdown, Sun.-school	2	9	7
Ramsgate Ellington Chapel	10	10	2
Do., for support of Congo boy, Mamba	5	0	0
Shooters' Hill-road, Y.P.S.U.E.	1	1	5
Sutton-at-Hone, Iron Room Sunday-school	5	17	2
Tunbridge Wells	2	2	0
Woolwich, Queen-street Sunday-school, for Bengal School	6	0	0
Do., for China School	1	0	0
Do., for N P	0	18	8

LANCASHIRE.

Accrington, Barnes-st. Bethel Ch.	3	13	8
Do., Woodnook Young Ladies' Association	6	1	0
Bacup, Irwell-terrace, for W & O	1	0	0
Do., for N P	0	6	0
Do., Zion Ch.	34	18	10
Do., for W & O	1	1	0
Do., for N P	0	9	6
Barrow-in-Furness	0	13	10
Blackburn, Montague- street	18	12	11
Do., for W & O	1	11	3
Booths, Derby road	11	9	6
Do., for W & O	0	17	3
Do., for N P	0	5	5
Church, Ernest-street	17	8	0
Do., for W & O	2	5	0
Colne, for W & O	2	0	0
Corton, for W & O	0	6	4
Haslingden Trinity Ch., for W & O	3	2	0
Heywood	10	19	4
Horwich, Knon, for W & O	0	11	6
Hurstwood	8	8	5
Do., for W & O	0	10	0
Leigh	5	5	0
Liverpool, Everton Village Welsh Ch.	10	2	9
Do., for W & O	0	16	2
Do., for N P	6	3	1
Do., Fabius Ch., for W & O	1	3	0
Do., Myrtle-street	63	1	7
Do., do., for W & O	20	0	0
Do., Richmond Ch.	7	12	0
Do., Birkenhead, Welsh Ch. Sunday- school, for N P	3	9	3
Do., do., Clifton-road Sun.-sch., for N P	0	9	5
Manchester, Union Ch.	9	2	9
Do., for Italian Mis- sion	24	1	6
Do., Bible-class, for N P Shri Nat'	19	0	0
Do., do., Boatman	6	0	0
Do., Moss Side, for W & O	5	0	0
Do., Grosvenor-street, for W & O			

Manchester, Rusholme-road, First Women's Class and Thursday afternoon Women's Meeting, for Cong.	6 13 4
Do., (Gorton, Wellington-street, for W & O	0 13 3
Do., Brighton-grave	11 15 6
Do., Sale, Oakfield Chapel	14 8 11
Millsate, for W & O	0 11 3
Southport, Houghton-st.	46 13 10
Do., for W & O	5 0 0
Tyldesley, Welsh Ch.	0 8 8
Warrington	1 6 4
Waterfoot, for W & O	1 3 0

LINCOLNSHIRE.

Leicester, Charles-st. Sunday-school, for N P	0 12 7
Do., Emanuel Ch.	1 1 0
Do., Friar-lane, for W & O	2 0 0
Do., Harvey-lane	10 19 6
Do., for Rev. J. G. Kerry, Dacca	5 0 0
Do., Victoria-road, for W & O	10 0 0
Quorndon	1 17 3
Do., for W & O	0 12 0

LINCOLNSHIRE.

Kirton Lindsay	5 15 4
Do., for W & O	0 8 0

NORFOLK.

Bacton	1 2 0
East Dereham, for W & O	1 5 0
Fakenham	6 11 6
Do., for W & O	0 18 8
Do., for N P	0 4 3
Foulsham	7 0 0
Norwich, St. Clement's, for W & O	1 2 0
Swaffham	15 0 0
Do., for W & O	1 2 8
Yarmouth, Park Ch.	43 0 0
Do., for W & O	2 3 4
Do., for N P	2 4 8
Do., Tabernacle	3 19 0

NORTHAMPTONSHIRE.

Denton	2 7 2
King's Sutton	3 2 2
Milton, for W & O	0 7 0
Northampton, College-street	10 0 0
Do., for W & O	10 0 0
Towcester, for W & O	0 15 0
	36 11 4
Less Auxiliary expenses	1 2 9
	25 8 7

NOTTINGHAMSHIRE.

Collingham, for W & O	0 6 0
Do., for N P	0 5 4
Heanor	3 1 6

OXFORDSHIRE.

Bloxham	3 1 6
Caversham Free Church	14 16 8
Do., for W & O	5 5 0
Hook Norton	0 15 6
Do., for W & O	0 10 0
Do., for N P	0 8 1

Leafeld	1 6 0
Woodstock	1 10 4
Do., for W & O	0 5 0
Do., for N P	1 11 0

RUTLANDSHIRE.

Langham, Sunday-sch.	0 10 0
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SHROPSHIRE.

Bridgnorth	14 4 3
Do., for W & O	0 11 0
Do., for N P	2 18 9
Lord's Hill, Sunday-school, for N P	0 8 3
Market Drayton	8 11 4
Wellington	0 13 0
Whitchurch	11 2 0
Do., for W & O	1 0 0

SOMERSETSHIRE.

Bristol, per Mr. G. M. Carlile, Treasurer	95 14 8
Do., for W & O	1 16 7
Do., for N P	2 14 1
Chard, Sunday-school, for N P	1 15 11
Frome, Sheppard's Barton, for W & O	4 0 0
Hatch Beauchamp	11 1 6
North Curry and Stoke St. Gregory	3 5 5
Stogumber	2 13 4
Street	1 18 0
Taunton, Silver street	59 13 6
Do., for W & O	2 2 0
Do., Albemarle Sunday-school, for N P	2 13 0
Weston-super-Mare—	
Bristol-rd, for W & O	2 2 0
Wadhurst Sun-sch, for N P	1 13 4
Wincanton, for W & O	1 2 9
Do., for N P	2 8 8
Yeovil, for W & O	5 0 0

STAFFORDSHIRE.

Bilston, for W & O	1 0 0
Eastwood Vale	0 16 1
Hanley	2 17 0
Longton	3 13 5
Do., for W & O	0 10 0
Stoke-upon-Trent	27 0 8
Walsall, Stafford-st	39 10 6
	74 8 6

Less Auxiliary expenses 1 5 0

73 3 6

SUFFOLK.

Bardwell	1 3 0
Do., for N P	0 4 0
Bradfield, St. George, for W & O	0 10 6
Ipswich, Juvenile Meet.	3 4 0
Do., Burlington Ch.	31 13 11
Do., for W & O	5 0 0
Do., for N P	3 8 0
Do., for Chinese Evangelist	0 16 6
Do., Stoke Green	22 6 11
Do., for W & O	1 1 0

SURREY.

Balham	2 2 0
Cheam, for W & O	1 1 0
Do., for N P	1 17 10

Croydon, West	35 6 3
Do., Ladies' Association	5 3 10
Dulwich, Lordship-lane	6 0 0
Godalming	2 12 9

Guildford, Commercial-road Sunday-school, for N P	4 15 19
Merstham Sunday-sch., for N P	0 7 9

New Malden, Friends at Congregational Church	5 5 0
Outwood	3 11 5
Do., for W & O	0 18 6
Do., for N P	3 13 6
Redhill, for N P	5 4 4

Richmond, Sunday-sch, for N P	0 14 6
Streatham, Lewin road Sunday-sch, for sup-port of K. Dass, Orphan	10 0 0
Sutton	12 11 0

Thornton Heath, Beulah Ch., for W & O	0 10 0
Wimbledon, Sun-sch., for N P	0 18 7

SUSSEX.

Crawley	6 2 0
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WARWICKSHIRE.

Birmingham, per Mr. Thomas Adam, Treasurer	100 0 0
Do., Erdington, Men's Bible class	14 0 0
Coventry, Gosford-st.	9 3 0
Henley-in-Arden	10 1 8
Do., for W & O	0 5 0
King's Norton, for N P	0 6 7
King's Norton, for W & O	2 17 3
Do., for W & O	0 14 0

WILTSHIRE.

Bratton, for W & O	1 5 0
Caine, for W & O	3 0 0
Do., for N P	2 14 9
Corsham	1 5 0
Do., for N P	0 8 0
Downron, South-lane, for W & O	1 0 0
Swindon	2 7 0
Trowbridge, Back-st.	20 0 0
Do., Bebesda	13 17 4
Warmminster, for W & O	1 10 0
Westbury, West-end	7 10 9
Do., for W & O	1 5 0

WORCESTERSHIRE.

Atch Lench	1 1 0
Malvern	3 0 0
Worcester	23 1 4

YORKSHIRE.

Bradford, Y.M.M.A.	50 0 0
Do., Teclay-street, for W & O	1 10 0
Gildersome, for W & O	1 1 0
Heptonstall slack	3 17 0
Huddersfield, New North-road, for W & O	3 0 0
Do., Lindley Oakes	5 13 3
Leeds, North-street	31 0 0
Do., for W & O	0 10 0
Do., Kirkstall	1 0 0
Do., Meanwood-road Sunday-school	15 11 1
Morley, for W & O	1 0 0

Queensbury, for W & O	0 10 0
Rotherham, for N P	0 18 2
Scarborough, Ebenezer, for Congo	2 0 0
Do., Sunday-school	8 6 0
Sheffield, Auxiliary	15 0 0
Do., Glossop-road	26 7 6
Do., do., for W & O	2 16 11
Do., Townhead-street, for W & O	2 4 8
Do., do., for N P	1 1 2
Do., Portmahon Juvenile Aux.	12 0 2
Do., Cemetery-road, for W & O	2 2 0
Do., Hillsborough	1 3 6
Shore, for W & O	1 0 0
Skipton, Belmont Ch.	2 14 2
Do., for W & O	0 10 5
Stack-lane	0 10 0
South Bank Sunday-school	2 2 0
Do., for N P	0 4 7
Thornaby-on-Tees, for W & O	0 10 6
Do., for N P	1 4 3

NORTH WALES.

DENBIGHSHIRE.	
Wrexham, Chester-st.	6 2 0
FLINTSHIRE.	
R Buckley Sunday-school, for N P	0 5 0
Rhyl, English Ch.	4 7 9

SOUTH WALES.

CARMARTHENSHIRE.	
Llanidfan, Soar, for N P	1 13 9
Llanelli, Greenfield and Beulah Sunday-chs., for Congo	31 11 7
Llangyndeyrn, for N P	1 4 9
Llanstephan, Bethany	2 4 3
GLAMORGANSHIRE.	
Abercromaid, Siloh	1 13 0
Bridgend, Hope Ch.	11 10 9
Do., for W & O	0 5 0
Do., for N P	4 5 9
Briton Ferry, Jerusalem	1 3 7
Cardoxton, Philadelphia Welsh Ch.	2 10 0

Cardiff, Hope Sunday-sch., for N P	11 9 7
Do., Tredegarville	3 9 7
Fochriw, for N P	1 1 5
Gowerton, for N P	0 14 7
Merthyr, Calfarra, for N P	1 2 8
Merthyr Tydwl, High-street, for W & O	1 0 0
Ogmore Vale, Bethlehem	1 18 4
Penarth, Stanwell-road, for W & O	5 0 10
Do., Tabernacle, Plassey-street	5 18 4
Do., for W & O	1 5 9
Pontycymer, Zion	1 0 0
Wauertodau, Ararat	4 7 6

MONMOUTHSHIRE.

Abergavenny, Bethany	2 7 9
Do., Frogmore-street, for W & O	2 0 0
Bisina, Salem	14 2 0
Chopstow	10 8 9
Do., for W & O	9 18 11
Do., for N P	9 11 10
Maindee, Summer-hill, for W & O	1 1 0
Newport, Alexandra-road Sunday-school	0 10 6
Do., Stow-hill, for W & O	1 2 0
Tavarnau Bach, for N P	2 16 1

PEMBROKESHIRE.

Haverfordwest, Salem	4 16 0
Mynachlogddu, for N P	1 7 10

SCOTLAND.

Aberdeen, George-street Sun. sch., for N P	5 0 0
Do., Union-grove	25 12 0
Do., for W & O	1 10 0
Do., for N P	4 7 6
Ayr, Sun-school, for Congo	7 14 0
Broughty Ferry, for W & O	0 8 6
Do., for N P	1 10 7
Grief, for China	0 15 0
Do., for Congo	1 4 0
Dundee, Long Wynd, Sun-sch., for N P	5 10 4
Do., St. Enoch's	30 0 0

Danfermline, Sun-sch., for Congo	10 0 0
Do., for China	6 10 0
Do., for N P, Joseph, India	20 0 0
Elgin, for Congo	2 10 6
Do., for N P	2 2 2
Glasgow, Subscriptions	17 5 0
Do., Adelaide-place	33 0 0
Do., Bridgeton, Sister-street	4 0 0
Greenock, George-sq.	1 0 0
Do., for W & O	0 10 0
Do., for India	1 2 0
Do., for China	2 0 0
Do., for Congo	2 0 0
Hamilton, for N P	0 6 9
Helensburgh	30 18 0
Kirkintilloch	2 0 0
Do., for India	0 17 0
Lerwick, for N P	2 13 6
Leslie	0 10 0
St. Andrews, for W & O	0 7 11
Do., for N P	0 18 0
Selkirk, for N P	2 7 8

SPECIAL CONTRIBUTIONS.

<i>For Relief of Famine in Bengal.</i>	
"Inasmuch"	1 0 0
Wilkinson, Mrs. R., Rangoon	1 1 0
Under 10s.	0 5 0
Hampstead, Heath-st., additional	1 1 0
Blackburn, Montague-street	0 2 6

CONTRIBUTIONS RECEIVED FOR CENTENARY FUND.

Chubb, Mr. J., Torquay	2 10 0
Cowley, Mr. W. A.	1 1 0
Dyson, Rev. W. & Mrs.	0 10 0
Kingerlee, Mr. George	10 0 0
Sissona, Mr. J. W., Sheffield	50 0 0
Abingdon	7 0 0
Bridgnorth	1 6 0
Bristol	146 6 8
Bridgend, Hope Ch.	4 12 6
Cardiff, Tredegarville	4 0 0
Taunton, Silver-treet	10 10 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,
MAY 1, 1884.



THE NEW CENTENARY SS. "GOODWILL," FOR THE UPPER CONGO.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ONE HUNDRED AND SECOND ANNUAL REPORT.



IN presenting the One Hundred and Second Annual Report the Committee of the Baptist Missionary Society desire at the commencement to record with feelings of devout gladness the many and manifest proofs of the Divine blessing, both at home and abroad that have been vouchsafed during the year just closed.

For while grave anxieties have pressed upon them in relation to the Financial position of the Society, yet these have been more than compensated for by striking proofs of the progress of the Saviour's Kingdom in nearly every Mission-field.

And although, as must be the case in all human efforts, there have been some shadows, yet the reports from the workers in "the regions beyond" tell of more numerous conversions than for years past, a healthy growth of self-support and aggressive evangelistic effort on the part of the Native Christian Churches, the opening up and occupation of new fields where the name of Christ has been hitherto unknown, and a widespread spirit of unrest and dissatisfaction with present heathen systems.

Yet, making every allowance for past missionary successes resulting from the united efforts of all the various sections of the Church of Christ, how great is the work that still remains to be done; how vast the "land still to be possessed"!

To-day the work spreads out before us as it never did in the olden days.

New obligations are swiftly springing up, past efforts should be no

measure for those of to-day. Unexampled opportunities call for unexampled efforts.

It has been stated on reliable authority that to-day there are eight hundred millions on our earth to whom the NAME OF JESUS CHRIST IS UNKNOWN, and that ten hundred and thirty millions are not in any sense Christianised.

Of these, thirty-five millions pass annually in one reproachful, mournful procession into the Unseen. Nineteen centuries have passed since the issue of our Lord's great commission, and yet only ONE-THIRD of the population of our earth is even nominally Christian. Do Christians at home fully realise these solemn facts?

It has been truly said —

"Naturally among Christians at home there is a disposition to look too much at the work done. Is it not also well to look at the work NOT DONE, so vast and appalling?"

"We in this country, annually spend £140,000,000, or three guineas a head, upon drink; we smoke £16,000,000, and we hoard £240,000,000, while but a whole contribution for the conversion of the heathen world are but one and a half million pounds. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them in the sight of God.

"The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or he who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the harvest. And may the constraining memories of the Cross of Christ, and the great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, and we hear His voice to-day, ringing down through ages of selfishness and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the spirit of self-sacrifice, and with the inspiration of His love, that we may come to redeem the world, KEPT NOTHING BACK!"

To stand still with the Gospel in our hands, with the Saviour's last commission ringing in our ears, face to face with such grand opportunities, and such sublime privileges, content with the meagre measure of past effort and sacrifice; this surely is faithlessness to Christ and cruelty to our brothers. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

MISSIONARIES ON FURLOUGH.

The following missionaries are at present seeking health and refreshment by a season of furlough at home:—

From INDIA.—Miss Leigh, of the Girls' Orphanage, Cuttack, Orissa; the Revs. Thos. Bailey and T. Rutland, from Orissa; G. J. Dann; H. E. Crudgington, and Stephen S. Thomas, from Delhi; H. Paterson, from

Patna City; R. M. McIntosh, from Muttra City; R. Wright Hay, from Dacca; A. Teichmann, from Perozpore; George Hughes and W. Carey, from Barisal; R. H. Tregillus, from Jessore; and J. D. Bate, from Allahabad; and Denham Robinson, from Serampore, are expected in May next.

From CHINA.—The Revs. F. Harmon and W. A. Willa, Chouping; Dr. Watson and R. S. Forsyth, Tsing Chu Fu, Shantung; and J. J. Turner and Evan Morgan, Tai-Yuen-Fu, Shansi.

From the CONGO.—The Revs. R. H. Carson Graham and Ross Phillips, San Salvador; Geo. Cameron, Wathen Station; G. D. Brown, Stanley Pool; A. E. Scrivener, Lukolela; R. D. Darby and F. A. Jefferd, Bolobo; and W. H. White, Bopoto.

The Rev. Ernest Hughes, from Bolobo, has also arrived in England, and, in consequence of family circumstances, does not contemplate returning to Africa.

During the past year the following brethren have also paid brief visits to England, returning to their fields of work within the twelve months—viz., the Revs. George Kerry, of Calcutta; H. Dixon, of Shanai, North China; and Robert Walker, of Naples; and the following brethren have had a few months furlough in the Hills—viz., the Revs. J. D. Morris, of Dacca; W. S. Mitchell, of Patna City; and A. McKenna, Soory, Beerbhoom.

The Rev. W. Williams, of Trinidad, has returned to Wales and resigned his connection with the Society.

MISSIONARIES RETURNED TO WORK.

The following brethren, after furlough at home, have returned to their various fields of work, viz. —

To INDIA.—The Rev. J. Stubbs, to Patna City, and the Rev. W. J. Price, to Delhi, to take charge of the Native Christian Training Institution during the furlough of the Rev. Stephen S. Thomas; and the Rev. J. F. Hill, to Cuttack, Orissa, to resume the management of the Cuttack Mission Press.

To the CONGO.—The Rev. W. H. Bentley, to Wathen Station; the Rev. J. L. Roger, to Stanley Pool; the Rev. J. Whitehead, to Lukolela; the Rev. B. Glennie, to Bolobo; the Rev. W. H. Stapleton, to Monsembi; and the Rev. W. L. Forfeitt, to Bopoto.

It should also be stated that Brethren Cameron, Brown, and White anticipate returning to the Congo early next month, and the Rev. R. H. Carson Graham in June next.

The Rev. George Grenfell having most successfully completed his important work for the Government of the Congo Free State, as Special Frontier Delimitation Commissioner, has returned to Bolobo in good health.

REINFORCEMENTS.

During the past year the staff of the Mission has been increased by the following brethren, viz. :—Revs. Arthur Long, A. B. Wilkinson, A. B. Collier, F. W. Hale, D. L. Donald, T. Watson, and V. J. Haaler, B.A., for India; W. Thomson and J. McCullum, M.A., for Ceylon; and S. N. Field for the Congo. The Rev. H. A. Lapham has resumed his former work in Ceylon in the Matale district.

GONE HOME.

During the year just closed the Society has sustained heavy losses by the removal to higher service of several workers and friends both abroad and at home.

The name of Mrs. George Cameron (better remembered, perhaps, as Miss Cassie Silvey) will long live in the cherished memories of the Congo peoples of the Lower River. In the full tide of active missionary service she was called home, leaving her infant child and bereaved husband to the sympathies and prayers of all friends of the Congo Mission.

The sudden death, at Madeira, on his voyage home, of the Rev. W. Poole Balfern, of Bopoto, Upper Congo River, seems most mysterious. To know Mr. Balfern was to respect and love him, and his memory amongst tutors and fellow-students at Regent's Park College will be affectionately cherished as long as life lasts. The Committee feel they have lost a noble missionary of rare devotion and sanctified gifts—a man who endured as “seeing Him who is invisible”—who walked with God, and who has left behind in the hearts of all who worked with him a longing to be like him in lofty purpose and brave self-denial. Mr. Balfern's last words to Mr. Baynes were, “All must be well, whatever the future may bring to us.”

The tidings of his early translation will bring tears to the eyes of many of the Congo peoples, for, in the words of one of his colleagues, “All the natives loved Balfern, and Balfern loved them.”

By the sudden death of Mrs. Dann, wife of the Rev. C. A. Dann, of Nassau, the Bahamas Mission has been sorely bereaved, for, by her loving sympathy with the people and her self-sacrificing labours on their behalf, she had greatly endeared herself to all in Nassau.

Like a shock of corn fully ripe, Mrs. Kerry, of Calcutta, after a life of unremitting missionary toil extending over a long term of years, has been called home; and, in the hearts of our workers all over India, the removal of "MOTHER," as they loved to call her, will be sorely felt.

It is cause for great thanksgiving that Mrs. Kerry was spared to meet her husband on his return to Calcutta, after his brief visit to England, and that together they were permitted to rejoice in the Divine goodness which had preserved them during months of separation.

The Committee thank God in the remembrance of Mrs. Kerry's long life of faithful loving service, and for the great good she was permitted to accomplish in connection with Mission work in India.

In referring to our losses abroad, two names should also be specially mentioned—those of Eli Hingley, Esq. of Bombay, and the Hon. Dr. J. C. Phillippo, of Kingston, Jamaica, both of whom rendered signal service to the cause of Christ, and both of whom were warmly attached to the Baptist Missionary Society. The Baptist Church in Bombay owes its existence to the generous efforts and help of Mr. Hingley, and to the last he devoted his leisure and means to the advancement of its truest interests; and the Baptist Church in East Queen Street, Kingston, Jamaica, owes also a large debt of gratitude to Dr. Phillippo for liberal help and active service rendered most gladly over a long term of years.

One of the sorest losses at home has been the death of Mrs. Angus, wife of our beloved and honoured brother, the Rev. Joseph Angus, D.D.

It is difficult to sum up the many gifts and graces of this devoted servant of Jesus Christ, or to adequately describe her many-sided character.

The full measure of our loss can only be found out as the days pass on. To the very last, with unflinching devotion, she consecrated her manifold powers and gifts to the Saviour's cause. "Blessed are the dead that die in the Lord."

The following minute records the feeling of the Committee of the Baptist Missionary Society 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 work amongst the young which has happily become so characteristic of our church and family life. During subsequent years, at Stopney 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 students who, from time to time, have consecrated themselves to this department of holy service.

"In the year 1868 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 teacher 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."

From amongst their own colleagues the Committee have lost during the past year S. A. DANIEL, Esq., of Birmingham, and the Rev. Wm. HOWIESON, formerly of Walworth Road Chapel, brethren greatly beloved, and highly valued for their work's sake. Mr. HOWIESON joined the Committee in 1866, and a few years later became Chairman of the Western Societies, a position he occupied for some thirty years. On his retirement from the pastorate of Walworth Road Church, he was elected an honorary member of the Committee. He rendered signal service to the Society, and to the close of his life took the deepest interest in mission work. Of generous friends and active supporters of the Society the names of WILLIAM MATHEWSON, Esq., of Darnley, and S. CLARK, Esq., of Folkestone, will long be remembered with thankful affection.

COLONIAL MISSIONARY SOCIETIES.

The six following Colonial missionary organisations are at present engaged in Missionary work in Eastern Bengal:—

THE SOUTH AUSTRALIAN MISSIONARY SOCIETY working in the Fureedpore and Pubna district.

THE VICTORIA MISSIONARY SOCIETY working in Mymensing.

THE NEW SOUTH WALES MISSIONARY SOCIETY working in the Comillah district.

THE NEW ZEALAND MISSIONARY SOCIETY working at Brahmanbaria, North Tipperah.

THE QUEENSLAND MISSIONARY SOCIETY working in the Noakhali district; 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.

The Reports of these Societies for the year just closed have not yet been received, but, from accounts published during the twelve months, it is clear that the workers have been greatly cheered by marked success and a larger ingathering of converts than in any previous year of their operations.

The contributions of the Colonial churches in support of the work have also considerably increased.

THE YOUNG MEN'S MISSIONARY ASSOCIATION.

The Committee are glad to record their warm appreciation of the valuable work done during the past year by the Young Men's Missionary Association.

By means of this organisation, young men and Sunday-schools, especially those connected with our Metropolitan churches, are brought into closer touch and union with the work of the Parent Society.

The monthly *Missionary Journal* of the Association is a valuable means of communication with Sunday-schools and Juvenile Missionary Associations; and their Illustrated Missionary "Leaflets" and "Booklets" published during the past year supply interesting information as to work in far-off lands.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoorna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra Maldah, Purneah, Barisa, Madaripore, Perispore, Chittagong, Soory, and Jamtara.

ORISSA.—Cuttack, Pipli, Pari, Sambalpore, and Berhampore.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwall, Simla, Kurrar, Kalka.

STATIONS 178

Missionaries—European and Native (15 in England) 79

Native Evangelists 113

India, which has been well called the cradle of the Baptist Missionary Society, is not merely a country, but a continent, with a population of 287,228,481 souls, including within its mighty boundaries almost every variety of climate, scenery, soil, and peoples, the most diverse in the world—the cunning Brahmin, the patient Sadra, the outcast Paria, the bigoted Mussalman, the supple Bengall, the spirited Hindustani, the martial Sikh, Rohilla and Gurkha, Mahratta and Rajput, the mercantile Armenian, the active Parsi, the industrious Telegu, and the uncivilized Ghonds, Santahils, Khunds, Bhits, Todawais, Garros, Lepechas, and Kassias, and multitudes of others inhabiting the hills and forests, but who once, as lords, reigned over the outspread plains of this vast empire.

FOR WHAT PURPOSE, we may surely inquire, has this vast continent been placed under the absolute rule of a small island in the Western world? For what end has this been permitted? Not that the pride of Britain may be flattered by tales of prowess and deeds of arms; not that its armies may reap “imperishable glory” on well-fought fields; not for these or other earthly objects has this mighty trust been committed to Britain's charge. It is given to her that the blessings which have made Britain great may elevate degraded India too; that her high civilisation may be shared by her dependents; that the knowledge which has enlightened her intellect may enlarge the minds of the Hindus; that a new sense of

justice and of moral tone may be infused into a people who have not known them for ages. Above all, ~~that~~ the Bible, which has made Britain and America the missionaries of the world, may destroy India's idolatries and caste; raise her people from their degradation; purify them from the immoralities which their religion is ever teaching; make them just, truthful, and happy; raise the female population; give them joys in this life, and animate them with the hope of eternal bliss.

And how inviting and stimulating is the condition of India to-day. The fields white for the harvest and awaiting the hand of the reaper! Nations breaking the intellectual torpor of thirty centuries! Superstitions no longer in their early strength but doting to their fall! To-day, with eyes blindfold, yet with hands outstretched in anxious search, the peoples grope for God. Amid a horror of darkness, darkness that may be felt, there rises up the cry for Help.

The labours of a century are everywhere visible. In the words of one of the most recent of Christian travellers—

“Not a day goes by without some idea of the wonderful opening for the Gospel in India. It is not too much to say that tens of millions are waiting to hear. In some distant parts of India in the past few months more than 120 workers in the Mission-field, and their testimony is unanimous that there is a marvellous and growing readiness to listen to the Gospel.

The band of Christian missionaries in India are heroically working against tremendous odds; and in spite of the terrific heat, spend five or six hours a day surrounded by the stench of the native houses, and each trying often to do the work of two or three. They are broken down, and forced to come up for a little pure air to the hill stations, but only to get fresh strength to plunge down again into the furnace below. A traveller to-day told me the thermometer was 120° in the train in Shimla, while from Delhi I hear to-day that a devoted missionary has five hundred, mostly Mohammedans, in a hall, which will seat three hundred, in discussion till eleven at night, and the thermometer at 105 F.

And these splendid soldiers to be allowed to fight on almost single-handed till they drop, while Christians in England look on and sigh, or rather try to enjoy, endless meetings and conferences on holiness, or listen to beautiful thoughts of their favourite preacher in a luxurious church? Even in my very limited sphere I meet with Mohammedans, Hindus, Sikhs, and even fabulously-wealthy idolaters. God than the great majority of (overfed?) Christians. Does not the cry of the lepers of Samaria come down through the ages: ‘We do not well; this day is a day of good tidings, and we hold our peace. If we tarry here till the standing water of our disease shall be dried up?’

‘There are tens of thousands in England who are saying, ‘No man hath hired us.’ Are they waiting till the Lord, who has left them ‘His own goods,’ comes to take account, and says to them, ‘Thou slothful servant?’

THE WORK OF THE PAST YEAR.

The Rev. George Murray, of Calcutta, the Indian Financial Secretary, reporting on the work of the past year, writes:—

“The reports from our various Mission stations show very clearly that the Lord is working by the power of His Spirit and Word, to accomplish His gracious purposes in India. There are, indeed, some apparently barren fields, but there are many more where it may be truly

said, the desert blossoms, and the wilderness is becoming a fruitful field. For this many hearts are praising God, and looking for greater things.

"Just now our staff is in some districts particularly weak, and especially where the indications of good work being done are most hopeful and encouraging. There are fields with ripened harvests, and some missionaries are ready to fear the harvests will rot in the fields for want of reapers. May God in His mercy prevent this! The Lord liveth and reigneth, He can save by few as by many.

"Meanwhile it remains for those whom the Lord permits to live and labour for and with Him to continue with unabated zeal doing the will of their Lord in His blessed promised company. The kingdom is His, the power is His, and His is the glory."

VERNACULAR PREACHING.

One leading feature of the work of our brethren in India in making known the blessed Gospel of the Grace of God is *vernacular preaching*.

The Rev. Daniel Jones, of Patna, writes:—

"It is impossible to convey, either by writing or speaking, an adequate idea of the various incidents that make us more than ever resolved to go on in this divinely appointed way of reaching the multitudes—viz., by *preaching* the Gospel. The questions put by some, so full of earnest inquiry: the earnest, even tearful attention of others, especially by the women, who in considerable numbers in the markets attend to our open-air preaching; the hearty nods of approval; the prolonged stay; the outspoken avowal of the truth of what we preach; the eagerness to know the truth about what the Lord Jesus Christ has done for our salvation; the almost universal favour with which the doctrine of the Cross—viz., the vicarious sufferings and death of our dear Lord, together with wonder at times at the news of His resurrection—all this, and much more, in our constant visits to this people, fill our hearts with a big joy; so that we are never happier than when preaching Christ to the people around us.

"Bankpore and Patna afford excellent opportunities for open-air work, and throughout the year regular open-air work has been engaged in by the two brethren, Ali Jan, and Hyder Ali, and myself.

"We close this year at the Banepore fair, the second visited this year. This latter being held later than that in 1892. It has been our united conviction that at this able very real work has been done. The tone of the preaching has been truly spiritual. It has been a very blessed time of uplifting Christ before the people. And we leave the place with grateful hearts for the service God has enabled us to render. Some time since we reported a case that gave us encouragement in this *mela* work. One man whom I baptized in November last, together with his wife, and whose four children were dedicated to the Lord, received his first impressions of Gospel truth from perusing a copy of the Gospel by Luke, which he purchased from our now departed brother, Sudin, of Monghyr, at a *mela* some sixty miles distant from Monghyr. Some years later he purchased a complete Hindi New Testament from our Monghyr Colporteur at a *mela* held at the same place, and after some fifteen years he was baptized, and the entire family—father, brother, and four children—received into the Christian community."

The Rev. W. Bowen James writes:—

"Bazaar and street preaching-work has occupied a large portion of our time this year, as in years gone by. Long tours have been made, and in many markets, bazaars, and villages, and also at a large fair of 'Alawa Khawa,' the glad tidings of salvation have been proclaimed to the people. On one of these tours, which was made through Eastern Purneah, we re-visited Doohgul, the place where, eight years ago, resided Kreek Chand, a Hindu, who on his death-bed made a profession of faith in Christ, and extracted a promise from two Hindu brothers that they would not cremate his body, but bury it, which promise they faithfully fulfilled. The two brothers themselves have now become believers in Christ; they showed me the Bible

committed to their care by their departed brother, whose testimony for Christ was not given in vain, which they now greatly value.

"In various parts of the Jalpaiguri District cases of special interest have come before our notice, which show that the power of the Gospel is being felt by the people. A man living at Nalaguri, in the Dooars, who had learnt something of Christianity from a native Christian with whom he had come in contact, came to me at Jalpaiguri, having travelled sixteen miles that he might know more of Christ. Three men from Domoni, seven miles away, came for the same purpose. One of these, some months previously, had been listening to the preaching in the Jalpaiguri bazaar, and bought a copy of one of the Gospels, and what he heard and read of Christ therein made him long to know more of Him. He spoke to his friends about Him, with the result that the three decided to visit the Missionary. I presented to them the central truths of Christianity, and in addition to copies of the Gospels, gave them several small books which would help them to understand the Scriptures, and promised to visit them at their village as soon as circumstances permitted.

"A man who had obtained some knowledge of the Gospel wrote to me from Amtolla, a place still farther away, in another direction, asking for light on certain truths, and stating that he was thinking of embracing Christianity. A fortnight ago a Hindu, in the town of Jalpaiguri, who had been brought under the influence of the Gospel, made known his determination to follow Christ. He has joined the small Christian community here, and is now waiting for baptism. We find proofs on all sides that Christ is occupying the thoughts of all ranks and conditions of society. From the illiterate villager to the educated Babu, men ask, 'Who is Christ?' Some there are who attempt to answer the question for themselves by assigning Him a place among the prophets and the great reformers of the world; but such attempts will not succeed. The candid and sincere truth-seeker will find the contrast between Him and them too great to permit such a classification. Men to whom sin has become a burden will see in Him 'the Lamb of God which taketh away the sin of the world,' and will be drawn to Him, as the sick, the oppressed, and the outcast were drawn in the days of His humiliation."

The Rev. J. G. Potter reports from Agra:—

Bazaar and street preaching have continued throughout the year, and we have never failed to secure hearers. Our message has been Christ and Him crucified, a stumbling-block to the Mahomedan and foolishness to the Hindu, but still the power and wisdom of God to them which were called. Our principal preaching places in Agra have been in front of the Jamma Masjid in the city, and in the Saib Bazaar, in each of which places we have placed a large stone to mark the spot and also afford us a stand when preaching. In such crowded places as these we always have new hearers; still we are pleased to observe some attentively listening who have heard us preach for years past. We might have much bigger crowds of people if we allowed ourselves to be drawn into discussion, but experience has proved that such discussions are generally useless, and much valuable time is often lost which might have been spent in better purpose. The art of questioning seems to be made a careful study by both Mahomedans and Hindus, who are instructed in it by their religious teachers. This being an, it becomes a hopeless task to try and satisfy the questioners, whose desire is not to have doubt removed, but to try and vex the preacher. Failing to draw us into an argument, we find that both Hindus and Mahomedans, copying our method, often start as rival preachers, but of this, however, they soon weary, and our preaching goes on unhindered. We have noticed of late years that the public advocates of idolatry have become fewer and fewer and it is rarely that anyone can be found to publicly defend it.

"Never was there a greater need for Gospel preaching than now."

The Rev. Geo. Anstie Smith, reporting on bazaar preaching at Kharrar, says:

"Encouraging signs have not been wanting. At the Manisa Devi mela, at Moni Majara, in April, a Hindu came out before the crowd and professed himself to be willing to follow Christ, and, in answer to the taunts of the mob, replied that he was a Christian. He after

words came to the tent and had a conversation with myself and the preachers. His story was one the like of which has been often heard: he had heard something of Christ, and desired to hear more, and during the preaching of the Word had felt that here was something that fitted his necessity and filled a bare place in his soul. He used, if I remember correctly, the simile of the key and a lock. It was the old story of the Greeks repeated: 'We would die.' In the same *meta* a backslider was awakened, and one other hearer has since received baptism."

CHEERING INCIDENTS.

The Rev. Herbert Anderson, of Calcutta, says:—

"A Hindoo called me to his bedside as I was passing through the ward of the Calcutta hospital I visit, some months ago, and told me how he had, in a street disturbance with Christian preachers, struck one of them. When he returned home he could get no rest, his conscience troubled him, and he wished to ask the forgiveness of the man he had struck. I arranged this for him, and am pleased to report that he has since come under Christian instruction and given his heart to Christ."

The Rev. G. H. Rouse, M.A., reports:—

"I was 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 Mahomedan, 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'm 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-Bangali* tracts which led to my conversion. 'O Jesus, 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 Mahomedans, 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 religion, and I trust that, after these years of preparation, this happy and active young Christian may be much blessed to his fellow-countrymen who are still in the dark. It may add, that the Madras Tract Society Report speaks of a Moulvie at Bellary, who was converted through reading one of the tracts, '*Fatehs*,' which has been translated into Urdu."

The Rev. T. R. Edwards, of Serampore, reports:—

"We were quite busy, as usual, during the Serampore Juggernath festival. Preaching for hours every day was kept up at one hired hut, during the eight days the festival lasted. There was a most marked diminution in the numbers which attended the *meta* this year. And this year will ever be memorable as that in which complete failure attended the pulling of the cars. On the day fixed for the outward pulling to take place, crowds assembled to witness the sight, but neither of the cars could be moved. The people tugged and strained, but all to no purpose. Hence the dense crowds had to return home disappointed. This being Saturday, attempts were renewed on the following Monday, and in the one case they were able to drag the car a few yards, more by the help of screw-jacks and pulleys than by the muscular strength of the faithful; but in the other case they completely failed. The pulling of the former very nearly ended in a sad catastrophe. When the car moved, the European magistrate slipped and fell under the car, and was grazed by the wheels as they passed. It was a marvellously narrow escape. The people tried a third day to move the other car, and on this occasion the Brahmins were out on the roads using persuasion; and, if that failed, threats, and even resorting to force to compel the people to take hold of the ropes. It was a very amusing sight to witness all this, and to see the men quietly slipping away from the ropes as fast as the Brahmins could send them there. And hence, when the signal for pulling was given, it is easy to imagine what was the result. Of course, it ended, as it deserved, in total failure. Hence one car was absolutely not moved an inch, though attempts were made on three separate

of deep solemnity prevailed the meeting as he rose to speak. There was a momentary pause—the heart too full to vent itself at once in speech—and then, with shining eyes and firm unction in face and voice, he gave the following beautiful testimony to the Saviour's power:—

“Dear Friends.—I want to tell you to-night a little of my life-story from my boyhood upwards. I was born a Hindu, and as a boy and youth used to religiously observe the different customs and ceremonies of my fathers, and youth and worshipping the idols, fasting, and such like. But in all this I got no peace in my soul, no joy in my life; and I think most of you will agree with me that in the worship of idols there is no satisfaction, no rest. At last I came into contact with the Brahmos, and was led to attend some of their meetings, and it was here in the Brahmo Somaj, that I first learned that I was guilty and needed to repent. For, as a Hindu, I, of course, believed that every event of my life was ordered by fate, and that whatever happened—happened; I being not a bit responsible or guilty. But now I knew that I was guilty and must repent. Oh, how miserable one feels when he knows that he has committed sin! he feels he is not worthy to go into the presence of his friends, much less to go before his God. I had the burden of my sins resting upon me, and tried all I could to get rid of it. I prayed to God as my Father (though not then in the right way), saying, “Oh, Father, grant me repentance and forgiveness!” but, at the same time, I was resolving in my heart—“I will do this thing and that thing.” Herein lay my inconsistency!—I wanted to help God, I wanted to do something myself, and was not willing to give up my will to Him. But the Bible says—salvation is the free gift of God—“by grace ye are saved through faith, and that not of yourselves, it is the gift of God.” And so, because I could do nothing else, I came to Christ, and found joy and peace in believing. He has taken away my sin. He has given me His Holy Spirit, and it is by His power I am speaking to you to-night. Before I came to this meeting I could not determine what I should say; I thought, “I shall not be able to speak—I shall break down”—and when I sat down before you all I was trembling from head to foot. But Christ has taken away all my fear, and filled me with strength, and love, and joy. He is my Saviour, my Redeemer, I know He will keep me all my life through. It may be that I shall have to suffer; but it is a blessed thing to suffer with Him, and for Him. I pray to Him now for all things. I am glad to confess Him to-night by baptism, and to take my stand upon His side, and I know He will keep me ever faithful to Himself.”

“Let us pray to Him now:

“Oh, Lord Jesus, I am glad to confess Thee to-night as my Lord and my God: Thou hast forgiven my sins and filled my heart with Thy joy. I pray Thee now to keep me all my life ever near to Thee, ever true to Thee, and may I be enabled to bring others unto Thee, and

“Oh, God, our Father, may these present in this meeting to-night be drawn to Thee, through my Lord Jesus Christ! Amen.”

“After singing, “*Just as I am*,” the following baptismal confession was read aloud, members repeating each clause after me, and subscribing his name at the close:—

“I believe that God sent His Son into the world, that the world through Him might be saved

“I believe that the blood of Jesus Christ, His Son, cleanseth us from all unrighteousness.

“I believe that God hath given unto us Eternal Life, and this Life is in His Son. He that hath the Son hath the Life, and he that has not the Son of God hath not Life.

“I believe that there is no other name given under heaven whereby we must be saved.

“I believe that God hath highly exalted Him and given Him a name which is above every name, that in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord—to the glory of God the Father.

“I solemnly declare, before God, and all here present, that, confessing my sins, and trusting only in the grace of the Lord Jesus, who loved me and gave Himself for me, I have this day believed in the promise of God, received the blessing of pardon, and yielded my body, soul, and spirit to the service of Christ.

“Henceforth I live, yet not I, but Christ liveth in me.

“I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.

"June 11th, 1893."

"When this was done, and prayer had been offered, we crossed the road to the broad steps of the tank opposite the Hall, where, in the presence of a dense throng, I baptized him in the name of the Father, the Son, and the Holy Ghost.

"A few days later, his relatives came with tears and entreaties to take him home, promising him freedom from molestation in the worship of Christ. He went with them, after consulting with me, but ever since has been closely watched, and persistent attempts have been made to induce him to recant. I do not believe he will ever recant, and, although I cannot communicate with him, except at the Throne of Grace, I share the confidence expressed in his own words: 'He is my Saviour, my Redeemer, I know He will keep me all my life through.'

"His desire to bring others to Christ was strikingly manifest. The very next day, after his baptism, he wrote to the college friend who had first shown him the beauty of Christ, urging him to instant decision. Another student, previously unknown to him, but who was present at the baptism and deeply impressed, came that same evening for help in seeking the Lord. The two met for several days, at dawn and dusk, under the arch of a bridge, for uninterrupted conversation and prayer.

"When he had first executed a deed, settling that little property that would some day be his upon his wife and their year-old child, he stipulated for perfect freedom in speaking of Christ, and then consented to return with his friends. The Lord keep him from every evil work, and preserve him unto His Heavenly Kingdom.

The Rev. J. G. Potter, of Agra, reports:—

"Amongst the blessing incidents of the year we may mention the baptism of seven men, formerly 'dacoits.' They were baptized in the River Chambal, by our preacher Rati Ram, after some months of probation, upon a profession of their faith in Christ. From all that we have been able to learn of them since, they have carried out the apostolic precept, 'Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good.' Being still outlaws, they are unable to reside in British territory. Should they ask and receive the pardon of the British Government and come to reside near us, we shall be able to report proudly of their conversion. Meanwhile, they like as witnesses for Christ in a native state where, as far as we can ascertain, no other Christian resides and no Christian work is carried on.

"Another interesting incident during the year has been the baptism of three of the lepers in the Agra Leprosy Hospital. They appear to be living as bright and happy Christians, and we hear of others who wish to follow their example. Nowhere are we more welcome than amongst the poor outcast lepers; welcomed, we are glad to know, not only for our own but also for our Master's sake. Yet another interesting baptism since our last report was that of a young Parsi, who came to us from our outstation at Dholepore. Being in the service of the British at Dholepore, he has little leisure for Christian fellowship, and daily he is associated with Hindus and Mahomedans, hence his position is a trying one. Still we are glad to know that he has maintained his Christian profession, although this has cost him the loss of all his Parsi friends and relatives. At the time of this young man's baptism two others were baptized, one the son of our preacher Jacob, who is an earnest, bright Christian, and the other a lad from among the Roman Catholics, who has since returned to them again. We are glad to report that another preacher's son is waiting for baptism. Would that all the children of our native Christians were converted. We feel that there is a danger of neglecting their special care sometimes in the many agencies employed to bring in Hindus and Mahomedans.

medans to Christ. Our great need is a good boarding-school where the boys shall be constantly under direct Christian influence, and so situated that they may grow up physically strong also."

THE NATIVE CHRISTIAN CHURCHES.

Reporting upon the Intally Native Christian Church in Calcutta, the pastor writes :—

"God has blessed the work of our hands during this past year. More brotherly love, more personal effort, more independent work, and more funds have been forthcoming. As to statistics, we have to report 33 additions to the fellowship of the church, of these 27 have been by baptism, five by letter from other churches, and one has been restored. As to losses, one of our deacons resigned and left the church, one member has died, two have been excluded, five dismissed to the fellowship of sister churches in Mosaul stations, while the names of nine others have been removed from the church-roll, they having given up their connection with us. The full membership up to date is 117, being an increase on last year's report of 22.

"Statistics in church life are worth nothing. But the additional strength for service gained by greater numbers is worth everything. I am glad to report, that the church has done more for the Master than last year, and is on the road of progress. At least a dozen of our members are engaged in Sunday-school work, many of them in Hindu and Mahomedan schools. They have given themselves to it earnestly, and are being blessed while blessing others. The church further supports a day school, which was carried on for some months among a group of Santal coolie children, who had come down to Calcutta for work. This school has been closed for two months, but it accomplished a good deal during the eight months it existed, and the church has resolved to buy a school-house, and get permanent quarters in some unoccupied part of our side of the city, so that this good work may not be again allowed to drop.

"This year a Society of Christian Endeavour was started, having two divisions, one for the young men and one for the young women. Meetings have been steadily maintained, and the young people been greatly benefited. Many who could not say a word more than five months ago now take part in our prayer-meetings with great acceptance. A number of the young men have preached with me or with the other officers of the church on Sunday afternoons, after our regular services, and have thus commenced early to give to their fellow-countrymen the Gospel they have received."

The Rev. Robert Spurgeon, of Barisal, reports :—

"Our Basial native Christian church has now been properly organised in order to set a good example to the others in the district. A stipend of Rs. 15 a month for a pastor is being raised, and four deacons and four deaconesses have been appointed. Each member has been requested to give to the best of his ability, so that larger aid may be sent to smaller and weaker churches. Each deacon and deaconess has promised a twentieth of his or her income to the church fund. It was desired to omit from all offices agents of the Mission, so that we might be in all things a model, self-supporting church, but this could not be done with evangelists and missionaries living on the spot. Naturally they are best qualified to carry on the work and direct the church. Still we hope to create some idea of what a Christian Church ought to be in spirit, constitution, and gifts, and may we not hope in this way to set a good example to all the other churches around us?"

It is very evident from the report of the Rev. W. R. James that the churches in the Barisal and Madaripore districts have suffered great distress consequent upon recent famine and cholera visitations. Referring to

the progress of these native Christian churches in spiritual life and force, Mr. James writes:—

"The distress seems to have produced a good effect on some, for we hear that the people in some of the districts, who had been previously hardened and unrepentant, but the majority of our Christians, it is to be feared, were too concerned about getting the bread that perisheth to think of anything higher at such a time of distress."

The Rev. W. Bowen James, of Dinapore, reports:—

"In the churches of Noyapat, Muktespore, Lakma, and Pagoldewan, we have been greatly encouraged by the quiet, persistent efforts, made by many of the members for the conversion of their heathen relations and neighbours. During a recent visit to Pagoldewan, I noticed a stranger among the Christians, and on inquiry learned that he was the Hindu brother of one of the leading members of the church there. Some years ago the elder brother came out from the darkness of heathendom to follow Christ. But he never ceased to care for the spiritual interest of the people he left behind. He often spoke to them of the love of Christ, and of the peace and joy he experienced since he became His disciple. In the course of a conversation I had with the Hindu brother, he told me that he also now believed in Christ, and that he desired to follow Him, but that his father, who is still a Hindu in creed and practice, was doing all he could to prevent his taking the name of Christ upon him.

"Turning to the Christian brother, I asked if he despaired of seeing his father becoming a Christian. His reply was, 'I have often spoken to him on the subject with little or no encouragement, but I still pray for him.' The Word often spoken for Christ, and the prayers continually sent up to His throne on behalf of the unconverted, not only from the heart of this individual, but also from many of the brethren, will account for the degree of prosperity enjoyed by these churches, and the happy additions made to their number from amongst the heathen during the last few years. Though many of the brethren connected with these churches live in isolated places, surrounded with jungle, the abode of wild beasts, and most difficult of access—being situated miles away from the main thoroughfares—yet it is always a pleasure to visit them: the warm welcome they give the visitor, their appreciation of any assistance given them in their Christian career, and of fellowship with the servants of their Lord, more than make up for all the discomforts and hardships of the journey."

There can be no doubt that the past year has proved a very trying one for the native Christian churches in East Bengal. The extreme and chronic poverty of the Christians themselves, and the terrible famine distress, have greatly militated against the maintenance of their pastors.

From Orissa, the Rev. Duff Patri, the pastor of the Cuttack Oriya native Christian church, and by whose members he is supported, writes:—

"It is with great pleasure that we have to report 27 baptisms, and five restorations to membership, during the year. Of these last, three were out of fellowship for many years. Most of those baptized were young, and one was an old woman from Hinduism, two of whose sons were baptized some years ago. Some of those of whom fears were entertained have shown increased love to the church, and are seeking its welfare. Some of the young men have been giving more attention to the study of the Word of God, and a few of them, in addition to taking an active part in the work of the village associations to which they belong, have been helpful in conducting the weekly prayer-meetings; and we hope their example will be followed by many others."

And the Berhampore native Christian church, the Rev. R. L. Lacy reports, has done good solid work; and six have been baptized.

The reports, taken as a whole, exhibit growth, strength, and unity in the native churches. They are slowly learning to help themselves. Where the churches are too small or weak to support a pastor, the services are conducted by deacons, who render help without any pecuniary remuneration; and, as one of the missionaries writes, "In this way we are developing the resources of the churches to an extent that is really surprising to the churches themselves."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

SERAMPORE.

The Rev. E. S. Summers, M.A., the Principal of Serampore, reporting on the work of the Institution for the past year, says it has been one of marked prosperity and development in several directions:—

"We were able to re-open our English theological class with a larger number of students and of higher calibre than ever before. The vernacular theological class has received a number of accessions. From the school we were able to send up two students for the entrance examination of the Calcutta University, of whom one passed. Five students have been presented to the Conference this year as candidates for employment in Mission work, after passing through the three years' curriculum. This number has only been reached once before, and the men this year are of decidedly superior character to the men of that particular batch.

"The work carried on at Serampore may be arranged under four departments, viz. :—

- (i.) The Theological Classes (English and Vernacular).
- (ii.) The Normal Class for School Teachers.
- (iii.) The Christian Boarding School.
- (iv.) The English Services and Evangelistic Work in the Vernacular.

"I.—THE THEOLOGICAL CLASSES."

"(A) *The English Theological Class.*

"Last year we expressed the hope that two young men, then studying in the boarding-school, might pass the Entrance Examination of the Calcutta University, and be received as students to study in English. These students were Rai Kromar Rai (South Villages) and Priemath Sasmh (South Villages). The latter, unfortunately, failed in one subject, but as he passed the Test Examination at the Bhowanipore College, whose authorities kindly equipped our students with their own, and I thought him, as the whole, up to the mark for admission to the class, I permitted him to join it in spite of his failure. I may say that the Entrance Examination is regarded as the standard for admission into this class, in which no one can profitably study unless he has at least the knowledge of English that the University requires before it enrolls students on its list of undergraduates. But to our great surprise and pleasure, fresh candidates came up for admission fulfilling all the required conditions. One was Anukul Chunder Ghose, the son of one of our respected preachers in Backergunge, who had just passed the Entrance Examination in the First Class. The other was Jegendra Chunder Dutt, the son of the Rev. G. C. Dutt, of Khufna, who had also passed the same examination. A fifth candidate for admission suddenly turned up from Southern India in the person of a young Telugu, named Nicodemus Abraham, who was connected with the Canadian Baptist Mission, and was sent to join our English Theological Class, with a special view to his helping in the training of Theological students connected with the Telugu Canadian

1. Stoughton's History of Revelation.
2. Outlines of the Life of Christ.
3. Wayland's Moral Philosophy.
4. Paley's Evidences.
5. Isaiah (I.—xxxv.).
6. Logic.
7. Historical Books of the Old Testament: Judges, Samuel, Kings.
8. English Literature.

By the aid of these subjects, they have learned by heart John, chap. xiv.—vii., and the First Epistle of John in the English translation of the Bible; and Abraham has made good progress in Greek. Mr. Robinson took the students in Wayland, Paley, and the Life of Christ, while the principal took them in Stoughton, Jevo's Logic, Isaiah, and English Literature.

“(H) *The Vernacular Theological Class.*”

“This class opened at the beginning of the session with five students entering on their third year, and four students entering on their second. Five students joined at the beginning of the year, two of whom were from the South Villages, one was from Pubna, to be trained for, and at the expense of, the South Australian Mission; one from Backergunge, and one came to us from Jessore, though originally from Backergunge. Besides these, four students have been studying during a longer or shorter period with a view to becoming full students next year. One of these was a young man from the boarding-school who could not profitably pursue his studies there any longer, but was not, in my opinion, mature enough for full recognition as a Theological student; one was from Madaripore; another from among the new Mahomedan Christian converts of Jessore, and the last was a recent convert sent to us by the Australian ladies at Noakhali, and maintained at their expense.

“A. Books of the Bible.

- (i.) With Commentary (Dr. Wenger's), the Gospel of John and the Epistle to the Galatians.
- (ii.) Without any printed Commentary: Exodus, Leviticus, and portions of Numbers, Joshua, Judges, Ruth, 1 Samuel (i. xii.), and the Book of Acts.

“B. Books on Evidences, Theological Controversy; &c., in Bengali.”

- (i.) Murray Mitchell's Letters to Indian Youth.
- (ii.) Mizan-ul-Huq (a translation into Bengali of Pfander's Mahomedan Controversy).
- (iii.) A tract on Baptism.

(iv.) The portion on Morals in Mr. Rouse's Handbook of Theology, Shaikya-Shar.

(v.) Some portion of Dr. Wenger's Catechism.

The Epistle to the Philippians and the First Epistle of John were also learned by heart, and examinations taken as usual in the historical facts of the Old and New Testament. Two of the students, Prabhudhan Singh and Kailash Behara, read English literature, while the others studied Bengali grammar, literature, and composition. At the close of the session five of the students were accepted by the Conference on probation; Prabhudhan Singh, Auran Chunder Dutt, and Prottoy Chunder Mendol, from the south villages, and Bihanath Rai and Kailash Chunder Boitgee, from Backergunge.

“II.—THE NORMAL CLASS.”

“The Normal Class has been making progress this year in quality, but not as much as we expected in numbers. There were only left three in our first division really competent to enter upon what are regarded in Government Institutions of this kind as the studies for the first year. These three students, however, have given satisfaction, and made good progress, especially Boman Kumar Dutt. In the second division seven students took the midsummer examination, and all passed. They came to the college with very limited knowledge indeed, but are making good progress now, and some of them, I hope, will turn out very good indeed.

“HINDU BOYARMS-SCHOOL”

“The number of boys in the boarding-school during the past year has been about sixty. The work has been carried on much as usual, and the care of our brother, Mr. Ghose. A few weeks back, two of the boys, Binay Chandro Mondol and Shama Choron, were baptized. The latter is the brother of our preacher, Babu Prionath Roy, now stationed at Howrah, who was baptized on his renunciation of Hinduism and acceptance of Christianity some years ago at Serampore. His younger brother, Shama Choron, has been for some years with us, and for a long time seemed very careless and indifferent to religion. We were afraid that he was going to turn out a worthless fellow, but he seems at length to have yielded to the instruction and influences brought to bear upon him, and we believe that he has now, in all sincerity, followed his brother not only into the Christian community, but into the Christian Church. The other lad, Binay, is the son of a Christian preacher, and has long been desirous of confessing his faith by baptism; but shy and embarrassed he has stood in his way hitherto. At the beginning of the year two of the students went up for the Entrance Examination; Rati Kumar passed, but Prionath failed in English. The two were admitted into the English Theological Class, as I considered that Prionath, spite of his failure, was fairly up to the standard.

Vernacular evangelistic work of a very varied character has been carried on by the Rev. T. R. Edwards, in Serampore and the district.

In the cold season six separate tours were made, each occupying from a week to a fortnight, and places were visited which have not seen missionary for a long term of years. Regular preaching has also been carried on at certain selected places in Serampore, town.

Mr. Edwards reports :—

“These places are the Preaching Hall at the Serampore Railway Station, Chattr, Ishars, Parana Bazaar, Mussulman Parah, and Manikallah Bazaar. For the purpose of visiting these places at regular intervals, the students have been divided into four companies, and about companies go out every day in the evening. Thus, preaching has been carried on in two places every evening in Serampore for months. One company went regularly to the Preaching Hall, while the other company went to one or other of the above places, according to the routine. Hence it will be perceived that a great amount of active work has been done by the students in addition to their class work. This, undoubtedly, is a very important branch of their training, and as such Mr. Summers has insisted upon their attention to it.”

As to results, Mr. Edwards reports :—

“We have to be thankful that some amount of blessing has been given to us. At the beginning of the year an old man of the weaver class, from Rajball, made a public profession of his faith in Christ. This man had travelled far and wide, seeking for peace of mind and salvation, but had not found it, though he had been twice to some of the most celebrated of Hindu places of pilgrimage. At Serampore he heard of Christ, committed his soul to His keeping, and was baptized in the Hooghly river, just in front of the college.

“Soon after this we had the joy of baptizing two more converts from Hinduism. These were the daughter and son-in-law of Joy Deb, Singhur, and had been married long before he became a Christian. We were pleased at this accession to the little band of Christians at Singhur, and hoped that these would greatly strengthen the church there. But unfortunately, they have gone to live far away in the interior of the district, where they can be visited but seldom.

“Besides the above, there have been two others baptized who are converts from Hinduism. We have also had the joy of baptizing three boys from the boarding-school, and the son of Mrs. Manuel, one of our Zenana ladies here in Serampore. Hence, though the number of mine received by baptism is not large, we yet rejoice in the fact which it proves, that our Master's presence is with us, and His blessing is resting on the work done in His Name.”

ORISSA TRAINING INSTITUTION.

CUTTACK.

THE Rev. Thomas Bailey, the Principal of the Cuttack Training Institution, has been at home for some months seeking rest and refreshment. He contemplates resuming his important work in Cuttack during the coming autumn.

During his absence from Orissa, brethren Young and Vaughan, assisted by brethren Shem Sahn and Niladri Naik, were requested to carry on the work of the Training Institution.

At the commencement of the session three new students were admitted.

The subjects of study have been Mark's Gospel, the Epistle of James, the Book of Job, 'Butler's Analogy,' 'Angus's Hand-book,' the 'Christology of the Old Testament,' 'Church History,' 'Edwards's Hand-book of Baptism,' and the 'Philosophy of the Plan of Salvation.' Mark's Gospel in English and an elementary English Grammar were also studied.

Besides the study of selected parts of the above subjects, a sermon and a skeleton sermon were prepared and read every week, which were commented upon by the tutors and the students. The students have also had considerable practice in preaching while itinerating with missionaries and evangelists during the cold season, and in the bazaars during the session. The senior students have also preached in turn at one of the stations some two miles off, and sometimes in the large chapel here.

"LAY PREACHERS' CLASS.

There is also a lay preachers' class, in which instruction is given of such a kind as to fit the members of it for addressing meetings, and assisting in bazaar preaching. One of the members has been accepted as a student for the ministry. Rev. Shem Sahu, who conducts the class, writes as follows:—"The lay preachers' class has been in existence for the last three years. It was opened at the spontaneous request of some of our pious young men, who, while doing Christian work, were anxious to do it yet more efficiently. The class meets once a week, and during the year the pupils have read a part of the Epistle to the Hebrews, and at present they are having lessons on Christian Theology. They have also a sermon class, in which sermons are read and criticised. The present number of pupils is eight."

THE NORTH-WEST PROVINCES NATIVE CHRISTIAN
TRAINING INSTITUTION.

DELHI.

The Rev. Stephen S. Thomas, who for several years past has superintended the work of the Delhi Training Institution, is at present in England on furlough. During his absence the Rev. W. J. Price, formerly of Benares, will have charge of the work, assisted to such an extent as may be practicable by Mr. Hasler, B.A., whose first duty, however, will be, of course, to acquire a good command of the vernacular. Mr. Inamr Massah will also remain for some months longer connected with the Institution, with a view to render assistance to Mr. Price. Reviewing the work of the past year, the Rev. Stephen S. Thomas writes:—

"Not having had any students in the evangelists' class this year, I have to report only on the boarding-school, in which there are now thirty-eight boys arranged in six classes. In July last I discovered that there was moral mischief going on in the school, and in consequence of this I removed the higher classes from St. Stephen's school, deeming it undesirable and dangerous for the boys to be daily going through the city witnessing the immorality that is so prevalent in the Indian bazaar. These classes are now being taught in our own building by an additional master, and I hope that some next year, and others the year after, will be ready for the Middle Examination, after which specific training as teachers may be begun. The European Inspector visited them recently, and expressed his opinion that they were decidedly above the average of middle boys in the other schools of his circle. In the lower classes also, satisfactory progress has been made. Last year I was reading in the Matriculation class in St. Stephen's, and gives great promise of becoming a most useful man."

"I have a Bible-class with the big boys (twice a week, and Mr. Imam Masih takes the smaller ones. Some of them have joined the church during the year. The conduct of some in one respect has given me very great pain; in other ways it has been satisfactory, and I hope that my severe treatment of that particular evil has been, under God's blessing, successful in stamping it out. I hope the friends of the school will remember it in their prayers, and ask that the wisdom and grace that are so much needed for this important work may be given to those who have charge of it. I am very thankful that Mr. Price has found himself able to take charge of the Institution during my approaching furlough. May the coming year be one of rich blessing and substantial progress."

"Mr. Imam Masih has continued his charge of the food arrangements, and my wife has superintended the clothes department. Both these things, if properly done, entail an amount of work that outsiders have little notion of. As my friend Mr. Imam Masih may leave Delhi before the expiration of my furlough, I should like to record my sense of the value of the work he has done here. His influence with the men and boys has been of incalculable worth. His teaching has been ably and conscientiously done. As a preacher he has been an inspiring example to the students whom we have joyfully treated. His relations with me have been the happiest possible. The five years during which we have intimately worked together bequeath us the enduring memory of close friendship and united labors."

CHRISTIAN ELEMENTARY DAY SCHOOLS.

In attendance in our Christian Elementary Schools there are 1,072 children, taught by a staff of 194 native Christian masters. Engaged in Sunday-school work there are 290 teachers and 8,572 scholars. At the Bistopore boarding-school there are 28 boys, 16 being supported by funds supplied by the Birmingham Young Men's Missionary Society. Four boys during the past year, having exhibited an aptitude for study, were sent on to Serampore College.

In October last the Rev. Herbert Anderson examined the boys in the Bistopur School, and certified as follows:—

"The Bistopur boarding-school boys have been examined by me. I am glad to report that the school still maintains, in both secular and religious subjects, the high standard reached in past years. Most of the boys are small and came fresh to the school at the beginning of the year: their progress has, however, been rapid, and the teaching thorough. The schoolmaster is to be commended for his zeal. I think it would be wise to make more of this Bistopur school even at the expense of some of the feeble, poorly-attended village schools in the district. If the expense were forthcoming for the number of the boys to be doubled, the money would be wisely spent, not only for the benefit of the district, but also of the mission. From present prospects it looks as though some of our most able and Mission workers are to be those who have passed through this Bistopur school."

Reporting on school work in the Jessore district, the Rev. H. Frogillus writes :—

"The work of our two circles of schools in the villages around Jessore has been steadily prosecuted during the past year. Besides the regular work of the Christian inspectors, and the intercourse with the teachers, when the monthly aid is given, each school has been visited and examined by Mr. Newledge and myself. On the occasion of the meeting of our Eastern Bengal District Committee, in April last, nearly 300 of the boys from these village schools were brought together in front of the Mission House. The prompt and intelligent answers given to the questions asked revealed the promising character of this branch of our work. An interesting incident connected with our school work may well be recorded. About six months ago the village school of Rat Manik was admitted into our First Circle. The small Catechism of Mr. Rouse, which we have in general use, was warmly welcomed in the school. Within two months a number of boys had memorised the whole, and the contents of the little volume seemed to awaken the interest of the whole village. On our visits to the village, large numbers gave eager attention to our message, and on one occasion a feast was provided for our preaching and singing band. Some twenty came the whole distance of seven miles from Jessore one Sunday in order to see how the Christians worship. At present, arrangements for a public debate are pending. Many these affirm such a public debate to be necessary before they can carry out their promise to become Christians. Whatever may be the issue of this movement, and the date for the debate makes me the less sanguine, the incident clearly testifies to the value of our village school work."

The Rev. A. H. Young, M.A., the headmaster of the Cuttack High School, reports :—

"The number on the register is 180, and the attendance for the past six months has varied from 180 to 185. At the last matriculation examination of the Calcutta University, four of the pupils passed, one in the second division, and three in the third. It is a cause of much gratification that this school has been very useful to our Christian community, and that considerably more than half the scholars are from it. The behaviour of those in attendance has been good throughout the year."

210022 ELEMENTARY CHRISTIAN DAY SCHOOLS.

This year we have been able to open a normal school for the purpose of training young men to be teachers in our village schools. There are now seven in attendance; and we hope to begin another class about the beginning of the year. It is too soon to write of results, as the school was opened only three months ago.

PROTESTANT EUROPEAN HIGH SCHOOL.

During the year the work of the school has been diligently carried on with highly satisfactory results. Twelve candidates were presented at the last November Middle and Primary Scholarship Examinations for European Schools; two for the former and ten for the latter. They all passed, a scholarship being gained at each examination. In February of this year, all the pupils, with the exception of those in the Infant Class, were examined by the Government Inspectors. The result was an average percentage of 95.4 of passes in subjects. The Head Inspector in his Annual Report remarked, "The school is in a highly efficient condition. Religious instruction is given daily. The number in attendance is 70."

The reports from the various stations exhibit progress in school work all along the line. As compared with the returns of the year previous, there were last year 1,868 more scholars in our Elementary Christian Day Schools, and eleven more Native Christian teachers.

These schools constitute an evangelistic agency of great value, all of

them being taught by Christian teachers, with the Bible as a text-book.

Referring to school work in Agra, the Rev. J. G. Potter reports:—

"We are glad to report progress in our school. We have added to our staff of Christian teachers, raised the standard of education, and added to the numbers on our roll. The Scriptures are taught daily, and a good Sunday-school is also held for the boys. Our Christian boys find in this school just the education they need, and Hindu and Mohammedan boys are whilst obtaining a good general education, carefully taught in the Word of God. It is a great pleasure to meet with many of the old boys of the school in positions of trust in the railway and other departments, and I find that they have not forgotten what they have learned in the school from the Bible. It is a still greater pleasure to see some of the old boys of the school starting schools of their own, and though non-Christian themselves, choosing to teach the boys under their care from Christian books as they have been themselves taught. Some of these boys, we trust, are at heart Christian, though as yet they have not had the courage to publicly confess Christ by baptism. Our other schools at Taj Gunge, Kazipore, and Aohheya are still carried on, the attendance being much as last year. The Memorial School also, supported by the friends of the late Mrs. Alexander, still flourishes."

The Rev. Herbert J. Thomas, of Delhi, writes, reporting on the Delhi schools:—

"Our schools now number, exclusive of the boarding-school, four day and three night-schools in the city, and eight in the district. The present number of boys on the rolls, 396. The chief feature of the year has been the distinct improvement in the amount of Scripture instruction given. Christmas and other cards, so liberally supplied me when in England, are large factors in this improvement. I give cards, according to certain well understood rules, to all boys who memorise correctly the Gospels, Bible stories, hymns, etc. A fine number of American S. S. Union pictures, given by the kind friends in Bridgewater, have proved very helpful to the teachers in their Scripture-teaching, and in villages, our evangelists have made considerable use of them in ordinary gatherings. We gratefully note that the two young men baptized in Baraut and Chaprauli, and three of those baptized this year in Shahdara, are undoubtedly fruits of this school work."

ORPHANAGES.

CUTTACK, ORISSA.

The Cuttack Girls' Orphanage has been superintended by Mrs. Buckley and Miss Leigh. The latter, however, is still on furlough in England, and will not return to Orissa until the approaching autumn.

During the absence of Miss Leigh, Miss Gleason has taken her place, and sends the following report:—

"During the past year the work in the Orphanage has been going on quietly and steadily. There are no very striking incidents to record, but it is encouraging to be able to state that the general behaviour of the girls has been extremely good, and many of them have shown by their lives that, since being received into the Orphanage, they have become Christian in more than name.

"At present there are eighty-seven names upon the Orphanage books, and seventy-four upon the day-school register, of whom eighteen come from the neighbouring Christian villages. There are nine teachers, including Nabakumar, who has worked splendidly—the Pandit, an elderly teacher from the village, and the school monitor.

"Thirty of the orphans are members of the church, seven of whom have been recently baptized. The same number was reported last year, the admissions being equal to the

removals. Five girls have been received into the Orphanage and one little boy, who, on account of his delicate health, was placed there for a time in order that he might receive the benefit of Mrs. Buckley's care.

"Five girls have married during the year, and gone to homes of their own. One girl, who has been quite blind for many years past, became insane, and was entrusted to the care of a former inmate, who lives in the Christian village.

"At the Government examinations last year, four of our pupils passed in the Middle Vernacular Standard, one of them gaining a scholarship of four rupees per month for four years. Three others passed in the Upper Primary, and two in the Lower Primary. It is expected that ten will be presented for examination during the year 1893-94. Two girls now holding scholarships in the school have passed the highest Vernacular Examination for which girls are eligible, and are therefore studying English.

"A separate report will be furnished of children supported by special contributions from friends in England. The accommodation for Sunday-school work is not sufficient to allow the girls from the Orphanage to unite with the village children, hence they meet in the Orphanage schoolroom. Some of the classes are taught by the older girls. There are sixty-four scholars and eight teachers in the Sunday-school."

The Rev. J. G. Pike, reporting on the Boys' ORPHANAGE, writes:—

"The health of the boys has been good; there has not been a single case of serious illness during the year. The number on the roll is 31. Of these, two are apprentices at the press, and three are being trained for domestic service. The remainder attend school. Three boys in the Orphanage, or recently left, have joined the church. On the whole, the conduct of the boys has been very good."

SUNDAY-SCHOOLS.

The Committee regret that they are not in a position to give exact details relative to the progress of Sunday-school work, owing to the want of accurate returns from India.

The Rev. Arthur Jewson, of Calcutta, writes:—

"Sunday-school work has engaged more of my time this year than any other branch of labour for Christ. It was noted last year that I had begun to write a series of fifty-two lessons on the life of Christ. This series has been completed and typeset. I am glad to report that the lessons have met with much favour from the brethren, and are being translated and published in Ceylon."

"As Secretary of the Bengal Sunday School Union, I have also had to arrange for the quarterly social meetings, &c. One of these meetings was devoted to the interests of the Young People's Society of Christian Endeavour, at another a 'model class' was taught by one of the most experienced Sunday-school teachers in Calcutta."

"Throughout the year I have had the oversight of eight small Sunday-schools, with an average attendance of about 240 scholars. Almost all these boys are either Hindoos or Mahomedans. We cannot report conversions in connection with these schools, but we look upon them as fertile fields ripening for the harvest. I have been assisted in this work by one preacher and eight voluntary teachers. One of the latter is a grandson of our late missionary, Rev. Horatio Postonji."

The Report of the Calcutta Auxiliary, relative to Sunday-schools, states:—

"Great progress has been made in the Sunday-school Department. This is owing to the careful oversight and organisation that has characterised the year's work. Owing to the efforts of Mr. Jewson, eight Sunday-schools are being regularly held under his personal superintendence. Their teachers are for the most part members of the Intally Church, voluntarily rendering this service. Bengali is the principal language used, and the

lessons taught have been a special series, prepared by Mr. Jewson himself, dealing with the life of Christ. Mr. Jordan is once again superintending the work at the Brahminical High School which he started some five years ago. He finds the same gratitude which is always so helpful and cheering to Vernacular Sunday-school workers manifested by the lads of that school. Three or four, if not more, of the elder lads there are very near to the Kingdom. We are trusting they will shortly openly confess the Saviour they already profess to love and serve.

"The Sunday-school in connection with the Totally Church has been very fruitful, and both the superintendent and his teachers have had cause for great rejoicing and deep gratitude to God for the marked blessing He has conferred upon them. During the year there have been nineteen additions to the church from the ranks of the Sunday-school classes. All these young disciples have joined the Christian Endeavour Society connected with the church, and are thus early being brought into the line of personal effort on behalf of others.

"Two of the scholars have been taken to the fold above. They were lambs of the flock, and are now enjoying the tender care of the gentle Shepherd who gave His life for them.

"In our last report we chronicled seven Sunday-schools and 350 boys and girls under instruction. This year the numbers have increased to all to eleven schools, thirteen teachers, and 500 children."

The Rev. W. Carey, writing from Barisal relative to the Bengal Conference Sunday-school Report, says:—

"In the absence of eight distinctive (s) chronicle—either as encouragement, or the reverse—this report is held over for another year.

"The data for reliable statistical sheets, showing all the schools on the field, have not been forthcoming; but it may probably be said, as to figures, that things are *in statu quo*."

The returns from our various stations for the past year, so far as they have been sent in, exhibit, as compared with those of the year previous, an increase of 996 in the number of scholars and of 84 in the number of teachers.

WORK AMONGST ENGLISH-SPEAKING NATIVE STUDENTS.

The special work carried on amongst the English-speaking native students in the great educational city of Dacca, in Eastern Bengal, by the Rev. R. Wright Hay, has still been continued, although for the past year Mr. Hay has been resident in England. The Rev. J. G. Kerry, who, during the absence of Mr. Hay, is stationed in Dacca, reports:—

"Finding definite plans of work in the station, I have adhered as closely as possible to them. Bible-classes have been conducted twice in the week, services held in the Gospel Hall every evening, except Mondays, and on Sunday evenings evangelistic services in English in the chapel.

"In our Gospel meetings the young man who was baptized by Mr. Hay two years ago has rendered great assistance. His steady growth in grace and spiritual knowledge make us thankful, and it is our earnest hope and prayer that he may be instrumental in the salvation of many of his fellow-countrymen.

"Our hearts have been greatly cheered by the baptism of a convert from Hinduism. Eight years ago he purchased a Bible from a preacher at Mymensingh. The perusal of the book convinced him of the truth of the Gospel. All these years he was a secret disciple, afraid to profess his faith in Christ, and yet in a state of unrest, because of the yoke of conscience. In July, he came to Dacca, and first became acquainted with some of the Christian brethren;

they were impressed with his earnestness, and being convinced of his faith in Jesus, brought him to me. He showed a good knowledge of the Bible, and by his answers I soon realised that he had taken Jesus as his Saviour. He has already been called upon to suffer for his Master; his wife has refused to follow him. Will our friends pray that his faith fail not, and that he may yet see his wife turn to the Lord?"

The Rev. W. Carey, of Barisal, reports that during the past year he has devoted much of his energies to work amongst native students, holding a special service for them each Sunday morning. He gives the following picture of student life:—

"These students herd together in companies—numbering from five to twenty—and lodge, for the most part, in miserably small, draughty huts. Dirty drains, or rather shallow ditches out in the dark soil, and overgrown with jungle, intersect the huts. When cholera appears, it is difficult to be wondered at that many a student—breathing this poisoned air—lies down to die. A few months ago, five lads of the Bible-school were smitten, and three of them succumbed. It was pitiable to see them, and to think they might have lived. But, in every case, I found other students nursing the sick, sitting on the same bed, chasing their cold limbs, and ministering to every want. This was surely Christ-like and Christ-given compassion overcoming national and youthful fear.

"But we are drifting away from the morning round! Let us visit one of these huts. The floor is of damp mud raised a foot from the ground. The walls are of coarse matting, in bad repair, with lattice openings for windows, covered at night by a flap shutter of the same material; the door likewise. As we near the place there is a Babel of voices. Every occupant is studying hard—that is to say, according to universal custom here, reading aloud from his text-book at the top of his voice. History, geography, and grammar fight for supremacy among the sound-waves of the air, but with no result except indescribable din. Happily it is all in one language, English, and not more than four or five are reading in the same little room. The reason of this becomes clear as soon as we step inside. For, on either hand, close to the door, is a low platform of wood, with four legs, which serves the owner as bedstead, chair, cupboard, and desk all in one. It is covered with a grass mat, and over that is a high, narrow bed. The bedding is rolled up at the head. The student sits à la Turque in the centre of the sheet, wrapped round with a shawl, his books, some paper, and an ink-pot spread out before him. If visitors come, they seat themselves sideways on the edge of the bed, or remove their shoes and get up beside him. There is no other furniture in the average student's lodging, except, perhaps, a shelf for books and a medicine-bottle filled with oil, for use in bathing.

"As we enter, each lad springs to his feet, and comes to the edge of his bed to greet us. All reading stops; we seat ourselves, and begin to talk. From neighbouring huts others come in, until the room is full. One will be eager to have some Biblical allusion in his text-book explained. Another will start a discussion. The pocket of Spurgeon's Sermons I always carry with me leads to interested enquiry, and the occasions have been few indeed in which opportunity was not found and used for the earnest preaching of Christ and Him crucified, the one aim and object of all our work."

The Rev. W. B. James, of Madaripore, reports:—

"During the year I delivered some eight or nine English lectures, in different places, to educated Babus students. This work is very congenial to me, and sometimes I half wish I were free to give myself entirely to it. Assuredly, Providence, by the spread of the English language in India, is opening to the Church in this country a very wide and effectual door for the presentation of the Gospel to the natives. All those who know English prefer hearing it in the foreign tongue. Everywhere unmistakable signs are visible that India is slowly moving towards the Light of Life. As affording an indication

of the growth of sympathy with Christianity in Hindoo Society, it may be here mentioned, that while delivering a lecture last hot season to a crowded meeting in the Town Hall of Khooina, I happened to say that I did not believe there was one person in the audience who entertained a low opinion of the person of our Lord; and in less time than it takes me to write the words, five or six persons seemed to vie with each other in volunteering the statement, 'No, no, sir, not one'; and I doubt not, that the same remark, if made, would elicit an expression of a like feeling in many other parts of Bengal. With many others, I am inclined to think that the untalculated results of missionary effort in India is quite as important and encouraging, if not more so, than what is represented by statistics.

The Rev. C. Jordan, in Calcutta, has also devoted much of his time to this special form of work, which is becoming growingly hopeful and important.

MEDICAL MISSION WORK.

During the past year much has been done by the missionaries to relieve pain and sickness, and their efforts to reach the soul through the body have in many cases been greatly blessed.

This form of Mission work is growingly welcomed by the people, especially in country districts, where, but for the missionary, no relief can be secured.

The Rev. Gogon Chunder Dutt, of Khooina, reports:—

"The medical branch of my work has developed far beyond my expectation. I heartily thank the friends who helped me with money and medicines to carry on the work. A Mahomedan agriculturist, who has been cured by my medicine, attends our Begumpore chapel regularly, and is a candidate for baptism. On a rough calculation about 15,000 men, women, and children received medicines from our hands during the past year. It is my earnest prayer to God that He may bless our work connected with this department for His glory."

Mrs. W. R. James, of Madaripore, writes:—

"After my return from the beels, I had to set apart a room and a time for giving out medicines, as the applicants were so numerous—they have more faith in us than in their compatriot at the dispensary—and refuse to believe me when I tell them that he is far more qualified than we are. They persist in coming, and bringing friends from long distances. Though the medicine is almost always given under the protest that I am not a doctor, yet in many cases delighted 'patients' have returned to tell me it was successful, which, of course, only increases their unfounded faith in me. I often give away with the medicine tracts or Gospels which have been slightly soiled, and am sometimes asked for them. The 'patients' often sit and listen during Bengali prayers with the sergants. Through the kindness of English and Welsh friends, I was able to do this medical work till quite lately, but giving out medicine to twenty or thirty people a day soon exhausts a large supply, consequently, the 'kacheri' is now shut, as the disappointed ones are often heard remarking to each other as they move slowly off, 'When shall you get more?' they inquire. 'When our Christian friends at home send it,' is our reply. We supply ourselves during cholera time, but the little we buy is soon gone. The 'Chlorodyne,' which we sent us in such large quantities has been indeed useful, and we have not only found it so in Madaripore, but have sent supplies into the Mofussil churches by the hands of

our inspector, the pastors, and schoolmasters, with instructions what to do in case of an attack, and how to prevent one."

The Rev. Herbert J. Thomas, who during Mr. Cradgington's furlough in England is superintending the medical work in Delhi, reports:—

"The work of the dispensary has been industriously maintained by Saul David; his report to me for twelve months to October 31st speaks of 16,178 visits by 5,773 patients to his dispensary. This gives an average of 54 for every day it was open; but, as a matter of fact, the attendances are very unequal, August to November almost equalling the rest of the year; 110 was the highest number recorded in one day. Besides these, he treated 1,043 patients in their own houses; gave fever mixture to 816 villagers suffering from quatern fever; and gave written prescriptions to 218 more who were able to buy their own medicines elsewhere. The practice of requesting those able to do so to pay something towards the cost of medicines supplied them in the dispensary is now more frequently carried out, with the result that this year 94 rupees have been returned to our funds. We have been ~~successful~~ again to the Municipality for the grant of Rs. 150, and to the District Board, to Miss Dawbarn, and others for valued gifts of quinine. A pound tin of quinine would not cost much to send out from England, and would be a most welcome gift, especially about August or September. Every morning a short service is conducted by Saul David in the dispensary, as soon as a number of patients have assembled. A large number of Hindi and Urdu Scripture leaflets have been distributed amongst such as can read."

TRANSLATION AND LITERARY WORK.

THE CALCUTTA AND CUTTACK MISSION PRESSES.

The Rev. G. H. Rouse, M.A., reports:—

"I returned to Calcutta, from England, early in January, 1893. On arrival I found that the printing of the B. T. S. new edition of the Bengali Bible had been just completed. This edition has some new features. In the first place, while the chapters and verses are marked, the text is divided into sections, in accordance with the subject-matter, and each section has a brief heading showing its contents. Thus we begin with the following sections:—

Chap. i. 1. The Creation of the World.

iv. 1. The first Man and Woman.

ix. 1. The Fall of Man.

x. 1. Cain and Abel.

xii. 1. The Race of Adam.

xviii. 1. Noah and the Flood.

And so on all through the Bible. It is hoped that these headings will aid in the intelligent reading of the Bible, and will also interest those who are inclined to purchase the book, as showing what its general contents are. Hitherto, when a man opened his Bengali Bible he has simply found a number of books, called *Beginning Book*, *Journey Book* (Genesis, Exodus), etc., divided into chapters and verses, but what the whole is about he does not know; nor does he know how to arrange his reading, except according to the chapters, and it is well known that the chapter-divisions are often misleading. The Calcutta Bible Society, at a recent committee meeting, also decided to print their Bibles, henceforth, with these sectional divisions.

A second new feature of this edition of the Bible is that there are a few very brief notes and references. The notes are chiefly explanatory of words and phrases which an ordinary Indian reader would not be able to understand.

"A third new feature of this edition of the Bible is that there is a brief Introduction, containing an account of the books of the Bible, its geography, and its weights and measures.

"All these additions add only about one-twentieth to the bulk of the book. I have aimed at being as brief as possible. By the use of thinner paper we have made the Bible, even with these additions, slightly smaller and lighter than it was before.

"In the course of the year the large-print edition of the New Testament also has been completed. Like the Bible, it is divided into sections, with headings, notes, and references, these being fuller than in the case of the Bible. The Introduction contains a brief account of the New Testament books, its geography, and a chronological arrangement of its history.

"Since I returned to India, the work of revision of the Bengali Bible has been commenced, in consultation with the committee appointed for that purpose by the B.T.S. Committee in England.

"I have brought out a new Bengali Scripture selection, called 'The Joyful News of the Lord Jesus Christ.' The text is a selection from the 'Life of Jesus Christ,' which I brought out many years ago, being a connected life of Christ, taken from passages pieced together from the Gospels. I have selected those incidents and doctrinal statements which I thought most suited to the average Indian reader. I have simplified the text as much as possible, omitted phrases and sentences which are not essential to the narrative, and would not instruct an ordinary reader, and have explained in foot-notes what needed explanation. I have added a chapter of selections from other New Testament passages, containing important doctrinal teaching. The whole has been brought within the compass of a single Gospel, and will be sold at the same price. I am in hopes that this will be found useful. The Bible contains a number of phrases and passages which, while they are important in connection with the historical development of God's truth, are rather confusing than helpful to an ordinary Indian reader; such as our Lord's genealogy, or texts like, 'This taxing was first made when Cyrenus was Governor of Syria,' or phrases such as 'The Pavement, which is called in the Hebrew Gabbatha.' Take even a text like 'The precious blood of Christ, as of a lamb without blemish and without spot.' To the Christian reader the reference to the 'lamb' recalls the Passover, the daily sacrifice, the 'Lamb of God that taketh away the sin of the world.' But to the Bengali villager, who knows nothing about the Bible, and who perhaps has never seen a sheep or lamb in his life, the introduction of the word without a note is simply confusing, and even a foot-note may not make the matter very clear. But if we omit the word 'lamb,' and read 'the precious blood of Christ, who was without blemish and without spot,' the whole becomes intelligible to him. We are too apt to think that what is clear to us is clear to our hearers or readers. At the Bombay Conference we were told of an intelligent Hindu in South India who was asked what he understood by 'Rock of Ages cleft for me, let me hide myself in thee;' he said it was rather mysterious, the words were, 'O very old stone, cut in two for my sake, let me get inside of you,' and he could not understand the meaning. Of course such a piecing-together of Scripture passages as I have undertaken needs to be done wisely, and I shall be glad of any suggestions from my brethren with a view to the correction of any mistakes, or to any other kind of improvement."

The following is a List of Scriptures and Tracts printed at the Calcutta Mission Press, under the superintendence of the Rev. J. W. Thomas:—

<i>For Bible Society.</i>		Beng: Proverbs	10,000
Beng: Matt. (revised)	20,000	" Genesis and Exodus	10,000
" Mark (revised)	10,000	" Ruth and Esther	5,000
" Luke (revised).....	5,000	Kaithi: Matt.	5,000
" John	20,000	" Mark	3,000
		" Luke	5,000

For Am. Ep. Mis. Union.

Garo: Matthew	3,500
" Mark	3,500
" Genesis	2,000
" Hymns	5,000
" Peep of Day	1,500
" Primer, Parts I., II. and III.	11,000
Assamese: Line upon Line, Part II.	1,000
" Grammar	800
Naga Primer	1,000

Periodicals.

India S. S. Journal	17,000
Evangelist	19,000
Darjeling News and Notes	1,500
Kriahityn Bandhab	7,200
Chatra Mitra	5,800
Dut Patrika	6,000

For Bible Trans. Society.

Beng: Matthew	5,000
" Mark	5,000
" Luke	7,500
" John	7,500
" Bible Demy. 8vo.	3,000
" New Test. Cr. 8vo.	2,000
" Matt. Extracts	10,000

For Calcutta Tract Society and Christian Literature Society.

English—Sin and Salvation	8,000
" One Day Off	3,000
Bengali—Annotated Minor Prophets	1,000
" Monthly Messengers and Zenana Leaflets	420,000
" 27 Free Distribution Leaflets	252,000
Mussalman—Bengali—8 do. do.	50,000
Hindi Catechism	5,000
Urdu Scriptures Leaflets	15,000

From Cuttack, Orissa, the Rev. J. G. Pike, who has had charge of the Cuttack Press during the absence of the Rev. J. E. Hill, on furlough, reports:—

"*Bible Revision.*—As was mentioned in last report, Conference granted my colleague brother Shem Sabu, four months' much-needed rest, consequently our time this year for revision has been much diminished. We, however, report the revision of the Old Testament up to the end of the 5th chapter of Judges, and we have seen it through the press up to the 256th page, or to the end of the 21st chapter of Joshua. Separate editions, 32mo., of the books of Numbers and Deuteronomy have also been printed; and editions of Joshua, 32mo., and Proverbs, fcap. 8vo., are now in the press, and will shortly be published. It should be noted that Proverbs is one of the books revised by the Rev. W. Miller. Mr. Vaughan has been united with us in the final revision before printing, and the work owes much to the scrupulous care with which he has examined every proof.

"The numbers of the several editions printed, or in the press, are as follows:—

Numbers	Royal 32mo.	...	...	...	...	1,000
Deuteronomy	" "	...	...	...	...	3,000
Joshua	" "	...	...	...	...	3,000
Proverbs	Fcap. 8vo.	...	...	...	...	2,000

Hindi: Matt.	5,000
" John	5,000
Kaithi: Matt	5,000
" Luke	5,000
Mus. Beng.: Mark	5,000
" Luke	5,000
" John	5,000

For Various Societies or Individuals.

BENGALI.

B. S. S. U. Lessons	44,950
Standard S. S. Lessons	56,000
What is True Greatness	100
Early Marriage	250
Pice Hymn Book	1,000
The Blood of Christ	2,000
The Love of Jesus	2,000
Seven Questions on Baptism	2,000
Life of Andrew Fuller	1,000

MANIPURI.

Elementary Catechism	1,000
Krishna and Jesus Christ	1,000

KHASSIA.

Catechism	500
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Mission Press.—The past year has found more than average work for the press, and our wages bill for overtime has been proportionately large. We have bought a considerable quantity of new type, both English and Oriya, during the year, and so are in a better position to turn out good work.

"We have printed some 60,000 tracts during the year, whilst the large works printed, or in the press, are the *Life of Christ* (illustrated), 8,000; *Psalms in verse*, 8,000; *Scripture Lessons, Part II.*, 2,000, and *Acts*, 3,000. The first two, both works of 200 pages, are very popular. 'The *Life of Christ*' is simply the substance of the four Gospels. It is in Scripture language and arranged as one narrative with suitable headings. '*Psalms in Verse*' is a wonderfully close translation of the Psalms, but rendered into the various favourite metres of Oriya poetry. The book is bought in many cases simply because the people can sing it, but who can estimate the power for good when such a work is learned by heart in order to be sung?"

ANGLO-INDIAN CHURCHES.

CIRCULAR ROAD, CALCUTTA.

In the Report for last year, the settlement of the Rev. R. N. Julian, as pastor of the Circular Road Church, was announced.

In a New Year's-day letter, addressed to the Church and congregation, Mr. Julian writes:—

"We have been greatly encouraged by the evidences of God's presence with us in the conversion of souls. There is nothing we desired more, nothing the church needed more, than that there should be additions, not merely to the congregation from outside, but to the church, from those who had been trained in our own Sunday-schools. It has been a joy to us that such have been forthcoming; and that they may grow in grace and become earnest active members of the church is our prayer. It has also been a pleasure to welcome several who have been transferred to us.

"There have been other gratifying features in the work of the past year. The attendance at the Tuesday evening prayer-meeting has, except for some evenings in the rainy season, been good. The congregations have, we understand, considerably increased at the Sunday services. Our Young People's Guild has had a successful year, and many useful and interesting evenings have been spent in Bible readings, lectures, and concerts."

And in their Annual Report on the position and work of the church, the deacons say:—

"Since the arrival of the pastor there has been a decided improvement in the attendance, both at the Sunday services and at the week-night prayer-meetings. There have, moreover, not been wanting other tokens of encouragement in additions to the church. During the year ten have been added by baptism, and one has joined the church, who was baptized at Circular Road last year; while nine have been received by transfer from other churches, making a total of twenty added to our number."

The Committee greatly rejoice in the growing prosperity of the Circular Road Church.

LALL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook, the pastor of the Lall Bazaar Church, gives a cheering account of the past year's work.

A large amount of evangelistic effort has been put forth by the members, and they are much cheered by manifest tokens of the Divine blessing.

OTHER CHURCHES.

Encouraging reports have also been received from the following self-supporting Baptist churches :—

Church.	Pastor.
Agra, N.W.P.	Rev. A. DAY.
Dinapore	„ S. JOSHUA JONES.
Allahabad	„ J. R. HEWISON.
Bombay	„ H. E. BARRELL.

The Committee are thankful to find that these independent self-supporting churches have enjoyed so much of the Divine blessing during the past year, and earnestly pray that they may in the future realise even greater prosperity than in the past.

THE CEYLON MISSION.**COLOMBO DISTRICT.****PRINCIPAL STATIONS:—**

Colombo, Kandy, and Ratnapura.

STATIONS	91
Missionaries (1 in England)	5
Native Evangelists	25

THE Committee report with much thankfulness the return to the Kandy District of the Rev. H. A. Lapham, and the settlement of two new brethren in Ceylon : Mr. W. D. Hankinson in the Colombo District, and Mr. W. S. Thomson in the Kandy District.

The Rev. F. D. Waldock, upon whose shoulders the superintendence of the entire Ceylon Mission has for so long rested, writes :—

“It is indeed matter for glad and thankful gratitude that reinforcements have at length arrived, affording longed-for relief for the present and rich promise of blessing for the future.”

One additional brother is urgently needed to complete the reinforcements promised nearly three years ago, and the Committee are glad to report the acceptance of the Rev. A. McCallum, M.A., of Regent's Park College and Glasgow University, for work in Ceylon. Mr. McCallum is a member of the Storie Street Baptist Church in Paisley, under the pastorate of the Rev. Oliver Flett, D.D., and has had unusual advantages for study and training.

The Committee anticipate he will be leaving for Ceylon in the early autumn.

In their last Report the Committee stated that a plan had been adopted for the eventual withdrawal by the Society of all payments to native pastors, with the view of developing the resources of the native churches, and making them entirely self-supporting.

Referring to this important movement, Mr. Waldock writes :—

“ Our native churches are passing through a very trying transition period, demanding all the sympathy and help we can give, without, however, in any way departing from our new policy not to support their pastors.

“ Doubtless the present is a time of severe testing: they are now face to face with difficulties for which perhaps they were hardly prepared. Yet this, I feel sure, will be for their highest good, and by real sympathy on our part, and true method of union among them, they will rise to the occasion, and be all the better, brighter, and stronger for their independency.”

As one result of the introduction of this new policy, already a number of changes have taken place in the location of evangelists, and several new stations have been opened up, giving hopeful promise of success.

Reporting upon the work of the past year in the Colombo District, Mr. Waldock says :—

“ Statistics exhibit a net gain in church membership of 24. In our day-schools, 2,461 scholars, as compared with 2,357 for the year previous, with 927 Sunday-school scholars, as compared with 883 for the year before.”

COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Reviewing the work of the past year in this valuable missionary institution, Mrs. Waldock writes :—

“ In looking back upon the past year, we have much cause for praise to our Heavenly Father. In every department decided improvement has been made.

“ We ended the year with forty girls on our list, the largest number we have ever had. The Government examination was creditable, and the Inspector's report gratifying. He says: ‘ The examination results are very satisfactory in all subjects but one. The composition in the eighth standard is deserving of special praise. The needlework exhibited was excellent.’ We obtained a larger Government grant than on any other occasion but one, and, considering that the examinations are continually made more difficult, we feel we have cause for gratification.

“ We are most of all thankful that the Spirit of God has been carrying home to the hearts of the girls the instruction they have received in school, Bible-class, and God's house. Three have been united to the church, and several inquirers profess to have found peace with God, but we deem it wiser they should wait a little longer before making an open profession of their faith.

“ Four of our elder girls have left the school, having passed the eighth standard, and we are glad to say they are all Christians, so that we have every reason to hope they will be little centres of usefulness in their home circles, and some of them teachers in our village schools.

“ It is pleasant, in visiting different villages, to meet many of our old girls consistently holding on their way, and trying to do good to others.

“ In some instances, the addresses of friends passing through Colombo, and visiting the school, have been made useful to the girls, so that we have felt we have ‘ entertained angels unawares.’ ”

THE CINNAMON GARDENS ENGLISH BAPTIST CHURCH.

The following Report is furnished by the Rev. Frank Durbin, who for the past six years has been pastor of the Cinnamon Gardens Church, and whose ministry has been followed by marked blessing :—

"Our year's work began under the shadow of a great sorrow, caused by the death of our beloved and valued friend, the late Mr. A. M. Ferguson, C.M.G. Following this severe trial many of our best helpers and friends left us for England, including Mrs. Durbin. Notwithstanding these losses and changes, the year has been one of great blessing, happiness, and encouragement. The year, with one exception, has been the most prosperous during my pastorate. The regular services have been well attended, especially on Sunday evenings, when oftentimes half the congregation have been young men. Throughout the year quite a large number professed to have received spiritual blessing at the services, some of whom have been baptized and received into the church. Our most interesting cases of conversion have been amongst young men, both European and native and these converts are now earnestly working for Christ.

"The *Mission Bnd* commenced by Mrs. Durbin three years ago has proved very helpful to the church in bringing out the young people to actively engage in Christian work, and their weekly meetings have helped to deepen their spiritual life. Near our church there is an agricultural school where Singhalese and Tamil young men come from all parts of the island to be instructed in agricultural pursuits, and as the majority are Buddhists and Hindus, Mr. Hankinson and I, through the kindness of the superintendent, started weekly Bible-readings for them. These have been well attended by many of the students, who appear to be deeply interested in what we say, and a few have come to our bungalow as enquirers after truth.

"Owing to Mrs. Durbin's breakdown in health I have been obliged very reluctantly to resign the pastorate and come home. I leave this delightful sphere of labour, where for so many years I have worked so happily, and have been treated so kindly, with great regret, yet rejoicing that I have had the joyous privilege of spending nearly seven years in the foreign mission-field.

"The church has unanimously invited the Rev. T. J. Stookley, late of Sheffield and Eastbourne, to become the pastor. He has accepted the invitation, and will sail for Colombo about the middle of May. We pray that he may be much used of God, and have great joy in service for the Master in this important heathen city.

"Our brethren, the missionaries, have very kindly promised to superintend the work and conduct the services until Mr. Stookley's arrival.

"My wife and I will always have a warm place in our hearts for Ceylon, and especially for the Cinnamon Gardens church, so fragrant with pleasant memories and happy associations. We shall ever look back upon our sojourn in that lovely isle as one of the happiest periods in our lives, and will unceasingly pray that God's choicest blessing may rest upon the people and all who work amongst them."

The Rev. J. S. Perera, the pastor of the GRAND PASS NATIVE CHURCH in Colombo, which for twenty-nine years has been a self-supporting church, reports a good year's work. Several of the members have been engaged in evangelistic preaching, tract distribution, and visitation of the sick, not only in the City of Colombo, but in the district as well.

From SOUTH COLOMBO Mr. Henry de Silva writes :—

"During the past year five candidates have been baptized; there are also ten inquirers, nine of whom profess to have found peace in believing. Five of these were Buddhists. The vernacular services in the Cinnamon Gardens church have been continued, villages have

been visited, cottage services held in four different spots, a Bible-class has been held at the Native Christian Girls' Boarding School, and a large number of Gospel tracts distributed.

The Boys' Day School is also growing. This school gives a most excellent opportunity for reaching the Buddhist children of Colombo South, and instructing them daily in the way of salvation. Eighteen converts have been baptized during the year, and we have other nine or ten who will be baptized presently."

Cheering reports have also been received from Byamvila and Imbulgoda, Makewita, Batagama and Hendala, Hanwella, Welgama, Kotikawatta, Gonawala, Koralawella and Moratuwa, Madampe, Rayigam-korale, Avigawella, Waragoda, Dyagama Veyangoda, Kauduboda, Kaudana Ranala, and Walallawiti-korale.

Several of these are new stations, opened up during the past year, where evangelistic work has been carried on, and a large number of Scriptures and Scripture portions and tracts distributed.

The Rev. W. D. Hankinson, one of the two new missionaries sent out during the past year, sends the following report:—

"Although I have only been resident in Ceylon about eight months, I suppose it will be desirable for me to present some report to the Home Committee. I arrived here on May 26th last, and it was decided that I should remain in Colombo at least for a time. Since then I have devoted most of my time to the study of the vernacular. After five or six months' concentration upon this task I was not discouraged, for you will be glad to know that I was enabled to preach a first sermon at the beginning of November. My chief difficulty is to understand what the people say when they speak with their usual rapidity. It is much easier to speak, read, and write, than to do this.

"On the whole, the result is encouraging to me. Now I know that it is not thought desirable for probationary missionaries to be engaged in much active work, because of hindrance to the language. But that is a rule difficult to carry out in the midst of so many opportunities and so much need. So I have to report upon work done among the churches and evangelistic centres of the Colombo district, as well as upon occasional visits to the Central and Sabaragamuwa Provinces. Almost every week-end it has been my delight to pay a visit to one or another of our inland villages. It was inevitable that, owing to the lack of missionaries, our little bands of Christians should have been discouraged. It was, therefore, my object first of all to render to these what encouragement I could, and to try to bring home to them the responsibility of their position as individual members of the churches.

"I fear this responsibility has not been sufficiently realised. These little bands of Christians are placed in the midst of thickly populated districts, and it is our earnest desire that they should become centres of light and Christian activity. It ought to be clearly apprehended that the existence of these churches is not merely or chiefly an end attained, with which we may rest satisfied; but that it is a means to further evangelisation among the masses of people by whom these churches are surrounded.

"Of Colombo itself I could say much. It is a most interesting centre, and presents some of the most advanced difficulties to be found in the Mission-field. Here there is a conflict of many opinions, and every phase of thought under the sun seems to gravitate to this central part of Asia. Infidelity, agnosticism, scepticism, theosophy, &c., are met with in strong force. Buddhism, Hinduism, and Mahomedanism are all largely represented. The first and last of these three are both becoming actively aggressive, and, in imitation of the Christianity which they denounce, their preachers may be seen at many corners of the streets preaching against our work.

"From this it will be seen that the difficulties of Colombo itself are of a very advanced nature; but with the right methods, a right theology, and, above all, the right spirit, this

work is full of hope. Better, far better, is this lively attitude of opposition than a careless indifference.

"The opportunities of service in Colombo are irresistible to me. I feel it right to give you a few details. At the 'Manee,' where I am residing, I have had many conversations with enquirers and young Christians. For many weeks I was able to hold an outdoor service underneath some mango trees close to the bungalow. I took out my 'baby organ,' and had a few native helpers. On one or two occasions after his arrival, Mr. Thomson was able to accompany me with his violin, and, in this way, we were able to gather around us a goodly number of people. It has been a pleasure to pay visits to the homes of Buddhists and Hindus in the neighbourhood, some of whom are most intelligent men. The agricultural students, and a few law students and medical students, have also often been visited, and brought into conversation about Christianity. Among them are some very interesting cases, especially among the agricultural students. In addition to this, Mr. Thomson and I thought well to consent to attend a discussion on the 'Efficacy of Prayer,' at which we met (in company with a few other Christians) some thirty or forty non-Christians, including some of the leading sceptics of Ceylon. We did not think that such a discussion could, in itself, be very profitable among those who had not first acknowledged the 'existence of God,' but we wished to show a brotherly attitude towards them, and to commend to them the reasonableness of our position as Christians. I have had evidence that we did not do wrong in this. From these varied kinds of service there are results which at least show how much is possible, if only strength, and time, and the Divine blessing are given. Enquirers are by no means few, and this is great encouragement for the days to come."

SABARAGAMUWA DISTRICT.

RATNAPURA.

In the absence of any European missionary, Mr. Aponso has had charge of this important district.

Early in January last Mr. Hankinson visited the stations and schools in this district, accompanied by Mr. Aponso.

Ratnapura, the central station of Sabaragamuwa, is fifty-six miles from Colombo.

The Committee contemplate the settlement of a European missionary in this important centre so soon as the reinforcements recently sanctioned shall have acquired a command of the vernacular and so be able to take over the superintendence of a district.

They concur in the judgment of Mr. Waldoek, who writes :—

"It is perfectly clear to me that the very needy district of Sabaragamuwa calls for a resident missionary, and the need can only be very partially met by superintendence from Colombo by very occasional visits."

THE KANDY DISTRICT.

MATALE.

The Committee are thankful to report the return of the Rev. H. A. Lapham to Matale, and his resumption of the important work carried on in the Kandy district.

Mr. W. S. Thomson, one of the two new brethren sent out to Ceylon during the past year, is stationed also in Matala, associated during his probation with Mr. Lapham.

Referring to his study of the vernacular, Mr. Thomson writes :—

“ My work at the language so far has been very satisfactory, though subject to many interruptions. My greatest difficulty is to understand what the lower-class natives say they speak so fast, and run the words of a sentence together in such a way as to make it seem one long, agglutinated word rather than a sentence ; thus I can speak better than I can understand, unless I get the people to talk slowly. Besides ordinary work on the language, I am getting together what one might term a religious vocabulary, and hope to be able to write and read addresses in about another month. As you recommended, by far the greater part of my time is given to the study of the language ; as a whole, still I am and have been able to do a fair amount of Mission work besides. As a matter of fact, the needs of the people are so great, and the working staff of the Mission so utterly inadequate to cope with them, it is quite impossible for any man to stand by and not lend a helping hand ; he is simply compelled to do so whether he will or not. The present staff is utterly inadequate to cope with the present work of the Mission, to say nothing of the land still waiting to be occupied.”

Mr. Lapham writes :—

“ Since I returned to Ceylon after my furlough, I have been mostly engaged in the work of ‘ strengthening the stakes,’ but I am hoping now to do something in the way of extension. We have a wide field here reaching out from our very doors, and though we have branched out in several directions (to Rattota on the north-east, to distant Kakirawa on the north, and to Owilikanda on the west), we have an immense and populous tract of country round about us practically untouched.”

From Matala, Kandy, Gampola, Rattote, Kadugannawa, and other places, encouraging reports have been received, several baptisms have taken place, and there are at present many inquirers.

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.

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The work of the Baptist Missionary Society in China is carried on mainly in three provinces in the north of the Empire—Shantung, Shansi, and Shensi.

It is with feelings of great regret that the Committee have to report that they have been unable, during the past year, to reinforce the staff in

Shansi. They repeat the statement made in the last Report, that in their judgment this ought to be done at the earliest moment practicable, if the work in Shansi is to be continued. At present there are only three missionaries of the Society in that vast province—the Rev. J. J. Turner being still in England (the possibility of his return being very uncertain), while the Rev. Evan Morgan, on his return to work in China, desires settlement in some other province.

The Rev. Herbert Dixon, after only a brief visit to this country, felt impelled to return without delay, there being no missionary at liberty to take up his growingly important work at Hsin Cheo.

SHANTUNG PROVINCE.

TSING CHU FU.

THE NATIVE CHRISTIAN CHURCH.

The following report on the progress of the Native Christian Church in Tsing Chu Fu has been written by the Rev. Percy Bruce, B.A. :—

“When Dr. Glover and Mr. Morris were here in 1890, six native pastors were ordained, one of whom, having been for several years supported by the Native Church as elder, entered at once upon the full responsibilities of the ministry. The rest were to serve a probation of three years as assistant pastors. This autumn, the three years having expired, four of these brethren were re-elected by the churches of their respective districts, and, early in November, were recognised as full pastors at a specially convened meeting of delegates from the whole district. Mr. Jones conducted the service, and preached on the necessity of the communion of the Holy Spirit in all ministerial work.

“At such a stage, it will be interesting to look back over the three years that these brethren have been at work. Since they entered upon their duties, there has naturally been considerably less *direct* foreign effort than in previous years; and this could not but be a test of the Church's vitality. It is significant that, if there is any weakness anywhere that can be traced to the effects of the change, it is in those stations which had in the past received most attention from the missionary. In the Church, as a whole, however, there is decidedly more vigour, and more real study of the Scriptures, as the result of this step. With reference to additions to the Church, the nett increase in the number of Church members is larger now than formerly. When the deputation were here the total membership was 1,050, and had been about the same number for some years. It is now 1,293—a NETT increase of 243 in the three years. This is the more gratifying that, owing to the intimate knowledge of the candidates by the pastors, we have been able to use extra discrimination in receiving them. The number baptized this year is 102. The experience of these three years strengthens my conviction, that the principle of self-support and self-reliance in the Native Church, acted upon by Mr. Jones from the beginning, is the true one, and that the most effective, as well as the most economical method for us is to ‘commit the truth to faithful men who shall teach others also.’ The subscriptions to the Pastors' Sustentation Fund show a yearly increase. The contributions to the Central Church funds this year are 40 per cent. more than in the years before the pastors were elected.

“We have just selected for the Training Institute a class of men who, by their force of character, have become leading men in the Church as deacons or lay preachers. While they are in the Institute they will retain their offices, giving such time as they can spare

from their classes. It is hoped that, after two or three years' training, they will return to their homes better equipped for their voluntary labours. They are chosen because they are men of tried character and worth, evidenced in the fact that they hold positions of influence among their fellow-Christians.

"During this year I have had under my charge eight winter evangelists, who go out preaching in winter months (their leisure time), receiving only their travelling expenses. They are itinerating in couples in different directions on the borders of the Church—that is, in districts beyond the reach of church members. They are expressly enjoined to avoid places where there are churches, lest the Christians should feel themselves relieved of their responsibility to preach the Gospel in their own neighbourhood. The brethren are bringing encouraging reports of their journeys. One incident in their recent experience is worth recording. Arriving at a village among the hills to the south-west, two of these evangelists were accosted by a lad, who, learning their errand, entreated them to accompany him to his home. They found that the grandfather of the youth, though he had never met a preacher of the Gospel, had for years been studying Christian books bought at the city book-shop, and that he was more familiar with the Old and New Testaments than are many Christians. He received the two men heartily, and compelled them to stay with them some days. He is now anxious to establish public worship in his village."

THE GOTCH-ROBINSON NATIVE CHRISTIAN TRAINING INSTITUTION.

The Committee are thankful to report the completion of the new building for the work of the Native Christian Training Institution. As stated in the last Report, the entire cost of this new building has been generously met by Edward Robinson, Esq., J.P., of Bristol, in memory of his father, the late Elisha Robinson, Esq., M.P., and of Mrs. Robinson's father, the late Dr. Gotch, President of the Bristol Baptist College.

Reporting on the Institution, the Principal, the Rev. J. S. Whitewright, writes:—

"A great deal of my time has this year been necessarily taken up with the superintendence of building operations. I am glad to be able to report that the building work is practically done, with the exception of some matters that had to stay over till the spring. We find the new premises exceedingly satisfactory in every way, and are able to carry on work with far greater efficiency than we formerly could. It has been a cause for great thankfulness that we have been able to maintain friendly relations with the people of the city and neighbourhood during the construction of these buildings. We have, of course, avoided to the utmost doing anything that would in any way offend the prejudices and superstitions of the people.

"We commenced in October with twenty-seven students. Thirteen of these men came in from the new districts worked by our brethren from Chou-ping. The number will probably be increased to forty-five or more at next Chinese New Year, in February, 1894. About two-thirds of the number in at present will take the full course of four or five years. The remainder have entered the 'Lay Preachers' Section,' and will take a two or three years' course. The men have for the most part worked well and satisfactorily. The Rev. S. Couling has taken two classes every week in General History. The Rev. J. P. Bruce, B.A., has also taken two classes in 'Introduction to the Old Testament.' The students have been engaged with me in the study of Mark's Gospel, using the able commentary in Chinese translated by the Rev. Dr. Faber. The Sermon Class has been held weekly, as formerly, and the students have preached sermons in turn for criticism. A similar class on a secular subject, partly for the benefit of those who will be schoolmasters

is also held weekly. Mr. Wu, the native assistant, has been engaged in teaching Geography. Dr. Watson's medical students have joined in the Biblical classes.

"As in former years, the students are engaged on Sundays in evangelistic work and in helping Christian stations in the neighbourhood.

"In the summer the Prefectural examination was held, and about 8,000 visits were paid to the Museum by the students who came up to be examined for their degree. The majority of these men afterwards listened to the preaching of the Gospel, and a more respectful and inquiring spirit was shown than in previous years. This class, as you are well aware, is throughout China exceedingly prejudiced and hostile to 'foreigners' and to the Christian religion. We are exceedingly thankful to find any means to bring them about us in a friendly way.

"Since moving into our new premises we have been able, chiefly with the help of our own students, to do much more efficient evangelistic work. Large numbers visit the Museum, and, attracted by this agency, are afterwards more willing to listen to the preaching of the Gospel. Every afternoon regular evangelistic work is carried on in the chapel, which is also in the front court, by the students in turn. The people come and go, staying from a quarter of an hour to an hour as they feel disposed. On looking at the record kept, I find that for the last month the numbers attending in the afternoon have been from one to two hundred, and sometimes more, per day.

"The 'Leaders' Classes' were held for three weeks in the autumn, forty-five men attending. Mr. Couling and Mr. Bruce took part in teaching. We have reason to believe that the short course of study was very helpful to these men, all of whom are, in one form or another, workers at their own stations.

"On looking back on the year we have great reason for devout thankfulness. In other parts of China there have been great outbursts of anti-foreign feeling, while here, in spite of our erecting buildings, which has so often given occasion for opposition, there has been a better spirit manifested than I have ever known previously."

THE NATIVE CHRISTIAN BOYS' HIGH SCHOOL.

The new High School buildings have also been completed, and the cost met by a special grant from the Centenary Fund.

Reporting on the new buildings, the Rev. S. Couling writes:—

"The increased sum which the Committee voted at the request of the brethren here was, I am glad to say, quite sufficient to do the thing well. It enabled me to build the dwelling-house and the school-room—the main buildings—of brick and stone throughout, and the scholars' bedrooms of brick. The cheaper and dirtier method of using old brickbats and tempered mud was only used in outhouses, &c. The results will be seen, I hope, in the better health of the school. All the buildings, I need hardly say, are quite Chinese in external appearance. The house has ten rooms. The school-room will hold, say, seventy boys; there are three class-rooms, a dining-room, and sleeping-rooms sufficient for fifty-six boys, besides kitchens, &c. The sleeping-rooms are, of course, not enough. Our idea is to add on a few ready-built rooms belonging to our neighbour, and very conveniently situated for our use; but, in case this turns out impracticable, I must put up the rest on our own ground in the spring—a small affair. The balance in hand will be quite sufficient for either plan.

"I am sure you will be pleased to know that all the building is thus safely got through; that we have been able to do this difficult work without any disturbance or trouble with the natives; and that we are peacefully settled down to work in our new quarters."

As might be expected, building operations have taken up much of Mr. Couling's time during the past year; nevertheless, he has been able concurrently to carry on school teaching and superintendence of the new buildings.

Mr. Couling reports :—

“ We have had thirty-one scholars this year, all children of church-members. In their different classes they have studied the following subjects:—Geography, history, arithmetic, algebra, and geometry, some boys having done Euclid's Third Book; chemistry, and Chinese classics and composition; in Scripture they have studied Old Testament history and the life of Paul.

“ An increasing appreciation of the school is shown by the larger amounts paid by parents to maintain their boys; for though, owing to some special circumstances, the average receipts are not larger than in previous years—viz., 10,000 cash, or twelve shillings—yet there are some boys in the school who are paying double this sum, which has never happened before. It may be necessary to remind you that twelve or fifteen shillings practically means self-support, as they would live on that at home, though it actually costs us more to board them here, of course.

“ We shall begin the New Year with a much larger number of boys (about fifty-five), and then the school may be considered fairly started, all that has gone before being, in a sense, experiment. The outlook is very hopeful, though, of course, the best results of this work will not be seen till after many years, when the boys come to do men's work in the world.

“ With regard to the village schools I cannot speak so confidently, except with regard to the mere numbers. There have been forty schools with about 400 names on the books. If these children had all been intelligently taught in Christian truth, the result would be grand; but, in the present stage of our work, we should find it difficult to get forty efficient and reliable Christian teachers; you would not expect it to be otherwise. Then the poverty of the village poor, causing irregularity of attendance and a want of continuity in the individual boys' course; and the difficulty of effective supervision over so large an area, with other difficulties that I need not name, make this work less successful than some would suppose who only look at numbers. Still much good is no doubt done, and our work is by gradual changes to make the system more perfect till more good is done—till at last every child of Christian parents shall be able to read and shall early know the elements of Christian truth. But this will not be next year nor the year after.”

CHOUING.

The Rev. Alfred G. Jones, during the past year, has mainly devoted himself to literary work. He has also, during the absence in England on furlough of the Rev. R. S. Forsyth, undertaken the financial business of the Shantung Mission.

Mr. Jones reports :—

“ I arrived in Shantung early in January, 1893. Having got settled, my first care was to set about completing the theological work—or, rather, that part of it I had in hand when I went to England in 1891. That took about three months, but it is now ready for use, completing the section on Sin and Anthropology in general, and going very much into the native views of things.

“ I have tried to take on another set of lectures on Theology proper for preparation, and have the set sketched and the materials arranged, but deemed it best to call a halt for the present.

“ Having no missionary district, I seek, when able, to go to the country on Sundays for dispensing, and in this way I made some dozen or fifteen visits, but I was compelled to temporarily suspend operations, as seven days a week was too much for me, physically.

“ I have given as much attention as I could, the bulk of the last half year, to industrial matters for the benefit of the natives. I regard the material benefits of Christianity as very important. I look on them as more than mere baits and evangelising agencies for

opening up work and planting churches. To me they embody the helping and humane spirit of the truth, and, as such, are part of it, as much as miracles were the natural outcome of Christ's heart and mind in alleviating distress on earth. I am, therefore, in this mind, doing all I can on these lines. This kind of work does not make converts, nor does theological work. I have nothing to contribute to the statistics of the work, and in estimating the manning of your stations for evangelisation it is important not to reckon me as one hand. If I shall accomplish anything in the way of industry worth mentioning—really hopeful and indigenised thoroughly—I shall quickly report such a result.

"A far more considerable portion of time and energy this year than I expected has gone in looking after the accounts and finance of the Mission."

The Rev. E. C. Nickalls, who, while on a brief visit to Shanghai, contracted a very severe fever, and who for many weeks was in a most critical condition, and for many days delirious, reports under date of Shanghai in January last:—

"Of course days of great weakness followed the violence of the fever; but, thank God, I am gaining strength fast, and brother Richard, our missionary here, thinks I am looking even better than when I first came to Shanghai. In about three weeks, should all go well, I hope to start on my return to Chouping.

"Being away from home I have no statistics at hand, and therefore cannot furnish them this year, nor can I write you a suitable report of last year's work. Last year I had charge of half Mr. Harmon's district in addition to my own, so I was responsible for three counties and half of two others—the names are Pinchow, half P'u-t'ai, Ch'ing-ch'eng, Ch'i-tung, and half Chouping. The evangelistic work has been carried on as usual by natives; several new stations have been established through their labours. I believe you are aware that we mean by the term 'station' centres where Christians meet for worship, the whole responsibility and expense of worship resting upon themselves. My duties have been to gather the unpaid 'leaders' of these stations for several days' instruction in Biblical subjects, to visit the stations as often as possible, and to help the church officers in all matters which they could not themselves manage. I try hard to foster self-reliance and self-support among them. The subjects for leaders' classes were the Psalms of David, Elementary Geography by a native, the third volume of the Life of Christ by the late Dr. Williamson. Mrs. Nickalls and Mr. Smyth taught singing, and Mr. Jones gave several addresses in the evenings.

"While I have been in Shanghai I have had many long talks with the missionaries of several societies. These conversations have greatly increased my appreciation of the wisdom of the fathers of our Mission in Shan-tung. I find that in other Missions the Christians subscribe well; the money, however, has not generally been used to support elders and pastors, but has been divided on many minor objects; consequently, even the first steps to self-support have not been made. Some American missionaries expressed great interest in our work, and confessed to a feeling that their societies had done too much for their Christians. Seeing I had no voice in deciding the principles of our work in Shan-tung, I have always felt free to speak fully on the subject, and have frequently been asked to give an account of our methods and organisation."

CHEERING SUCCESS.

The Rev. Wm. A. Wills gives a very cheering report of the Chouping work. He writes:—

"It is with unfeigned gratitude to God that I record the blessing which has rested upon our 'work of faith and labour of love' during another year. It has been a fruitful year much of the seed sown in past years, oft in tears, has this year been gathered in golden sheaves with rejoicing hearts. Ninety-one have joined us by baptism and profession, all

of whom, we trust, have been savingly converted to God; these additions now make up our membership to 145. In April, 1890, when we commenced this new work, there were only three baptized members in the whole district, and no church organised; we have now eight churches, four of which have been formed this past year.

"We have not had to mourn the removal by death of any of our number during the year, and through the grace of God we have been spared the far heavier trial of seeing any fall away through coldness or wanderings. Our members are still holding on their heavenly journey, and, while there is manifested a lively spirit of interest, many are actively engaged in work. Upon my last visit I had the joy of examining over eighty inquirers, whose eyes are opening to the truth, and whose weary hearts are yearning for rest in the Lord.

"No work is more important than the teaching of the young, and it is a matter of thankfulness that our four schools have been well attended, and have made good progress in their studies. The Sunday-school teaching, together with the daily Christian instruction, has been instrumental in the conversion of not a few. Of these, six young lads have united with the church, and others are amongst our most hopeful inquirers.

"In the spring and autumn, during the people's slack seasons, Bible instruction has been given to the leaders of the churches and lay-preachers. They have been felt by all who attended them to be profitable and refreshing times.

"A monthly class and conference, with our evangelists and preachers, has been commenced, which we fully believe will yield good results upon their often difficult and trying work of breaking up new ground, &c."

WOMEN'S WORK.

It is with special pleasure the Committee learn that the Ladies' Zenana Mission have taken up women's work in Shantung, and that during the past year they have sent out four lady missionaries—two to Tsing Chu Fu and two to Chouping. The needs for this special form of missionary agency in Shansi also are most urgent; the brethren there appeal in most earnest tones for such help, and the Committee trust that during the current year the Zenana Mission may be able to send forth lady missionaries to Tai Yuen Fu and the other centres of our work in Shansi and Shensi.

The Rev. Percy Bruce, B.A., writing from Tsing Chu Fu, reports:—

"Since my last report, Mrs. Bruce has commenced classes for Christian women from country stations, in which Mrs. Whitewright has taken a considerable share. Twenty-eight have been taught in three different classes for about ten days each class. The women have been selected from the different districts for their proved earnestness in Christian work; and they have been invited on the clear understanding that what they have freely received they will freely give. We have already received cheering indications that they are handing on the knowledge gained to their fellow women, both Christian and heathen. Most of them can read in Chinese characters. It speaks much for their earnestness that this ability has, in every case, been acquired since they became Christians, without the missionary's help or direction, and only by years of patient labour."

From Chouping Mrs. Drake writes:—

"I am very pleased to be able to send you an encouraging report of the work amongst the women during the past year. Last September I baptized fourteen women, three being women residing in the city, and the remaining were from the various country stations, and had attended the women's classes the previous winter.

"This winter we have been able to give instruction to eighty-three women; about half of these have been here to learn two or three times before, and some of them, having continued their reading at home, were now able to commence reading the Gospel of Mark. Altogether, twenty-three women are now reading from the Word of God itself.

"I might say, that before giving them a Gospel to read, they have to read three other Christian books and the small hymn-book. We have arranged for some more women to come in next month, and so hope to bring the total number to one hundred this winter, Mrs. Jones and Mrs. Smyth have both taken part in this work, so we are enabled to have three classes a day, besides hearing them repeat their books.

"We combine 'Dorcas work' with these classes, ourselves contributing the materials, and the women doing the sewing. Altogether they made nearly forty garments, which have been distributed to the really needy.

"Connected with our Chouping Mission there are five and a half counties which are always more or less affected whenever the Yellow River bursts its banks, and during the last four years it has done so no less than three times. Whenever this takes place the autumnal crops are destroyed, and sometimes the people are prevented sowing corn early enough to obtain even spring crops. This being the case, it will be readily seen that in this district there must be a large number of people who are always on the verge of starvation, and to whom it is real charity to give a warm garment in the winter.

"The women who come in to learn in the autumn and winter could, between them, make 100 garments. Now, if any ladies, feeling interested in these poor people, would like to help them, they might do so by sending calico to be made into clothes. The poor in China wear but two garments—a loose jacket and trousers. For the winter these are lined clothes, thickly wadded with cotton-wool; the warmth of the garment depends on the amount of wool used, not on the quality of the calico they are made of; so a thin unbleached calico, of a good width, about 2d. a yard, does very nicely for this purpose. Two hundred yards of such calico would make twenty garments. We could get the calico dyed here, and would also gladly provide the cotton-wool. If five friends would each send 200 yards of calico, we should then be able to make the 100 garments.

"'Dorcas work' commends itself very highly to the Chinese who are not interested in Christianity at all, as well as to the Christians, being a practical form of Christianity that they can understand. It also enlarges the sympathies of our converts to learn to do something for those in distress. Last June I commenced a class for little girls on Sundays. I have now thirteen names on my book, and an average attendance of nine or ten; they are committing to memory Christian hymns, and a small book giving the outline of Christian doctrine."

MEDICAL MISSION WORK.

All our brethren unite in calling special attention to the growing value of this branch of mission work. The Missionary who is able to minister to the needs of "sick and suffering folk" finds ready listeners to the Gospel message in homes and villages that otherwise would be closed. From Tsing Chu Fu, Dr. Russell Watson sends the following report of the past year's work:—

"I forward the statistics of the hospital and dispensary work during the past year.

"The in-patients numbered 283, of whom no less than 218 are surgical and 65 medical. They come from a wide radius. The treatment of these cases, most of them severe, represents a great deal of anxious care, but we are not without continual proof that our efforts are deeply appreciated, and are helping on the establishment of Christ's Kingdom in this land. It is to be remembered that these patients pay for their own board, and any expenses incurred on the spot on their behalf, such as cotton-wool, bandages, &c. Each patient is accompanied by one friend at least to attend to his wants. Thus the number

brought under the Christian influences of the hospital for lengthened periods was nearer 100.

"The class of medical students has been taught continuously throughout the past year. The students have been examined on their knowledge of the following subjects:—Physiology, by Dr. Porter, Pang-ohia-chuang; chemistry, by Rev. S. Couling, Ching Chou Fu; materia medica and therapeutics, by E. C. Smyth, Chouping; anatomy, Dr. Brown, Weih sien, and Mrs. Watson.

"The results have been uniformly satisfactory. Six of the students have been received into the church by baptism, on their own profession, during the past year. Of the fourteen members of the class, two only are now unbaptized; one has been kept back by his father, who is a native pastor, on account of his youth, the other is still a learner.

"In addition to their medical studies the students have been attending classes on Bible Exposition in the Theological Institute.

"REPORT FOR 1893.							
Hospital in-patients—							
Men	...	...	...	...	...	...	231
Women	...	...	...	...	...	...	52
							283
Dispensary out-patients—							
Men	...	...	...	...	...	...	10,983
Women	...	...	...	...	...	...	3,620
							14,603
Poisoning cases treated...	...	...	...	...	...	...	48
Special visits to patients at a distance	...	...	...	...	...	...	65
							14,994"

Dr. and Mrs. Watson contemplate taking furlough to England during the current year, and in their absence Dr. Paterson, who has had the advantage of twelve months' association with Dr. Watson, will take charge of the Tsing Chu Fu Medical Mission work, the hospital, and dispensary.

From Chouping, Mr. E. C. Smyth reports:—

"Am glad to report progress, not only in the attendance of patients, and success in treatment, but a growing interest amongst the people in the Gospel of Jesus Christ.

"Our hospital is small—can only accommodate six patients at one time, so, when full, I have to persuade those who want daily attention to hire a room outside. This is not always wise or convenient, but the best we can do under the circumstances. Our only hindrance is suitable premises.

"The evangelistic work amongst the in-patients has been very encouraging, and, I rejoice to say, two of their number give evidence of a change of heart, and since their return home have associated themselves with the church in their district.

"We have been fortunate in having with us for a few weeks some Christians. One especially warm-hearted and active brother did a great deal of good in speaking a word in season and bearing testimony for the Master amongst the patients.

"The evangelistic work in the dispensary has been carried on as usual. A short service is held every morning for those who may wish to attend. Books are distributed and explained, and the homes and villages of the patients are visited by the evangelist.

"During the year I have visited Ching yang tien tzu, in the county of Chang Chui, twice a moon to dispense medicine, distribute books, and speak to the people about the Gospel. Have also been in the Licheng district to examine candidates for baptism. In the spring I hope to baptize some eight Christians, and will report further particulars later on.

"These journeys into the country are very refreshing and profitable to us, and we trust the Lord will make them equally profitable and helpful to the Chinese.

"We enter upon the New Year with much confidence, feeling persuaded that God will make His love known to this people, and that He is waiting to use us more and more as the messengers of peace and joy.

"Pray for us that the labours of the present year may bear more fruit for the Master."

ANNUAL REPORT OF CHOUHING DISPENSARY AND HOSPITAL, 1893.

	Males.	Females.
November, 1892, dispensed to	248	90
December, " "	265	140
January, 1893, " "	198	108
February, " "	135	93
March, " "	297	162
April, " "	660	275
May, " "	969	405
June, " "	348	151
July, " "	364	166
August, " "	371	299
September, " "	383	256
October, " "	277	174
	4,515	2,319
Poisoning cases	21	47
In-patients, hospital	51	7
	4,587	2,373

Total number of dispensary patients for 1893, 6,060.

TABLE OF ATTENDANCE AT DISPENSARY, INDICATING GROWTH OF WORK.

	Out-patients.	In-patients.
November, 1889, to October, 1890	2,904	—
" 1890, " 1891	4,125	11
" 1891, " 1892	5,080	43
" 1892, " 1893	6,960	53

The Rev. W. A. Wills has also found his medical knowledge of the utmost service in his evangelistic labours. He reports :—

"During the year I have seen and given medicine to 5,923 patients—3,145 were men, 1,700 women, 667 boys, and 411 girls. We were called to attend no less than 197 cases of suicides. Out of the 38 cases I attended personally (sixteen men and twenty-two women) seven died, being past all hopes when I reached them. The remaining fifty-nine cases were attended either by my medical assistant or evangelist. Thirty-one men have been helped during the past year to break off the dreadful habit of opium smoking. Many are holding firm to their resolution; but, alas! others have gone back to their pipe and evil companions.

"My medical missionary tours to the villages and important centres have been attended with the usual eagerness for medicines, and by this means many have been induced to listen to the Gospel message, and doors and friendly feelings have been opened to the evangelist to follow up afterwards. At Chou-ta'un, where I visit regularly on certain days of each month, I am able to gain a more personal influence over the suffering ones and their relations and friends. Many attend the services, and during the year seven of our old patients joined the church, rejoicing in Jesus as the Physician to their never-dying souls."

WORK IN THE COUNTIES.

The Rev. S. B. Drake, who has charge of evangelistic work in five counties, reports as follows :—

“I am very grateful to God because he has enabled me to continue my work throughout the year without a break. There are five counties under my charge, and this necessitates absence from home very frequently. To be equal to the physical strain is, indeed, a blessing.

“During the year I have paid eighty-one visits to stations, some of which are two days' journey distant. I have conducted three series of leaders' classes, and have completed a book setting forth the Times of Jesus—a work upon which I have been engaged for some time.

“I am glad to be able to report progress of the work generally. Although the Christians living in Pobsainy county are cold, and there have been no additions in the church during the year, yet in the remaining four counties there has been life and growth.

“There has been a total of 127 additions to the church-roll during the year. This is cause for thankfulness, and represents much hard work.”

The Rev. Ernest W. Burt, B.A., who has been resident in Chouping about twelve months, has been mainly devoting his time and attention to the study of the Chinese language. He writes :—

“As occasion offered I have visited the stations here and there, seeking to make myself acquainted with Christians and inquirers. In a few weeks Mr. Wills leaves for England on furlough, and I am asked to do the best I can for his district during his absence.

“After just a year's residence here, my remarks may not carry much weight, but one thing I am sure of, and that is—God has opened a wide door for us here in Shantung; an abundant harvest is to be reaped, but the labourers are all too few. I rejoice to see India is being reinforced; I trust Shantung will not be forgotten. I doubt if the Society has any more promising field than Shantung, but the work cannot be overtaken—much less extended—with the present feeble force.”

SHANSI.

The central station in the Shansi Province is Tai-Yuen-Fu. Reporting on the work of the past year, the Rev. G. B. Farthing writes :—

“By the return of Mr. Sowerby to the field, we have been enabled to extend and strengthen the agencies for the spread of the Gospel amongst this poor, degraded people.

“The constant and daily presentation of the glad tidings of redemption to the audiences which assemble in the street chapel in Tai-Yuen-Fu has been for the most part entrusted to the old evangelist Wu, who has given himself to the task with undiminished zeal. Just now a serious ulceration of the right eye has rendered it imperative that he should close the doors for a season, but his endeavours to reach his countrymen have by no means ceased during his enforced absence from his proper post. He gives himself to the work of preaching the Redeemer's love to the opium patients in the same untiring spirit, and in this way is doing a splendid work. The claims of itineration and superintendence of the out-stations have reduced the amount of time which Mr. Sowerby and I can be present in the street chapel, though we have both spent some time in it, and we hope to arrange for a more systematic attendance in it during the present year. This preaching is most valuable. The living seed is sown broadcast, though we cannot always trace out the places to which it is carried and springs up. One of the men baptized last autumn gladdened and yet humbled me by telling, in the course of his examination as a candidate, that he had first been awakened to thought by some words addressed to him by me in the street chapel.

"The books sold during the year just ended exceed both in number and in proceeds any previous year. But the books of which we have disposed by sales and at fairs do not by any means include the whole of the Christian literature which has been scattered over our field. One of our members, Yang I Lin, is a colporteur of the British and Foreign Bible Society, and is under our superintendence. During the past year, he has disposed of 3,400 Testaments and Scripture portions, and by far the greater part of them were sold within the district of our own Mission. In his tramps from village to village, Yang has done much to strengthen the weak or hardly-conscious belief of many with whom we had come into contact, but should, humanly speaking, have never won permanently for the Saviour save for his efforts.

"In the eighth moon during the 'grace examination,' to mark the Dowager Empress's entrance upon her sixtieth year, the two Missions in this city—China Inland and our own—joined in a common effort to reach the students who assembled. The sum of one hundred taels (£21 6s.) was offered in prizes for the best twelve essays upon any one of three assigned subjects: (1) 'Who is Christ?' (2) 'The Christian Doctrine of Regeneration.' (3) 'In what is Christianity superior to Confucianism, Buddhism, and Taoism?'

"There have been thirteen additions to our church-membership during the year, a net increase of twelve, since there has been one loss by death. Of the new members four are connected with this city and nine with Chiao Cheng.

"The native church in Tai-Yuen-Fu has in part supported the work at Ping Tou, the Ping Tou friends themselves finding the rest, some £5 in all. The church funds have not been exhausted by this effort, for a balance of more than thirty shillings still remains.

"It is my firm conviction that if we would have robust Christians it must be by teaching them the duty and privilege of Christian giving, and limiting the multiplication of our stations to their response, instead of rushing off to rent them premises and finding everything for them, at the cost of the Mission, directly they ask for it. Sometimes natives are heard to say: 'The foreigners are good people, they dispense medicines free of charge,' &c. This is very pleasant to the ear. When one finds that 'the good people' means workers of merit, and the giving of medicine puts one very much under obligation to the recipients, since by receiving them they increase the donor's store of merit, the value of such an opinion, judged from the side of the Gospel, is not fraught with any great blessing for the church. A native Christian community worshipping in their own building, supporting their own evangelistic efforts, will be an antidote to the false view that we are merely heaping up merit to save our own souls, which so widely obtains and which can only be strengthened so long as all the funds are found by the Mission. That we should press for self-support and self-extension is imperative. Without it our work can never be anything but exotic. A Christianity that is solely philanthropic is doomed to failure, for, as soon as doles and subsidies are withheld, those drawn together by them will be disbanded. The more I dwell upon these things, the more do I find myself becoming increasingly impatient of all secondary things. They limit the opportunities for the preaching of the Gospel, and as often as not close up doors instead of opening them. Only the Spirit of God can regenerate and the Christ of God is alone Saviour. Whatever decreases our opportunities of bearing witness to the Redeemer's dying love and saving power will need to be dealt with sternly. The hope of the future is in pressing upon the Church its duty to put forth freely, gladly, and voluntarily its strength in witness-bearing for the Saviour, and for each member to manifestly show that he lives, not by and upon Mission funds, but 'by the faith of the Son of God.'

"OUT-STATIONS.

"Work at Chiao Cheng and Ping Tou, stations more specially under my care, was shaped by the growth of the above views to which I have only briefly referred, since they are hardly the matter of which to make up a report. As to these two stations:—To take first Ping Tou. The opportunity there was great. An effective work has been done. The Ping Tou station has been entirely supported by native funds. The hired room, the evangelist, light, fire, and everything was found without any cost to the Mission other

than that some nine persons were helped to give up their opium habit on the understanding that they should make a fitting acknowledgment by a contribution to the cause.

"AT CHIAO CHENG the work has gone forward by leaps and bounds. Daily prayers and Bible study for the inmates of the refuge, and interested outsiders, have been sustained throughout the year. The Sunday preaching by Han and Pai has been of a high order. Could Han preach his sermons in English, they would be to the edification of an English audience, and surely this is no small thing to say of a man, who, four years ago, was a heathen. From the opium refuge men have gone home enthusiastic for 'the doctrine.' The large number of patients who have been under treatment from all around, have opened many doors. From Chiao Cheng, as a centre, there have sprung seven sub-stations, some of them of a most promising type. They are: YANG CHU, where live three church-members; TAI HSIANG, where two wealthy gentlemen (of whom I wrote you recently) conduct the service and find the premises; WU LI TSUN, where a degree-man, who gave up his opium with us, began a service after his return home from sheer delight in the truth he had heard, and which is appreciated by the neighbours, and doing much good; CHENG TSUNG, where our church member, long Chang, is doing splendid work; NIEN TI, where worship has been regular for more than a year; Yueh Kou, where the cobbler's shop has become insufficient to accommodate the growing number of worshippers, and they are bent upon renting a place for a chapel, and AN TING TSUN, where a little service has been started, which we trust may be long lived. These are places where numbers congregate for the purpose of worshipping God. There are besides, numerous homes in which individuals pray to the true God, who awhile back knew nothing of any other god than the idols of wood and clay which they had revereed from childhood. The light which has got into these hearts and homes was kindled by God's Spirit whilst they were in our refuge breaking off the opium habit. It is my hope that many of them will be baptized during the present year. As already said, nine were baptized at Chiao Cheng this last year. Of the nine, seven were formerly addicted to opium. Three of them were also opium planters, and between them withdrew twenty-five acres of land from poppy cultivation.

"The total cost of Chiao Cheng for the year has been £33 6s. 1d., of which the Mission has paid £8 2s. 7d. only, the remaining sum of £30 8s. 6d. having been raised at that station.

"Considerably more than two hundred opium slaves have been set free. Think of the homes made brighter and happier, and the lives made cleaner; but think more of those of the number whose hearts are rejoicing in having become possessed of 'the unsearchable riches of Christ.' True, only a proportion have believed to the saving of the soul, but thank God for that proportion; and it may well be that His word, which all alike heard, will even yet prove itself 'living' in bringing to submission those who have not yet submitted themselves to it.

"The CHIAO CHENG SCHOOL has been maintained through the year, though the scholars have been but few. It seemed that to despise the day of small things, and close up the school would create distrust of us in those who had withdrawn their children from heathen schools in order to send them to us. The school must show itself to be a boon, as I doubt not it will do, and scholars will not need much seeking. Of the boys, one lovable little fellow took fever and died. In his delirium he sat up and sang—he did so love our hymns—

"In the cross of Christ I glory."

He had asked for baptism, but the older people had discouraged him and made him feel he was not fit. A more than two years' knowledge of him gives me hope that he is with the Saviour, whom I believe he loved."

SHIN TIEN AND HSIAS TIEN ZU.

The Rev. Arthur Sowerby returned to Tai Yuen Fu, after furlough in England, early in the past year. After conference with Mr. Farthing, it was resolved that they should do their best to maintain the Shansi work as

a whole, although so painfully short handed, in the confident expectation that the Committee would send out reinforcements at the earliest practicable date.

It was therefore arranged that Mr. Farthing should take the oversight of Chiao Cheng and Ping Tou, and Mr. Sowerby superintend Shih Tieh and Hsias Tien Zu, and that in Tai-Yuen-Fu city the work should be divided, both helping in the Sunday services, the Bible class (held every evening), city shop preaching, the cure of opium patients, and the boys' school.

SHIH TIEH.

Mr. Sowerby, reporting upon the work, writes :—

"At Shih Tieh I have not been able to make any lengthy visit, but I have spent what time I could there, and have also visited the villages where we have inquirers or members connected with the place. Our old friend, Mr. Hu, continues his faithful labours. He has done well with opium patients, and, on my last visit, had fourteen patients in the refuge under his care.

"There can be no question that a change has come over the entire work in Shansi during the last few years, and if I were asked to describe in what way, I should say that it has 'taken root'—the very thing that Dr. Glover felt to be lacking when he was here in the winter."

HSIN CHEO.

The Rev. Herbert Dixon, during the few months of his absence, left the work of the Mission at Hsin Cheo mainly in charge of his Chinese helper, Mr. Chao.

Writing a few days after his return to Shansi, Mr. Dixon reports :—

"Let me state my thankfulness that, during my absence, our evangelists and school-teachers have worked so steadily and harmoniously together that, at each out-station, as well as at our headquarters in the city of Hsin Cheo, solid progress has been made.

"Perhaps the most noticeable advance has been made in the matter of schools. That branch of the work has always been a specially arduous one. Its vital importance to the church in the immediate future has made us strain every nerve in the endeavour to start and sustain it; but no amount of effort on our part, could 'create' Christian teachers, and heathen teachers were out of the question for Christian schools. Our first attempt to start a school in Hsin Cheo city failed for a want of a suitable teacher; and our second attempt was made under pressure of the necessity to provide schooling for one or two children of Christian parents. For all children who attend ordinary schools have to worship regularly both Confucius and the God of Literature, which no Christian could allow his child to do. For teacher we were reduced to using an old man, and for scholars he could only secure four boys, and one of those had to be dismissed as unwilling to learn. But so conscientiously did Mr. Tung teach, that, by the end of the year, the boys had made remarkable progress, and it was discovered by a neighbour that in our school a boy had learnt more in one year than his nephew had learnt in three years at an ordinary school; and he immediately applied for his nephew to be entered at our school. This resulted in sixteen boys entering their names, and though there has been some falling off, still we have made a decided start.

"Our oldest school is at our Chi Tann out-station, and has had to fight for existence against all the terrible rumours of child stealing, eye picking, heart stealing, &c.; but it has

outgrown most of them, and now numbers some ten scholars—which is a very fair school as schools go in Shansi. Several of the boys profess Christ as their Saviour and promise to become earnest Christian workers. This school is specially connected with Toxteth Tabernacle, Liverpool, which contributes the support of the teacher annually.

“ My hopes, and also my fears, were excited further at the beginning of this year by the proposal of some of our converts to meet the requirements of the Mission, and raise the necessary quota—viz., 25 per cent. of teachers' salary, and to provide school houses, &c., free of expense to the Mission—in order to establish scholars in the villages. And, moreover, they overcame the main obstacle by finding two suitable Christian men for the post of teachers. Thus 'Pan Ssu,' and 'Yao Chih' schools were founded.

“ At the close of the year, I find a nominal school list of about 50 boys, and an average attendance of, say 40, as compared with about 10 at the end of last year; and further, I hear some two or three girls have been under teaching at Chi Tann. Thus my hopes are fulfilled. My fears were, and are, that this work will outgrow my powers of supervision.”

SHENSI.

The reports of our two missionaries in Shensi, the Revs. Moir Duncan, M.A., and A. G. Shorrocks, B.A., of their second year's work, are full of encouragement. The province has again suffered the horrors of famine, and the people have endured the greatest privation; nevertheless, the work grows and the indications of further success are bright. The two main centres, to some extent occupied by our brethren, are Hsi-an-fu and San Yuan Hsien.

Reporting upon the work of the past year, the Rev. A. G. Shorrocks writes:—

“ I reported last year our peaceful settlement in this district among the Shantung immigrants, and of the formation of the church. In the midst of a strange and suspicious people, the forty-five Christians who had left their old homes reaffirmed their faith in the Lord Jesus Christ, and pledged themselves to do their utmost to make known the Word of Life to all around. Our work this year has been carried on in the midst of great difficulties, the chief of which has been the extreme poverty of the people. For three years the harvests have been altogether insufficient; this year, indeed, almost an entire failure. Famine has been widely prevalent for some time. Hundreds of immigrants have sold their animals, farming implements, and even one or more of their children; and many families have taken off the roofs of their houses, sold the rafters for firewood, and left the district penniless and hopeless.

“ The district magistrate has exerted himself to the utmost for the relief of the people. With the sanction of the authorities, he made levies upon the well-to-do residents and business men in his district, and with the proceeds he distributed seed for the spring crop, to Christians and non-Christians alike; and is now making periodical grants of grain to the distressed. These grants are, indeed, insufficient; but they are a material help.

“ Such being the state of things, the concern of the people has naturally been to satisfy the cravings of hunger rather than be taught the way of Eternal Life.

“ EVANGELISTIC ASSOCIATION.

“ In spite of all difficulties, however, the church has done real aggressive work. Our Evangelistic Association has proved itself already a useful organisation. This Association was formed last year and consists of thirty members. The members are pledged—

"(1) To help in making known the Gospel, either by devoting at least one day a month to preaching or scattering books, or by subscribing to the funds of the Association.

"(2) To attend the quarterly meetings held for exhortation, conference and prayer, and for giving in reports.

"(3) To take up a prescribed course of reading with a view to greater efficiency in the Master's service.

"It will be seen that the total amount of time given to evangelistic work by the whole of the members of the Association is equivalent to one man giving the whole of his time to such work. In addition to rendering this voluntary service, the members, out of their deep poverty and without help from us, have subscribed sufficient funds to enable three men selected by themselves to spend a month each in evangelistic work in districts further a field. It is impossible to tabulate the results of such work. There are undoubted signs that prejudice is being broken down; a freer entrance is given to us round about than ever before, and some have been led to connect themselves permanently with us, and, we trust, to know Christ through the efforts of our workers. The course of reading prescribed for the more advanced members is an excellent treatise by the late Dr. Williamson, dealing with the Evidences of the Christian religion, as shown in the historical life and work of Christ. I am setting them occasional examination papers on portions read. The heartiness with which the work of the Association is being carried on gives much promise of future usefulness. In order to further help our leaders and teachers, we recently invited about thirty men to stay with us a short time for a course of special instruction, embracing introduction to the Pauline Epistles, by Mr. Duncan; Exposition of Epistle to Romans i. 8, by myself; Early Church History and Exposition of I. John, by our helpers, Lin and Sun. The careful instruction of our leaders is a most fruitful and necessary work. They are helped to more orderly thought and expression, their convictions are deepened, and their spiritual life is energized. They go back to their comfortless homes, and often discouraging work, refreshed and strengthened.

"SAN YUAN CITY.

"During the year evangelistic work has been carried on in the important city of San Yuan and in the neighbouring cities, and two visits have been paid to Honaw. San Yuan is the most important commercial and literary centre of all the sixteen districts governed by Hsian Fu. It is densely populated, and is visited by large numbers of business men and students. In this city I have spent much time dispensing medicines, preaching in the open air, and conversing with visitors. We have now a small company of worshippers—mostly natives of the place—meeting here for worship Sunday by Sunday. The most promising of these is a man called Yang, who was influenced favourably years ago by a Christian who, with his young son, had come over to San Yuan from the adjoining province of Shansi. While here he became ill, and Yang, who had become acquainted with him, paid him constant visits. At last the sick man's end drew near, but the prospect of death wrought in him no sense of fear. Committing his boy to the care of his God he peacefully breathed his last. A religion that could help a man to die with such singular hopefulness struck Yang as worth having, and now he too, I think, has passed out of the bondage of the fear of death into the liberty of Jesus Christ.

"HONANFU.

"At the beginning of the year, in company with our helper, Liu Tan Chih, I took a journey to a place twenty-five miles west of Honanfu, a distance from here of 230 miles. The journey was accomplished on horseback, and took seven days. Liu, while staying several months in Honan, some three years ago or more, made the acquaintance of a man called Chi, who was then a gambler and opium smoker, and anything but friendly to Liu. Liu sought his opportunity, aided Chi in time of sickness, and finally helped both him and his wife to break off the opium habit. Gradually Chi became interested in Liu's religion, and championed his cause when assailed by unbelievers. It was not until after Liu's departure, however, that Chi and his wife realised the full significance of Liu's message. They then both became zealous witnesses for Christ, their home was purified from

idolatrous practices, and on the door-posts they pasted up sentences from hymns praising the creative and preserving grace of the one true God. On arriving, we found several men and women, whom Chi and his wife had gathered together, waiting to hear more of the Way of Life. These we were glad, day by day, to instruct more fully. It was not only for the instruction of these, however, that Chi had twice come over beseeching our help. He also wished that the testimony of others should be added to his own in his native village and elsewhere, that the sneering might be silenced and the unbelieving convinced. We therefore tarried many days, visiting the places around, preaching and distributing books. Everywhere, with singular boldness, Chi urged all men alike to turn to the true God. 'You all know me,' he was wont to say. 'I formerly was careless of God and men, but I have come to my right mind, and now know the truth and awful importance of Christ's message.' Before leaving, I baptized Chi in a small river close by his native village. Crowds assembled to witness the novel ceremony. Without a trace of fear, and with evident joy, Chi bore witness to his union with Christ in death and resurrection life. Mr. Liu has since paid another visit to this place. He reports that, in spite of persecution and threatening, Mr. and Mrs. Chi, along with a few other earnest ones, are still cleaving to the Lord with full purpose of heart.

"BOYS' SCHOOL.

"We began this year with eight boys' schools, containing some 120 scholars. We strongly feel, that conducted on right principles—that is, with Christian men as teachers, and Christian truth as a prominent part of the curriculum—schools are among our most valuable evangelistic agencies. In Christian schools children are not only delivered from ignorance and superstition—two of the greatest obstacles to the acceptance of our message—but they are carefully instructed in Divine truth, and every endeavour is made to bring them into living contact with Christ.

"GIRLS' BOARDING SCHOOL.

"Our Girls' Boarding School, established nearly two years ago, has been a real success, and we thank God for it continually. Established originally by Mrs. Hawkes, Plymouth, in memory of her darling niece, it has hitherto been warmly supported by friends at Plymouth and other places. There are in all some thirty-five scholars, daughters either of Christian parents or of those in sympathy with our aims. On coming to us most of them were quite undisciplined and ignorant. The school has been to them a great boon. Hope has been infused into their lives and a new world is being opened to them. Most of them have unbound their feet and can play about as merrily as boys. Their minds are being disciplined, habits of order, cleanliness, industry, and truthfulness are being inculcated into them, and, above all, they are being led to know the Saviour. It has been our lament that among our Christian women there are comparatively few who can read and scarcely any who have sufficient understanding of the truth to instruct others. This sad lack will, we hope, be supplied by-and-by by our girls' school. We have no lack of applicants for admission, and the work is capable of large extension. We are in famine times now, corn is dear, and parents are unable to contribute towards the support of their children. We feel sure, however, that all needful funds will be forthcoming, for the work is manifestly of God. The cost of board and tuition averages less than £3 a scholar per year. The school is conducted, therefore, on fairly economical lines. Mrs. Duncan has superintended the school arrangements with unremitting diligence. She also teaches the scholars singing, arithmetic, and sewing, and has a weekly Bible-class for the elder girls. Mr. Duncan has also given lessons on astronomy, and I on Old Testament history, Christian evidences, and geography to the more advanced girls.

"In closing, I am glad to express our thankfulness to God for such helpers as Mr. Wang, Mr. Liu, and Mr. Sun. The two latter were formerly with Mr. Whitewright, and he may well be glad of such.

"During the last year I have been closely associated with the two former, and can testify to their devotion to Christ, their clear apprehension of Divine truth, and their thorough oneness with us in seeking to establish a pure, healthy, self-supporting church

HAI-AN-FU (SI-NGAN FU).

The Rev. Moir Duncan, M.A., sends the following report of last year's experiences :—

“MOTHER CHURCH.

“The year now ended has been one of well-nigh continuous perplexities. At its beginning we had no sooner concluded the annual meetings when one of the pastor-evangelists was brutally attacked while seeking to make peace between an immigrant and a native. This led to litigation, and finally to overt intrigue, to extirpate the church. This dismay was but gradually dispelled, and only to be speedily followed by the premonitions of a coming storm. Several Presbyterian Christians, having taken offence at the severity of our school discipline, led in sedition which was meant to compel our capitulation. At this crisis the Roman Catholic priests embraced the opportunity to bribe the whole of the Protestant following to join the Catholic faith. ‘If you return to the Mother Church,’ they said, ‘she would care for your temporal as well as for your eternal interests. She would supply you all with food—and are you not starving? with capital for trade—and are you not penniless? and to every emissary of her cause a handsome wage.’ These prodigal, but plebeian promises found unscrupulous advocates amongst our leading adversaries, and the hope of such material benefits formed a temptation which starving people found it hard to resist. In a few weeks’ time hundreds had signified their willingness to barter their allegiance to Rome. It seemed as if this benevolent intrigue had captivated some of our own converts, and that the Christians were to betray their cause. We could only be inexorable—as unbending as truth.

“The day for renunciation came, and the priests had their documents prepared—all was ready, save the final signatures. Just then our two leaders, Sun and Liu, confronted the assembly, and solemnly assured the people that what was done from a wrong motive could have no good end. If they intended to take the step from principle, in order the better to serve their Saviour, well; if only for the sake of loaves and fishes, they should hesitate, for man does not live by bread alone. This appeal to their higher natures was not in vain. The priest was dismissed, the ringleaders rebuked, the whole of the members, overwhelmed with shame, asserted their loyalty to the headship of Christ.

“FAMINE.

“No sooner had peace been restored, than a further and greater trial began. For three years there had been practically famine—i.e., insufficiency of food. The failure of each successive harvest made the conditions of life all the harder, and food the more expensive. This autumn, the harvest having again failed, these poor people, driven to desperation by utter destitution, had to face the problem of how to exist during the severity of winter. Is it a wonder that some lay down and died in sheer despair, or that others, goaded on by distress, sold their children for bread? Amid these circumstances, aggressive evangelistic effort seemed almost hopeless to us, and doubtless a mockery to them. ‘What is the use,’ asks Booth, in ‘Darkest England,’ ‘of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive? As well give a tract to a shipwrecked sailor who is battling with the surf, which has drowned his comrades and threatens to drown him.’ So here poverty, disease, ignorance, despair—what character can be expected from such an environment? Yet these have conditioned all our work. We have been preaching to those who were born into the world on the ‘mere animal plane,’ disinherited before their birth of their share in the ordinary capacity and rightful heritage of man. No ‘angel infancy,’ or elevating joys, hallowed their childhood. Their ‘first-born affinities’ could not be for celestial things. Is it any marvel that, with all

the merciless miseries of famine, the very existence of our Mission became imperilled; and, in one place the few Christians built a chapel even in their penury, helped a school, and held regular worship—all was hopeful in the spring. They struggled heroically with adversity till the continuous drought had withered their growing crops, and so bereft them of the last ray of hope. They, in consequence, tore down the rafters from their humble dwellings, sold their all, and set out to beg or starve. The little chapel remains—amid the ruins of their homes—a witness to their faith.

“Yet something has been accomplished towards consolidating the work and initiating self-supporting and self-aggressive spirit in the church.

“Speaking quantitatively, our work is now extended over a large area, embracing eight counties, radiating from the provincial capital, Hsi-An, and the important town of San Yuan. In the spring there were twenty-one fairly organised stations, with about 1,000 regular worshippers. Famine has reduced the number of stations to eleven that can be regarded as on a firm basis, and the number of regular worshippers to about 500. There are several other places at which worship is conducted, but their immaturity or uncertainty forbids any report. In a word, our opportunities and waiting work far exceed the limited resources of this infant Mission.

“As to the quality of the work time must reveal. Certainly no statistics can record its character.

INCREASE.

“In the autumn thirteen were buried with Christ by baptism unto death; also one in Honan province—fourteen in all. It is interesting to note that three of them were directly influenced in Shantung, the others heard the Gospel for the first time here. At present the membership roll numbers fifty-eight. There are several other genuine-hearted converts, who will, we hope, be baptized in the spring.

“SELF-SUPPORTING EFFORT.

“The awful famine nearly paralysed every advance, and made self-support a question of no less delicacy than difficulty. It was quite clear that any scheme would have to be at once adaptive, ingenious, and easy. Offerories or contributions, even in kind, are impossible to poverty-stricken immigrants. Yet even indigence should not be allowed to sacrifice the blessings of giving to God. A plan was adopted to procure for each station a small piece of land to be tilled by the Christians, the entire proceeds when realised to be paid into the church treasury. At four stations land was procured, cultivated, and sown. Alas, the withering drought blighted the crops, and with them the prospect of realising funds. At only one place, Fu Yin Tsun, was anything reaped. The amount realised was 16,500 cash, the equivalent of £2 1s. 3d. absolutely, but relatively of far higher value. This sum was given by a colony of only ten families of starving but Christian people. I regard that contribution to the cause of Christ as evidence of their truth-loving hearts, and a prophecy of better days. At the other places, though no grain was reaped, the Christians made their contributions in time and labour. With truth it can be said of many of them, they did what they could—more than most attempt—more than we expected. In evidence of the self-aggressive spirit of the church we may mention (1) the formation of the *Evangelistic Association*, as reported by Mr. Shorrocks; (2) the erection of three chapels by the Christians themselves. We only made a small contribution to assist in the purchase of timber. One was built at Ruan Shan, now deserted; one at Wan Hsien Fuu; and the third at Fu Yin Tsun. The chapel at the last-named place is after a foreign style; large, and will be centre for annual meetings of the church. It is not yet open, but will be by the time this reaches London. The Christians contributed enough to erect a suitable building for themselves last year; but that has been added to the girls' school. We shall have to help in decorating and furnishing, since the new chapel will serve the whole church. Another chapel was raised to near completion, but had to be abandoned as famine scattered the people.

"MEDICAL WORK.

"As last year, this work of mercy has been extensively continued. The difficulty has been to find any conscientious reason for refusing to answer the many calls upon our pity and help. As formerly, we have seen patients on fixed days, six times a month.

"*Opium Work.*—During the year 115 men have undergone the process of 'opium cure,' for my plan has been to make each one suffer for, in order to repent of, his sin. Voluntary endurance of a few days' misery was the evidence that the men were sincere in their wish to abjure their evil habit. The opium refuge is on our own premises. How many of those availing themselves of it continue to abstain from opium we cannot tell, for only a change of heart can give an opium sot the stamina to regain moral manhood and to completely emancipate him from such an enslaving habit. The work was begun to open avenues of intercourse, to overcome prejudice, and to prove our antagonism to social evils; in all these respects the work has succeeded. All expenses are paid by the patients. The curse of opium in this province language cannot portray. It is our duty to help to abolish this enormous evil which, as a nation, we are partly responsible for originating. By medical aid we could exhibit mercy and effect an emancipation more real than the liberation of the slave. This work we so wish to extend we have already had to retrench, and if no help be forthcoming, must totally abandon.

"*Hsi-an-fu.*—In this vast city little more than a footing has been secured. The bookshop has been open for about nine months. It has been a centre of communication with the highest officials, for books have been sold and visits made to nearly every Yamen. It has also been a means of intercourse with the literati and licentious functionaries. The literary Chancellor received copies of our Christian books, and that, too, when the city was placarded with bills denouncing Christianity as corrupt and our books as seditious. The desire has been to open a first-class bookshop for the sale of universal literature; standard works on every subject yet treated or translated in Chinese; to circulate truth, the real antidote to the arrant ignorance and self-deceiving complacency that so abound in this land. Twice this stock has been sold out, and the demand much exceeds the supply. The only limitations to the realisation of our desire have been insufficient capital to purchase the necessary stock, and the heavy expenses for freightage.

"WORK AMONG SCHOLARS.

"A special attempt was made to reach some of the many thousands of B.A.'s attending the examination held this year by Imperial grace. I set two subjects for competitive essays, the one religious: 'Men ought to worship God'; the other scientific: 'How does the perfection of knowledge consist in physical research.' The object of setting these papers was fourfold: (1) to arrest attention and awaken inquiry so as to make the candidates to seek for the books we wished to present, and the truth we wished them to know; (2) to throw some light on the vexed term-question and the Confucian idea of God; (3) to find the view-point of our most bitter opponents and their *modus vivendi*; (4) to discover the interpretation of the phrase 'physical research' by men ignorant of the most elementary principles of science. The first was immediately attained. Hundreds per day came to the bookshop. Theism, deism, and idolatry were the chief topics discussed, and our books were gratefully accepted. A sudden cessation of visitors suggested some cause. Soon the secret was disclosed. The college gates were placarded with the following manifesto:—

"I, your mean friend, wish you to know that England is the most slippery, deceitful and venomous of the nations on the earth. She forced into China her opium, in order to cleverly rob people of their wealth. England has emptied our purses, and after impoverishing, has injured us, and now, to add insult to injury, she comes to disseminate a depraved religion. . . . Every vile means is used. Eyes are gouged out, hearts are cut out for making medicine to befool the people. Now an attempt is being made to hoodwink scholars by examining them on bad subjects. But I exhort you not to listen to such pratings, and so injure your consciences. . . . The emperor, out of his goodness, wished

to pity these strangers from afar, but we won't. . . . Of course we all know God, but he is not the Jesus of these people. Jesus was merely a cute doctor who performed some clever clinics, like our divine physician, Hua To. . . . These few insignificant nations that lie on the outskirts of this illustrious land, are thorny and wild, and all barbarian. Before the European countries existed, China was sage, educated. The teachings of Confucious at last reached unto their barbarity, and reaching, reformed them. Yet an Englishman ventures to come and instruct us. Why, we are his teachers! . . .

“(Signed) MASTER OF THE CLUB OF ORTHODOXY.”

“This was read by over 8,000 scholars. The same night a meeting was held to arrange how to dispose of me. Of course I quitted the city to save them trouble. After a short time essays were sent in. Not one contained any idea of sinewy strength or originality, simply jejune moralising. The highest ideas of God expressed was bald deism, pure naturalism, so cold and soulless as to be barren alike of comfort and hope. Hence the fatalism and despair that hang as a pall on the hearts of the Chinese. Hence, too, their morbid faith and sorcery, and a superstition that fills their temples with ‘gorgeous impotence,’ and peoples the earth and air with gods and transcendent men. The explanation given of ‘Physical Research’ was thoroughly characteristic of celestial conceit; simply pages of bombastic verbosity and argument founded on ignorance. The general thesis was that science and civilisation are but material products, good, but not so glorious as their superiority of mind; science is mechanical achievement, but China has more mental omniscience, Confucianism, the highest goal of which is *otium cum dignitate*. Hence the vapid inertia that reigns as death over this Empire, and makes the majority of her subjects an uneducated, underfed, and immobile race.”

WOMAN'S WORK.

Mrs. Moir Duncan writes :—

“May I ask for a little corner in the Annual Report for a short account of our year's work amongst women and girls. Of the necessity for very hard and patient toil amongst the despised sex in China you do not need to be told. Much has been said and written of the trying position a woman or girl holds in her home—the daughter being in many cases more like an unwelcome guest, and the young wife the slave of her mother-in-law. Their husbands and brothers never forget their superiority. That they are superior is sadly true, and why? Because, in the first place, the boy is taught to read, and, in the second, he may step abroad and see as much of the world as can be reached without railway-trains and steamships. Alas, the Chinese woman lives in a very small uninteresting world indeed, the higher her social scale the narrower its limits. She may not walk out as she likes; but must, uncomplainingly, go through her daily round of work, which to the poor consists in grinding corn, cooking, spinning, sewing, &c. Her religion, if she has any, brings her no comfort, but rather superstitious fear. One poor woman whom I invited into my sitting-room one day, immediately on entering prostrated herself before one of the *graphic* pictures on the wall. She wished to show her reverence for what she supposed was a god. Another woman heard a little bee-clock ticking behind her and whispered to her companion that she feared there was a devil in the room.

“We long to see the women raised from their ignorance and superstition, and made fit to be the companions and not the slaves of our Christian men. Here and there we find a husband using his spare time in teaching his wife, and with most encouraging results. But, alas, the majority either have not the patience, or are not yet fully awake to the fact that it is their duty to instruct their poor wives and daughters, so the result is that here we have more women willing and waiting for help than I can undertake. Twice a week I conduct a class alternately in two villages, which means that the women of four or five villages can have regular instruction. Each woman is provided with her own book, and is expected to read at home during the week the few verses marked out for her. In this way they have already gone through a short metrical catechism,

and a good part of the Life of Christ. In order to facilitate their recognition of the character, they are each provided with those in most common use, printed in large type, which they go over and over till they become acquainted with their formation. A good many have made marked progress, others very little, but I think if you were to visit them with me in their homes you would not want to be told why. The wonder to me is that so many have the heart or time to read at all.

"While the women must be cared for, our hopes lie more in the girls. Most of my time is devoted to their boarding-school. As Mr. Shorrook has already reported on this work I need not write much. Suffice it to add that it has been to me a great joy, and no small privilege to go in and out amongst these girls. In their secular studies they have repaid any labour that has been expended upon them by their progress. For natural ability I feel sure many of them compare favourably with the majority of bright children in the home-land. From the subjects taught you will admit that they should leave school vastly more intelligent than their less favoured mothers. May God help them to use their advantages for His glory.

"We have reason to believe that a few of the older girls have given their hearts to the Saviour during the session. Added to the testimony of their lips we have as evidence a look of peaceful joy in their faces unrecognised before, besides a general change in the tone of the school.

"May I conclude by thanking the friends in Plymouth, Caversham Free Church, and Rattray Street, Dundee, for their generous contributions to our girls' school. During this prolonged famine we need all we have received."

SHANGHAI.

CHRISTIAN LITERATURE FOR CHINA.

The Rev. Timothy Richard still continues his earnest labours in connection with the Society for the Diffusion of Christian Knowledge amongst the Chinese.

Referring to the work of the Christian Knowledge Society during the past year, Mr. Richard states with regard to

PUBLICATIONS.

"The Grace Examinations to commemorate the Empress Dowager reaching the age of 60 were held simultaneously in September, 1893. It is a high gratification to us to announce that, through special funds, appealed for to meet this special occasion, we succeeded in sending 6,000 of our publications to each of the 10 maritime provinces, making 60,000 in all. 720,000 pages were thus distributed gratis, a number far in advance of anything our society has ever done before.

"Another ambition of ours was the establishment of Branch Depôts in the provinces for the sale of our publications. We have now depôts in Pekin, in Moukden, in Tientsin, in Shensi, in Nanking, and in Chefoo, with a small supply of literature in each to start with.

"The work which will make this year most memorable, however, is the republication of Dr. Faber's great work on *Civilisation*, a book in five Chinese volumes, and treating of all the leading forces of Western civilisation. Thanks to the generosity of the Rev. P. Kranz, we have published an edition of 2,000 copies, so that we shall be able to present all the great mandarins of the empire with a copy each.

"We have also republished the work which the late Dr. Williamson was publishing when he died, viz.: *What a Nation Needs*. This is at the request of the members of the English Baptist Mission, who wish to have it for circulation, and who meet the expense of publication.

"The book on the 'Benefits of Christianity' has been sold out at its full cost price, and a new edition has therefore been ordered.

"We have published the outline of the Rise and Progress of the Christian Endeavour movement, now numbering millions of followers, in the 'Missionary Review.'

"OUR MAGAZINES.

"Of the value of the 'Review of the Times' we have had assurances from Formosa and from Shantung in increased orders for it, and also in reprints of some of our articles in the Chinese daily papers. Of the value of the 'Missionary Review' we also have assurance in the fact that we had to increase the number printed, and also in the frequent republication of our articles in other Chinese religious papers."

Mr. Richard closes his report by saying:—

"We are greatly cheered by signs, on all hands, of awakening inquiry as to the Christian religion. The future is big with hope, and China is certainly on the move. May the gracious Lord hasten the coming of the perfect day! We see the dawning, and are glad."

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS ...	...	...	...	...	...	...	...	...	...	4
Missionary...	...	...	...	...	...	...	...	...	...	1

The Rev. Yonhannah El Karey in the report of his work during the past year, says:—

"I am most anxious that friends in England should be better acquainted with our work in Palestine. I therefore give some particulars. Our principal station is Nablous; the chapel and schools are built on the side of Gerizim; we live just outside the gate. The work is carried on by preaching the unsearchable riches of Christ and teaching the young and rising generation. We have had cholera raging with intermittent fever, which swept away nearly one-third of the people in this country; and our church has been sadly weakened by many deaths. I preach every Lord's day at 10 a.m. in our chapel; at 6 p.m. in our house, where we have a large room for that purpose. Our meetings are much improved.

"After our morning service, we have the Sunday-school as well as the day-school conducted by my daughter.

"After sunset, 7 p.m., our evening service begins, and the large room in our house is always crowded with men and women, and to them I preach the Gospel. At the beginning of this year three Baptist believers—a family—went to live in Jerusalem. There they form a church, and every Lord's day they worship with a few others in their house. May the Lord bless them and make them the means of much good to others!

"Every Tuesday we have a mothers' meeting, where Mohammedans join us secretly, for by law they are severely forbidden to have anything to do with our services. We meet in the same room where we hold our Sunday and Thursday evening services in our house. I begin with prayer, then a hymn, read a few chapters, after which I ask them questions, which they sometimes, and especially lately, answer correctly. We conclude by prayer, then sing a hymn. I wish just to mention how they need an organ or harmonium. They like singing, but it is so very difficult to make them learn the tune without an instrument. It is needful for the Sunday-night services as well. Thirty women meet every

Tuesday: after the meeting my wife hands each woman a frock, and teaches them sewing during which time she tells them Christian truths. Every Thursday evening I take a special subject, on which I speak for a crowded audience. I spoke of the Sunday-school; it is superintended by my daughter, who takes great interest in it, as well as in the girls' day-school. She also goes visiting their parents, speaking to them of their souls. The girls' school numbers thirty-five, consisting of Samaritans, Jews, and nominal Christians, who are taught reading from God's Word, and writing texts; in the afternoon they are taught sewing, knitting, and singing hymns. The boys' school consists of twenty lads, whose teacher is useful, for, in addition to teaching, he helps me in going and preaching in the sub-stations. My wife, her sister, and my daughter help, for while I go from shop to shop, they visit the harems, relieving the pain of the inmates as well as they can (being without a doctor), and in sowing the seed. Thus is our work in Nablous carried on.

"OUR OUT-STATIONS.

"**RAFIDIA.**—This station, opened at the beginning of 1891, is cared for by a young man brought up with us from Raffidia. We have twenty pupils attending the school; they are taught to read God's Word. When the people's time is not taken up with watching the olives, fruit, and thrashing the corn, my daughter goes there every second day, and teaches the children sewing, and holds mothers' meetings. We have three families there, and as we are unable to send them a preacher, they come and attend our services, while I visit them weekly. This place is about an hour's walk from Nablous.

"**SAMARIA** is our second station; it is about two hours' walk to the N.W. of Nablous. We have had this place for six years as a preaching and school station. We have purchased an old house in the name of our Society; it needs repairing very badly, that will cost £100, without which it is really quite unfit for working in. Ours was the only Mission for a long time; but, this year, the Greek Church, waxing zealous, all at once sent a teacher and opened a rival school, persuading, by means which we cannot use, two families to follow them; but He, whose work it is, is still overhead! About thirty persons assemble every Lord's day, but I regret to say that the dilapidated state of the room is such, that it drives many away. Our Nablous teacher goes every Sunday there, while I visit weekly.

"**BATE-IMREEN** is our third station, opened seven years ago. Our people number twenty; the school, twelve boys and girls; they, as the rest of our sub-stations, are taught only the word of God. Our teacher preaches there every Lord's day. We have several applying for baptism, and seven candidates passed for baptism. It is about an hour's walk from Samaria.

"At the beginning of this year we opened a school and preaching station at **BOURKA**, our fourth station, an hour's walk either from Samaria or Bate-Imreen. Eighteen persons unite with us in the prayer-meeting, and twenty-eight children in the school."

In addition to work in Nablous and the out-stations, Mr. El Karey has done a large amount of itinerant evangelistic work amongst the Arabs of distant districts. He reports that in this manner he has been able "to preach the Word of Life to thousands of the people, and in many cases he has been warmly welcomed, and listened to with great delight."

On one occasion a powerful Sheik gave him a cordial welcome, providing hospitality, and calling together all his friends and servants to listen to the Gospel message; on leaving, he urged him to come again soon, and tell them more of the "wonderful news."

Twenty-five converts have been baptized during the past year, and the prospects for the future are encouraging.

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, Munsempi, Bopoto, and Mojembo.

Missionaries (8 in England) 29

The following is a list of the stations established and occupied by the Society on the Lower and Upper Congo River.

ON THE LOWER CONGO:

San Salvador.—Mr. and Mrs. Lewis (Mr. and Mrs. Graham, and Mr. and Mrs. Phillips in England).

Underhill.—Mr. J. Lawson Forfeitt, Mr. and Mrs. John Pinnock, and Mr. Pople.

Wathen.—Mr. and Mrs. Bentley, Mr. Philip Davies, B.A., Dr. and Mrs. Webb, and (Mr. George Cameron in England).

Arthington.—Mr. and Mrs. J. L. Roger, and Mr. S. A. Gordon.

ON THE UPPER CONGO:

Bolobo.—Mr. and Mrs. George Grenfell, Mr. and Mrs. R. V. Glennie, Mr. J. A. Fuller, and (Mr. Jefferd and Mr. E. Hughes in England).

Lokolela.—Mr. James Clark, Mr. and Mrs. J. Whitehead, and (Mr. A. E. Scrivener in England).

Munsempi.—Mr. and Mrs. J. H. Weeks, and Mr. and Mrs. Stapleton.

Bopoto.—Mr. F. R. Oram, and Mr. and Mrs. William L. Forfeitt.

Mojembo.—Not yet occupied. (Mr. and Mrs. Darby, and Mr. and Mrs. White in England).

Ss. Peace and Goodwill.—Mr. and Mrs. Harrison, (Mr. G. D. Brown in England), and Mr. Kirkland.

Associated with the Congo Mission there have been several events during the past year calling for devout recognition and thanksgiving. The translation of the New Testament into the Congo language is surely a cause for gladness. In December the first complete copy was presented to the Committee by the British and Foreign Bible Society, at whose cost the translation was printed, and before returning to the Congo in the following month, Mr. and Mrs. Holman Bentley, to whose earnest labours and accurate linguistic attainments this translation is mainly due, had the joy of seeing the desire of years fully accomplished.

The safe return to Bolobo of the Rev. George and Mrs. Grenfell, after the arduous work of frontier delimitation, is a further cause for gratitude. In August of last year, Mr. Grenfell wrote :—

“ I have just 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 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 rejoice to know that not only has Mr. Grenfell been able by his special knowledge, tact, and experience to execute with distinguished success a most difficult mission, but that by his instrumentality the blessed Gospel of the grace of God has been proclaimed “in regions beyond,” hitherto unvisited by any Christian missionary.

The reconstruction and launch of the new up-river Centenary steamer, the *Goodwill*, is again a further fact full of promise.

Writing from Bolobo, in December last, Mr. Grenfell reports :—

“ We took advantage of the exceptionally high water on the 5th for the launch. The *Goodwill* is now therefore well afloat on the waters of the Upper Congo, and in about two months we hope to complete the boilers and other unfinished items, and then shall only be waiting for the new piston-rod to take the place of the missing rod.”

We are glad to be in a position to present, as the frontispiece to this Report, an engraving of the new Centenary steamer, taken from a photograph by Mr. Grenfell after the launch.

The opening for public traffic of the first section of the Congo Railway marks a further advance in the work of “opening up” Central Africa.

In November last, Mr. Lawson Forfeitt reported :—

“ It is publicly announced that the first section of the Congo Railway between Matadi and Nkonge, twenty miles, will be opened shortly for public traffic, though the circular naively

remarks that the company refuses all responsibility as to the day or the hour of the arrival of the train at Nkenge, or for the safety of the passengers and goods they may carry."

At the close of his letter Mr. Forfeitt reports, under date of November 23rd :—

"I have received to-day an official invitation to assist at the public ceremony of the opening of the Matadi-Nkenge section of the Congo Railway on December 4th."

By the public journals the Committee find that on that day the first section of the railway was opened for public traffic.

In the words of one of our Congo missionaries :—

"On all hands our work is full, not only of promise, but of actual blessing and success. Looking back over the few years of the existence of the Congo Mission, it is really marvellous to see what God has wrought.

"Was there ever such a time as the present in the history of the church? Was there ever such an opportunity? If I could only write with half the earnestness which I feel in my own heart, I am sure the churches at home would quickly respond and send out more men and more means.

"Our work grows so rapidly. We cannot overtake it without reinforcements. Now, surely is, indeed, the accepted time. Oh, for a fresh baptism of consecration by the Holy Ghost!"

LOWER CONGO RIVER.

UNDERHILL STATION.

Underhill Station, as is well known to friends of our Congo Mission, forms the base station for all our interior work, where all goods are received, and from which supplies are forwarded by caravan to Stanley Pool, and there shipped on one of the up-river steamers for despatch to the interior stations.

In this work, at all times heavy and responsible, our brethren—Lawson Forfeitt and John Pinnock—are largely occupied. Mr. Pople has also rendered valuable assistance in these labours.

Reviewing the events of the past year, Mr. Lawson Forfeitt writes :—

"On my return to Congo early in the year to resume charge of Underhill Station, I was able to set Mr. Graham free for much-needed rest and change. Just before leaving he had the joy of baptising three young men, who we trust will prove true and earnest followers and servants of the Lord Jesus Christ. The Sunday and week-day services for workmen and carriers have been well-sustained throughout the year with, I believe, deepening interest on the part of many of the hearers, and at the present time we have several young men as hopeful inquirers. We have a night-school three times a week for our boys and any workmen who wish to attend, and great interest has been manifested and real progress made by most of the scholars. A considerable portion of time is always set apart for reading the Scriptures, singing of hymns, and prayer, and thus an additional opportunity is afforded for impressing the more thoughtful and intelligent among our people. Our scholars greatly enjoyed a treat which we prepared for them on Christmas Day. There has been an average amount of medical work among carriers and workmen, which has been undertaken for the most part by Mr. Pople. We have also done our utmost for the comfort and help of fellow missionaries of our own and other societies who have had fever at Underhill.

"The distribution of tracts and other healthy literature (kindly supplied by friends in England, and to whom we send warmest thanks) among the officers and sailors of the ocean steamers arriving at Matadi has been continued, and we are always well received. We have also occasionally had favourable opportunities, of which we have gladly availed ourselves, to place in the hands of State officers and traders Scripture portions, &c., in the French and Portuguese languages. We should be glad to receive further parcels of booklets and tracts in French, German, Portuguese, Dutch, and Swedish, as well as in English.

"During the year we have lost the services of our head station man, Luzemba, who, with his wife and children, has returned to San Salvador, where he is needed, in consequence of the death of a relative having placed him at the head of his family or clan. His place is satisfactorily filled by Manteya, who is also kindly sent to us by our San Salvador brethren.

"VISIT OF GOVERNOR-GENERAL TO UNDERHILL.

"On Sunday, August 27th, his Excellency, Major Wahis, Governor-General of the Congo State, arrived in a gunboat to pay a visit to this station, and also to say 'good-bye' to Mr. Grenfell, on the eve of his (Mr. Grenfell's) departure for the Upper Congo. The Governor, accompanied by his staff, was received by Mr. Grenfell and myself, and conducted round the station. It was the time of our morning Congo service, and the whole party entered and remained during part of the service. The Governor expressed his satisfaction with all he saw, and was evidently well pleased with his visit. I presented him with copies of several new Congo books, recently received from England, which he readily accepted.

"We have also had the pleasure of a visit from the newly-appointed British Vice-Consul Ed. Bannister, Esq., who resides at the capital, and I always have very friendly intercourse with him when I go to Boma. I also correspond occasionally with Her Majesty's Consul-General (W. Clayton Pickersgill, Esq., C.B.), who resides at Loanda.

"OPENING OF THE FIRST SECTION OF THE CONGO RAILWAY.

"An event having an important bearing on the future of the Congo was the opening of the first section of the railway through the Cataract region which is to connect the Lower River with the Upper Congo. The first section, extending from Matadi to Nkenge, a distance of rather more than twenty miles, was opened with great *éclat* on December 4th by the Governor-General. I was invited as representative of the B. M. S., and formed one of the party. The route lies through a wild mountainous country which has presented immense engineering difficulties, and the company are to be congratulated upon the successful completion of the first section of the line. The question as to how far it may be possible for us in the immediate future to use the Matadi-Kenge section of the railway with advantage is still undetermined. By some it is thought that, having come five days' journey, the carriers will prefer to travel a sixth day and come to Underhill, rather than receive their loads at Kenge, and lose such proportion of the pay as we should be obliged to deduct to meet the cost of the transit by rail to Kenge. Others think the carriers will be willing to forego a portion of the pay, and escape the exceptionally rough piece of country between Underhill and Kenge. This point remains to be proved. We have to bear in mind the fact that the rainy season now approaching may cause considerable damage to the permanent way, and thus seriously interfere with regular traffic for some time to come. And, again, the company will, of course, give preference to the large quantities of plant and material which they must send to the front for the continuation of the line. The security and maintenance of our line of communication with the Upper River is of such paramount importance that we have felt it wise to place a small iron movable store at Kenge, so as to be prepared for any contingency. The transport service presents increasing expense and difficulties year by year, in consequence of the greater demand for porters, through the extension and enlargement of the various Missions, the State, and commercial companies. We shall all rejoice, therefore, when the railway is completed to Stanley Pool.

"A CRY FOR REINFORCEMENTS.

"We are very thankful for the accessions to our number during the past year, but our cry still is for more men. From among the new brethren I have gladly welcomed Mr. G. R. Pople

as a fellow worker at this station, and during this his first year he has proved himself a thoroughly capable and devoted missionary. May God send many more such to the Congo. Mr. Pople has at times suffered severely from fever, but I am thankful to say he has made good recovery. He has just gone to San Salvador for the benefit of the change, and also in order to help our brother Lewis for a couple of months, as Mr. Phillips's home-going has left Mr. Lewis single-handed there. Our esteemed brother, Mr. J. J. Planock, has continued to render the Mission most important service in the management of the reception of goods from the ocean steamers and despatch overland by native carriers, and he has also taken his full share in the regular religious services and night-school."

EARLY EXPERIENCES.

Mr. Pople, who has spent about a year in Mission service on the Congo, writes:—

"For many years I looked forward to missionary work in Africa, and I anticipated much joy in service. My expectations have been more than realised, for whilst the work has been arduous, and fevers sometimes troublesome and depressing, yet I have spent a very happy time upon the Congo. God has been very gracious unto us, and given us much to make our hearts glad. Just after my arrival three boys were baptized, and quite recently two others have come out on the Lord's side. We have good reasons for believing that others are seeking the Saviour, and pray that they may speedily find Him.

"Our daily services are well attended, and I have been struck with the general attention to the preaching of the Gospel. It is true that those people are terribly superstitious, ignorant, and degraded, but, thank God, there is hope for *all* in Christ, and I like to think of the time—God grant that it may not be far distant—when from every town and village in Congo-land praises will ascend to the Most High.

"Many of the men and boys who attend our night-school are making rapid progress in reading and writing. Some are most diligent, and are very anxious to learn. We wish that we could give more time to this branch of our work, and, personally, I feel sure that if more of the people could read the story of Christ's redeeming love for themselves, we should rejoice over more souls eternally saved.

"So far as it is possible for me to judge, I think the outlook, all round, is most encouraging, and that we ought to press forward, and enlarge our sphere of labour. The cry from all parts seems to be 'The harvest truly is plentiful, but the labourers are few;' so we must pray the 'Lord of the harvest, that He will send forth labourers into His harvest.'"

SAN SALVADOR STATION.

The following report from the Rev. Thomas Lewis will give some details of the large amount of district evangelistic work done by the San Salvador native Christians, *all at their own cost*, all expenses being met by local contributions:—

"I have prepared a sketch-map of our district, so that you can see what we are doing in the way of extending our influence among the Kongos.

"We have now completed our arrangements for our fourth sub-station, where, in addition to the preaching services on Sundays and week-days, there are day-schools for boys and girls.

"Etoto was our first sub-station, but on account of an unfortunate palaver, the place has been vacant for nearly three years. The people, for a long time past, have been very persistent in pressing us to resume the work among them, but for several reasons we could not comply with their wishes. About six weeks ago I paid them a visit, when we went into the matter fully, and, after conferring with the Church here, we decided to recommence the work in their town. Six or seven of our church members, who can read and write, have volunteered to work the station between them, taking it in turns a month at a time. They will have their 'food allowance' out of the funds of the native church, and will be no cost to

the society. You will be glad to hear that our way has been made clear to resume this work so suddenly interrupted three years ago. We are now waiting for the Etoto people, who are repairing the house for us, and in the beginning of January the work will be started in good earnest.

"Mawunze is our second outpost, the work there having been commenced nearly two years ago. There is a day-school in the charge of a native teacher, but is attended by a few boys only. However, the people come in large numbers to the Sunday services, and also to the hymn-singing and prayers every evening; and this, after all, is the most important thing.

"At Mbanza Mputu there are several church members. One of our Christian boys has been going over three days every week to teach in school. Here, the school is popular; men and women, as well as the children, take advantage of it, and good work is being done.

"The people of Kimpesi, a town about an hour's walk from Mbanza Mputu, have been begging for somebody to teach at their place. For this purpose they have built a grass house, and it has been used for Sunday services for many months past. We have now promised to commence school in about a fortnight. So this will be our fourth settled sub-station.

"Both Kimpesi and Mbanza Mputu will be, at present, worked by one teacher, who will spend his time half at one place and half at the other. When we have more capable teachers we may place one at each of the towns.

"Eloambo and Vita, two of my personal boys, who have been with me for several years, and who are the most capable we have, will have charge of these three stations—one of them at Mawunze and the other at Kimpesi and Mbanza Mputu.

"In the plan I send I have underlined fourteen other towns in the district. These are our preaching outposts, and they are regularly visited every Sunday morning by our native Christian workers. They have a regular service, and the people are anxious to be present. Some of these have built houses for their meetings, and are already asking for a settled teacher.

"Many other towns receive occasional visits from ourselves, and also from the native Christians, and we are always well received. All the towns in the plan have been visited, as well as many other places outside the area of the map.

"We have much to be thankful for. The Master has opened for us a wide field. We have already had great encouragement in this outlying district, and with the abiding presence of our Divine Saviour and Guide, we shall ere long reap a rich harvest."

Mrs. Gwen Lewis, reporting under a more recent date, sends the following cheering tidings:—

"You will be glad to know that we have recently had the joy of baptizing eight persons. Five of these came from a town near by—Kilundwa. This is one of our Sunday preaching stations, and has been visited for some time by native Christians. Some fourteen or fifteen people have been under instruction, coming over here week by week for that purpose, and we hope soon to be able to baptize more. My husband and I spent a few days there a short time ago, and were well satisfied with what we saw and heard of these Christians.

"Another feature of interest is that among these inquirers are two married couples who are thus seeking the way of salvation together. Much interest was excited here when on the Saturday before the baptism they came to our chapel and formally promised to keep to one another only. Each of these men having only one wife, we suggested that they should do this in order to prevent any misunderstanding on this question later on. One of these couples were baptized together, and the other husband. I hope the wife will be shortly. There were also two old women, one the mother of a boy who was in this school for some time, and then went with Mr. Weeks to Monsembe. A few months ago he returned to his town, and died there, but he begged his mother and the other people to attend to what they heard, and give their hearts to Christ. The other is very old and cannot have very long to stay in this world; she cannot speak plainly, having a defective palate, but her face lights up when she hears about the love of Jesus, and could hardly contain her joy on the day of her baptism. Besides these there was a young man from Mbanza Mputu. He has been under

instruction for some time, is very intelligent, and is learning to read. These six are results of the work of the San Salvador native Christians, and you can understand how we rejoice to see that God is blessing their labours among their fellow country people. The other two candidates were two girls from the school here. There are many others coming to talk to me, some of whom I hope will be baptized in due time.

"We have very good reports from our outstations. A new school has just been started at Kimposi, to which a large number of children, both boys and girls, are coming. Makoko is now away at Boto; he has gone to recommence the work there. I am glad to say that in these places many young men and women are learning to read. We are very anxious to teach as many as possible, so that when the Congo New Testament comes they may be able to buy and read it for themselves."

At the commencement of every new year a Special New Year's Day service is held by the San Salvador native church, and a special collection taken up. The following account of last New Year's gathering is written by Mr. Lewis:—

"According to our usual custom, we made our New Year's Day service this year again an occasion of making a special collection for the Lord's work. To us here it is a source of great satisfaction to find the people entering into this matter with such readiness and goodwill. Nobody seems to be willing to be left out of it, even the little 'tots' who creep into the alphabet class in our day-school without mastering more than their first letter have brought their one string of beads—a fraction of a farthing. The collection this year amounted to £16 4s., which I now have the pleasure of forwarding to you for Mr. Dixon's work in China."

"Last year a number of Chinamen—runaways from the Congo Railway—found their way to San Salvador, and stayed with us for about a month. Their peculiar appearance, with their pig-tails and chopsticks, created profound curiosity and interest, and the natives wanted to know all about them. Some of them died on the way, the others eventually passed away to Loanda with the hope of working their way back to China. This is how China was brought before the minds of our San Salvador Christians here. We also told them that our Society sent missionaries to China, and that their old friend and missionary adviser, Mr. Herbert Dixon, was one of them. When I suggested sending our special collection this year to help our China Mission they were all very pleased. One of our ladies has written to Mr. Dixon to express to him the good wishes of the 282 who contributed to this effort."

"You will notice that our special collection this year is much under the usual amount. It is only in name, however. The Portuguese have introduced a new standard of counting. Hitherto we have counted a 'gun' or dollar at 4s., but now we call it 2s. only. This is really cost price of goods in Europe, and not the native value. Had we followed the old way of reckoning it would be over £30."

"Our collection last year was spent in seating our chapel. This is now done, and I send you photo of the interior. I also send a photo of the Chinamen, whose presence here occasioned this year's collection for our China Mission."

"One of the most pleasing features of this year's collection is that out of the 282 contributors ninety-five came from our sub-station, Mbanza Mpulu, and fifty-two from one of our preaching stations. They were not asked to join, but expressed a very earnest wish to do so."

For some months Mr. and Mrs. Lewis have been without colleagues, Mr. and Mrs. Ross Phillips having been compelled, by failure of health, to voyage to England. Mr. Carson Graham however contemplates returning to San Salvador in June, and will resume work there.

In August last, on his return journey to Bofoto, after his special work in the south, the Rev. George Graffell spent a few days at San Salvador. He reports:—

"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 do so at a third for this same work. Mr. Cradlington's old friend Buko inquired after her 'Mwona. Holi,' (child Harry), and, when she heard he was again in England, begged me to send many 'mavimpe' (greenings)."

WATHEN OR NGOMBE STATION.

During the past year, the work at Ngombe Station has been necessarily somewhat restricted by the absence in England of Mr. and Mrs. Holman Bentley, and Mr. George Cameron. Mr. and Mrs. Bentley have now resumed their work at the station, greatly improved in health by their sojourn at home, and Mr. Cameron is expecting to return by the May mail.

The Rev. Philip Davies, B.A., writing from Ngombe, reports:—

"Briefly stated, the work of the year has been maintaining in active force the manifold agencies of the station and district, the week-day and Sunday services, schools, medical work, &c."

"All our native church members go out every Sunday into the neighbouring towns, preaching the Gospel and doing evangelistic work; all expenses they pay themselves.

"I feel very hopeful as to a large number of people, a good many of our scholars and some of our workpeople and town people; but am afraid of saying what might perhaps produce an exaggerated impression at home. We have abundant reason to thank God and take courage."

Dr. S. Roberts Webb gives the following report of Medical Mission work:—

"It is just a year since we first looked upon the mighty Congo River, which for so long I had been thinking of and hoping to see. It is only eleven months since we reached this station, but I think there is a great deal more that might be reported than it is possible to set down when one attempts the task I want especially to try and give you some idea of the present condition and past progress of the MEDICAL WORK.

"That there has been progress in many directions I think there can be no doubt, and I hope this will appear in what I shall have to write.

"MY CONSULTING ROOM.

"To deal first with—I was going to say externals, but I should rather say, I suppose, interiors, for the internal fittings of the room in the iron store which serves as a dispensary were to be the subject of my first remarks. Much boarding to the roof, a boarded floor, a window, a series of cupboards and tables, testify to the skill of our Acra carpenter, and make work in this room a less uncomfortable and trying business. I can assert from my own experience, however, that even now a room of this kind may become painfully tropical by ten o'clock in the morning."

"Progress is indicated, too, by the length of time one has to spend over the work. At first an hour or two would be sufficient, and on some days even the former time would be more than enough.

"Now for the last few months it has been the rule to have the greater part of the morning fully occupied, while frequently special cases staying on the station have needed treatment in the evening as well.

"I have kept no record of the daily number of patients, nor of their various complaints, for some are so trivial as not to be worth recording; but I have notes of a considerable number of important cases, quite as many. In fact, as I have time for while I am acting as schoolmaster as well as doctor.

"I do not think that there is much scope here for practice among people of our own colour, but I think that in the not very far distant future I shall have a sufficiency of medical work among the natives, and this, of course, is my chief desire.

"OUR SCHOOL.

"I have tried to give you an idea of our progress in medical matters, by means of generalities, and also by a few of the more interesting special cases, and I must now turn for a few minutes to the school. I think I may say that the standard of education has been kept up in all departments. Our roll shows a substantial increase. At the beginning of January, 1893, the number, including teachers, was 70; it is now 96. This number includes nine girls, and seven workmen (the latter lose part of their pay as they lose part of their working time in school), while in the January of last year there were seven girls and three workmen. There are also our two babies—the little girl brought to Mrs. Bentley, who is now about four years old, and the little boy brought to Mrs. Cameron, nearly two years ago, when eight days old. These are not included in our school list!

"I shall not attempt to describe the work of the church members, nor any of the more strictly spiritual work, as, so far, my knowledge of the language has not been sufficient to allow me to take much part in this. I am confining myself to the work that I am able to take my share of. It was, however, a great pleasure to me to make my first attempts at speaking in the services, and I have for some months taken a Sunday-school class, in which my imperfect Congo is improved upon when I have finished by the senior boy of the class.

"I am looking forward to being able to take a full share in the spiritual part of the work, for I wish always to remember that I am a medical MISSIONARY, MISSIONARY being always written large."

The native church at Wathen entirely supports two native evangelists of their own number, who devote themselves exclusively to evangelistic labours in the surrounding towns and villages.

These two brethren, named respectively Lotutala, from Kinsuka, and Nizekn, from Tungwa, have been greatly encouraged by tokens of the Divine blessing, many in the district having been brought to a saving knowledge of the Saviour through their instrumentality.

THE UPPER CONGO.

STANLEY POOL STATION.

During the past year the Rev. J. L. Roger has resumed work at Stanley Pool, and has had the company and assistance of Mrs. Roger.

Their arrival has been a great comfort to Mr. Gordon, who has had charge of the station during his colleague's absence in England.

Mr. Roger reports :—

"We have at present fourteen boys in our boys' school, who are making good progress with their lessons, and three mornings in a week we hold services with the workpeople. We are very often able to have our services at the time when carriers are at the station, and in this way we seek to sow the good seed, trusting God will water and bless it to the saving of the people."

"The most encouraging part of our work, however, is a Bible-class I have formed of our elder lads, who come into my room three evenings in a week for Bible reading, and some very pleasant evenings we have. They seem to enjoy the reading of God's Word in their own language very much, and listen most intently as I explain the parables and miracles of our Lord. They have good memories, and seldom forget a story when once told them. It greatly cheers our hearts as we see these boys, many if not all of them being true Christians, and realising the love of God in their hearts, reading and studying God's Word, who but a few years ago were running wild in the bush, believing in all kinds of fetiches and witchcraft. So thus we feel our labours are not in vain. We are hoping in a very short time to baptize many of these lads, and form them into a church. We trust and pray that some of them will become true missionaries among their own countrymen."

Mr. S. C. Gordon reports :—

"The brick walls of our second dwelling-house have been completed since September last, but, owing to the caravan road being blocked, we have not been able to get roofing materials. Last week, however, I was able to commence this work, and I am hoping to complete the house before I leave. During the past year, besides receiving and shipping all the loads of the *Goodwill* and the upper river stations, I have been able to pay a visit to the Bambuno towns in the interior. I spent some time among the various towns, and saw for myself something of the life of the people on whom we are dependent for our food supply. The nearest town is quite 12 miles from the Pool, and since my visit, several Jesuit missionaries have opened a Mission in one of the towns."

"Our Sabbath, week-day services and school, are still kept up, and of late we have had encouraging signs of 'times of refreshing from the presence of the Lord.' Next Sabbath we are hoping to baptize two persons, and others are waiting to follow."

"One boy comes from a town about a day's march from our station, where persons have been killed at various times, and he very often recounts to me the bloody deeds of which he has been an eye witness. Yet even such characters of whom he speaks, when transformed by grace, will develop into a noble manhood in Christ Jesus."

BOLOBO STATION.

"Bolobo Station is, as most know, the Congo Mission dockyard, the home of the mission steamer, *Peace*; and during the past year the building yard of the new centenary steamer, the *Goodwill*."

The hope mentioned in the last report, that Mr. Brown would be able, in association with Mr. Harrison, to devote himself to joint charge of the *Peace* and *Goodwill*, has not been realised, his health rendering an immediate change to England needful. During the past year, however, Mr. R. H. Kirkland has undertaken this special work, and has been of great assistance to Mr. Harrison.

Reporting upon his first experiences, Mr. Kirkland writes :—

"I am getting on in my work, and feel able now to fulfil all the duties I am called to attend

to in dealing with the steamer work. I can scarcely say I am quite up to all the work; but I go on learning day by day.

"Mr. Harrison left Arthington for Underhill on Tuesday, December 19th, and on Wednesday, December 20th, I left with the *Peace* for Bolobo, and I am sure you will be pleased to hear that this, my first run alone, was a great success. I got into Bolobo the following Tuesday early in the afternoon, having spent Christmas Day with Mr. and Mrs. Billington and baby at Bwembu. My first Christmas on Congo was a very happy one, as I spent a pleasant day there.

"As soon as the cargo was discharged on Wednesday, the *Peace* was drawn up on the slip for repairs and painting, in view of her going up river.

"We found her in need of more repairs than expected, and Mr. Grenfell says it will require several days yet to finish her, although we began painting to-day.

"I enjoyed my last run up to Bopoto very much, even though I was suffering great pain part of the time from a nasty wound in my arm caused by the accidental discharge of my gun. After the wound began to heal up I got else, and found pleasure in all that I saw as we steamed along. At the various stations we found all well, and the friends were glad to see us, and, as usual, we had a refreshing and cheering time together.

"Near to Bolobo, I should count Bopoto as a grand centre for Mission work, and as far as I can judge, I think it is a very hopeful field.

"There are crowds of people all around; but it is sad that we are so few who are able to tell them the glad tidings of great joy. Our little band can but touch a very small portion of the vast mass of people; but God is for us and we must win the day, for our message is the Gospel of Christ, which is the power of God unto salvation to all them that believe."

The wisdom of the Committee in securing a second steamer for maintaining communication with the various up-river stations is abundantly manifest from the report of Mr. Grenfell upon the present condition of the *Peace*.

In January last Mr. Grenfell wrote:—

"We have to-day finished overhauling the *Peace*, and got her into the water again. This is the first occasion on which she has been docked for nearly two years. Previously, I think she has been docked on an average twice during each year. We have had considerable patching up to do to fit her for a short spell of service, for the loss of the *Goodwill* piston-rod prevents that vessel from taking her place; but I was not a little gratified at the worthiness of our much-worn craft; but after the thorough inspection we have made and the patching up we have done I am satisfied she will be equal to a few months further service, before we proceed with putting in the new bottom plates and the new boiler."

The Committee hope that, as the missing piston-rod for the *Goodwill* has been replaced, the new steamer will be ready to take the place of the *Peace*, so that the latter vessel may have thorough repair, the new boiler and bottom plates having been lying for some months at Bolobo.

Mr. Glennie reports:—

"In January we baptized three, and we have twelve in our neophytes' class, with three or four to be admitted."

Mr. J. A. Butler has taken up his work here, and is showing great energy in school work and, indeed, in all Mission work."

LUKOLELA STATION.

Mr. Scrivener, who during the past year has been working at Lukolela

in association with Mr. J. A. Clark, is now at Madéira on his way home for a season of rest and change.

His report has not yet been received. Mr. Clark writes:—

"We are very hopeful of a few young men who come to the services and to school from the nearest towns. One especially, who has now attended school daily for several months, and who can read very creditably, seems to be very near indeed to the Kingdom of God, if not already a member of it. To get some of these strong, active young men to come out boldly on the Lord's side cannot fail to have a great influence in the neighbouring towns.

"THE PRINTING PRESS

has continued to do good, useful work. In the language spoken here there have been printed 'Stories from the Bible,' by Mr. Scrivener; a short 'Life of Abraham,' by myself; a translation of 'More about Jesus,' by our invaluable assistant, Lusela; an appendix to the hymn-book; and, quite recently, a translation of the first part of 'Line upon Line,' by Mr. Scrivener. Before the year closed, Mr. Whitehead (who now has charge of the printing department) printed in large type the Lord's Prayer and the Commandments to be hung up in the schools. Books and cards have been printed in the Monsambi and Bopoto dialects for our brethren labouring at those places; and our friends of the American Baptist Union and the Congo Belolo Mission have also been glad to avail themselves of the advantages of our press. Dr. Sims, of Stanley Pool, who has sent us a good deal of matter, is delighted with the work done. Bookbinding is also done very successfully.

"With regard to BUILDINGS I may say that an excellent and substantial new store has been built, with iron roof and strong bamboo walls. I do not think we shall have any trouble now with thieves, as we had in the old store. A good house has also been built for workmen, and the old one pulled down. Lately we have been busy in preparing for a new dwelling-house, which will be required when Mr. Scrivener returns. Timber is being sawn into posts and planks as quickly as we can get the work done.

"Much of our ground is now laid out in gardens and plantations, and we get constant supplies of fresh fruits and vegetables.

"Our boat continues to be of the greatest assistance to us, and we have been enabled by its means to make several expeditions and to do evangelistic work. Mr. Scrivener and I have both visited (on separate occasions) an important inland or 'Mpama' town, going some distance up a creek which enters the Congo about ten miles above us, and then walking the rest of the way. We have established friendly relations with the people at this place.

"We constantly visit the towns near us and hold meetings. I think that of late the people have been much more attentive and receptive than they used to be. I trust that ere long many will receive the message into their very hearts and come out boldly for Christ."

After a season of rest and change in England, Mr. Whitehead, with his wife, arrived at Inkolela about the middle of last year. Writing under date of November, Mr. Whitehead says:—

"I doubt if any can really realize the keen and deep heart-joy I had in reaching the ends of the succeeding stages of our journey hitherto, first at Tunduwa, on August 31st; then at Kinasa, September 23rd; then, as we neared Lukolela, the joyous excitement and heart-quickening gratitude was too much for me; when we really arrived, I had to turn in immediately with a little fever, which only lasted, however, until the following day. I remembered my departure on a pair of crutches, on the 5th September, 1892, a week and a sorrowful week, with such an awful longing not to depart, and on that day, October 20th, I was back again with a renewed body, and a greater soul-stirring desire for the Master's work in Africa.

"Our station has been very much improved by our brethren, Scrivener and Clark. The printing office has done a very great deal of useful work. The school is still doing well, and, with much gratification, I learnt that young men from the town have been attending for some little time, and have exhibited a sound desire to benefit by the advantages offered. They can,

I understand, read fairly well now, and have begun to do a little arithmetic. The attention they give to the teachings on spiritual matters makes us hope great things for them. Oh, that the Spirit of God would come upon them!"

MONSEMBI STATION.

At this station the Rev. J. H. and Mrs. Weeks are labouring amongst the warlike Bangalas, by universal consent the finest people on the Congo River, and, as Mr. Weeks reports, "athletic, intelligent, manly, fearless, and fierce."

For many months of the past year Mr. Weeks has been working alone; towards the close, however, Mr. and Mrs. Stapleton reached the station, and are now associated with Mr. and Mrs. Weeks in the work at that important centre.

As no report has, as yet, been received from Mr. Weeks of the past year's experiences, the Committee are unable to give the most recent intelligence. Upon its arrival, however, it will be made public in the pages of the *Missionary Herald*.

BOPOTO STATION.

The Rev. Frederick R. Oram writes:—

"During the last year our school has greatly increased in numbers. Some 125 boys have attended. Twenty or so are making fair progress in reading and writing, and as we are now having daily Scripture lessons as well as Sunday addresses, these boys will soon be fairly well acquainted with Bible stories. But we have to make the most of our opportunities, for boys are coming and going. There is a great demand for workmen and workboys in these parts, and high wages tempt the older boys to leave their towns, and go to work at factories or on steamers. We cannot help losing some of our most promising lads in this way. Still the good seed has been sown in many of their hearts, and God will do double guard and bless it. Other boys come, and there are always plenty to teach."

"We are mastering the language more thoroughly now, and have a number of hymns, Scripture lessons, and a school reading book printed. This makes teaching more easy and much more attractive. We hope, during this next year, to push on much more rapidly with Scripture translations and material for school reading."

"A native boy from San Salvador (supported by Mr. Orchard's Mission, Bath) is acting as assistant schoolmaster, and gives promise of doing very well. He has only lately begun this work. I am teaching him type-writing out of school hours, and, though slow, he is now writing fairly correctly. When he can do this well he will be of great service in preparing sheets for the Lukolela press, and save me a large amount of writing work."

In November, Mr. and Mrs. William L. Forsett arrived at Bopoto after a season of rest and change at home. He writes:—

"We arrived at Bopoto in splendid health, and had a right-warm reception by the people, as well as from our dear colleagues, Mr. Oram and Mr. Balfern. We were indeed glad to find them both very well. For Mr. Balfern we are praying for a prosperous voyage home."

And the prayer has had its answer, and the dear brother has safely reached HOME—the everlasting HOME—the "FATHER'S HOUSE." Farewell, dear friend, "till the day break, and the shadows flee away."

The West Indies Mission.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	...	...	...	...	19
Missionary	...	...	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	...	...	69

SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

STATIONS	...	...	...	...	...	...	...	...	...	13
Missionaries	...	...	...	...	...	...	...	...	...	2
Evangelists	...	...	...	...	...	...	...	...	...	33

TRINIDAD.

PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

STATION	...	...	...	...	...	...	...	...	...	19
Missionaries	...	...	...	...	...	...	...	...	...	1
Native Evangelists	14

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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THE BAHAMAS MISSION.

In pursuance of arrangements mentioned in the last report relative to the work of the Society in the Bahamas and the outlying islands of the Bahamas Group, the Rev. C. A. Dann has been devoting his energies to the development of the independence and self-support of the Zion Church in Nassau, and in these efforts has been greatly encouraged.

Soon after his arrival he was called upon to pass through deep waters. After only a few brief months of married life, Mrs. Dann was suddenly called to the higher service of Heaven, leaving him bereft of one who had

endeared herself greatly to all with whom she had been brought into association in NASSAU, and whose loving, sympathetic nature, and whole-hearted consecration to Christian service was an inspiration and strength to her like-minded husband.

Soon after this sore trial Mr. Dann's sister joined him in his work, and proved a great comfort and help.

The Committee refer also, with much pleasure, to the visit to the Bahamas of the Rev. L. C. Parkinson, B.A., of Regent's Park College, and desire to record their appreciation of the valuable service he has rendered to the work of the Mission during the months of his residence in the West Indies.

The Rev. C. A. Dann reports:—

Nassau, Zion Church.—This year has witnessed a great clearing up of our numbers have leaped up from 67 to 164. I have baptized forty during the year. The church has settled down admirably to its work after a disastrous interregnum, and we have every reason to expect that, ere long, we shall stand in a stronger position than we have occupied for many years. The members are giving of their substance to the support of the cause, in a most praiseworthy fashion. In addition to our ordinary income the people have raised \$7 10s. for foreign missions, of which sum \$1 comes from the Sabbath-school. The Committee's kindness in sending Miss Dean out to, in some measure, make up for the removal to glory of my dear loved wife, was very greatly appreciated, especially seeing that such aid was indispensable. My sister's sweet readiness to come to my help, her whole-hearted devotion to the work here, and her way of working, have won the hearts of the people, and done much under God to solace me. The visit of the Rev. L. C. Parkinson, B.A., was nothing less than a very special providence of God. His terrible preaching and holiness of life have been used to the stimulation of the work, and it will be a grief both to me and to the people when he returns to England. He has made us look upon him with such affection, that we are even now saying, 'Would to God he could stay with us.'

The Out-Islands.—Some churches have fallen away from us during the time preceding our arrival in the Bahamas; but those that have remained with us have been much cheered since they have been able to look up to me as their missionary. As the statistics show, in the main, these churches have grown most gratifyingly during the year—167 candidates having passed through the waters of Baptism during that period. Some of the islands have suffered terribly from drought, and others have been severely afflicted by two hurricanes, which forced the sea-water upwards on to the land and ruined the growing crops. I have opened two new chapels during the year—one at Dumfries, and another at Stafford Creek, Andros Island. The chapels at Stevenston (Exuma) and United States (Watlings Island) are almost completed, and the friends at Stafford Creek (Andros Island), Rose Island (near Abaco), and Port Nelson (Bum Bay), are erecting new buildings, and a new cause is being formed, and a new chapel being built, at Abraham Bay, an distant Mayromans. The Inagua Church is rejoicing just now in a visit from Brother Parkinson. The friends there have acted most commendably during a long period of past distress, and it was a great gratification to me that I was able to send Mr. Parkinson to them."

The Committee are devoutly thankful that such good progress has been made during the year. They feel still more strongly that the words used in the last Report are wise, and that, in the truest interests of these Bahama churches it will be well to cast them upon their own

resources, so that they may become, at an early date, self-supporting, and independent of foreign money."

In these efforts they intend to do what is needful to maintain Mr. Dunn in his present position, and they are confident that, if his health and strength are continued, these churches, in the near future, will become entirely self-supporting.

TURKS AND CAICOS ISLANDS AND SAN DOMINGO.

From the first day of January last, throughout the Turks Island, Caicos, and San Domingo churches, the usual pecuniary support derived from the Society will be annually reduced by one-fourth, so that, in four years, it is confidently anticipated these churches also will become independent and self-supporting.

Reporting on the work of the year, the Rev. J. H. Pusey writes from Grand Turk:

"Notwithstanding many disappointments, as the year advanced, 1863 has been an encouraging one. Efforts have been put forth on every hand to effect a growth of independence and self-support of these scattered stations. I visited the islands and churches throughout and laid the matter of the Committee before the people, urging them to more vigorous action. At Puerto Plata, especially, it has become most difficult task to explain the reasonableness of this proposed change, but the people are gradually coming to it.

Our young people's meetings have continued to cheer us. Here we have often felt the presence of the Holy Spirit, and of his power and glory.

We cannot close this year's report without record of our heavy loss. Several of our officers throughout the churches, together with our dear brother S. W. Gardner, of Grand Turk, passed away to the spirit-land during the year. Our brother was well known to the recent English Deputation, and to our venerable and beloved Father East. To God be all the glory. Forty have been baptized.

Mr. Donaldson, the schoolmaster at Puerto Plata, has returned to Jamaica, and the school has been discontinued.

TRINIDAD.

In Trinidad also, the efforts of the Committee have been directed to the development of self-support, so that four years hence these churches may depend upon their own resources entirely for the maintenance of their religious ordinances and the conduct of Christian worship.

PORT OF SPAIN.

Reporting on the work of the Port of Spain Church and district, the Rev. R. E. Gammon writes:—

"There has only been one baptism in the Port of Spain (last November), when four candidates were immersed, one of them being an East Indian woman, formerly a Mohammedan.

"However, there are several young people from the Sunday-school attending the Enquirers' Class, and I hope soon to see them prepared to confess Christ.

"Evangelistic services have been regularly conducted in three of the suburbs of Port of Spain (viz., Belmont, Piccadilly, and Woodbrook), by Messrs. W. H. Gamble, J. M. Grosvenor, W. E. Sealey, W. A. Patrick, and H. Hurdle.

"And at Belmont a small Sunday-school has been started by Mr. J. W. Baker, with about twenty children.

"At Chaguannas, the work has been carried on regularly, as in 1892, by several of our young brethren from the Port of Spain Church; Mr. W. H. Gamble administering the Lord's Supper there on the first Sunday in each month. At this station there are now two enquirers.

"Since July, the 'Weekly Offering Envelope' system has been started in the Port of Spain Church, and there has been considerable improvement in the general income of the church as a result, but whether this change will be permanent, or sufficient, for entire self-support (as proposed by the Committee hereby), it is too soon to speak with confidence. Of one thing I feel sure, that many of our members are doing their best in spite of dull times and scarcity of money."

SAN FERNANDO.

At the close of 1893 the Rev. W. Williams, after many years of labour, has resigned his connection with the Society, and early in January, 1894, left Trinidad for South Wales.

At present the Rev. R. E. Gammon is in temporary charge of the San Fernando District, and the Committee are waiting his report before making final arrangements for the future.

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Reviewing the work of the past year, the Rev. Arthur James, B.A., the new president of Calabar College, writes:—

"There have been in residence during the past year twenty-five normal and nine theological students, and, as a whole, they have worked well.

"Two ministerial students have completed their course. Nine of our normal students have left, most of whom have already obtained schools, and the rest are sure to do so soon, as the demand for well-trained school teachers far exceeds the supply.

"In the place of those leaving, nine normal and two ministerial students have been accepted out of a large number of applicants.

"It has been determined to revise the educational standard of admission to the Theological Hall, the rapid advances of education among the people of Jamaica rendering it very desirable that a higher standard of equipment should be adopted for ministerial students.

"As a comment upon the work done by my colleagues in the Normal Department—and their work in the other department is done equally well—I may refer to the latest Government Report on Education, which states that the Normal School of Calabar College will well bear favourable comparison with any other similar institution in Jamaica."

Mr. James concludes by saying:—

"On looking back, the feeling uppermost in the minds of Miss Faines and myself is one of deep thankfulness to our Heavenly Father for the guidance and help which have been so manifestly granted.

"Face to face with the work of the College, with all its difficulty and all its wonderful interest and charm, the feeling that our counting house was of God's leading has deepened into a conviction, and, may I add, it will be the ambition of my life to make, with the efficient help of my worthy colleagues, Calabar an increasing power in the religious and educational life of the Island."

THE JAMAICA CHURCHES.

From the advance sheets of the Forty-fourth Annual Report of the Jamaica Baptist Union, received from the Secretary, the Rev. P. Williams, of Bethel Town, we extract the following record of

CHURCH WORK IN 1893.

"The Union now embraces 177 churches, 172 in Jamaica and 5 in other lands. The total additions to the membership in 1893 amounted to 3,472, and the losses to 3,189, leaving a net gain of 283. To this number must be added 143, being the number of members that were dismissed from Salter's Hill and Shortwood for the formation of new churches, which have been admitted into the Union to-day, so that the real gain is 424, or 2 more than in 1892. Ninety-five churches report a clear increase of 1,026; 66 a net decrease of 748; and 16 remain stationary. In these are included the churches from which reports have not been received. Baptisms have taken place in connection with 128 churches, and 144 churches have restored to fellowship those who had wandered from the fold."

"The following summary has been gathered from the detailed reports:—

Baptized	2,103
Restored	1,089
Received	289 = 3,472
Died	706
Excluded	1,491
Dismissed	349
Withdrawn	84
Erased	512 = 3,189
Net increase	283
Add the number transferred to form new churches	141
Total Increase	424

"Comparing these figures with those of the previous year, we find a decrease in the number of additions by every method of enrolment. The baptisms are fewer by 117, the restorations by 133, and the transfers by 184. Thus the additions are 404 fewer than in 1892. On the side of losses too, except in the columns recording the deaths and withdrawals, the figures are lower than those presented at the last annual meeting. It is satisfactory to note that the exclusions are fewer by 79, and the erasures by 344."

"The churches in the Union, inclusive of those that are unreported, contain 35,609 members; and, exclusive of the defaulters, there are 5,254 inquirers, 441 local preachers, and 1,695 deacons and leaders. The seating capacity of the various chapels is given as 80,450, apparently a small decrease, which is fully accounted for by the destruction of the St. Ann's Bay Chapel, which would accommodate 1,500 persons. There are 54 out-stations and 544 class-houses, which add considerably to the accommodation provided for the purposes of Divine worship."

THE JAMAICA BAPTIST MISSIONARY SOCIETY.

In the report for last year the deeply interesting story of the establishment and progress of the Jamaica Baptist Missionary Society was fully told.

In Hayti, Cuba, Costa Rica, Belise, and Guatan, and in the Cayman Islands, the Society is doing good and progressive work, and a sum of one hundred pounds has been sent to the Congo Mission for work in Africa.

Referring to Hayti, the report for 1893 states:—

"Our missionaries have laboured earnestly during the year with, considering the peculiarly difficult nature of the work in this country. No report can, however, gather up all the year's work, or tabulate the results, or measure the good that has been done.

"In the early part of the year the Rev. Tom Evans, after visiting Jamaica, left for his sphere of labour at Jacmel. He has entered upon his work with much enthusiasm and hope, and his labours are telling on the community.

"Another interesting feature of the work has been the completion of the new and commodious chapel in Jacmel. It is a handsome and attractive structure, capable of seating about 650 persons. It was erected at a cost of £1,200 (and the Committee note with peculiar pleasure that it has been opened for the worship of God free of debt); of this amount the sum of £100 was given by the English Baptist Missionary Society, and £100 by the Jamaica Society. We are sure that the completion of the chapel will greatly advance the work in Jacmel."

Cheering tidings come also from

COSTA RICA.

The work in this Republic has been carried on with much vigour and many signs of the Divine blessing. "The Lord has done great things for us" in Costa Rica "whereof we are glad." Our brother and sister Sobey have continued their labours with great earnestness and amid much personal affliction. Although weakened by fever, our friends have never shrunk from their duty, and our brother has gone up and down the country preaching the Word of Life. Marked advance has been made in connection with the Kingdom of our Lord in Costa Rica, and several have been added to the Church by Baptism. On Lord's-day, August 6th, a very memorable Baptismal Service was held. "At 6.30 some six to seven hundred people were gathered on either side of the river, or on the bridge which spans the same. The attention paid was pleasing. Two sisters and seven brothers were immersed in the Sacred Name, and tears of joy and spiritual awakening flowed from many eyes." The nine baptized with two restored were welcomed into our church. Joy filled our souls as we gathered around the Table of our Lord. Truly it was good to be there."

Large congregations continue to attend the preaching of the Gospel, and the new chapel, which has lately been completed, is over-crowded—in fact, it is much too small for the increasing congregations. We thank God for this eagerness to listen to the Gospel of Christ.

A new Mission-house has been erected, at a cost of over £500. The building of it was under the supervision of Mr. Sobey, and taxed his energies not a little, considering the claims of other work devolving upon him. Our missionary and his family will now be more comfortably located.

The Committee of the Jamaica Society are greatly encouraged, and look forward with gladness to extending their work and enlarging their fields.

erated his spare time and his Sundays to evangelistic work. The presence of my two sisters, who reside here, has also materially strengthened the cause, and through their instrumentality an interesting Sunday-school has been formed. During the winter months, when the fishermen are offshore, the meetings have been very well attended, the hall, which seats about a hundred, being frequently quite full. It is gratifying to notice the progress of the population in the knowledge of Gospel truth.

Roscoff.—This seaport is separated from the Diben by the Morlaix River, which at this spot is several miles wide. We have here a well-fitted Sailors' Rest and Mission Hall. Mr. Charles Memory and his wife came last September, and took charge of the Rest. It has thus been kept daily open, and many have availed themselves of the advantage offered them by the reading-room.

Lannecannon.—Our brother Collobert, who is our evangelist at this place, writes very hopefully of his work. The opposition he met with at first has considerably diminished, and he is generally well received. The meetings in the Mission Hall have been held regularly on the Sabbath, and attended by an average congregation of about twenty-five.

Cartraix.—This town of three thousand inhabitants is situated in the very centre of our Breton peninsula. As three newly constructed railway lines meet here, it forms a most convenient centre for a work of evangelisation. The French Home Mission having relinquished the work it began here two years ago, we have added Cartraix to the number of our sub-stations. We have here a convenient and well-fitted meeting-room, and services are held once a week, alternately by myself and our brother Collobert. The number of attendants is not large as yet; but those who come are interesting people. Meetings are also held in the neighbouring villages, where Hervot, our Colporteur, has made friends. My belief is that this part of the country will open more and more to the influence of the Gospel.

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 Caltri.

STATIONS	21
Missionaries	5
Female Missionary	1
Native Evangelists	12

THE NORTHERN DISTRICT.

The Rev. W. K. Landels sends a specially cheering report of the past year's work. 1894, he writes, will long be remembered, both in Genoa and Turin, as a year of marked blessing:—

"*Our Mission Hall.*—Our work in Turin has been carried on at three centres. Of the halls in Via Maria Vittoria and in Via Saluzzo I wrote fully in my report of last year. I will here call attention specially to the new hall in Via Chinaglia, 10, in the centre of a working-men's quarter of the city, called Vanchiglia. This centre should be of peculiar interest to our brethren in England, inasmuch as the work there is carried on entirely at the expense of the Church in Turin, and, therefore, marks a new departure in our Italian Missions. Our brethren not only pay the rent and provide for the lighting, heating, and cleaning, but also purchased all the necessary furniture. The rent of the hall is small, the furniture is of the plainest description, still I cannot but feel that this effort is a reason for thankfulness and for hope for the future. The spirit of liberality and independence thus manifested in our people here has, I am happy to say, spread to Genoa, where the brethren have opened a second hall, and carry on a work entirely at their own expense. This spirit of liberality is undoubtedly the result of the determination we came to some four years ago of absolutely refusing to hold out any material inducement whatever to the people to attend our services, and, in fact, we now receive nothing from abroad for such purposes, except what is sent us by a few friends at Christmas-time to provide a treat for our Sunday-school children. To those friends we are very grateful.

"Our hall in Vanchiglia is seated for sixty people, and there has been an average attendance all the year round at our evangelistic services of forty-eight. I rejoice to report that three persons from that meeting have been received into the church.

"*Our Church Membership.*—The additions to the church, as also the baptisms, were more numerous than in any former year in the history of our work here. The former numbered twenty, the latter eighteen. Our losses by death and otherwise were seven, the nett increase being thirteen, and the number of names on our church roll sixty. Of these, fifty-two may be considered as effective members, five are residing out of Turin, one is away on military service, one is under discipline, and one is unsatisfactory. The future is bright with hope. Since the beginning of the year two new members have been received, and we have just now eight applicants for membership.

"*Our Sunday-school* has slightly increased. At our annual treat we had to provide for seventy children, all of whom had been attending more or less regularly up to the end of the year. ~~100~~ ¹⁰ of the children were, in the course of the year, received into the church.

"*Our Tract Work* has been carried on vigorously, the entire expense, as in former years, being met by Miss K. Emery. About 100,000 tracts have been distributed, thirty towns have been visited, and the Gospel has been carried into many homes.

"*The Printing Office* has been a most useful auxiliary to our work here and elsewhere. The output of handbills, notices, invitations to meetings, &c., was 90,740, the value of the work being about £17, and the actual cost to the mission, 66 10s. 3d.

"*The English Service* at Martinetto has been held regularly every alternate Sunday, with the exception of two months in the summer. Every member, except one, of the little English colony has attended, and I cannot doubt that these meetings have been of great spiritual blessing to these people who, without them, would be deprived of every kind of religious privilege.

"*Christian Endeavour.*—We have lately started an association, something on the lines of the Christian Endeavour movement, which we call the *Society of Christian Pilgrims*. It is an understood thing that each member shall take part in some kind of Christian work, and

shall hold himself ready for any service that may be required of him by the Committee of Direction. The members—who now number about fifty—are divided into four classes: (1) women; (2) men; (3) girls; (4) boys. Each class is placed under the supervision of a delegate, whose duty it is to study the best means of making use of the gifts of each member of his class. Meetings are held every Monday night for the study of the Word of God, the study of Bunyan's 'Pilgrim's Progress,' and for prayer. Every alternate Saturday evening a meeting for business is held. The society has also formed itself into a Bible-reading association, each member reading a certain number of verses appointed for the day. A portion of the Monday evening service is set apart for explaining any difficulties they may have met with in the reading. This society promises to be a most useful auxiliary to the church.

Finances.—I am happy to be able to report that a spirit of liberality and of independence is slowly and surely developing itself in our church. During the past year we raised for general purposes, lire 732,37; and for the support of our work in Vanchiglia and Mondovì, lire 420,91. In all, lire 1153,28, or £46 2s. 7d. Of this sum, £4 was given to us by an English lady resident in the country; £2 was contributed by an English gentleman who had taken a great interest in the work in Vanchiglia; but the remaining £40 has been raised by the people themselves. Neither must it be supposed that any considerable proportion of that sum is put into the collection by visitors, inasmuch as we do not see an English face at our Sunday services twice in the course of the year. £40 is certainly a small sum to be raised even by a church of only sixty members, but when we consider that the spirit of liberality has so far been almost unknown in this country, and, in many cases, smothered in its birth, and when we consider the extreme poverty of our members and the great expense of living, we rejoice to have raised so much, and look forward with hope to the future.

Mr. Landels closes his report with a very earnest appeal for a permanent building in Turin, as a centre for work and a residence for the missionary. After an experience of eighteen years of work in Italy, and as the result of mature reflection, he says:—

"I am convinced the plans I have formed can never be put fully into operation until we have a permanent building of our own in the City of Turin. Given that, the expense of our work would be reduced to little more than the salaries of the missionaries and the evangelists."

GENOVA.

On the death of Signor Corno, the Committee requested Signor Nardi Greco to take the oversight of the work in Genoa in association with the Rev. W. K. Landels, of Turin, who has charge of the Mission in Northern Italy. Signor Greco reports that

"During the year 1893 thirty-five new members were added to our church, all of them converts from Catholicism, and most of them belonging to the middle classes. Our church had much need of this new element, being composed, so far, almost entirely of working people.

"The actual number of our members is now 165.

"Our meetings are always crowded; so much so, that our hall is far too small to contain the people who come. A better position for a place of meeting it would be impossible to find in all Genoa; but, as at every public meeting from thirty to fifty people, or more, are obliged to stand through the service, many being outside the door, we are praying that the Lord may give us a chapel of our own."

"Our Sunday-school, too, has also been going on satisfactorily, although it is not so numerous as we should like to see it. We have at present thirty children, sixteen girls and fourteen boys.

"Our church in Geneva, following the good example of the church in Turin, has opened a hall for evangelisation in the neighbouring town of St. Pierre d'Arenn. All the expenses connected with the work are met by our brethren here. The meetings are held twice a week, and are conducted by a lay preacher, the average attendance being from thirty to thirty-five. The hall is not very well adapted to the purpose, but we hope, before long, to be able to find a better one.

"Our finances show decided progress. We have collected this year the sum of 530 francs (£81 10s.), and we have spent in helping the sick and poor, &c., 400 francs (£116), and have therefore a balance in hand of 130 francs. These figures do not include the money spent in support of the work in Sampierdarena."

Mr. Landels supplies the following statistics relative to Turin and Geneva:

Missionary, 1; evangelists, 3; stations and sub-stations, 7; baptized, 42; received into the Church, 18; boys, 17; total number of members, 165. Sunday-school scholars: Girls, 51; boys, 50; teachers, 11. Number of tracts distributed, about 150,000; number of services held, about 950; handbills, &c., printed and distributed, 50,740. Money raised: in Turin, £18 2s. 7d.; in Geneva, £21 4s., in addition to meeting expenses connected with a mission-hall in Sampierdarena.

THE TUSCAN DISTRICT.

ADMINISTRATED BY THE REV. NATHANIEL H. SHAW, FLORENCE.

As stated in the last Report, with a view to the more efficient working of the Mission, the Committee divided the Central Italian work into two—one to be denominated the Tuscan District; the other, the Central or Roman District; placing the former, the Tuscan District, under the superintendence of the Rev. Nathaniel H. Shaw, formerly of Rome.

Reporting on the work of the past year, Mr. Shaw writes:—

"Our first year in Florence has naturally been one of experiment. It was necessary to proceed cautiously and study the characteristics of the people, their habits, their preferences, and special needs. There are marked differences between the Italians of different parts of the Peninsula. The Tuscan differs from the Roman, but much more from the Neapolitan or the Piedmontese. In Florence there is a larger proportion of the people than in Rome sincerely devoted to the Catholic Church. This survival of the religious instinct ought to work in our favour, but, unfortunately, it only serves to accentuate antagonism. The sincere Catholic is the last whom we can approach, either by the spoken or the written word.

"I found a little church here composed almost exclusively of old, infirm, and poor people. Such a church not only cannot do much for the cause of the Saviour, but necessarily lays a heavy tax on the time of the minister in visiting, &c.

"Our Places of Worship.—We have two halls in Florence. The one at Piazza S. Trinita is central and this is its one advantage. It is small, without light or air except from the door, and has before it a stand of many cabs. In the summer especially, while the heat is unpareable, the odour of stables is very offensive. At times the profane and obscene language of the quarrelling cabmen is more audible than ought else while we are celebrating the Supper of the Lord. We cannot hope to attract many, except the very poor, to such a locale; there is no anteroom where we might speak privately with persons impressed by the preaching; and the difficulty of a Sunday-school in such a place without any conveniences may be easily imagined. We are looking continually for a more suitable place not too far

away, but they are difficult to find, and when found the rent is out of our reach. In a city like Florence, where we mean to stay, we ought, I think, to have a building of our own, modest but adapted to our work, and I know some one who would give £100 towards such a building.

"Our other hall, in Via Palazzuolo, is a better building, but in a neighbourhood where hitherto evangelical work has failed. I had thought of giving up this hall, but the idea of abandoning one third of Florence, where no evangelists were working, was painful, so having been able to secure the rent without incurring the obligations of the Society, I planned a system of visiting such as has probably never been carried out before so thoroughly in Italy, and is generally regarded as impracticable.

"Notwithstanding all difficulties, we are able to report some progress. Though we have lost one brother by death, and three by expulsion, we have added in all fourteen, and there is a net gain of ten; our members being forty-seven. We have now one or two young men in the church, and several others among our catechumens. Our meetings are generally well attended, though sickness during the winter has kept things away. There seems to be an increase of spirituality, and the church has begun to contribute to the funds of the mission. Notwithstanding its poverty, the church at Florence has this year paid all its incidental expenses, and has, besides, handed over £6 to me for the Mission—this besides its collections at the Lord's Supper for the poor.

"Signor Allegri has worked well during the year. By the kindness of a lady in Florence, I have been enabled to employ an orthodox evangelist—a young brother who was, a few years ago, in a monastery near to Florence. He has done much visiting, and is trying to gather a Sunday-school at Via Palazzuolo. He has also been able to persuade twenty people to listen to his preaching every Thursday evening in a private house at San Donato, about two miles out of Florence."

LEGNORNI.

"Leghorn, where we have a good locale, is a difficult place to evangelize. Freethinkers abound, and are very bold and active.

"The church has begun to contribute a trifle monthly towards the expenses. It is but a trifle, but it is a beginning; and it must not be forgotten that the brethren are miserably poor, some of them having often to suffer hunger or ask others for bread. Signor Baratti is a good brother, fervent and zealous, though he would be more useful in work somewhat different from that required at Leghorn.

"He visited—during my stay at Leghorn—Cecina, Vado, Rosignano, Follonica, and Colle Salvetti, distributing tracts, and seeking to converse with people. His report was not cheering; he found everywhere an imperturbable or contemptuous indifference, and the few individuals who in former days had either professed themselves evangelical Christians, or had been more or less influenced by the Gospel, were either hiding their lights, or openly denying the faith."

CENTRAL, OR ROMAN, DISTRICT.

The Rev. James Wall, who, in association with his son, the Rev. James Campbell Wall, has charge of the important work in the imperial city of Rome and the Central District, writes reporting upon the work of the past year:—

"The cloud which has been gathering over Italy during the past six or seven years seems now to be breaking upon us. The country appears to be ruined. Commerce is stagnate, trade reduced to a minimum, metallic currency almost nil, the monetary institutions of the country bankrupt, rebellion spreading in the provinces, several districts under military law, and the

Government neither strong enough to enforce taxation to meet the deficit, nor to disband troops and thus reduce the military expenses.

"The Catholic Church, which has been preparing for this juncture, now appears on the scene in the hope of being able to speak the last word. Rome is packed with Catholic agents. All the preparations of the Vatican conspiracy are complete. No one knows the exact meaning of this, but time will soon reveal it.

"I have no fear of disaster. Priest and Anarchist united may destroy much, they can build nothing; their union must be their ruin. If the flood comes, the Gospel will pass over it bridging new heavens and a new earth.

PREACHING STATIONS IN ROME.

CENTRAL STATION.

PIAZZA, IN LUCINA.

"The central premises of the Mission have been for the greater part of the year in the hands of the builders. Repairs and restorations have been carried on in nearly every part and the preaching hall has been greatly enlarged, rendered more commodious, more comfortable, and more adapted for the work. The former hall, erected in a courtyard and surrounded by high walls, was far too cold to be healthy. It was also too small, and in other senses inconvenient. Now this is all changed. The technical difficulties to be overcome were great; the risk of legal trouble greater; and the risk of danger from the state of the upper storeys greatest of all. It is cause for thankfulness that the work was done without accident, or lawsuit, or damage of any kind. The reopening of the Hall was a real triumph for the Gospel in the Campus Martius. Many who had never been into the place, and who belonged to the most zealous of the Catholics, came for the first time, and were so favourably impressed that their attitude toward us is now quite changed. The number of attendances during the last quarter of 1893 was 1,715 more than that of the same period in the preceding year. While the Hall was in the hands of the workmen, the meetings were continued on the first floor. The inconvenience was great, but the evangelists did their duty, and not a single service was suspended. When we returned to the ground floor we were thankful to find how well both congregation and church had held together.

"The attendance at the preaching in Lucina has increased considerably both in number and in social status.

"The *Worship*, which in consequence of the non-observance of the Lord's Day in Rome, is quite distinct from the evening services for preaching, has, on the whole, been well attended. Many of our people have been driven from the centre of the city, and, therefore, come considerable distances, and, with some sacrifice, in the extremes of heat and cold. Notwithstanding these drawbacks, the average attendance has been nearly one hundred at the Culto. Many of our members are faithful and active. They not only attend, but often take part and help in various ways in the work of evangelisation. Instruction of new members, and correction of the disorderly, is in our midst almost continuously. The enemy is ever vigilant, both as the rearing lion and as the sower of tares.

"The *Sunday School* in Lucina is not kept up to its present state without very great attention.

"The *Mothers' Meeting*, which has been so well attended for so many years, has suffered through the repairs.

"English and French classes have been carried on this winter, principally by Miss Yates and my daughter. About forty young people have come to study these languages. As they are thus obliged to frequent our Hall, and often hear the Gospel, much prejudice is thus, we hope, removed.

"*Printing Office.*—During the year I have received many proofs of the great value of the monthly paper—*Cristianesimo Romano*—which we print and circulate widely. Even the back numbers which we have been obliged to use in the tract districts around Lucina have been more acceptable to the people than anything else that we could supply. I hope we may be able to recommence the publication of this simply evangelistic periodical before long.

"TRASTEVERE.

"This station has been worked without intermission and without anything very interesting. There has been an increase in the attendances over those of last year, but all the members of work have felt the depression which rests on the people of the Trastevere district.

"Regular preaching is carried on here; a large Sunday-school and Mothers' Meeting is well.

"*The Meeting for the Poor*, which is the speciality of this locale, and which is conducted by Mrs. Wall, has often been crowded to the utmost limit of the Hall. This work of charity is much appreciated by many Catholics (especially by the more sincere and serious who work among the poor), with whom we are always desirous to come in contact.

"PIAZZA VICTOR EMMANUEL.

"*The Preaching* in this Hall has also continued to be well attended. The locale is well situated. A constant stream of people pass before the door, and it is no difficult thing to get the place well filled with attentive hearers when the discourse is interesting. People not only listen, but give their names, often contribute to the expenses, and are willing to send their children to the Sunday-school in numbers quite as large as we are able to receive.

"CONSOGLIONE.

"The street in which this locale lies, in consequence of the commercial depression, was so entirely changed that it seemed desirable, for various reasons, to change the locality of the meeting. Then, rents are so much lower now that we expect for the amount granted by the Committee for this station to secure a much better room in a better situation. Meanwhile, I have rented a room outside one of the gates—Porta Trionfale, which is well attended, and another in the Corso, near the Porta del Popolo, where for several weeks we have had preaching every night, and where the well-to-do people of that district seem willing to listen. I have taken this latter locale for six months only. Should, however, the present flourishing state of the meeting continue, we shall think it well to choose for a longer term. Meanwhile, in each of these places we have a Sunday-school, and in the latter we shall accomplish a medical mission.

"BORGO PIO.

"This station is beyond the Tiber, and very near the Vatican, which is within sight. Many of the houses are occupied by the employees of St. Peter's, which sends a shadow over the whole district. It might have been thought impossible to establish and maintain a mission station so near the centre of Catholicism, but it is now evident that the contrary is the case. When the evangelist is not away in the Province the room is often crowded, and occasionally persons come from the Vatican itself."

REPORTS ON THE WORK IN THE ROMAN PROVINCES

THE VIA URBANA.

Reporting on the work carried on at the station of Via Urbana, in Rome, and in the important district in the immediate neighbourhood of that centre, the Rev. J. Campbell Wall writes:

"It is now rather more than a year since I received the charge of the Via Urbana branch of our Roman Mission. Various circumstances delayed my residence on these premises, and the active development of evangelisation here until the beginning of February, 1893. Signor Tumolo was succeeded by Signor Dal Canto, and our united efforts soon doubled the attendance at preaching services, while special discourses during Lent yielded a considerable increase to the number of Church members. In March we baptized eight, and in April six, all of whom continue with us until now. The last baptism took place immediately after our return to Rome in September. A young girl who had heard the Gospel for the first time in Via degl' Equi came to see us in June, desiring to be baptized and anxious to enter service, that she might escape the foul surroundings in her home. We were soon convinced of her sincerity, she loved to learn in order that she might teach others, and throughout this summer we found her constantly influencing all whom she met to read or hear the Gospel for themselves. On our return to Rome, however, things had become so dreadful in her home that she resolved to leave this city, and begged before returning to her native town (Orvieto) that she might testify to her faith in baptism, and be admitted to the church.

Looking down the list of new members it is encouraging to mark the number of women. Mothers of families for the most part, their influence in the home can be no other than fruitful in spiritual results. It is generally known, moreover, that women are more difficult to evangelise on account of their being under the direct influence of the priest. The division of religious opinion in Italian families has long been almost universal and remains not to be considered a cause of regret. On the other hand material interests make them oppose anything like an approach to Protestantism. The wife may lose caste among friends and relatives, the daughter receive no offer of marriage. In the case of two new members this opposition had to be met. One had long wished to confess Christ, but waited in the hope that her husband would join her. Only after many struggles and much prayer did she decide to take this step on her own responsibility. In another case, the husband, a professed sceptic, would not allow our sister to frequent the services until he became aware of a real difference in her character and in the happiness of his home. The conversion of this woman had all the evidences of a 'modern miracle.' It was from the road to ruin, from the depths of sin and of crime, that she was snatched by the Saviour's call. Her mother, stirred by the witness of a new life in her child, followed her to the throne of grace, and these three were immersed together on the 29th of April last, being shown not of blood, nor of the will of the flesh, nor of the will of man; but of God. In two other cases wives followed their husbands in believing, but both gave proof of individual faith and rejoicing, and in short order we have had the conversion of two young students, one of them a son of our sister, in the Church at Lucina. The latter has thrown himself into Christian work, and among his present catechumens is one of his school-fellows, who was first brought to the Saviour by his testimony, but who, on account of the strong opposition of his parents, may have to postpone his baptism until he comes of age.

"We may, therefore, sum up the list of new members thus:—Baptized and added to the church, five men, five women and six sisters.

"We have a very interesting station in the Via Degl'equi, at the corner of two central thoroughfares. Here we come into contact with a large number of people."

WORK IN THE ROMAN PROVINCES.

Constant Evangelistic work has been carried on to the East of Rome at Tivoli and San Benedetto; to the West, Civitaa Vecchia, Cervetri, and Orstallo; to the North, Fara, Civita Castellana, Assisi, Orvieto, and Viterbo; to the South, at Rocca-di-papa, Marino, Anzio, and Nettuno; and many conversions are reported.

THE SOUTHERN DISTRICT.

During several months of the past year the Rev. Robert Walker, of Naples, who is in charge of the work in the southern district, has been in England on furlough, the state of his health rendering a change absolutely necessary.

Referring to the work of the past year in the City of Naples, Mr Walker writes:—

"I would like to express my gratitude to the Lord for the encouragement He has granted in the midst of our trials. We have a few young men who were brought up in our Sunday-school, and who take an interest in the Mission. They pray together and work together for it. On Sunday evenings they go out with handbills and invite the people from the streets. Mrs. Walker has a few young women, who also meet with her for special study of the Bible and for prayer, and I have no doubt that in a great measure the better attendance is due to their help; and my hopes for the immediate improvement of the condition of the church are largely based on their prayerful help.

"The religious work in the city has been carried on throughout the year, and has furnished many pleasant opportunities of preaching the Word by the way. Many emigrants have been supplied with tracts and Scriptures before sailing from the harbour, and by this means not a few have found what they anxiously sought for in vain in their native villages. The colporteur has paid repeated visits to many of the towns and villages around Naples and left in the homes of the people many thousands of Gospel tracts and portions of the Scriptures. The Sunday-school has also been kept up all the year, but we are anxious to see it increase, for we realise more and more how much depends on the young for our success in the long run.

"AVELLINO.

"The political troubles which led to the sending of so many soldiers to Sicily interfered with the work among the soldiers, and, indeed, for a time made it impossible. But of late there has been a very noticeable change. The meetings have been attended by large numbers, both of soldiers and civilians, and on several occasions the hall has been quite filled.

"Signor Libonati has succeeded in gaining admission to a good many towns in the various villages he visits regularly, and in one or two he has been asked to hold meetings. In one place he visits now he needs to spend the night, and he has had no difficulty in getting one family to give him hospitality during his fortnightly stay in the place, while another gives the room for the little gathering. We hope they will also arrange to pay the expenses of his journey, as they seem to appreciate his visits very much. I was greatly pleased to meet a man on the railway lately who told me of the pleasure and blessing he had received through Signor Libonati's visits to Benevento.

"CALITRI.

"This mission continues to prosper, and the little church is continually receiving new additions. Signor Bufone has lived down the opposition he met at first, and is everywhere treated by the Calitriani with respect. With the denkey I was able to get for him through the kindness of a friend, he visits several places in the neighbourhood regularly, and in one or two of them has been able to form little groups of Bible readers. He also gets into contact with the workmen on the new railway, and has evidently won the esteem and respect of the overseers. I have met several of them when travelling, and have always heard with great satisfaction of the good impression he has made upon them all."

Mr. Walker concludes his report by saying :—

"I am very hopeful that the year now before us will prove a very successful one, both in Naples and in the other stations in the south of Italy. If the Lord grant me health, I hope to be able to raise the attendance at all our meetings, and the spirit of prayer that possesses our young people gives me courage and hope. We need the sympathy and prayers of our friends at home, and count on them."

THE CENTENARY FUND.

From the Centenary Fund Balance Sheet, as presented by the auditors, it will be seen that up to the close of the year, now under review, the total cash receipts on account of the Centenary Fund have amounted to

£111,765 12s. 6d.

Of this sum the Contributions amounted to £109,197 18s. 5d. and £2,567 14s. 1d. Interest on Contributions invested.

There are still sums due from friends who have spread their promises of help over a term of three years, estimated to amount to

£5,677 6s. 6d.

When these sums are received, the total amount of the fund will be

£117,442 19s.

From the Balance Sheet it will also be seen that the payments on behalf of this Fund to date have been

£42,452 3s. 9d.

made up of the following items :—

SUMMARY OF EXPENDITURE.

Debts of 1891, 1892, and 1893 written off the Fund by vote of members' meeting of April, 1893	£30,514 10 10
Cost of the new up-river Centenary-Congo steamer, the <i>Goodwill</i> , including building charges, freight, insurance, and transit expenses from the mouth of the Congo to Bolobo Station, Upper Congo	5,737 5 10

Particulars on account of building the "Gorch Rowinson College," Tsing Chu Fu, Shantung	1,000 0 0
Payments on account of new school buildings at Tsing Chu Fu, Shantung	500 0 0
Expenses connected with Centenary Celebration efforts (including "Centenary Volumes," printing, tra- velling, meeting expenses, &c., &c.)	2,800 7 4
Outfit and passage expenses of 12 additional mis- sionaries (part of the 100 new missionaries)	1,000 0 0

From these figures it will be seen that, should the contributions at present outstanding be all paid, there will be a balance in hand to the credit of the Fund of

~~£24,990 12s 4d~~

Here it may be well to point out to what extent this balance is already allocated.

A.—To the establishment of a Working Fund of at least	£20,000 0 0
B.—To the outfit, passage, and probation expenses of 100 new missionaries (£30,000, less £1,000 already paid for outfit and passage of additional missionaries)	29,000 0 0
C.—To the erection of buildings, chapels, schools, and Mission houses at various Mission stations (less amounts already paid on account of new buildings in China, as stated in the items of expenditure above)	7,800 0 0
D.—To the equipment of native pastors, evangelists, and school teachers	5,000 0 0
E.—To the translation, revision, and printing of the Holy Scriptures	5,000 0 0

Leaving only an available balance of

In Cash receipts	£2,513 8 9
Outstanding promises	5,977 8 8
Total	£8,491 17 7

With regard to the One Hundred New Missionaries, it is well to record here that the Committee, in all their Centenary appeals, have clearly stated that "They would not be justified in sending forth these

urgently-needed reinforcements save as the Churches at Home were prepared to supply the needful income for their permanent support."

Up to the close of the year now under review the Committee have accepted twelve additional missionaries, the state of the annual income has prevented their accepting more. The Committee earnestly appeal to the constituency to give them such an increase of income as will allow them to use the provision so generously made by the Centenary Fund for sending out the whole of the reinforcements so urgently needed.

FINANCES.

The accounts for the year just closed exhibit a total deficiency of receipts as compared with outgoings of

£14,183 8s. 10d.,

£13,840 19s. 3d. on General Account, and £342 9s. 5d. on Widows and Orphans' Account.

In the Report for 1893, the Committee stated that, after careful examination, it appeared clear that, to secure an equilibrium between income and outgoings, leaving altogether aside the cost of extension, an increase was needed in the annual receipts of

£15,000,

and the sum must be, as set forth in the Centenary Celebration Appeal, an annual income of

£100,000.

That the past year has been one of almost unexampled agricultural and commercial depression is only too painfully known to many of our friends, while the disastrous mismanagement of the "Liberator" Building Society, and its group of allied organisations, has deprived large numbers of generous supporters not only of the power to continue their gifts to the Mission, but of the means of actual livelihood, and thrown thousands into distress and even penury.

Under these circumstances, it is matter for thanksgiving that the **ordinary receipts from the churches** for the past year exhibit no falling off as compared with the gifts received from this source in the previous year, the actual figures being :—

1893	...	£42,899 9 5
1894	...	43,540 9 4
An increase of ...		£640 10 11

The receipts for "*Special Stations and Funds*" exhibit an increase of **£537 9s. 5d.**, as compared with those of the year before. The receipts for the Widows' and Orphans' Fund also show a small increase of **£66 18s. 5d.**, but these contributions are still insufficient to meet the annual expenditure by **£342 9s. 5d.**

The total gross receipts for the past year, as compared with 1893, exhibit a decrease of **£728 7s. 2d.**, more than accounted for by a decrease in legacies of **£1,165 18s. 8d.**; and in miscellaneous items, of **£871 17s. 11d.**

The expenditure for the year just closed, as compared with the previous year, exhibits a decrease of **£1,232 2s. 6d.**, the actual figures being :—

1893	£71,854 16s. 1d.
1894	70,622 13s. 7d.

Nearly all the heads of expenditure for the past year exhibit a small decrease as compared with the outgoings of 1893.

The entire expenditure of the Mission is now undergoing most careful examination at the hands of the Finance Committee, and such reductions are being made as can be effected without seriously injuring the efficiency of the work.

Still the urgent and practical question remains as to what are the best steps to be taken to immediately raise the income of the Mission, and so establish an equilibrium between receipts and outgoings.

In the words of the Report for 1893, "it is clear that to do this an increase is needed in the annual receipts of at least

£15,000.*"

From the figures recently before the Committee it was found from an analysis of present receipts that the approximate number of existing

subscribers of *ten shillings and upwards* is less than **8,000**, whose combined subscriptions amount to about **£15,000**. Seeing that the membership of our churches is reported as more than **337,000**, there must be a very large number who could and probably would become, if personally appealed to, subscribers. It was further stated that the last Annual Report shows that the Society received less than **£2,000** in subscriptions of **ten shillings and under twenty**; about **£2,500** in subscriptions of **twenty shillings and under thirty**; that there are about—

300 Subscribers of £5 per ann.

120	”	£10	”
30	”	£20	”
Less than			
10	”	£50	”
”	”	£100	”
”	”	above £100	”

It was also found, with regard to contributions from **Sunday-schools** that, while they provide at present more than one-fourth of the income of the Mission, yet the possibility of greatly increased support is apparent from the fact that there are to-day numbers of large schools which contribute scarcely anything, and some even nothing, to our Society.

The Committee are certain that could the Society but secure the practical support of every church member by a *regular contribution*, all they need would be obtained.

Let this be our aim: Every church in the denomination to be associated with the Mission, and every individual church member to become a personal subscriber.

The Committee have arrived also at the conviction:—

“That the permanent income of the Mission cannot be adequately and generally increased except by a special agency which shall undertake for a definite time more detailed and continuous labour than can be reasonably expected from brethren who are engaged with pressing pastoral and other duties. And so firmly are they convinced of the importance of an individual visitation of the churches, of a personal canvass in the case of many of the church members, and of the need of general organisation for missionary purposes, that they earnestly recommend the division of the country into not less than seven districts,

these to be visited by a suitable agency. England to be divided into four districts; the Northern, the Midland, the Eastern and South-Eastern, and the Western and South-Western; Wales to be divided into two districts, North and South; and Scotland constituting the seventh section. London to be dealt with by itself. The Committee feel that if the kind of work requiring to be done were committed to one or two individuals only, it would necessarily be spread over so long a period that years must elapse before it could be accomplished, whereas it is hoped that if the plan they now propose be adopted, a very large increase from the country generally may be obtained in the course of the ensuing financial year.

"As to the particular duties contemplated by this special agency, it will be sufficient now to give a bare outline. It is understood that the churches are to be visited one by one, not so much for the holding of meetings as for the canvass of individuals for new or enlarged subscriptions, and for conference with particular individuals as to the best method of raising the smaller and more frequent contributions. It has to be borne in mind that there are large numbers in our churches who at present do not support the Society, and who, if interested in its work, would in many cases become subscribers. Now, it is obvious that, if this kind of work is to be done thoroughly and effectively, it may be needful to remain in some places for several days, and arrangements must be made accordingly. Simply to go from place to place attending meetings is not by any means what is needed.

"As one matter of detail, it should be a suggestion to each church to formally appoint one of its deacons the missionary deacon, thus identifying the churches more closely with missionary obligations and privileges, and encouraging the idea that every church, in its essential life should be missionary; the brethren whose services are about to be secured, to do what they can to bring about this particular appointment. The superintendent of the Sunday-school and the leader of the Christian Endeavour Society—if such society exist—should also be seen, and in these directions organisation promoted.

"In order to obtain the sympathetic co-operation of the pastors in this movement, a special communication should be sent to them from the Mission House, setting forth the present needs of the Society, and informing them what is now proposed to be done; a similar communication being also sent to the present missionary representatives in our various churches; these communications to be published in the MISSIONARY HERALD."

With regard to the Debt incurred during the year just closed, in the judgment of the Committee it will be wiser to suspend any special appeal for its liquidation, and to concentrate the energies of the churches upon efforts to make the annual income equal to the expenditure.

The Committee cannot believe that the churches of the denomination will for a moment contemplate *the recall of any of their missionaries on the field*, or sanction the contraction of the Society's operations "in the regions beyond.

What the Committee greatly desire is that the churches at home and the workers abroad should be brought into closer contact; that our churches at home should be linked to the heathen world by the lives and labours of consecrated men and women, so that they may realise a deeper personal interest in the sublime enterprise of winning the world to Christ, and feel impelled to larger offerings and a more profound and prayerful solicitude for the workers and the work.

There is little danger of exaggerating the grandeur of our present opportunity, the solemnity of our individual responsibility, or the exceeding peril of neglect or delay.

Our candlestick may be removed out of its place if we do not hold forth the word of life and shine as lights in the world.

Most of all, as churches and individual Christians, do we need a larger measure of the inspiration and power of the Holy Ghost, a spirit of *prayer and consecration*. Without these, all our methods, however perfect—all our measures, however wise—are only so much machinery, motionless and ineffective. The real progress and success of mission work must depend on a widespread revival of primitive piety at home. It has been well said:—

There is as little prayer, and hence too, little of the power that comes by prayer. Give us Elijah, with his face between his knees, in sevenfold application, and we shall have the cloud like a man's hand, and then an overspread sky and a mighty and refreshing rain."

The committee on the part of the Missionary Society—its chief officers and the members of the board—will be glad to receive from the churches and individuals any suggestions or contributions that may be made for the purpose of carrying out the plan proposed. It is proposed to publish a list of names of those who have contributed to the fund, and to send them a copy of the report of the committee.

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NOT YET.



NOT yet the light the eyes of all hath greeted,
 Not yet all ears have heard love's dulcet strain,
 But still the dirge age-olden is repeated
 O'er millions born to nought of life save pain.
 Not yet earth's wide expanse the feet have travelled
 That make a way home through the gloom to God,
 But still in paths rank with wild growths and ravelled
 Lost children wander farther yet abroad.
 Not yet to Christ the crown of earth is given,
 Not yet to man His crown-rights are made known,
 But still the despot, from love's realm out-driven,
 With direful scorn usurps Emmanuel's throne.
 Not yet, not yet God's wondrous revelation
 Hath filled the vision of our yearning race,
 But of the souls that throng this fair creation
 They still are few who've seen the Father's face.
 Not yet we love the Christ of God supremely,
 Nor glory yet in His majestic cross;
 Else should we shrink with heart reserve unseemly
 From Saviour-service, lest we suffer loss?
 O Church of Christ! let not earth-power enthral thee,
 Nor seek a conquest by slight warfare won;
 But take the cross—'tis thine, and Christ doth call thee—
 And thou shalt sing in triumph soon, "'Tis done!"

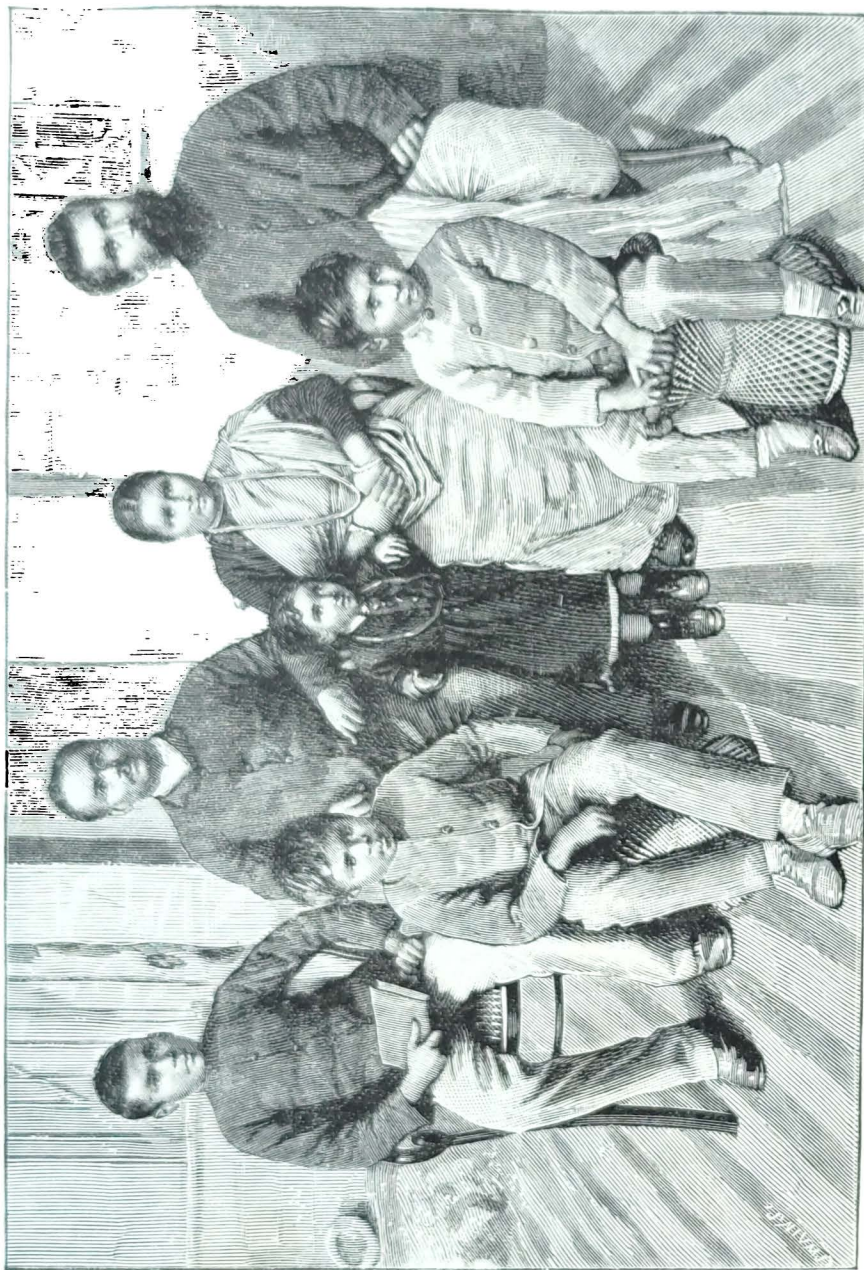
Dacca, East Bengal.

B. WRIGHT HAY.

TO SUBSCRIBERS.

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[THE MISSIONARY HERALD
JUNE 1, 1894.



A BAPTIST FAMILY IN COCHIN BEHAR.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ANNUAL MEETINGS.



HIS being the earliest opportunity since the anniversary gatherings for acknowledging our indebtedness to the several speakers who addressed the various meetings, we gladly embrace it. Our thanks are specially due to speakers connected with other sections of the Christian Church—to Sir Charles E. Bernard, K.C.S.I., late Chief Commissioner in Burmah, who presided at the soirée in Cannon Street Hotel; the Rev. John Bond, of the Wesleyan Centenary Hall, who preached the annual sermon; the Rev. E. Herber Evans, D.D., for his speech at the annual meeting; H. Marshall Lang, Esq., of the C.M.S., Rev. C. Jukes, of the L.M.S., and Dr. Paton, of the New Hebrides, who spoke on behalf of the Young Men's Missionary Association; as also to Miss Williamson, of the China Inland Mission, for her address at the Zenana breakfast. To our own friends, for their invaluable services to the Society or its auxiliaries—Revs. J. Turland Brown, J. E. Roberts, M.A., W. E. Blomfield, B.A., B.D., J. G. Greenhough, M.A., T. Barrass, T. Phillips, B.A., and J. Stuart, Messrs. H. M. Bompas, Q.C., T. S. Penny, C. F. Foster, H. P. Gould, R. F. Griffiths, and W. R. Rickett, the Treasurer (who not only presided at the Missionary Breakfast Conference, but, as well, in the unavoidable absence of Lord Overtoun, at the annual meeting), not forgetting our missionary brethren—we also tender our very sincere and respectful thanks.

We commend to the prayerful perusal of our readers the address delivered at the Introductory Prayer Meeting, by the Rev. J. Turland Brown, of Northampton, and the paper read at the Breakfast Conference by the Rev. W. E. Blomfield, B.A., B.D., of Ipswich, the publication of which at the present time we feel confident will prove opportune and useful in view of the important effort about to be made, so urgently needed, to raise the income of the Society.

SCHEME FOR INCREASE OF INCOME.

At the Members' Meeting, held on April 24th, this scheme was submitted and adopted, being included in the financial part of the Annual Report.

As it was published in the last number of the *MISSIONARY HERALD*, pp. 241-2, it will be sufficient now to state that it consists of an individual visitation of the churches, a personal canvass in the case of many of the church members, and attention to organisation for missionary purposes of congregations, Sunday-schools, and Christian Endeavour and other societies.

The practical working of the scheme will be entrusted to a special agency, in addition to which several of the leading brethren of the denomination have very heartily consented to render, as far as possible, their very valuable assistance.

To facilitate arrangements, the country has been divided into the following main sections, subject to further possible division:—England into four districts, the Northern, the Midland, the Eastern and South-Eastern, the Western and South-Western; Wales into two, North and South; Scotland and London; Ireland has already been visited.

Certain of the necessary details, not yet completed, are under consideration; but will, it is hoped, be fully arranged in time to admit of final report in the next issue of the *HERALD*. Meanwhile we ask a serious perusal of the following addresses, and earnestly beseech the prayerful sympathy of all the friends of the Mission for the Divine favour and blessing to rest upon the scheme shortly to be put into practical operation.

AN ADDRESS DELIVERED

AT THE INTRODUCTORY PRAYER-MEETING, APRIL 19TH, 1894.

BY THE REV. J. TURLAND BROWN, OF NORTHAMPTON.

GOD has made for us an acceptable time. Behind us is a history shining with the lustre of famous names and noble deeds; before us a land of promise waiting to be possessed. All outward omens auspicious—the sky fair, fields white unto harvest open on every side, a highway prepared and prospects rich in hope as this springtime, in blossoms and buds. And with these fine opportunities, and a possible work of sublime interest for willing hands to take up, voices all about us are now heard saying, “China, India, and Africa for Christ,” and the cry rising higher and taking a wide sweep, passes into the greater word, “The World for Christ.” This cry bears a grand and inspiring sound to our ears and heart—like the voice of a trumpet calling an army together to enter upon some great crusade. It raises a vision which gathers unto itself all the scattered glories of ancient prophecy, and which alike for the Lord's sake and the world's sake it may well excite a passionate

desire that the vision may become fact. The very thought of such conquest and glory for Him is enough, if allowed free course, to set the heart of the Church on fire, and to send her forth to work for this end with unresting zeal.

ENTHUSIASM NEEDED.

This warm devotion to Christ, this longing for Him to be on earth what He is in heaven—worshipped, loved, crowned here as there—this spirit within us that says continually “Let Him be magnified,” “To whom be praise and dominion for ever,”—this is what the work of our Society calls for, and what we all need to possess in ever-growing measure. It is this devotion which by its virgin freshness and beauty gives such a charm to the morning of our Lord's Day. The finest sight there, is the little band of disciples whom He owned and held so fast to Himself, and the chief and sweetest thing in them was their devoted love to Him. It had in it somewhat of the simplicity of childhood and the passion of youth. His finger touched them and made their hearts at once and for ever His own. Thenceforward the interest of life and of the world for them centred in Him—love far ahead of their knowledge, more and stronger than faith—mounted the throne and bear sway over them. In the warm-hearted women who ministered to Him—in Mary who brought the ointment very costly with which to anoint Him, and the Apostles who left their earthly calling to be with Him—we see the ardent temper and practical working of the personal devotion which He inspired. And when from children they became men, and we see them in the ripeness of their powers and full tide of their activity, nothing takes us more than their enthusiasm in His service. It made them a spectacle to angels and to men. It was one of the wonders of the world in those early times, and remains such to this day. It was as energetic in action as it was powerful in sentiment—as steady and enduring as it was fervent—a calm intensity that kept at the same high pitch and was as regular in its motion as the flow of the life-blood and the beating of the pulse in a healthy vigorous frame. It was a fire in their heart like that upon the sacred altar, burning night and day, an enthusiasm that was as glowing at the last as at the first, and that spent its force, not in spurts and flashes of passing excitement, but in patient endeavour and consuming toil, sent them out on weary journeys and manifold ministries in distant lands, and laid all they were and had under tribute. In its service whatever they could they did, and what they had to give they gave—even life itself—keeping nothing back. It animated them all. In Paul, that greatest of missionaries, it was the master passion which drew into itself all the forces of his mighty soul as the river does the brooks and streams it meets along its way. It made him as a winged seraph, aflame with zeal, and his life as truly as any life ever was, a whole burnt offering to the Lord.

WHENCE AND WHY THIS ENTHUSIASM?

And what inspired this apostolic enthusiasm, and on what purpose was it bestowed? It had its Genesis—its root and spring, the alpha and omega, the beginning and end of its life in Christ, “for Jesus' sake.” That brief sentence, “for Jesus' sake,” covers and accounts for all; there is the fount of their energy, there the imperial motive that swayed them, there the object for which they lived and laboured and died. All the strength and impulse

coming from the gratitude, the veneration, the love, the wonder and joy which faith in Him inspired, were gathered as into a focus in the devotion that ruled their lives, seeking that His name might be published in all lands, that He should be "exalted and extolled," and become very high, that men everywhere being blessed in Him "should call Him blessed." This was the aim which, like a splendid star, ever shone in their sight, and which fascinated and held them true to itself by its resistless might. "For Jesus' sake," this was the magic word, the apostolic way of saying what is now being said among us, the world for Christ. Paul spoke for others as well as himself in his magnanimous words, "according to my expectation, and hope that in nothing I shall be ashamed, but that now, as always, Christ shall be magnified in my body, whether it be by life or death."

These men, thus living for the Lord, are marvellous in our eyes—the heroic temper, the lavish self-expenditure of their devotion, strikes us with wonder as the burning bush which Moses saw in the desert. And while we wonder, we feel that it was as reasonable as it was great, as becoming them as it was due to Him for whom no love can be excessive, no gifts too large or costly, no amount of service a waste of soul or life. We cannot but admire what was so "lovely and of such good report in them." But the question arises

WHAT OF OURSELVES ?

By the side of these brilliant examples how do we appear? As successors of the apostles, do we not look rather dim and limp—far off in spirit as well as time? Is it unfair to say that we are straitened where they were enlarged; that the sacred passion in us much lacks the vigour and domination it had in them; that our interest, our gifts, our efforts seem scant and penurious compared with theirs? Some fire is on the hearth, but it burns slack and low. Love to our Lord, more love and fuller, love raised to a more "fervent heat," is our prime personal need. Littleness of love makes all things little. Let it grow and abound, and our longings and prayers that He may be glorified on earth, would be more ardent, our gifts more generous and glad, our labours more worthy the Master we serve, and the greatness of the object we seek. How shall this better mind be gained? Whence is to come an advance upon the present—this quickened impulse and finer enthusiasm of love? To love Him more we must know Him better; and to know Him better we must get nearer to behold the glory in His face, we must live with Him in His life, that we may find how wonderful He is by seeing what He was—what beauty and sweetness, blended with majesty, marked His course, and so come more fully under the power of His magnetic personality. We must gaze often, and with an intent eye, upon the cross, where what is greatest and divinest in Him—all that tends to beget a warm, responsive love, to constrain the heart and perfect His conquest over self is best seen, and puts forth its strongest power. And with this, wait upon Him, the living Lord, giver of the Spirit, and inspirer of souls for that "power from on high," that heavenly fire which can repeat the marvels of Pentecost in these modern days. Let this love be kindled, and no thought will be closer to, or more potent with, our hearts, than that it is for our Lord crucified for us—not only after His mind in obedience to His command—but for Him, that He may have His rightful place

and honour in the world, that our missionary work is undertaken and pursued. On the world's behalf this work appeals to our pity, our brotherly sympathy, and compassionate and generous zeal; but not less, may it not be said with yet more urgency, it appeals to us on our Lord's own behalf?

CHRIST SEEKS OUR CO-OPERATION.

He honours the Church by trusting her to care for the spread of His kingdom on the earth. He casts Himself on our loyalty, and gives room for our hearts to say how much we will give and do for Him. Standing in our midst with marks of suffering, and signs of triumph on His form, as the Lamb that was slain, and with a royal crown upon His head, He pleads with us by the majesty of the one and the pathos of the other. And as He shows us His hands and His side, He virtually says to us: "To redeem the world was the purpose for which I lived and died; and this purpose, with yearning and travail of soul, I am still pursuing. It is to you, My people, I look for sympathy and co-operation in this work on which My heart is set. The work is great, it requires much to carry it on: men to go before My face, to prepare My way, means to send and support them, all kinds of material and spiritual help; and where am I to look for these except to you whom I call, and who call yourselves My friends? For your sakes I gave up much, I endured much. I refused no sacrifice. I shrank from no suffering. I went straight to the Cross and gave My life. All I could give for you, and what from you for Me? I ask in return that you will come to My help and seek to win the world for Me." Thus He appeals to the Church at large, and its members of it severally. The appeal, as are His claim and plea, is most personal. It passes by none. It does not except even the least. He takes us apart. He speaks to us one by one saying, "Think how I have loved and do love you—what thou already owest, what thou expectest from My love." And then as to Peter, He puts the pointed question to each, "Lovest thou Me?" We answer, "Lord, thou knowest all things. Thou knowest that I love Thee." He rejoins, "By thy interest in my cause—by doing thy individual part, be it greater or less in furthering My purpose, let thy avowed affection reveal and prove itself."

APPLICATION TO PRESENT CIRCUMSTANCES.

And this word comes to us with more pungent power at this time when things are with us as they are. Our spirits oppressed, and our powers limited by the burden of debt. Doors wide open in many lands. The pathetic cry, "Come over and help us," reaches our ears from all quarters. Brethren on the field worn and ready to faint from overwork. Men at home willing to go, and yet for want of funds we cannot send the messengers in respond to the need. What is the cause? Is it found in our poverty or in our hearts? Have we really come to the limit of our giving power? If the fire on the altar burnt more briskly and with a stronger flame, our treasury would be relieved of its penury and our annual income be much increased, and flow like a river when summer suns have loosed the waters bound up in winter of ice and snow. It seems to me as if our Lord by this state of things is sending round a message and question among all the churches, and speaking to each one with a voice and tone which should touch us to the quick: "I am in need. My work

linguishes for lack of means. My heart is waiting; canst thou do no more for Me? Is the present the full measure of thy ability or the limit of thy love?" The question is of serious moment—our Lord is the questioner, and the answer of each must be given to Him. "Now, therefore, saith the Lord of hosts"—to us as to Israel—"Consider your ways."

PAPER READ

AT THE ANNUAL MISSIONARY BREAKFAST CONFERENCE, ON FRIDAY, APRIL 27TH, 1894.

BY THE REV. W. E. BLOMFIELD, B.A., B.D., OF IPSWICH.

In that stirring little book, "The Crisis of Missions," Dr. Pierson has defined a crisis as a combination of grand opportunity and great responsibility—the hour when the chance of glorious success and the risk of awful failure confront each other; the turning-point of history and destiny." If that definition be accepted, few words are needed to prove that we have come to a great crisis in our own missionary enterprise.

I.—OUR POSITION TO-DAY.

Our advantages are unquestionable. We start this new century with the whole world thrown open to our messengers, and with the solid results of the work of our fathers constraining us to greater acquisition. *In India*, with a friendly Government, a general alienation from the ancient faiths, a Bible translated into the vernaculars, an open door to the zenanas, and a native Christian population of a quarter of a million, the belief in a future Christian India is no longer a forlorn hope, but a reasonable faith. *In China* we have a vast empire of 300 millions, with its eighteen provinces and 1,700 cities all accessible to-day, where fifty years back they were locked and barred against us. We have a native Christian population (in all the Evangelical churches) of 40,000, whereas then there were but six disciples of the Saviour throughout the whole land. And we Baptists, who have no existing mission station quite twenty years old, number some two thousand men and women in the fellowship of our churches—a community that has doubled itself in the last ten years, and every man of which has suffered persecution and loss for the sake of the Lord he has confessed. Herein is ground for deep gratitude and boundless expectation. And then *in Africa*, a few years since as unknown to us as the moon, we have a record whose mingled agony and triumph has moved the heart of the universal Church, and whose pages, though writ in tears and blood, compel us to unconquerable belief in a glorious harvest to come. For we rely upon Him who said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Nothing but our own indifference and sloth can rob us of a repetition of the splendid story of Jamaica.

THESE COLOSSAL OPPORTUNITIES

constitute our most solemn responsibility. Favoured above all past generations in our power for spreading the Gospel, we are in peril of practical apathy with respect to the great stewardship entrusted to our care. The whole Church of God is on its trial, and the supreme question of the hour is this: Shall we resolutely fulfil the part Christ has assigned to us, or shall we

timidly pass on the golden opportunity to a worthier age? The chance of glorious success and the risk of awful failure confront each other. Let it not be thought that these words are pessimistic. The abundant promise of the report presented on Tuesday I recognise to the full; but it were vain and idle to ignore the darker side of the picture.

TWO GRAVE FACTS

are patent to everyone. (1) *Our workers are terribly short-handed, and we are not sending reinforcements as we ought. In Africa*, on which we have spent the largest part of our strength in recent years, the cry still is for more men. From Underhill, where the burden always presses most heavily; from San Salvador, where for a large part of the year Mr. and Mrs. Lewis have been labouring alone; from Bopoto, so heavily smitten by the removal of Balfern and Oram; and from Mojembo, where a great and effectual door is open, if only there were men to enter it, is the same plea for "more labourers." *In India* Mr. Kerry tells us that the staff is in some districts particularly weak, and especially where the indications of good work being done are most hopeful and encouraging. There are fields with ripened harvests, and the missionaries are ready to fear the harvests will rot in the fields for want of reapers. In Northern Bengal, where William Carey laboured in the first six years of his apostolic career, and where we Baptists are left alone to evangelise nine millions of people, we have but five missionaries for the Herculean task. In Eastern Bengal inquirers are begging for some man to guide them, and writing home for help to the missionary on furlough because there is no one at hand to lead them to the light. All over the country there are vast districts, each of them populated by one or two millions, without a single Christian teacher amongst them. If aught is needed to strengthen this appeal, it is found in the fact that, whilst our converts in India are doubled every ten years, for all this vastly extended work we have only ten more missionaries than we had a decade ago. *In China* the demand for reinforcements is even greater. Our missionary staff is precisely what it was five years ago. In Shansi, where the seed is beginning to take root after sixteen years of patient sowing, and where there are ten millions of people, we have only three missionaries now in the field, one of whom (our brother Dixon) has returned to his work at great personal sacrifice rather than allow the cause of Christ to suffer. In Shensi it is the same story, with the added fact that our two missionaries, Shorrocks and Duncan, stand in great hazard of life from the suspicious and anti-foreign temper of the people. It is clear, brethren, that this short-handed work everywhere risks precious lives in the gravest degree, and cramps and delays the progress of the Kingdom of God.

INCOME TOTALLY INADEQUATE.

The other equally clear and serious fact is that our income is totally unequal to the expenditure necessary FOR THIS SADLY RESTRICTED WORK. It is disquieting and embarrassing to remember that for three successive years we have had a balance on the wrong side of £14,000. We all greatly rejoice in the determination of the Committee to go forward. The memories of the past, the successes of the present, the glorious outlook for the future, and, above all, loyalty to Christ, who summons us to advance, forbid a solitary thought of

any reactionary policy. But, let me say, it rests with the churches and their leaders to make the resolutions of this week operative. We want something more than what was termed the other day a "holy recklessness." Personally I question its sanctity, and feel very sure that recklessness is the last thing we need in a crisis. What we need is to wait upon God, beseeching Him for the willingness and power to respond to His providential leadings, and then to go forward in ardent, strenuous, sacrificial effort to be worthy of our high calling. When we wholly mean to obey we shall strive to obey, and in the output of supreme effort power will come. *When we attempt great things for God, we may expect great things from God.*

II.—HOW TO MEET THE CRISIS.

Passing from this rapid review of our position, it is with much diffidence that I submit some few suggestions as to how we may meet the present crisis.

1. To begin with, cannot some definite plan be devised for constraining non-contributing churches to fall in line with God's world-wide purposes in relation to the heathen? Looking at that part of the denomination, the churches in which may be regarded as our constituency, we have a proportion of about one-fourth of our churches who in their collective capacity do nothing to further the great purpose so dear to the Redeemer's heart. So far as the churches in the associations are concerned, the proportion is happily less, but even of these there are many not contributing. Would it be impracticable for the special agency now contemplated by the Committee for the increase of the missionary income to concentrate some of its energy upon this aspect of the case? I know that it may be said that the increment arising from any such effort would be small, and the plea may be preferred that these churches are poor. But poor churches are not to be deprived of the inestimable privilege of taking part in this work—and let me add that no church, however poor, ever loses aught by so Christlike a diffusion of its sympathy and energy. The Mission always does more for the Church than the Church does for the Mission. We believe that a Christian society wrapt up in itself, and whose soul is absorbed in its own welfare, is nigh unto perishing. "Christianity," as Max Müller reminds us, "is in its essential nature a missionary religion—converting, advancing, aggressive, encompassing the world." And as whatever goes in opposition to its own nature works unhealthily, we are compelled to believe that any denial to a Christian society of its true range and scope not merely shuts it out of the broader regions where it ought to go, but makes it work feebly and falsely in the narrow field to which it is confined. Oh, brethren, with all our rich experience of the enlarged sympathies, increased vigour, and closer fellowship with Christ that have come to us through Christian missions: ought we not lovingly to seek to persuade these churches to share with us in the glad privilege of extending the Kingdom it is our sublimest privilege to serve?

CHURCHES THAT DO HELP MUST BE MADE MORE MISSIONARY.

2. I come next to the churches represented here this morning—churches more or less interested in this great work. My audience, consisting largely of pastors and delegates, represents the class from whom a large part of the solution of our difficulties must come; and, without any desire to unduly magnify

the minister, I want to say, with all possible strength of emphasis, that this is largely a pastors' question. As, one hundred years ago, the work done by Andrew Fuller and Samuel Pearce was not less important than the task of Carey and Thomas in India, so to-day a strong missionary ministry in our churches here is of paramount value in any world-wide extension of missionary activity. Permit me, then, to suggest two or three ways in which this duty of leading our congregations to a deeper and more living interest in the missionary cause may be fulfilled.

WHAT THE MINISTERS MAY DO.

(a) We must do a great deal more than we have ever yet done in instructing our churches in the history and literature of modern missions. Zeal is likely to be according to knowledge; at any rate, sympathy with missions will never be at its maximum where knowledge is at its minimum. Ignorance is one of the greatest foes our beloved Society has to contend with. We were all somewhat startled on Tuesday when we heard of a good deacon who was under the distinct impression that the Congo Free State was somewhere in the south of China. Now, if so exalted a personage as a deacon may be so wide of the mark in his missionary geography, what is to be expected in the rank and file of our membership. Here, then, is a task for us who are in the ministry; we must bring home to the minds and hearts of our people the thrilling history of modern missions. The reading of the HERALD in little sections at our prayer meetings will not do. That is quite right as far as it goes, but it is absolutely inadequate, for we only touch a fraction of our people, and that fraction which least needs instruction. We must read more widely, and study systematically the origin and growth of our work in every part of the field. We must know the lives of our great missionaries of the past, and the record of their work. We must know as intimately as sympathetic reading can make possible the spheres of our brethren now in the field, and their peculiar difficulties and sorrows. Nor need we confine our attention to our own Church; we must go further. Mentally we may live with Livingstone and Moffat, Mackay and Hanuington, Griffith John and Gilmour, Hudson Taylor and J. G. Paton. No doubt this involves hard labour, but the labour repays. We shall profit thereby. It is a mental tonic when weary of the multitudinous theories of controversial theology to turn to the verifiable facts of modern missions. There is no finer apologetic in existence. One might fairly state the answer to Mr. Buchanan's question on the victories of the living Christ which have been won in the missionary field in our own lifetime. If I may be pardoned the personal reference, I may say that it has been my practice, every now and again, to devote a Sunday evening to some aspect of missionary life and work, and with results to which I can thankfully testify. I am sure that enlarged knowledge amongst our people would bring in their train sympathy, prayer, service, and sacrifice. At present the condition of some of our congregations in this respect suggests the Apostle's question: "How shall they believe in that of which they have not heard?" May I add, brethren in the ministry, that our acceptance of this duty would render quite unnecessary the issue of that double-lined whip which we receive from Mr. Baynes every year requesting us to preach missionary sermons when we occupy London pulpits on Missionary

Sunday? We shall then have an ample stock to select from. I must confess that to me that circular has seemed ominous. That such a reminder should be needful is the amplest proof of the timeliness of the suggestion I now respectfully submit to you.

KEEP THE MISSIONARY CAUSE TO THE FRONT IN YOUR PASTORAL EFFORTS.

(b) Again, in our work amongst the young we may do much to promote the missionary cause. For one thing, we ought to seek and find recruits for this warfare. Reverently recognising the fact that the missionary must be God-sent, and not pressed into the service by our persuasions, it is none the less true that we may be the mouthpiece through whom the Spirit speaks; therefore we must be ever on the outlook for the inspired missionary, the man or woman in whom, along with natural gifts, there dwells the holy passion for saving the lost; and if so be that we yield ourselves to the Spirit's use, we shall come instinctively to know when, how, and what the Spirit bids us speak. Further, I would suggest that when young people come and seek admission into the fellowship of the Church, we should lay before them the claims of Christ in regard to mission work. We may then most advantageously impress upon them the imperative obligations of the great commission, teaching them that every Christian is *ipso facto* a soldier in Christ's army, and that if they cannot personally fight the battle in other lands, they must fight at home, and send their substitutes across the sea. It has become more and more evident to me of late that if we are to make our churches thoroughly missionary we must enlist the sympathy of the young disciples at that holy and memorable time when they enter the Christian society. At no other point in their history can we have a more sacred opportunity afforded us. Given a generation of such converts, and we should be sensibly nearer our ideal—"every church member a subscriber." And once more, we must link our young people's societies with mission work. Their key-note (I am referring now to

THE GUILD AND ENDEAVOUR MOVEMENTS)

is consecration. The word is becoming too popular, and runs too glibly off our lips. And these religious organisations become a snare, unless we get our young people to see that consecration means something more than volubility at a prayer-meeting. It must mean service of others expressed in definite, tangible acts for their help and salvation. And we may do much by securing a place for missions in the young people's sacrifice and endeavour.

Let us also have a careful regard to our

SUNDAY-SCHOOLS,

and not least to our libraries. Missionary lives like Saker's, Carey's, and Comber's, or the lives of Paton and Gilmour, written expressly for boys, should find a prominent place there. There is a natural contact between young people and missionary work. Every generous boy is something of a hero, and every pure-hearted girl is a heroine in aspiration. Most of our great missionaries have cherished the missionary dream in early days, and we cannot possibly over-estimate the influence of these lofty ideals held aloft before the eyes of receptive children.

PRIMARY CLAIMS

of missions on their liberality. Commercial depression and "so many claims" does not justify the dropping of the missionary subscription. This ought to be the last subscription to be reduced, for no work has equal claims upon the disciples of Jesus Christ. He looks only to His followers for obedience to His parting charge. *Much good philanthropic work secures no inconsiderable assistance from men who own no allegiance to Christ.* BUT THE EVANGELISATION OF THE WORLD NEGLECTED BY CHRISTIANS WILL BE DONE BY NOBODY ELSE. Only they who know Christ can understand the meaning of the words "lost" and "salvation."

PRINCIPLE OF GIVING.

Our churches have not reached the limit of their power to give. They have given, and given largely, but out of their abundance. In the vast majority of cases it has not gone beyond that. One is reminded of a story told by one of our papers not long since. A lady of High Church proclivities met her little nephews and nieces after Lent, and said to them, "Did you remember what I told you, to deny yourselves something during Lent that you might get a little money for God? Did you give up sugar or jam, or something of that sort?" And the children replied, "Yes, auntie, we remembered; we did not exactly give up sugar, but we decided we would give up soap." I am afraid that a great many of our friends have not yet got beyond the soap stage. They have never touched the sugar. They give what they can spare, and yield that which never hurts. *Brethren, that is where consecration BEGINS.* And we must be faithful in our assertion of these principles and acceptable measure of Christian giving. Christ looks with pain upon the surrender of what we do not want. It is only the burnt offering, which costs, that gladdens His heart.

SUPREMELY LET US SEEK IN PRAYER THE MISSIONARY SPIRIT.

(d) Above all, we must seek in prayer the true missionary spirit. In vain all resolutions, plans, and agents if we lack the missionary fervour and consecration. *Organisation is useless without inspiration.* We may have a spasmodic outburst of activity, a "spurt" only to be succeeded by deadly reaction! The dry bones of machinery may come together, but they will never supply the breath of life. That comes from God only, and is His answer to earnest believing prayer. What we want is that, deep down in all our hearts, there should be such convictions as these: the Church of Christ is an evangelic propaganda; every Christian society is an evangelic agency; every Christian man is an evangelist. We want these convictions so burned into our minds that they shall be operative in our entire natures, moulding and directing all the activities of our lives. Then, as Phillips Brooks finely said, "missions will be seen to be not a mere occasional duty, but the essential necessity of life; not an exceptional enterprise to which we are occasionally summoned, but a fundamental condition without which we cannot live; not like an army summoned once or twice in a century to repulse some special foe, feeling itself unnatural, expecting from the moment of its enlistment the time when it shall lay down its arms and go back

to the works of peace. Missions will be like the daily activity of the city—taken up naturally every morning, constituting the normal expression of the city's life, never to cease while the city lives, the pulse which shows at any moment what degree of vitality the city has." Such is the missionary spirit. The measure of that spirit in our churches is the measure of their communion with Christ. Let us seek it for ourselves and our churches, and we shall never rest till *He* shall see of the travail of His soul and be satisfied.

"Let not your words run on," says J. H. Newman; "force every one of them into action as it goes." Brethren, the hour is pre-eminently one for action. We know what we ought to do. Has not the time come when we shall each in his own sphere seek to bring our practice into line with our theory? Think in closing of the

MOTIVES THAT URGE US FORWARD.

1. There is the demand of our brethren from the missionary field. God has given to us men who are richly endowed with every quality of leadership—men like Grenfell and Bentley on the Congo; like Richard and Whitewright in China; or like our brother who pleaded with us so powerfully on Wednesday evening. They have proved their patience and heroism in times of sore stress and peril, and on their work there rests the benediction of Christ's approval. Shall we let them fight on almost single-handed till they drop? We shall be lacking in loyalty to them unless we rally to their help. In the war in Eastern Europe, a few years back, there was a mountain fortress of great importance to be captured. It was assailed with awful stubbornness time after time, and still the assailants strove, waiting for reinforcements that never came. And when at last the little band of men was compelled to retire, they appeared before the staff, their faces black with powder, their swords broken, and their strength spent, and they exclaimed bitterly, "We could have taken it, but you would not back us up." There is a great victory to be won for Christ in Africa and China and India. Let not our soldiers say to us, "We could have taken the citadel, but you would not back us up."

2. Besides, there is the cry of the heathen. Let me tell you in his own graphic words the thrilling experience of Mr. Egerton Young in his travels amongst the North American Indians. He had been preaching his first Gospel sermon to a group of these poor blacks. "At the close of my address, the old chief of the tribe arose and spoke. Here is the outline of what followed: 'Missionary, I have long lost faith in our old paganism, and what you have said to-day fills up my heart and satisfies all its longings. I am so glad you have come with this wonderful story. Missionary, come again soon, and tell us more of these things, for I have grandchildren, and my hair is white, and I may not live long.' Then he came nearer and faced me, and said, 'Missionary, may I say more?' 'Talk on,' I said. 'You said just now, "Notawenan," our Father.' 'Yes,' I said, 'I did say "our Father."' 'That is so new and sweet to us,' he said. 'We never thought of the Great Spirit as Father; we heard Him in the thunder and saw Him in the tempest, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us.' Lifting up his eyes to mine again, he said, 'May I say more?' 'Yes,' I answered, 'say on.' 'You said, "Notawenan, our Father." He is your Father.' 'Yes, He is my Father.' 'Then,' he said in wistful tones, 'does it

mean He is my Father—poor Indian's Father?' 'Yes, oh yes,' I exclaimed. 'He is your Father, too.' 'Then we are brothers!' he almost shouted out. 'Yes, we are brothers.' Once more he timidly ventured, 'May I say more?' 'Yes, say on; tell all that is in your heart.' Never can I forget his answer. 'Well, I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming to tell the glad story to your red brothers in the woods.'" Ah! that is the question which millions of weary, longing souls, dissatisfied with false religions and hungering for the Gospel of Christ, are asking. From every part of the world men are stretching out their hands to us, and crying for the bread we have to give. Dare we turn them away?

3. And then there is the need and claim of Christ upon us. *He needs us.* Christ suffers, and is deficient if even the least of His people fail Him. What sacred sweetness and holy dignity are in the thought that the Son of God needs us, and loves us so much that He will not win the world for Himself without asking our help in the holy and joyous task.

And His claim? It takes us back to Calvary. The inspiration for all sacrificial services comes from *the sacrifice*, Oh, the plea in that! "The Son of God loved me and gave Himself for me."

"Love so amazing, so divine,
Demands my soul, my life, my all."

MISSION WORK IN BENGAL MELAS.

(See Frontispiece.)



THE Rev. J. Ellison, of Rungpore, in Northern Bengal, sends the following interesting letter:—

"MY DEAR MR. BAYNES,—I have given the above title to this letter because our work during this cold season has been carried on mainly in melas, or fairs.

"There are many such fairs in Rungpore district, and I like the work in such places, because we can preach repeatedly to the same people, and, as so many meet together, we have very good opportunities of disseminating the Scriptures. The first mela we visited was held in December, at a place twenty-six miles from Rungpore. We had to travel by road to reach it. We halted at markets on the way, where we met with great crowds of people, and had no difficulty in getting hearers, who, at the sound of our tambourine, came in such numbers that it was difficult to make them hear our voices. Our sales of Scripture portions were exceedingly good. At the mela we stayed several days, and had very good success in preaching and book-selling. We next visited Nilphamari, a town of some importance in this district. Mrs. Ellison joined me here, as it was convenient to come by the railway. She visited a number of zenanas, and helped me at a magic-lantern exhibition. Here also we found a small mela, and met with

very great success in our work of seed-sowing. Whether the ground will prove fruitful or not remains to be seen.

“Further up the railway, at a place called Hallibari, we visited a large mela, and sold many Scripture portions: the people were most attentive.

“There are a number of Europeans there engaged in the jute trade. One of them was very kind to me and my native helpers, and as we could not find accommodation elsewhere, he kindly invited us to his house. I found him and his assistants very friendly towards the truth, and I had a service in his house the Sunday we stayed there. I was very pleased to find one of the assistants had a well-marked Bible, which indicated an appreciation of its precious truths.

“Our next journey was not to a mela, but to a very interesting place called Cooch Behar. This is partly an independent State. The Raja pays tribute to the British Government, but the rule is very largely in his own hands. Cooch Behar, humanly speaking, is a much more hopeful field than many we now occupy, as the people there are mostly of low caste. In a new station it is very helpful to have a nucleus, as it is always difficult to get the first converts. We have this in Cooch Behar. There is a Baptist family, a photograph of which I am sending to you. The head of this family, who sits in the centre of the group, is the son of an old preacher of our Society. He (the son) is a man of good position in Cooch Behar, and highly respected. He is at the head of a large boarding establishment there. He was very helpful to us during our stay. There is every reason to hope that we should soon have a successful mission in Cooch Behar if our Society could only begin work there. We had abounding success in selling Bibles and other good books.

“A railway up to the chief station is almost completed, connected with the one that passes through Rungpore. Until such a time as the Society is able to send a missionary there, I propose to visit the place occasionally. We found many inquirers there, in whom we are deeply interested. A native, of more than average ability, came repeatedly to see me, and I found he was a sincere seeker after Christ. I took him aside into a room, where we knelt in prayer, and with broken voice and trembling frame he asked Christ to save him and lead him out of his doubts into the truth. Mrs. Ellison went to see his wife, and she, too, is very near to the Kingdom. If it were not for the fear of losing their means of livelihood, they would join us at once. I sympathise with them in this. It is no easy thing to get work in India, especially such work as they have been accustomed to. This is the difficulty in the way of many who are favourably disposed towards joining us, and is one of the chief reasons why we have not far more numerous additions to the native churches in this land. The fields on all hands ‘are white unto harvest.’”

THE DEATH OF THE REV. F. R. ORAM, OF BOPOTO, UPPER CONGO.



THE following letter from the Rev. George Grenfell, dated s.s. *Goodwill*, Bopoto, February 18th, will be read with sorrowful interest :—

“MY DEAR MR. BAYNES,—My last letter told you of our being bound up river, on board the *Goodwill*, and you will have been cheered by the good health report I was then able to send.

“It was a great disappointment two days ago, when Mr. William Forfeitt came on board just before the *Goodwill* reached Bopoto, to learn that Brother Oram was seriously unwell. Our sick brother was greatly cheered by the arrival of the steamer and the home photographs we brought him, and we could hardly believe the case was so serious as Mr. Forfeitt feared.

“Seeing that Mr. and Mrs. Forfeitt had been watching continuously for the past four days it was soon arranged that the new arrivals should undertake the nursing and thus afford them the opportunity for much-needed rest. I took the first watch, and by nine o’clock, when Mr. Weeks relieved me to stay with our patient through the night, I felt very sanguine that he would recover.

“PASSING AWAY.

“But next morning, when I relieved Mr. Clark, there was a very manifest change for the worse. The stimulus of our arrival and news from home had passed off, and it was evident that our brother was passing from us. A little later he tried to say something, and in the hope that Mr. Forfeitt might be able to understand what I could not make out,

I immediately sent for him. But though Brother Forfeitt had been so long and so intimately associated with dear Oram he was not more successful than myself. Our brother never rallied, and two hours later the end came, and came very, very tranquilly. In a moment, as he breathed his last, the lines made by the suffering of the past few days vanished from his face, and he was as one restfully asleep, with a beautiful expression.

“His last articulate words uttered just before I relieved Mr. Clark were words of prayer: ‘May my testimony be made a blessing, for Jesus Christ’s sake.’ Then came a pause, and last of all: ‘And now, dear Lord, take me.’

“I shall not soon forget the sorrow of the poor boys whom our dear brother had so lovingly and faithfully taught, when they realised that their good ‘mondole’ was dead. These wild Bopoto lads had never before known such a friend—so good, so patient, so wise to help and lead them. He bore these lads in his heart, and so laboured with them and for them that they knew he loved them, and in their hearts his memory will be very sweet for long years to come. God grant that they may take to heart the lessons he tried so hard to teach them. To us it appears as though in his anxiety for his young charges he had overtaken his strength, for there can be little doubt that the strain to which he recently subjected himself in the preparation

of a series of Scripture lessons for the press, gave the fever an advantage and deprived him of the power to once more successfully struggle against it. May God's very rich blessing follow these lessons, and may the harvest our brother longed to see very speedily follow his going hence.

"Our hearts are very very heavy, but not for our dear brother's sake, for with him it is far better than with us. We are sad in sympathy with loving hearts that will be full of sorrow when

this news reaches the homeland. We are sad because we have lost a brave and warm-hearted comrade, a comrade well equipped, and one whose help at this juncture we sorely need. Such a loss at such a time is especially trying. But it comes as yet another call to labour on, and to wait in readiness; and to you at home may it come as yet another call for help from Congo-land.

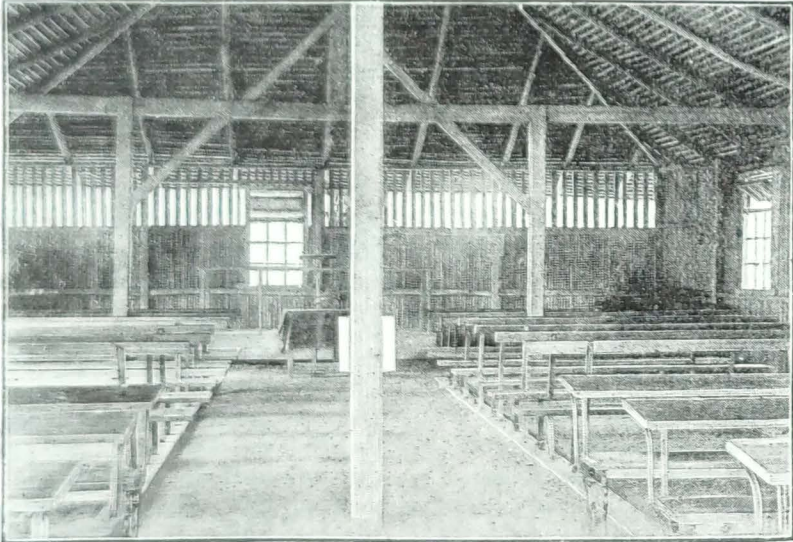
"GEORGE GRENFELL.

"To A. H. Baynes, Esq."

SAN SALVADOR, CONGO MISSION.



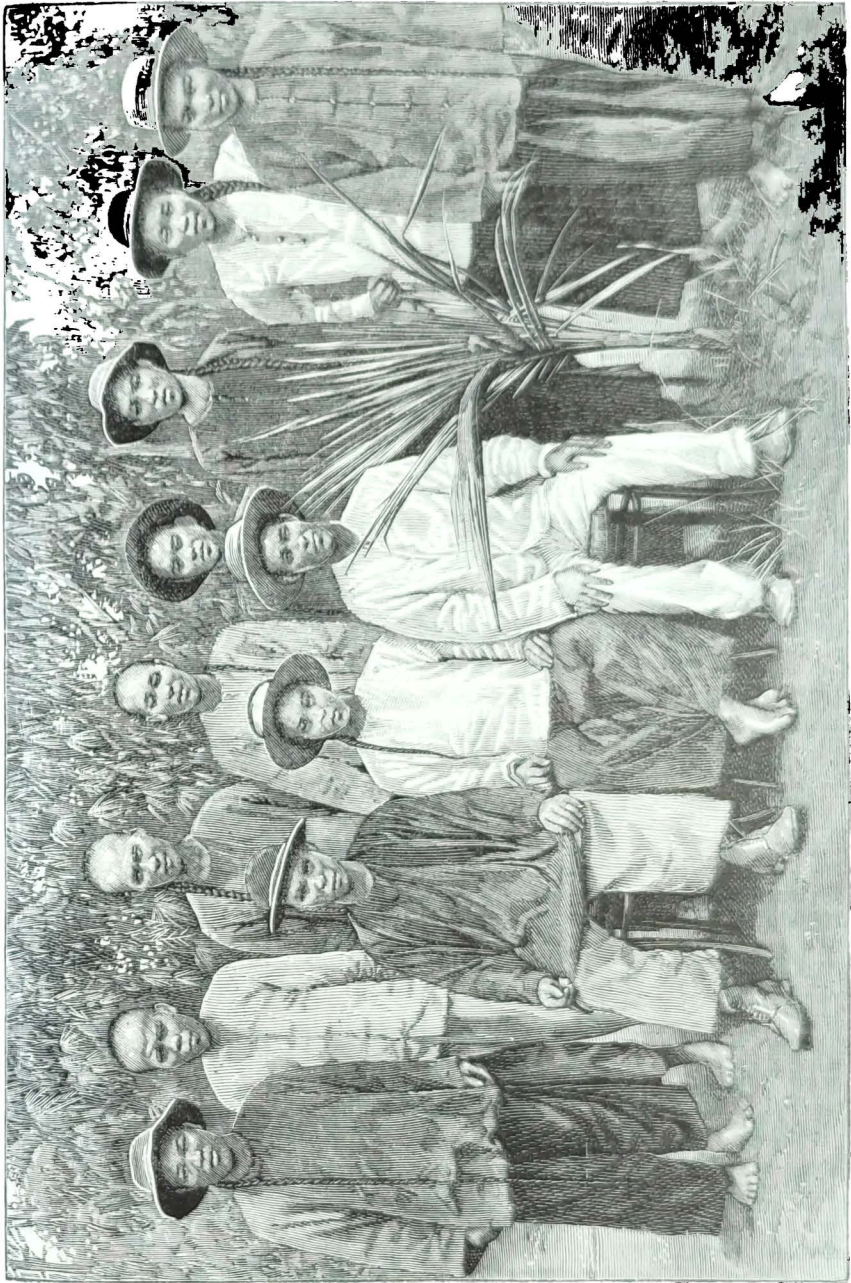
HE Rev. Thos. Lewis, of San Salvador, writes:—"According to our usual custom, we made our 1894 New Year's Day service this year again an occasion of making a special collection for the Lord's work. To us here it is a source of great satisfaction to find the people entering into this matter with such readiness and goodwill. Nobody seems to be willing to



INTERIOR OF THE CHAPEL, SAN SALVADOR.—(From a Photograph.)

(Showing the new benches paid for by the congregation.)

be left out of it, even the little 'tots' who creep into the alphabet class in our day-school without mastering more than their first letter have brought



THE CHINESE LABOURERS AT SAN SALVADOR. - (From a Photograph.)

their one string of beads—a fraction of a farthing. The collection this year amounted to £15 4s., which I now have the pleasure of forwarding to you for Mr. Dixon's work in China.

“Last year a number of Chinamen from the Congo Railway found their way to San Salvador, and stayed with us for about a month. Their peculiar appearance, with their pigtailed and chopsticks, created profound curiosity and interest, and the natives wanted to know all about them. Some of them died on the way; the others eventually passed away to Loanda with the hope of working their way back to China. This is how China was brought before the minds of our San Salvador Christians here. We also told them that our Society sent missionaries to China, and that their old friend and missionary adviser, Mr. Herbert Dixon, was one of them. When I suggested sending our special collection this year to help our China Mission they were all very pleased. One of our lads has written to Mr. Dixon to express to him the good wishes of the 282 who contributed to this effort, amounting in all to £30.

“Our collection last year, 1893, was spent in seating our chapel. This is now done, and I send you a photograph of the interior. I also send you a photograph of the Chinamen whose presence here occasioned this year's collection for our China Mission.

“One of the most pleasing features of this year's collection is that out of the 282 contributors, 95 came from our sub-station, Mbanza Mputu, and 52 from one of our out-preaching stations. They were not asked to join, but expressed a very earnest wish to do so.”

JESSORE AND DELHI.

JESSORE.



THE REV. T. R. EDWARDS, of Serampore, sends us the following interesting account of the leave-taking of the Rev. H. R. and Mrs. Tregillus, of Jessore, who have just reached England on furlough:—

“Mr. and Mrs. Tregillus, and their two children, left Jessore on the 13th of March. On the preceding Sunday special services were held at Dowlatpore and Jessore. The morning service at Dowlatpore was presided over by our indefatigable brother, Dhonai Biswas. In a short speech he referred to the work of Mr. and Mrs. Tregillus in their midst, how that through their instrumentality nearly every person present had been brought to the Lord. And now they were leaving for their native land, great was the sorrow of all at the thought of separation. However, he confidently believed that God would preserve them from all the dangers of the deep, and in the course of time would bring them out again to carry on the work of the Lord in this district. The meeting was then given up to prayer, and a large number of

young and old joined in petitions on behalf of Mr. and Mrs. Tregillus, for a safe passage home and a speedy return to this field of labour.

"In the afternoon, before the usual service, Mr. Tregillus had the joy of baptizing four new Christians in the tank in the Mission compound at Jessore. Three were converts from Mohammedanism, and one from among the Hindus. The latter belongs to the proud Rajput caste, and has been a regular attendant at the Jessore afternoon-service for years. After the baptism, Mr. Tregillus urged on the Christians to continue steadfast in the faith. Nothing would give him greater joy than to hear that they were firm, and were doing their utmost to bring others to Christ. The Communion service was then held, and the four new members were welcomed into the church. The service over, the people pressed round to say good-bye, and it was a long time before our friends could tear themselves away. There were Christians present from Dowlatpore, Belibhattia, and other villages.

"On Thursday, the day of departure, a large number of Christians gathered at the railway station to see the last of their beloved teacher and his wife, and as the train steamed away, carrying them out of sight, one exclaimed, 'Alas, this is the way of the world, we no sooner get to know and love friends than we are called upon to part with them; in heaven there will be no parting!'

"Now let me give a few details with regard to the prospects of the work in this district. From what I have seen, it is my deep conviction that the field is full of hope and promise. This is particularly the case in the Mohammedan villages around Jessore. In no less than twenty villages are there people who have renounced Mohammedanism and embraced Christianity. All of these have not yet been baptized, nor will they till they have shown their sincerity by standing firm and bearing reproach for Christ.

"One very remarkable fact in these villages is that there is very little bigoted opposition to Christianity. The people have become so familiarised with the idea of becoming Christians, that they say, 'Yes, by degrees, all the people will embrace Christianity, and I will too.' It would appear that there are considerable numbers who are in this frame of mind; they have no intellectual objection against becoming Christians, and might almost be said to be waiting till the way is clear. What then hinders them from coming out? One great difficulty in their way is their involved state with regard to the zemindar. They are practically at the mercy of the zemindar, who can at any time ruin them by suing for arrears of rent which they have really paid up, but have not the legal receipts to show. This is a base trick of the zemindars to render the ryots helpless by taking the rent, but declining to give the receipts prescribed by law. There are hundreds of people in this condition in the villages whom we have become acquainted with. They have paid their rent for two or three years, and have no (*Dakila*) legal rent receipt to show for it.

"Another difficulty in the way of many becoming Christians is, the extreme poverty of the people. Most of those amongst whom we have had our greatest success are Mohammedan weavers, and it is well known that the weavers, all over the country, are in a very depressed state. Here the weavers are so poor that they are compelled to resort to the plan of getting advances of thread from the mahajon, otherwise they are thrown out of work. And it generally happens

when a man embraces Christianity his advances of thread are stopped, and of course he is unable to earn his own livelihood.

"The above two reasons appear to be the chief ones operating against the villagers becoming Christians. Of course there may be many minor ones. But it certainly does not appear that they are kept back by strong religious prejudices.

"What is now needed in Jessore is, that the staff of workers here should be greatly strengthened. It is impossible to foretell how rapidly this movement might spread in all directions if we could but vigorously prosecute it. Two additional missionaries are urgently needed. The inquirers in the various villages ought to be visited once a week; but we can scarcely get round once in three weeks. The Lord has opened a wide door to our Mission in this district, would that we had the foresight to enter in and occupy it thoroughly! Then, instead of having to deplore the fewness of our converts, we should have here a rapidly increasing native Christian community which would soon rival that of Burisal. This is certain, that one missionary and two or three evangelists cannot possibly hope to keep pace with the openings presented to us in this district. Since coming to Jessore I have been going out regularly every morning into the villages, and *I rarely come back home without having heard one, two, three, or even more, make the declaration that they have become Christians.*"

DELHI.

The Rev. J. J. Hasler, B.A., writing from Delhi, refers to the departure of the Rev. Stephen S. Thomas, Principal of the Native Christian Training Institution, in the following terms:—

"At the beginning of March we had quite a series of meetings and gatherings. First came the Conference, or Convention, of the brethren of the N.W. District. It was opened on March 1st by an address, given by Mr. Herbert Thomas, on 'The Home Life of the Preacher.' In the afternoon of that day Dr. Phillips, the well-known Secretary of the India Sunday-school Union, earnestly urged, on the part of native churches, the putting forth of more strenuous efforts to win the young for Christ. On Friday, March 2nd, both services were conducted by Dr. S. H. Kellogg, of the American Presbyterian Mission, as was also that of the Saturday morning. His three subjects were: 'How we may become fit and ready to preach the Gospel,' 'The need of the Holy Spirit as an equipment for preaching;' and 'The need of prayer and Bible study as a preparation for preaching.' Most powerfully and earnestly did he deal with these practical and important themes.

"On Sunday morning, at eight o'clock, there was a commemoration of the Lord's Supper, at which Mr. Stephen Thomas presided, and spoke from the passages: 'Sir, we would see Jesus;' 'He that hath seen Me hath seen the Father;' 'He took bread and blessed it and brake it and gave to them, and their eyes were opened and they knew Him.' The ordinary service which followed was conducted by Mr. George Smith, of Kharar. He took as his topic, 'The Secret of Godliness,' and as his text: 'Ye are dead, and your life is hid with Christ in God.' He also conducted in the afternoon a special prayer and consecration meeting amongst the preachers. At the same hour, in our Sunday-school, Dr.

Phillips was giving a lesson to all on 'The five calls of Jesus.' On Monday morning Mr. B. Evans spoke on 'The world's need and the disciples' opportunity,' and the Conference was fitly brought to a close on the afternoon of that day by a testimony and experience meeting, at which many, including one or two of the older lads in the school, briefly spoke of the fresh spiritual light and knowledge they had received. At the meetings themselves there was, of course, no discussion, but I heard of several of the brethren who sat up night after night, till the small hours of the morning, talking over the truths which they had been hearing.

"The Conference was followed by sessions of the College and District (upper section) Committees, and we were glad to welcome to Delhi, in addition to the brethren already mentioned as speakers at the previous meeting, Messrs. 'Father' Kerry, James Smith, D. Jones, Potter, Davy, and Hale. We had a special English week-evening service on Friday, March 10th, at the chapel in the Chandni Chouk. The attendance was not very large, but the high tone of the meeting was a sufficient compensation. Mr. George Smith presided, and addresses were given by Messrs. Hale and Davy. We had also early morning prayer-meetings in the college hall.

The most prominent feature of conversation, apart from subjects connected with the various meetings, has been the departure of Mr. Stephen Thomas, home on furlough. Esteemed, as everyone knew him and Mrs. Thomas to be by the people amongst whom they have laboured, few, if any of us had fully realised the amount of regard and of love in which they were held, and the approach of the period of separation has served to disclose how deep was the feeling that lay beneath the surface. One evening, when Mr. Thomas was entertaining at his house all the native brethren who had come up, many of them being old students of his, we were agreeably surprised to witness the unexpected presentation to him of a silver watch chain, pencil, and studs. Mr. Imam Mapih receiving a similar chain from the men, in view of his probable removal to Calcutta. The following week Mr. Mapih invited the members, resident and visiting, of our own and other missions, to a farewell tea in the boys' compound, which looked quite transformed for the occasion, and the gathering closed by asking for our brother and his wife God's continued care and blessing; prayer being led by the Rev. G. A. Lefroy, of the S.P.G. and Cambridge Mission. A dinner was similarly given by Dr. Saul David, at his house, another evening, after which he took the opportunity of offering, on his own behalf, and on that of Daniel (a teacher in the school), two beautiful presents as memorial tokens. Nor have the boys and girls in the respective schools been behindhand. The former, at a tea, to which they invited all the members of the Mission, gave expression to their feelings of gratitude in an address in English, elegantly written by Joel Lal, the senior scholar; Mukki Das, too, spoke to the same purport in Urdu. They also presented Mrs. Thomas with a toilet-box and a fan. The girls gave a dinner, cooked by Miss Sircar, with the help of some of the elder pupils, which we ate, sitting native fashion, cross-legged on the ground. At its close they sang, in Hindustani, words set to the English music, the hymn: 'God be with you till we meet again.'"

RECENT INTELLIGENCE.



ARRIVAL OF MISSIONARIES.—We are glad to report the arrival, in England, of the following Missionaries:—From Delhi, Mr. and Mrs. Stephen Thomas; from Patna City, Mr. and Mrs. H. Paterson; from Jessore, Mr. and Mrs. Tregillus; from Allahabad, Mr. J. D. Bate; from Barisal, Mr. and Mrs. W. Carey; and from Muttra, Mr. R. M. McIntosh; from China, Dr. and Mrs. Watson, of Tsing Chu Fu; and Mr. W. A. Wills, of Chouping; and from the Congo, Mr. and Mrs. Ross Phillips, of San Salvador; Mr. R. D. Darby, from Bolobo; Mr. Lawson Forfeitt, of Underhill; Mr. A. E. Scrivener, of Lukolela; and Mr. F. A. Jefferd, and Mr. Ernest Hughes, from Bolobo.

Departure of Missionaries.—On the 6th of last month Mr. Geo. Cameron and Mr. G. D. Brown left Antwerp in the ss. *Akara* on their return to the Congo, after a season of furlough in England, the former to resume work at Wathen Station, and the latter going to Bopoto, on the Upper Congo, to be associated with Mr. W. L. Forfeitt, in that most distant of our up-river stations.

Old Missionary Boxes.—It is requested that old and worn-out Missionary Boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Furnival Street, Holborn, London, E.C.

Autumnal Missionary Meetings.—Will our friends please note that the 1894 Autumnal Missionary Meetings will be held in Newcastle-upon-Tyne, on TUESDAY, OCTOBER THE 2ND. As these gatherings promise to be of exceptional interest, we hope our friends throughout the country will endeavour to be present.

Acknowledgments are unavoidably held over until next month in consequence of want of space.

THE LORD LOYETH A CHEERFUL GIYER.



THE grateful thanks of the Committee are given for the following gifts from the Lord's stewards, many of whom out of their great poverty have joyfully placed their self-denying contributions upon the altar of sacrifice. To "A Widow," for a small gold ring and brooch and 2s., who writes:—"I am a widow. I am living in the East of London. My husband died ten years ago, leaving me with one blind, cripple boy, now far gone in consumption, and the doctor tells me he cannot live many months. It is a hard struggle to live. All I can do is with my needle, and I have often had only one meal a day, and that only bread. But I love the Baptist Mission; my husband loved it too. He was a Sunday-school teacher, and often told me he longed to be a missionary himself; but God took him to heaven instead. I have saved during the last nine months

these 2s., and I send it with the ring and brooch for the work of the Congo Mission. The brooch and ring my husband gave me years ago, but please sell them, and give the money to the Congo Mission. I know my husband will not object, and I want to do something for my loving, compassionate Saviour, who died to save me. He knows all about me and that I cannot give more, because I have no more to give." "Beta," for treasure brooch, "to be sold to help in the liquidation of the debt." Mr. Wan, a Chinese Christian, for 4s. 6d. Hilda, Frederick, and Bernard Macalpine, of Cheetham Hill-road, Manchester, for 23s., for Mr. Geo. Cameron, of Wathen Station, Congo River, who write:—"We are sending the money out of our missionary box for the missionaries. It is £1 3s. Will you please send it all to Mr. Cameron, because we know him. He has been to our house, and we knew Mrs. Cameron before she was married. I would like to be a missionary when I am a man, but I am too little now, for I am only seven, my brother Frederick nine, and my sister is twelve; but we are glad we are not too young to send money to the missionaries. Always, when I kneel down to speak to Jesus, I ask Him to bless the missionaries. The money is from Hilda, Frederick, and Bernard Macalpine, with love from each of us." "A Friend" (S. H.) for £5. "A Lover of the Mission," Bermondsey, for a pair of silver bracelets and chain. Clay Cross Society of Christian Endeavour for £8, per Mr. John Boye, who writes:—"It is the result of just one year's effort by a score or more of young people, superintended by the wife of our senior deacon, Mrs. E. Slater. We had during the time several lectures by our own and other ministers, teas, monthly contributions by members of 1d. each, collecting by two of our girls, but chiefly a sale of work during the present month, which realised £7 10s. After deducting all working expenses, we found just £8 for the Mission. Kindly accept this as from the Lord's servants. May our Master graciously accept it for His Name's sake. Oh, for grace to do more and more!" M. T., Caversham, for a gold diamond ring, "for the Lord's work in distant lands." C. C. B., Meath, a gold bracelet for the funds of the Society. Mr. J. J. Shawyer, of Swindon, for silver trinket, who writes:—"On Sunday afternoon Mrs. Durbin, of Ceylon, gave an address to the young. I should think nearly 900 were present. We had the best collection we have ever had in the afternoon, and amongst the coppers in the basket was the enclosed trinket, taken off from a watch chain and given to the collection. I told the people about it, and said I should send it to Mr. Baynes to turn into money for the missionaries. I know you will be glad to hear this." Miss Hadfield, of Manchester, £5, sent to Mr. Geo. Cameron, of Wathen Station, Lower Congo, for the furtherance of his work on the Congo. A Cripple for a small pencil-case for the Congo Mission. A Domestic Servant for a silver bracelet on behalf of the liquidation of the debt. A School Girl for a small silver chain for the work of the Mission in China. And a Blind Soldier for an old silver coin for the Debt Fund.

The grateful thanks of the Committee are also given for the undermentioned very welcome contributions:—A Friend, for *Debt*, £100; Mrs. Wm. Thomas, Llanelly, a Thankoffering for fifty years full of blessing, £50; "One who Owes," for *Congo*, £40; Mr. Sidney Robinson, £25; Mr. S. M. Burroughs, for *Debt*, £21; Rev. R. D. and Mrs. Darby, for *Congo*, £15; Mr. George Dean, Sittingbourne, £10; Rev. A. E. Scrivener, £10; E. J. E., £10; A Friend, for *School in Shensi*, £10.

CONTRIBUTIONS.

From March 13th to end of Financial Year, 1893-4.

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 *Natives Preachers* W. & O., for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.					
A. B. F.	0 10 0	Imerry, Mr. R. K.	2 0 0	Symington, Mr. Jas.	2 13 0
Addenbrooke, Mr. J. E.	1 0 0	In Memoriam, Rev. T.		Taylor, Rev. D.	3 2 0
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Anderson, Mr. Charles,		Isley, Mr. E.	2 2 0	Denholme	1 0 0
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Anonymous	5 0 0	Jones, Rev. E. Maesteg	1 1 0	Toll, Rev. J.	0 15 0
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Barry, Mr. Jas. T.,		Kent, Mr. A. J.	0 10 6	Watkins, Mr. B.	5 0 0
Cardiff	2 2 0	Kent, Mrs. A. J.	0 10 6	West, Mr. F.	0 10 0
Do., for Congo	2 2 0	King, Rev. W. H.	0 10 6	Whitaker, Mr. P. J.	2 2 0
Do., for Italy	1 1 0	Kingerlee, Mr. George	10 10 0	Do., for Congo	0 10 6
Basu, Mr. W. K.	0 10 6	Knight, Mr. W. Duncan	5 0 0	Whitchurch, Miss G. B.	5 0 0
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Do., Mrs. A. H.	5 5 0	Lincoln, Mr. H.	1 0 0	Williams, Mr. J. H.,	
Do., Maester Norman		Luntley, Mr. and Mrs.		Bromley	1 1 0
H.	1 1 0	P. H.	10 0 0	Winterbotham, Mr. W.	
Do., Miss Amy Kate	1 1 0	Marnham, Mr. John,		H., M. A.	5 0 0
Beach, Mr. E. T.	5 5 0	J.P., quarterly, for		Under 10s.	2 5 3
Beaumont, Mrs., Edin-		Congo Missionary	75 0 0		
burgh	1 10 0	Do., for Indian Mis-			
Bettes, Rev. H. J.	2 0 0	sionary	17 10 0		
Bell, Mr. J. A.	2 2 0	Matt. vi. 1-4, half-			
Bell, Mr. J. M.	1 1 0	yearly subscription			
Billing, Mr. Joseph	1 0 0	for support of Congo			
Bins, Mrs.	0 15 0	Missionary	60 0 0		
Birrell, Mr. H. G.	4 0 0	Maasio, Mr. Robert,			
Do. for W & O.	1 0 0	Andross	1 0 0		
Birt, Rev. I., B.A.	0 19 6	Mead, Mr. J. B., quar-			
Booker, Miss	0 10 0	terly, for Mr. Wall's			
Brawn, Miss	1 1 0	work, Rome	25 0 0		
Bruce, Mr. R., Stroud	10 0 0	Mendham, Mrs.	0 10 6		
Caddy, Mr. P.	60 0 0	Miller, Rev. W.	2 0 0		
Caddy, Mrs.	1 1 0	Mills, Mr. G. M. W.	1 1 0		
Clare, Miss Alice	2 0 0	Do., for Congo	1 1 0		
Conrad, Major H.	5 0 0	Mitchell, Mr. and Mrs.,			
Conway, Mr. J., Ilfra-		Branderburgh	2 0 0		
combe	1 1 0	Moore, Mr. H. B.,			
Cope, Mrs.	1 1 0	Doncaster	0 10 6		
Do., for Congo	1 1 0	Morgan, Mr. Joel	0 10 0		
Cowdy, Rev. Dr.	1 0 0	Morgan, Mr. John	1 0 0		
Cox, Mr. T., Luton	0 10 6	Noel, Rev. Horace, M.A.	5 0 0		
Croll, Mrs.	0 10 6	Noble, Miss Christian,			
Crudgington, Miss	1 1 0	for Training Natives			
Davies, Mr. J. M.	0 10 6	Evangelist, India	12 0 0		
Davies, Mrs., Bromyard	2 0 0	Oliver, Mrs. E. G.	0 10 0		
Down, Miss	3 3 0	Parry, Mrs.	3 0 0		
Dowson, Mrs.	1 1 0	Payne, Misses, East-			
Edwards, Mrs. R.	0 10 0	bourne	1 1 0		
Elliot, Mr. S.	1 1 0	Do., for Congo	0 20 0		
Fowler, Mr. W.	0 10 0	Do., for Mr. Wall's			
Gosling, Mr. H. T. B.,		work, Rome	0 10 0		
for support of		Pike, Rev. E. C., and			
"Bakana" in Mrs.		family	3 16 6		
Bentley's School	5 0 0	Potter, Mr. and Mrs.	0 10 0		
Gurney, Mrs. H.	2 0 0	Powell, Mr. S. R.	1 0 0		
Hall, Mrs.	1 0 0	Randall, Mr. and Mrs.,			
Hammond, Mr. N.	2 0 0	for Monsebi Station,			
Haynes, Mrs. Thirza	2 0 0	Congo	1 1 0		
Henderson, Rev. W. T.	1 1 0	Rawlings, Mr. Edward	273 0 0		
Henderson, Mr. H. W.	1 1 0	Roberts, Mr. R. J.	1 1 0		
Hepburn, Miss E. M.	2 2 0	Rosevear, Rev. W. T.	0 10 0		
Horbart, Mr. C., Ches-		Rosser, Mrs. Traherbert	1 0 0		
ham, for Orissa	1 1 0	Sayce, Mr. G.	5 0 0		
Hine, Miss	1 0 0	Scholefield, Mr. J. W.	5 0 0		
Hines and Waterman,		Scrivener, Mrs. J. C.	1 0 0		
Misses	2 2 0	Scrivener, Miss E.	1 0 0		
Hodges, Mr. E. A.	0 10 6	Smout, Mr. J. Llanidloes	1 1 0		
Holland, Mr. and Mrs.		Sheldon, Mr. John, Tenby	1 1 0		
F. W.	2 2 0	Smith, Mr. A. Gurney	5 5 0		
		Swain, Mr. Joseph	5 0 0		
		Swift, Mr. J. H.	1 0 0		

DONATIONS.

A Friend, for Outfit of	
New Congo Mis-	
sionary	10 0 0
A Friend, Derby, for	
New Boat "Derby"	
for Monsebi Sta-	
tions, Congo	100 0 0
A Friend, in Memory	
of one who loved	
Missions	2 2 0
A Friend of the Mis-	
sion, Thanksgiving	
Jubilee Offering for	
Congo	50 0 0
A Lover of our Mis-	
sionary Society	5 0 0
Anonymous, Newport	2 0 2
Barker, Mrs., Luton,	
for Support of Bible	
Women in India	13 0 0
Barnden, Mr. and Mrs.	
T. (extra)	1 5 0
Bebington, Mr. E. J.	5 0 0
Bible Translation	
Society, for T	500 0 0
Blake, Mrs. (box), for	
Congo	0 13 3
Boys' Mission School,	
Blackheath, proceeds	
of Self-Denial Week	0 10 0
Bowen, Mr. J. Arthur,	
Thankoffering	0 10 0
Box, "E. O."	0 17 3
Campion, Mr. J. B. C.,	
for Debt	1 1 0
Clark, Mr. Joseph, for	
Congo	5 0 0
Cleaver, Mr. Richard,	
Northampton	20 0 0
Cumming, Mr. W., Ayr	
(box)	0 14 0
Davies, Evelyn	1 4 0
Dolling, Mrs. (box)	0 15 0
Foster, Mr. Chas. F.,	
Cambridge	100 0 0
Fox, Mrs., Plymouth	
(box), for Orphas	
at Barisal	2 10 0

Freemar, Mrs. A., for Congo	0 10 0
Glaizer, Mr. E. G.	16 17 7
Griffiths, Mrs. E.	10 0 0
Hammond, Mr. (box)	0 12 6
H. C.	0 10 0
H. G., for Congo	6 0 0
Do., for China	4 0 0
Hicks, Mrs., for Debt	3 0 0
Hines and Waterman, Misses (box)	3 17 0
Hinton, Miss S. A.	0 10 0
Hodges, Master John W. (box)	0 19 6
Infirm Children's Home	2 14 8
In Loving Memory of W. P. B., for <i>Outfit of New Congo Missionary</i>	50 0 0
In Memory of the Rev. C. M. Birrell, H.W.M.	5 0 0
Jackson, Mr. Thos.	10 0 0
J. F. R.	0 10 0
Jones, Mr. Alfred	1 10 0
Lamb, Mrs. Bertha O., Bromley, Kent	1 1 0
Lambourne, Mr. W. T.	0 10 0
Macalpine, Hilda, Fred and Bernard, box for <i>Mr. Cameron's work, Congo</i>	1 3 0
Macdonald, Miss E.	1 0 0
Morgan, Mrs.	1 10 0
Murray, Mr. F. W. R.	0 10 6
Murray, Norman and Winifred, box for Congo	0 11 3
M. W. G.	25 0 0
"Nominis umbra"	99 0 0
Office box	1 15 10
Oliver, Mr. W. T. (box)	0 11 0
Orries, Mr. and Mrs. (box)	1 0 0
Payne, Misses, Eastbourne (box)	0 19 0
Ranken, Miss Jane, for Congo	1 0 0
Readers of the <i>Christian</i> , per Morgan & Scott	16 3 9
Do. for Congo	1 10 0
Do. for India	1 1 0
Roberts, Miss Emma, (box) for Congo	1 0 0
Swan, Mr. A. (box)	6 6 0
Swan, Mr. W., Exmouth	0 15 6
Thomson, Messrs. Bros	0 11 3
Town, Mr. J., Clifton, amount collected for China	10 0 0
Turner, Mrs. (box)	2 6 3
Wates, Mr. Joseph	40 0 0
Watkins, Mr. B. (box)	1 18 4
Williams, Mr. T.	0 11 0
Wilmot, Miss (box and bags), for Congo	3 4 1
W. K., Baitley	0 12 6
York, Miss E., for Debt	1 1 0
Do., for N. P.	0 6 0
Under 10s.	4 5 11

LEGACIES.

Livett, the late Mrs. M. H., of Westen-super-Mare, by Mr. Jas. L. Daniell	50 0 0
Steele, the late Mr. Reuben, of Notting-ham, by Messrs. J. and A. Bright	50 0 0

LONDON AND MIDDLESEX.	
Acton	25 8 10
Arthur-street, Camberwell Gate	3 5 2
Arthur-street, King's-croft, Sunday-school, per Y. M. M. A.	3 10 0
Baywater, Talbot	1 1 0
Tavernacle Y. M. B. C.	2 2 0
Battersea, for W. & O.	2 2 0
Bermondsey, Drummond-road Sunday-school, for support of <i>Dr. Saul, Delhi</i>	10 0 0
Bloomsbury Chapel	32 10 0
Do., Y. M. B. C., for <i>Bengali School</i>	7 10 0
Bow, High-street Sunday-school	17 1 5
Brontford	1 0 0
Do., Park Chapel	23 5 2
Brixton, Gresham Sunday-school	7 13 3
Do., Kenyon Ch.	11 9 10
Do., Wynne-rd. Ch.	8 14 0
Do., Y. M. B. C., for <i>Chunder Dutt's Medicine Chest</i>	0 5 0
Brixton-hill, New Park-rid	62 17 3
Do., Sunday-school, for India	1 1 0
Do., for China	1 0 0
Do., for support of <i>Congo boy under Dr Webb</i>	5 0 0
Brompton, Onslow Ch.	23 3 9
Brondebury	37 13 10
Do., for Congo	0 6 2
Camberwell, Cottage-green	2 1 3
Do., Denmark-place	36 18 0
Do., <i>Comber Memorial Fund for Congo</i>	11 11 0
Do., Juvenile Missionary Society, for <i>China Schools</i>	6 0 0
Camden-road	169 13 9
Do., for W & O	6 0 4
Do., for Italy	5 10 6
Do., for Congo	191 4 0
Castle-street, Oxford-market	27 8 0
Chalk Farm Sunday-school	2 2 0
Chelsea, Lower Sloane-street	31 17 4
Do., for W & O	2 0 0
Child's Hill	2 8 3
Chiswick Sunday-sch.	1 18 4
Clapham, Grafton-sq.	11 0 7
Do., for W & O	1 1 0
Crouch Hill	2 12 8
Do. Sunday-school	2 6 11
Dalston Junction	53 12 8
Do., Y. M. B. C.	1 1 0
Do. Sunday-school	8 0 0
Dulwich-hall Sunday-school	0 18 2
Ealing, Haven-green Sunday-school	21 16 0
Edgware-road, Church-street	6 2 8
Eldon-street, Welsh Ch.	11 8 0
Enfield	29 19 1
Do., for Congo	0 2 3
Ferne-park Chapel	25 11 4
Gunnersbury, for W & O	1 1 0
Hammersmith, West-end	23 8 4
Do., Sunday-school,	

<i>for Boys' School, Barisal</i>	
Hammersmith, West-end, for Girls' School, China	2 4 1
Do., for N. P.	0 10 6
Hampstead, Heath-st.	363 0 4
Harwell	6 9 7
Harrow-on-the-Hill Sunday-school, for support of <i>N. P. Proshanno</i>	2 10 1
Hawley-road	2 15 0
Highbury-hill	26 17 9
Do., Sunday-school	3 14 7
Highgate, Southwood-lane	2 1 0
Do., for Congo	0 4 1
Do., Sunday-school	2 6 6
Do., for Congo	0 5 6
Do., for N. P.	1 16 10
Highgate-road	39 18 0
Do., for W & O	8 3 0
Do., for Congo	5 0 0
Do., for China	3 10 0
Honor Oak	3 13 6
Do., Sunday-school, for N. P.	1 14 0
Hornsey, Campbourne-rd Sunday-school	10 3 9
Do., Bible-class for support of <i>Congo boy</i>	2 11 1
Islington, Cross-street	12 7 6
Do., Sunday-school for <i>Barisal School</i>	5 0 0
Do., Salters' Hall	8 7 0
John-street, Edgware-road, Trinity Ch. for W & O	1 10 0
Kingsgate-street	0 16 3
Do., Sunday-school	1 18 0
Lower Edmonton	11 8 1
Do., for W & O	2 9 8
Do., Sunday-school	5 5 0
Do., do., for <i>Intally Orphanage</i>	5 0 0
Maze Pond	27 13 3
Do., for W & O	5 0 0
Do., Sunday-school	18 8 4
Do., for <i>Mr. Weeks' work, Congo</i>	1 1 8
Do., for N. P.	1 0 0
Metropolitan Tabernacle	244 10 0
Notting Hill, Ladbroke-grove Ch.	49 0 9
Pastors' College students	6 5 3
Peckham Park-road Sunday-school, for <i>N. P. Bam Chunder Gohse, Kholonea</i>	20 0 0
Do., for <i>N. P. John Paul, Agra</i>	6 0 0
Do., Eye-lane	5 3 0
Peckham Eye Tabernacle Sunday-sch.	3 0 0
Peckham Eye, Barry-road Sunday-sch.	0 13 6
Pinner Sunday-school, for <i>N. P. India</i>	1 0 0
Potter's Bar	2 5 0
Punney, Union Ch.	118 14 0
Do., Werter-road	4 13 0
Do., Sunday-sch., for support of <i>Congo boy under Mr. Lewis</i>	1 0 0
Regent's Park Chapel	93 0 11
Do., Miss Westaway's class, for Congo	0 14 0

Regent's Park Chapel, Sunday-school	22	11	11
Do., for <i>N P</i>	0	13	10
Regent-street, Lambeth, Sunday-school, for <i>Bengali School</i>	0	0	0
Rotherhithe New-road Sunday-school, per Y. M. M. A., for <i>Bengali School</i>	1	14	31
St. Peter's Park	2	6	6
Silvertown Sunday-school	2	3	0
South London Tabernacle Sunday-school	0	15	6
Stockwell Orphanage Sunday-school	3	10	6
Do., for <i>boy and girl under Mr. Beattie, Congo</i>	10	0	0
Stoke Newington, Devonshire-square	25	12	6
Do., Sunday-school	14	10	0
Do., for <i>China School</i>	5	0	0
Do., for <i>Bengali Sch.</i>	12	0	0
Tottenham	61	1	2
Do., for <i>Bengali Sch.</i>	1	1	0
Stratford, Grove Sunday-school	5	16	0
Tower-street Mission-school	1	0	0
Upper Holloway Y. M. B. C., for <i>Congo</i>	6	1	4
Upton Chapel	133	13	2
Do., Y. P. S. C. E.	0	8	6
Do., Sunday-school, per Y. M. M. A.	1	4	6
Do., for <i>Barisal Sch.</i>	8	0	0
Do., for <i>China Sch.</i>	6	0	0
Do., for <i>support of Nleki, Congo</i>	8	0	0
Vauxhall	3	9	0
Vernon Chapel, King's Cross	6	16	9
Do., Mothers' Meeting, for <i>Congo</i>	0	13	0
Waltham-stow, Wood-street (Moiety), for <i>W & O</i>	1	4	7
Walworth, East-street Sunday-school	5	13	4
Walworth-road Y. P. S. C. E.	2	8	1
Do., Sunday-school, for <i>N P</i>	2	11	8
Wandsworth-road, Victoria Chapel	20	17	9
Do., amount collected by Mrs. Henderson for <i>support of Girl in Cuttack Orphanage</i>	2	10	0
Wealdstone	1	7	6
Westbourne-park	28	4	2
Do., for <i>W & O</i>	4	5	4
Do., for <i>Bible Women</i>	0	10	0
West Green	15	10	0
Westminster, Romney-street	6	7	2
Do., for <i>support of Congo boy</i>	5	0	0
Do., Sunday-school	3	0	0
Woodberry Down	58	5	6
Do., for <i>W & O</i>	4	11	5
Wood Green	15	1	3
Do., Sunday-school, for <i>support of Congo boy</i>	2	10	0
Do., for <i>Bengali School</i>	1	14	7
Do., for <i>N P</i>	0	13	6

BEDFORDSHIRE.			
Amphill, Union Ch.	2	16	8
Beitford, Bunyan Meeting	19	12	8
Do., for <i>W & O</i>	8	0	0
Do., for <i>Congo</i>	0	4	0
Do., Mill-street	14	6	0
Riggleswade	18	19	8
Do., for <i>W & O</i>	1	7	0
Blunham, Old Meeting	1	8	6
Nottingham	17	2	3
Do., for <i>W & O</i>	1	1	0
Houghton Regis	18	0	0
Leighton Buzzard, Hockcliffe-road	23	7	3
Do., for <i>W & O</i>	1	16	5
Do., for <i>N P</i>	0	9	11
Luton, United Meetings	6	1	11
Do., Park-street	32	17	6
Do., Wellington-st.	21	11	4
Maulden, Union Ch.	20	11	8
Do., for <i>W & O</i>	0	11	0
Do., for <i>Congo</i>	0	4	4
Risley	1	0	0
Sandy	25	15	4
Do., for <i>W & O</i>	1	4	8
Shefford	3	7	9
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	8	0
Stotford, for <i>W & O</i>	0	9	6
Do., for <i>N P</i>	0	18	6
Toddington, for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	10	0
BERKSHIRE.			
Abingdon	29	5	7
Do., for <i>W & O</i>	2	2	0
Faringdon	12	14	2
Do., for <i>N P</i>	2	16	0
Maidenhead	6	3	7
Do., for <i>Congo</i>	0	10	0
Newbury	46	17	10
Reading, United Mts.	13	3	0
Do., Carey Ch.	23	0	0
Do., Wycliffe Ch.	6	5	10
Do., King's-road	88	7	1
Do., for <i>Mr Wall's work in Rome</i>	0	10	0
Do., Silver-street	0	5	3
Do., Sunday-school, for <i>Congo</i>	4	0	0
Do., Hurst	1	18	9
Do., for <i>W & O</i>	1	0	0
Do., Sunday-school	0	18	8
Do., Grovelands	5	5	0
Do., Sherfield-green	2	0	0
Do., Ashampstead	0	10	1
Do., Compton	0	5	6
Sandhurst	11	4	6
Do., for <i>W & O</i>	0	10	0
Wallingford	41	12	3
Do., for <i>N P</i>	3	0	3
Wantage	26	0	9
Do., for <i>W & O</i>	1	1	0
Windsor	18	16	5
Do., for <i>N P</i>	1	18	7
Wokingham	30	11	2
Do., for <i>China School</i>	3	3	0
BUCKINGHAMSHIRE.			
Chesham, Broadway	1	10	0
Ch., for <i>W & O</i>	1	10	0
Do., Zion Ch.	16	17	1
Do., Lower Ch.	19	5	6
Gold Hill, for <i>W & O</i>	1	1	0
Great Marlow	3	5	0
Do., for <i>W & O</i>	1	1	4
Great Missenden	1	16	8
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	4	9	6

High Wycombe	42	10	3
Do., for <i>W & O</i>	1	12	8
Little Kinghill	1	9	10
Do., for <i>W & O</i>	0	6	0
Do., for <i>N P</i>	1	17	2
Mursley, Sunday-schl.	0	13	2
Olney	5	19	5
Do., for <i>N P</i>	0	16	11
Princes Risborough, Y. P. S. C. E.	0	5	0
Quainton, for <i>W & O</i>	0	5	0
Speen	1	17	6
Stony Stratford	1	11	0
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	4	0
Wendover	5	1	4
CAMBRIDGESHIRE.			
Cambridgeshire, per Mr G. E. Foster, Treasurer	80	3	3
Cambridge, St. Andrew's-street	7	0	0
March, Centenary Ch.	11	0	0
Waterbeach, for <i>N P</i>	0	4	6
Whittree	3	14	6
Willingham, Tabernacle	17	0	0
CHESHIRE.			
Altrincham, Tabernacle	1	13	7
Do., Sunday-school	1	19	0
Chester, Grosvenor Park	10	0	0
Do., Welsh Ch.	1	8	6
Crews, Union-street	4	15	10
Do., Victoria-street	6	1	10
Hastington	6	18	6
Do., <i>W & O</i>	0	12	0
Hyde, for <i>W & O</i>	0	5	6
Do., for <i>N P</i>	0	3	6
Staleybridge	3	6	10
Do., for <i>W & O</i>	0	10	6
Stockport	9	18	9
Do., for <i>N P</i>	3	1	6
Wheelock Heath	14	2	1
Do., for <i>W & O</i>	0	12	6
CORNWALL.			
Calstock and Metherill	2	11	6
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	4	0
Falmouth	15	0	7
Do., for <i>W & O</i>	1	10	0
Do., for <i>Native Teacher, Patna</i>	6	0	0
Redruth	3	12	4
St. Austell	37	1	4
Saltash	18	9	3
Do., for <i>W & O</i>	1	10	0
Do., for <i>Congo</i>	4	0	0
Do., for <i>N P</i>	2	6	0
Truro, Sunday-school	4	10	0
Do., for <i>N P</i>	0	7	6
DERBYSHIRE.			
Clay Cross	3	17	8
Derby, United Meetings	5	3	1
Do., Oamaston-road	75	6	9
Do., for <i>W & O</i>	6	6	0
Do., Juvenile Auxiliary	18	11	2
Do., Pear Tree Branch	1	19	2
Do., St. Mary's Gate	4	5	6
Do., Juvenile Aux.	22	3	11
Do., Trinity Chapel	28	15	6
Do., for <i>W & O</i>	2	17	6
Do., for <i>support of orphan child, Bidhu Mukhi, in Cuttack Orphanage</i>	4	0	0
Do., Watson-street	8	3	3

Chellaston	0	17	0
Duffield	13	14	0
Kilburne	3	17	0
Juglar Mill	3	14	0
Mansham & Netherseal	16	10	6
Do., for W & O	1	4	0
Melbourne	36	0	0
Do., for W & O	1	1	0
Riddings	3	14	0
Risley	22	0	4
Sawley	7	14	0
Smalley	1	10	4
Wirksworth	11	8	0

DEVONSHIRE.

Barnstaple	20	8	7
Do., for W & O	1	0	0
Do., for N P	2	19	9
Bideford	3	8	10
Do., for N P under Mr. Whorrock	10	0	0
Budleigh Salterton	1	17	7
Do., for W & O	0	5	0
Chadleigh	8	3	4
Combmarlun	4	0	0
Do., for W & O	0	10	6
Devonport, Hope Ch.	1	14	8
Do., Sunday-school, for support of girl in Italy School	3	0	0
Do., Morice-square Sunday-school	1	0	4
Exeter	7	12	3
Horiton	1	10	4
Kilmington, for N P	0	5	6
Kingsbridge	15	7	6
Do., for Congo	0	15	0
Do., for China	2	8	0
Modbury	6	17	10
Do., for W & O	0	7	6
Do., for N P	2	1	0
Okehampton	1	0	0
Paignton Juvenile Auxiliary	3	6	2
Plymouth, George-st. Do., Lower-street Sunday-school	0	15	0
Do., for support of Congo boy, Charles Harvey	5	0	0
Do., do., of Congo girl, Fanny Louisa Freeman	5	0	0
Do., Mutley Chapel Do., Sunday-school for Congo	79	1	0
Teignmouth	13	12	8
Do., for N P	0	18	7
Do., for N P	1	11	2
Tiverton	10	14	0
Do., for W & O	3	3	0
Do., for Congo boy, Daniel Etuwo Powell, under Mr. Clark	5	0	0
Torquay	26	7	0
Do., for Congo	1	1	0
Do., for N P	5	1	7
Uffculms and Prescott Do., for N P	3	17	4
Do., for N P	3	15	8
Yarcombe	0	6	6

DORSETSHIRE.

Bridport, Sunday-sch. Heatherlands, Sunday-school	2	2	6
Do., for W & O	1	2	10
Do., for N P	16	1	9
Do., for W & O	1	3	9
Do., for N P	9	0	0
Upper Parkstone, Tabernacle	1	14	0
Weymouth	11	0	8

DURHAM.

Bishop Auckland	3	3	2
Do., for W & O	0	7	6
Do., for N P	1	5	8
Darlington	4	1	11
Do., for W & O	1	10	4
Jarrow-on-Tyne	4	13	7
Gateshead	9	7	10
Do., for W & O	1	14	2
Do., Juv. Aux.	13	10	10
South Shields, Westo-lane	11	0	6
Spennymoor	1	0	0
Do., for N P	0	0	0
Stockton-on-Tees, Northcote-street	5	3	0
Do., for China	0	7	6
Do., for Congo boy under Mr. Kirkland	2	15	5
Wolsingham	10	13	9

ESSEX.

Brentwood	3	0	0
Colchester	14	6	5
Do., for N P	7	19	8
Great Leighs	18	11	8
Great Sampford	0	10	0
Harlow	80	13	10
Do., for N P	1	18	0
Ilford, Sunday-school Do., Mrs. Parker's class	3	9	6
Langley	1	16	0
Loughton	38	0	6
Maldon, Crown-lane	2	7	0
Rayleigh	0	12	0
Romford	5	11	6
Southend-on-Sea, Clarence-rd Sunday-school	1	13	4
Do., Tabernacle	6	10	0
Do., Sunday-school	5	18	0
Waltham Abbey	9	16	6
Do., for N P	0	8	0
Woodford, George-lane Sunday-school	3	3	0

GLOUCESTERSHIRE.

Arlington	0	12	10
Bourton-on-the-Water	24	9	0
Chalford	2	2	5
Cheltenham, Cambray	4	18	8
Do., for India	5	0	0
Do., Salem Ch.	102	18	0
Do., for W & O	0	10	6
Do., for N P Manik	18	0	0
Do., for N P	1	11	0
Chipping Campden	1	3	3
Do., for support of Congo boy Nez-urubi	1	7	0
Cinderford	6	1	10
Cirencester	8	6	9
Coleford	17	12	8
Do., for W & O	1	3	6
Do., for Congo	0	10	6
Do., for N P	3	18	9
Cutadean	5	12	0
Gloucester	20	0	1
Do., for W & O	2	0	0
Gossington, for N P	1	0	8
Kingstansley, for N P	1	10	0
Lechlade	17	2	2
Longhope	2	7	9
Do., for W & O	0	6	1
Lydbrook	1	10	9
Lydney	8	6	8
Milton	15	10	4
Naunton and Guiting	5	16	8

Old Redbury	0	10	0
Osney-on-the-Wald	19	7	0
Stroud	24	14	4
Do., for W & O	1	0	0
Do., for Mr. Wall's work, Ross	1	10	0
Do., for N P	1	13	1
Winchcombe	1	2	0

HAMPSHIRE.

Boscombe	30	4	0
Bournemouth, Lans-downe Ch.	20	4	4
Do., for China	2	0	0
Do., for W & O	2	0	4
Do., for N P	2	4	6
Do, Westbourne Tab. Do., do., Missionary Prayer Union, for Support of Mr Hale, India	62	3	0
Eastleigh	30	11	2
Fleet	4	2	6
Lockerley, Sun-school Do., for N P	5	7	6
Lyminster	4	4	10
Do., for W & O	0	5	5
Do., for N P	1	3	0
Lynnhurst	1	9	0
Do., for W & O	4	1	3
Portsmouth Auxiliary	0	10	0
Romsey	2	1	3
Do., for Support of Congo Boy	1	4	1
Do., for W & O	5	0	0
Do., for N P	1	5	0
Do., for N P	3	1	0

Southampton, United Meeting

Do., Portland Ch.	4	2	0
Do., Sunday-school	25	18	11
Do., Carlton Chapel	18	6	2
Do., Sunday-school	11	3	7
Do., for Congo	7	18	1
Do., for support of Congo boy under Mr. Crisner	5	0	0
Do., East-street	7	5	0
Do., for W & O	1	11	6
Do., Blackfield	0	18	4
Do., Eastleigh	0	18	0
Do., Sholing	0	6	0

Less Auxiliary expenses

Whitchurch	88	3	10
Winchester	83	18	10
Do., for support of Mr. Clark's Congo boy	1	1	0
Do., for W & O	24	17	1
Do., for N P	5	0	0
Do., for W & O	0	18	5
Do., for N P	2	6	3

ISLE OF WIGHT.

Newport, Sunday-sch.	3	0	0
Niton	1	1	0
Road	2	7	0
Ventnor	6	5	7
West Cowes	9	17	0

HAREFORDSHIRE.

Ewia Harold	0	11	5
Do., for N P	1	3	7
Gorsley	7	10	0
Lay's Hill	0	3	0
Leominster	3	14	3

Ross, Broad-street	17	0	0
Do., for W & O	1	14	10
Ryeoford	1	6	4
Stansbath, Sunday-school	2	7	0

HERTFORDSHIRE.

Barnet, Tabernacle	1	12	2
Berkhamsted	15	4	9
Bishop Stortford	13	15	0
Boxmoor	6	10	10
Do., Sunday-school	2	17	1
Bushey and South Watford	7	12	1
Cheamunt, Windmill-lane Sunday-school for N P	0	17	0
Hemel Hempstead	21	4	1
Do., for A P	2	19	0
Hitchin, Salem Chapel	36	17	8
Do., for support of Congo boy	0	18	5
Do., for W & O	3	18	0
Do., for N P	5	21	11
Do., Waleworth-road	27	1	0
Do., for W & O	0	10	6
King's Langley	1	12	6
Do., for W & O	0	9	6
Markyate-street	0	13	11
Do., for W & O	0	10	4
Do., for N P	3	7	9
Mill End	2	19	1
Do., for W & O	0	15	0
Do., for N P	1	3	0
New Barnet	61	14	6
Redbourne, Tabernacle	1	2	6
Rickmansworth	13	4	2
St. Albans, Tabernacle	1	10	6
Do., for W & O	1	1	0
Do., for N P	2	2	0
Tring	6	0	4
Ware	3	4	0
Watford	153	2	3
Do., for W & O	7	0	0
Do., for China Medical Mission	3	18	0

HUNTINGDONSHIRE.

Huntingdonshire	80	0	0
Do., for W & O	5	0	0

KENT.

Ashford	19	1	5
Belvedere	8	15	11
Do., for W & O	0	15	0
Bexley Heath, Old Baptist Sun.-sch.	0	17	0
Do., Trinity Ch. Sunday-school	5	0	5
Brasted	12	7	6
Do., for W & O	1	0	2
Do., for N P	2	18	7
Broadstairs, Salem Ch.	8	0	0
Bromley Common	17	13	4
Canterbury	35	0	9
Chatham, Zion	45	13	10
Dover	83	12	5
Do., for W & O	7	9	3
Do., for N P	8	8	5
Do., for Mr. Stubbs' School, Patna	6	13	4
Eynsford, Sun.-school	2	4	6
Eythorne	36	16	1
Do., for W & O	2	11	0
Do., for N P	4	8	2
Do., for Congo	2	4	0
Faversham, for W & O	0	12	0
Folkestone	57	6	10
Do., for W & O	4	19	0
Do., for N P	2	16	6
Do., for Congo	1	11	0

Foot's Cray	1	4	0
Do., Sunday-school	6	11	0
Greenwich, South-st.	6	18	7
Heardwell	0	10	6
Lee	47	18	0
Lewisham-road	22	14	4
Do., for W & O	1	0	0
Maidstone, King-street	23	16	4
Do., for W & O	2	19	9
Do., Union-street	21	0	1
Do., for N P	5	11	6
Margate	38	9	3
Ramsgate, Cavendish Chapel	53	3	11
Do., for Congo	1	0	0
Do., for N P	1	10	3
Manduirst	7	3	4
Sevenoaks, Waltham-stow Hall	1	15	0
Sidcup	15	15	2
Smarden	0	16	0
Tenterden	11	9	7
Do., for W & O	1	0	7
Tonbridge	5	9	5
Do., Sunday-school	5	16	7
Tunbridge Wells Convention	2	6	5
Tunbridge Wells Y.P.S.C.E., for support of Congo boy "Pondy"	3	0	0
West Malling	2	2	0
Woolwich, Carmel Anglesa-road Christian Band	3	0	0
Do., Queen-street Sunday-school, for support of Congo boy	5	0	0
Do., for N P	0	4	9

LANCASHIRE.

Accrington	39	15	3
Do., Young Ladies' Association	3	9	11
Ashton, Preston	26	2	6
Do., for W & O	3	0	0
Ashton-under-Lyne	9	12	9
Astley Bidge	18	18	0
Atherton	13	11	10
Do., for Congo boy under Mr. Darby	5	0	0
Do., for Congo girl under Mrs. Stapleton	2	0	0
Do., for support of Student at Serampore	5	0	0
Do., for W & O	2	3	9
Bacup, Doals	1	15	0
Do., Ebenezer, for N P	3	7	1
Do., Irwell Terrace	7	17	7
Do., Zion	18	0	0
Bolton, Claremont	31	18	1
Do., for W & O	3	7	4
Do., Sunday-school	11	5	8
Do., Zion Church	4	3	8
Do., for W & O	0	11	0
Do., Radcliffe	2	0	0
Less expenses	53	0	9
	2	9	6
Bootle, Welsh Church	50	11	3
Briercliffe, Hill-lane Sunday-school	6	16	5
Burnley, Sion	9	0	0
Do., for Congo	8	3	10
	3	3	0

Chesham, Bury	9	13	3
Do., for W & O	0	19	0
Darwen	10	13	0
Edgewise, Waterfoot	2	0	0
Liverpool, Cottenham-st. Sunday-school	4	3	11
Do., Edge-lane	1	4	0
Do., Everton, Welsh Church	60	6	5
Do., Fabius Chapel	8	0	0
Do., Kensington Sunday-school	5	19	7
Do., Mile End Mission	6	3	6
Do., Myrtle-street, Juvenile Auxiliary, for Mr. Hay's schoolwork, India	10	0	0
Do., for Mr. Spurgeon's schoolwork, India	5	0	0
Do., for Mr. Darby's schoolwork, Congo	10	0	0
Do., for Mr. Webb's schoolwork, Jamaica	15	0	0
Do., for Mr. Hutchins' schoolwork, Jamaica	10	0	0
Do., for Mr. James' schoolwork, Jamaica	10	0	0
Do., for Calabar Col.	15	0	0
Do., Prince's-gate	15	8	11
Do., for India	1	0	6
Do., for Congo	1	0	0
Do., for W & O	5	7	5
Do., Richmond Ch.	74	15	8
Do., for Congo	0	10	0
Do., for China	0	12	6
Do., Sunday-school	18	4	0
Do., for N P	0	6	10
Do., Y.P.S.C.E., for N P Sotsow	24	0	0
Hookerjee	63	11	7
Do., for W & O	5	14	0
Do., for Mr. Cradgington's work	10	0	0
Do., for Mr. Dixon's work, China	10	0	0
Do., for Medical Work, Wathen	10	0	0
Do., for two boys under Mr. Cameron, Congo	10	0	0
Do., for Congo boy under Mr. Darby	5	0	0
Do., Walton	3	18	8
Do., for W & O	1	0	0
Do., Windsor-street, Welsh Church	9	13	6
Do., for N P	2	4	2
Do., for Tivoli	5	0	0
Do., Birkenhead, Grange-road	15	6	7
Do., for Congo	2	2	0
Do., for W & O	3	10	0
Do., do., Welsh Ch.	6	6	10
Do., for Italy	0	10	6
Do., for Congo	0	10	0
Do., for Diben Station, Britany	6	2	4
Manchester Auxiliary, per Mr. T. Spencer, Treasurer	378	11	5
Do., Brighton Grove Sunday-school	1	15	9
Do., Grosvenor-street	3	18	0
Do., Upper Medlock-street Welsh Ch.	4	16	0
Do., for N P	1	2	3
Do., Wilmot-street Sunday-school	0	5	0

Morcambe	0	17	6
Nelson, Carr-road	6	15	6
Olham, King-street	31	5	11
Do., for <i>W & O</i>	4	0	0
Do., Manchester-st.	23	8	5
Do., for <i>W & O</i>	1	2	0
Do., for <i>N.P.</i>	1	8	8
Oswaldtwistle, for <i>W & O</i>	1	6	6
Preston, Pole-street	2	17	0
Rochdale, Newbold, for <i>W & O</i>	1	1	9
Do., West-street	50	12	6
Do., for <i>W & O</i>	11	0	0
Do., for <i>N.P.</i>	7	11	0
Do., Newbold, Ebenezer, for <i>W & O</i>	1	1	9
Do., Middleton	0	10	0
South rt, Tabernacle Sunday-school	10	17	2
Waterfoot, Bethel	3	2	6
West Leigh, Dangerous Corner Sunday-schl.	5	1	2
Wigan, King-street	23	9	7
Do., for <i>W & O</i>	1	9	0
Do., for <i>N.P.</i>	1	2	7
Do., for Congo	0	8	0

LEICESTERSHIRE.

Ashby-de-la-Zouch and Packington	7	0	6
Barton Fabis, for <i>W & O</i>	1	1	6
Epworth	2	5	0
Fleckney	1	0	0
Hugglescote	21	1	6
Leicester, Archdeacons-lane	36	4	5
Do., Dover-street	25	7	6
Do., for Congo	1	0	9
Do., for Rome	0	10	6
Do., Harvey-lane Sunday-school	22	9	3
Do., Melbourne Hall, for support of Mr Roger, Congo	107	19	5
Do., Victoria-rd. Ch.	34	4	6
Loughborough, Baxter Gate	30	0	0
Do., for <i>W & O</i>	2	5	0
Do., Woodgate	28	10	0
Do., for Rome	3	6	6
Market Harborough Sunday-school	2	4	0
Melton Mowbray	9	3	2
Oadby	6	12	6
Do., for <i>W & O</i>	0	14	0
Do., for <i>N.P.</i>	2	3	6
Quorn	3	19	10
Do., for <i>N.P.</i>	0	18	6
Sheepshed, Charnwood-road	2	0	0
	352	1	1
Less expenses	2	17	6
	349	3	7

LINCOLNSHIRE.

Boston, High-street	38	5	0
Do., Salem Ch.	4	10	4
Do., for <i>W & O</i>	0	4	10
Do., for <i>N.P.</i>	0	14	7
Bourne	41	9	10
Do., for <i>W & O</i>	0	13	6
Comingsby	3	9	9
Do., for <i>W & O</i>	0	6	0
Gosberton	0	15	0
Grimby, Tabernacle	28	10	11
Do., for Congo	0	13	6
Do., for <i>N.P.</i>	1	13	8
Do., Zion	18	18	6

Horncastle	1	7	7
Lincoln, Cooper Memorial Chapel	24	14	9
Do., Mint-street	9	17	4
Do., for <i>W & O</i>	1	0	0
Louth, Eastgate	13	4	4
Do., Northgate	19	11	0
Maltby	5	15	0
Spalding	10	10	6
Do., Juvenile Society	23	10	6
Do., for <i>N.P.</i>	1	4	0
Do., Pinchbeck	0	18	8

NORFOLK.

Carleton Rode for <i>W & O</i>	0	10	6
Des	25	16	10
Do., for <i>N.P.</i>	0	15	10
Downham	4	13	5
East Dereham Sunday-school	10	0	0
Hunstanton, Union Ch.	7	14	4
King's Lynn, Stepney Chapel	12	19	6
Do., Sunday-school	0	12	8
Norwich, St. Clement's for support of Balagegenna, Berhampore	15	0	0
Do., for <i>N.P.</i>	0	18	6
Do., St. Mary's	369	6	5
Do., for <i>W & O</i>	12	10	0
Do., for support of Congo boy Nkindu	5	0	0
Do., Unthanks-road	44	1	5
Thetford	6	10	9
Do., for <i>N.P.</i>	0	2	7
Upwell	0	18	8
Do., for <i>W & O</i>	0	7	9

NORTHAMPTONSHIRE.

Burton Latimer	12	0	0
Do., for <i>W & O</i>	0	10	0
Cooknoe	2	1	1
Earls Barton	6	3	3
Ecton	3	5	0
Do., for <i>W & O</i>	0	5	0
Northampton, College-street	5	13	5
Do., Grafton-street	3	0	10
Do., Mount Pleasant	11	1	7
Peterborough	131	18	9
Do., Sunday-school, for support of Bhikari Sanka	20	0	0
Do., for support of Mosa	4	0	0
Roads	0	13	6
Do., for <i>W & O</i>	0	10	0
Wollaston, Zion, for <i>W & O</i>	0	10	0
Do., Sunday-school, for <i>N.P.</i>	0	11	0

NORTHUMBRELAND.

Berwick-on-Tweed	26	13	8
Newcastle-on-Tyne, Jesmond	45	3	0
Do., Sanday-school	4	0	10
Do., Westgate	82	18	4
Do., Rye Hill	6	19	6
Do., for <i>W & O</i>	1	8	0
Do., Sunday-school	1	14	4
Do., for <i>N.P.</i>	3	4	5
North Shields	5	17	11

NOTTINGHAMSHIRE.

Beeston	25	7	4
Bulwell	2	2	0

Calverton	0	10	
Collingham and Carlton-in-Moorland	3	11	0
Daybrook	13	0	6
East Kirby	16	15	1
Hucknall Torkard	22	7	10
Kirkby-in-Ashfield	9	6	10
Lenton	2	12	0
Mansfield	6	5	3
Newark	6	5	1
Do., Juvenile Aux.	5	13	0
Nottingham, Public Meeting	9	7	4
Do., Breakfast Meeting	5	12	0
Do., Juvenile Meeting	11	8	11
Do., Arkwright-street	12	8	3
Do., Broad-street	48	0	9
Do., Derby-road	16	13	1
Do., Y. P. S. C. E.	1	5	0
Do., Sunday-school	5	16	10
Do., George-street	4	8	9
Do., for <i>W & O</i>	2	2	0
Do., Independent-st., Sunday-school	8	9	9
Do., Palin-street	34	12	6
Do., Mansfield-road	31	15	2
Do., for Rome	1	10	0
Do., for Orissa	0	10	0
Do., Woodborough-rd.	19	7	7
Do., for <i>W & O</i>	1	0	0
Do., Juvenile Aux.	17	14	6
Do., Whitmoor Sch.	0	5	0
New Basford, Chelsea-street	10	16	2
Do., for <i>W & O</i>	0	10	0
Old Basford, High-st.	59	8	7
Do., Queensbury-st.	41	0	0
Retford	4	5	6
Ruddington	3	3	0
Southwell	5	6	4
Sutton-in-Ashfield	22	10	8
Sutton-on-Trent	1	5	10
Woodborough	0	9	6

494	8	6	
Less County expenses	18	12	11
	477	15	7

OXFORDSHIRE.

Banbury	2	1	0
Do., for <i>W & O</i>	1	0	0
Burford	7	10	7
Do., for <i>W & O</i>	0	10	0
Caversham Sun.-sch.	3	12	1
Hook Norton	4	4	9
Oxford, New-road	51	18	5
Do., for <i>W & O</i>	3	15	2
Do., for Congo	6	10	0
Do., for Pensions-gardens Sunday-sch.	10	3	5
Do., Commercial-rd.	5	8	6
Do., for China	2	2	4
Do., for Congo	3	7	7

RUTLANDSHIRE.

Langham	0	10	0
Oakham	6	8	4

SHERBORNSHIRE.

Craven Arms	1	11	0
Oswestry	14	3	1
Do., for <i>W & O</i>	1	0	0
Do., for <i>N.P.</i>	1	7	5
Pontesbury	0	10	0
Wem	2	5	6
Do., for <i>W & O</i>	0	11	6
Do., for <i>N.P.</i>	1	8	11

SOMERSETSHIRE.

Bath, Hay-bill	28	10	0
Do., for <i>W & O</i>	1	3	4
Do., Minvers street	75	2	2
Do., for <i>W & O</i>	1	0	0
Do., Bethesda	2	3	3
Do., for support of <i>Malakara and Little Dot, Congo</i>	10	0	0
Do., Widcombe, Ebenezer Chapel	6	6	0
Do., Sunday-school	3	18	10
Do., Limpley Stoke	2	19	9
Beckington	12	5	1
Bridgewater	11	3	5
Do., for <i>W & O</i>	1	18	0
Do., for <i>N P</i>	1	15	0
Bristol Auxiliary, per Mr. G. M. Garillo, Treasurer	62	5	1
Do., for <i>W & O</i>	1	17	4
Do., for <i>N P</i>	0	10	0
Do., for <i>Congo</i>	15	6	9
Do., for support of <i>Congo Boy</i>	5	0	0
Do., Weston-super-Mare, Bristol-road Sunday-school	5	10	2
Chard	2	1	10
Do., for <i>W & O</i>	2	11	0
Cheddar	18	0	5
Do., for <i>W & O</i>	0	17	0
Do., for <i>N P</i>	4	5	1
Fivehail & Isle Abbots	7	11	0
Frome, United Mtgzs.	6	7	10
Do., Sheppards Barton	23	12	5
Do., Sunday-school	9	14	5
Do., for support of <i>Native Girl, Intally School</i>	6	0	0
Do., for support of <i>Congo Boy and Girl</i>	5	0	0
Do., Badcox-lane	4	16	2
Do., for <i>W & O</i>	2	0	0
Do., Chappmanslade	0	13	3
Hatch Beauchamp	0	6	0
Mark	1	9	11
Montacute	13	2	6
Do., for <i>W & O</i>	1	0	0
North Curry and Stoke St. Gregory	5	4	0
Do., for <i>N P</i>	1	2	7
Thunton, Albemarle Ch.	2	6	4
Watchet	4	4	6
Wedmore	4	8	5
Do., for <i>China</i>	0	10	3
Wellington	38	2	1
Do., for <i>W & O</i>	2	0	0
Wells	4	3	6
Wilton	2	14	0
Wincaiton	24	16	8
Yeovil	72	17	1

STAFFORDSHIRE.

Rilston	8	19	5
Brierley Hill	2	13	5
Burton-on-Trent, New-street	87	8	0
Do., for <i>W & O</i>	2	15	0
Do., Salem Sunday-school	18	16	8
Cheadle	1	18	0
Do., for <i>W & O</i>	0	4	0
Coaley, Darkhouse	11	0	0
Do., for support of <i>Congo boy</i>	5	0	0
Do., Ebenezer	1	0	0
Do., Providence	18	13	1

Hanley, New-street	6	19	0
Do., for <i>W & O</i>	0	10	6
Do., Welsh chapel	0	6	6
Do., for <i>N P</i>	0	16	10
Langton	10	18	3
Netherton	1	11	6
Stafford	4	12	8
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	0	11	4
Tipton, Princes' End	31	13	0
Do., for <i>W & O</i>	0	10	0
Walsall, Stafford-st., for <i>W & O</i>	1	1	0
Do., Vicarage-walk	37	19	4
Do., for <i>W & O</i>	2	0	0
Walt-on-Trent	0	10	0
Wednesbury	6	18	4
West Bromwich	7	9	6
Willenhall	0	16	3
Wolverhampton	19	4	9
Do., Sunday-school	5	5	9
Less expenses	0	13	6
	290	2	8
	298	9	2

SUFFOLK.

Brandon	4	14	11
Do., for <i>W & O</i>	0	13	0
Do., for <i>N P</i>	0	5	3
Bures	1	17	0
Bury St. Edmunds	39	0	8
Do., for <i>W & O</i>	2	0	0
Ipwich, Burlington Chapel	11	14	10
Do., for support of <i>Chinese Evangelist</i>	1	6	1
Do., Turret Green	79	17	7
Do., for <i>W & O</i>	5	0	0
Sudbury	10	10	9
Walton	10	10	3
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	1	4	5

SURREY.

Addlestone	34	1	0
Do., for <i>W & O</i>	2	11	7
Do., for <i>N P</i>	3	17	10
Do., for <i>Barristal School</i>	6	0	0
Balham, Ramadan-road	14	5	4
Do., Sunday-school	24	17	4
Barnes	5	19	10
Do., Sunday-school, for <i>Intally Orphanage</i>	3	9	2
Croydon, West	16	15	3
Dulwich, Lordship-lane	5	10	3
Do., Sunday-school, for <i>Cairo</i>	10	0	0
Do., for <i>Congo</i>	5	0	0
Guildford, Commercial-road	26	19	9
Kingston-on-Thames	29	12	4
Do., for <i>W & O</i>	3	3	0
Do., for <i>N P</i>	0	17	6
Lower Tooting, Longley-road	9	19	4
Do., Summers Town Mission Sunday-school	1	2	0
Merstham Sunday-sch.	1	5	0
Penge	10	16	0
Do., for <i>W & O</i>	3	8	10
Redhill Sunday-school	3	19	1
Richmond, Duke-street	13	1	1
South Norwood	6	7	10
Do., for <i>W & O</i>	1	3	0

Streatham, Lewin-rd.	8	7	4
Sutton	32	13	8
Upper Norwood	5	9	0
Upper Tooting	42	7	3
Wallington, Queen's-rd.	24	16	11
Do., for support of <i>Ahabd, and Ghaddi, Barristal</i>	1	7	11
West Norwood, Chalsworth-road	39	5	8
Wimbledon, Queen's-rd.	5	18	9
Do., for <i>W & O</i>	1	9	9
Do., Sunday-school	6	4	3
Yorktown	16	18	3

SUSSEX.

Brighton, Bond-street	4	16	0
Do., Holland-road	91	5	0
Do., Queen's-square	27	14	6
Do., for <i>Congo</i>	1	1	0
Do., for <i>N P</i>	0	18	3
Eastbourne	38	12	9
Do., for <i>Congo</i>	3	3	4
Do., for <i>Congo Medicine Chest</i>	3	2	0
Do., for <i>N P</i>	0	17	0
Hastings	60	16	2
Do., for <i>W & O</i>	3	13	3
Do., for <i>N P</i>	3	9	1
Lewes	20	13	3
Do., for <i>W & O</i>	0	10	0
St. Leonards	20	18	7
Do., for <i>W & O</i>	4	18	9
Worthing	13	17	9

WARWICKSHIRE.

Birmingham (per Mr. T. Adams, Treasurer)	114	19	8
Do., for <i>W & O</i>	40	8	10
Do., for <i>N P</i>	4	19	9
Do., for <i>China</i>	0	4	7
Do., for <i>India</i>	0	6	8
Do., for <i>Congo</i>	10	0	9
Do., Wycliffe Ch.	10	0	0
Do., Circus Sunday-school	0	10	0
Do., Smethwick Sunday-school	1	7	6
Leamington, Clarendon Chapel	17	17	11
Do., for <i>W & O</i>	1	1	0
Do., for <i>San Salvador School</i>	5	0	0
Do., Warwick-street	39	9	9
Do., for <i>N P</i>	0	5	7
Do., for <i>Congo</i>	2	11	0
Warwick, Castle-hill	6	3	2
Do., for <i>W & O</i>	0	10	7

WESTMORELAND.

Westmoreland	1	7	0
Do., for <i>N P</i>	1	10	0

WILTSHIRE.

Bradford-on-Avon	18	2	5
Do., for <i>W & O</i>	1	10	0
Do., for <i>China</i>	1	7	0
Bristol	7	15	8
Bromham	1	4	0
Do., for <i>N P</i>	0	6	0
Calne	33	15	9
Chippenham, Station Hill	9	6	2
Corsham, for <i>W & O</i>	1	0	0
Damerham	1	15	0
Do., for <i>W & O</i>	0	5	0

Deeizes	29	11	1
Do., for support of Congo boy	5	0	0
Langley Fitzurse	3	11	0
Do., for N.P.	0	14	7
Melkham	46	1	0
Do., for support of Congo boy	5	0	0
Pawsey	3	8	10
Remley	2	10	6
Shrewton	4	2	7
Swindon	46	3	2
Do., for N.P.	2	14	2
Do., for Congo	1	11	0
Trowbridge, Back-st.	55	18	9
Warminster	18	7	8
Do., for N.P.	1	16	11
Do., for Congo	1	1	7
Westbury, Penknapp	8	5	6
Do., for W & O	0	5	0
Westbury Leigh	14	0	11
Do., for W & O	0	13	4
Do., for N.P.	3	0	10
Yatton Keynell	3	13	0

WORCESTERSHIRE.

Atch Lench and Dunnington	15	10	6
Do., for W & O	1	11	3
Droitwich	3	0	0
Dudley	4	12	4
Do., for W & O	1	2	0
Do., for N.P.	0	14	2
Kidderminster, Church-street	13	18	11
Do., for W & O	1	9	0
Do., for N.P.	2	12	8
Do., Milton Hall	10	16	7
Do., for N.P.	2	15	1
Perashore	1	1	9
Do., for W & O	0	10	0
Do., for N.P.	2	0	9
Shipaton-on-Stour	3	1	7
Do., for W & O	0	2	6
Stourbridge	10	14	11
Do., for W & O	0	13	3

YORKSHIRE.

Bradford, Westgate	104	6	0
Do., Gillington	23	4	0
Do., Trinity	39	14	10
Do., Hallfield	29	5	3
Do., Zion Jubilee Ch.	13	9	3
Do., and Caledonia-st. Sunday-schools	4	16	10
Do., Leeds-road	11	0	0
	225	13	2
Less expenses	0	10	0
	225	3	2
Batley	1	0	0
Bramley, Zion Ch.	12	13	0
Do., for W & O	0	10	6
East Riding District.			
Beverley	38	11	0
Do., for W & O	2	18	6
Do., for N.P.	5	0	0
Bishop Burton	3	0	7
Cottingham	10	0	0
Driffield and Hutton			
Cranwick	6	9	8
Hull, George-street	19	3	0
Do., South-street	11	5	5
Do., Tabernacle	16	11	6
Keeleshill Sunday-sch.	0	14	0
Gildersome	8	10	0

Halifax, North-parade	17	3	3
Do., Ladies' Aux. for Miss Leigh, Cutback	5	0	0
Do., Trinity-road	6	0	9
Harrrogate, Juvenile Assoc., for Congo	1	2	10
Heptonstall Slack	27	8	1
Ruddersfield, New North-road	23	0	0
Do., for support of Congo boy	5	4	3

Keighley District.

Bingley	7	0	0
Barnoldswick	6	18	7
Cononley	2	11	0
Cullingworth	3	0	0
Do., for N.P.	1	0	0
Earby	4	14	4
Haworth	30	5	3
Horkingstone	2	0	0
Keighley	28	19	8
Do., Sunday-school	2	15	0
Long Preston	4	14	10
Slack Lane	7	9	8

Less expenses 17s. 8d. and £86 15s. 8d. previously acknowledged 87 13 0

Leeds, United Com-munion Service, for W & O	10	15	1
Do., Blenheim Ch.	47	9	8
Do., for W & O	2	13	3
Do., Juvenile Society	32	10	0
Do., Camp-road	9	9	4
Do., Burley-road, Juvenile Society	20	17	9
Do., South Parade	152	2	0
Do., Wintonn-street for W & O	0	10	0
Lindley Oakes Ch.	6	19	0
Do., Juvenile Auxiliary	16	10	0
Do., for support of Congo boy and girl	4	11	5
Lockwood	26	16	0
Melkham, for W & O	1	6	11
Middleborough, Welsh Church	0	7	11
Minsbridge	7	12	0
Maryley	1	1	0
Rawdon	7	17	8
Rotherham, Westgate Sunday-school, for support of Congo boy under M. Whitehead	5	0	0
Salendine Nook	1	10	0
Do., Ladies' Aux.	3	12	11
Salterforth	0	13	3
Scapgoat Hill	8	12	0
Scarborough, Aber-marle	22	19	2
Do., Ebenezer	2	5	3
Sheffield, coll. by Miss E. Bowles and Miss N. Tucker, for Mrs. Lewis' work Congo.	4	3	9
Sheffield, Glossop-road	22	1	10
Do., for Congo	10	7	6
Do., Townhead-st.	9	0	6
Do., Portmanon	11	10	5
Do., Walkley	8	14	0
Skipton	3	11	5
Do., for W & O	0	9	10
Do., for N.P.	5	13	9
Sutton-on-Craven	46	19	6
Do., for N.P.	0	6	0

Thor-aby-on-Tees	2	14	0
Wakefield	14	12	0
York	19	14	5

NORTH WALES.

ANGLESEA.

Ainon	2	12	6
Amlwch, Salem	21	13	1
Do., for N.P.	1	4	0
Benuraris	4	6	0
Belan	2	12	4
Bodelayrn	2	7	1
Bryniencyn	2	6	4
Cae-rheilig, Siloh	3	16	6
Capel Gwyn	2	2	2
Capel Newydd	0	10	0
Cemaes	6	3	4
Gaerwen	2	10	0
Garegafwr	0	13	7
Holyhead, Bethel	19	19	2
Do., Hebron	5	2	0
Do., Siloh	1	11	9
Llanegfan	3	4	4
Llaneddeusant, Horeb.	2	12	6
Llanellian, Bethania	2	8	9
Llanerchymedd	8	18	0
Llanfachreth	4	0	8
Llanfairnab, Sion	3	0	0
Llangefn	14	15	7
Llangoed	3	0	0
Pencarnetdi	4	11	9
Pensarn, Carmel	1	11	0
Porthrhydybon	5	4	6
Porthrhydybon, Menai Bridge	10	0	0
Rhosybol, Bethel	5	13	5
Rhydwyd	7	8	2
Sardis	3	3	2
Traeth-coch	1	1	10
Valley	2	9	8

185 18 7

Less for County Home Mission 57 10 0
108 8 7

CARNARVONSHIRE.

Bangor (English Ch.)	7	0	7
Do., Pannel	18	10	0
Bethesda	11	6	0
Capel-y-Beirdd	2	8	1
Carnarvon	21	0	0
Conway	2	9	0
Garn	4	4	9
Gilfach, Llanfairfechan and Penmaenmawr	10	15	0
Groeslon	1	0	0
Llanaelhaearn Lithfaen and Trefor	2	11	4
Do., for N.P.	1	9	6
Llanberis, Sion	1	0	0
Llandudno, English Ch	10	2	0
Do., Welsh Ch	15	14	6
Do., for V.P.	2	9	9
Llanllyfni	3	15	0
Nevin, Sion	2	13	0
Penrhyndeudraeth	2	3	0
Pengros, Caifaria	2	7	4
Pontllyfni	1	2	0
Portmadoc, Berea Sun-day-school	3	12	6
Rhwlheli	7	10	0
Rhosirwaen, Bethesda	0	17	6
Tyddynshon	3	15	0

DEKBIGHSHERE.

Abergele	2 10 0
Brynbo, English Ch.	1 0 0
Do., Welsh Ch.	10 0 0
Cefn Brychan	1 11 0
Cefn Mawr	4 10 0
Dolymern	2 0 0
Garth	1 1 3
Gefallrhod	1 7 7
Glyn Ceiriog	0 10 0
Llandyrnog	0 7 0
Llaneldan	3 0 0
Llanfair D.C.	0 8 0
Llangernyw	0 4 7
Do., for N.P.	1 6 11
Llangollen, Castle-st.	4 2 6
Do., English Ch.	3 8 6
Llanfeydd, Bryn	1 0 0
Do., Pentre	2 0 9
Do., for N.P.	0 3 0
Llanrhaid	1 0 0
Llanrwst	3 5 0
Penycast	2 0 0
Ponkey, Sion, for N.P.	0 0 9
Rhos, Welsh Ch.	1 15 0
Ruthin	4 13 4
Wrexham, Welsh Ch.	1 0 0

FLINTSHIRE.

Holywell	4 2 5
Do., for N.P.	0 14 1
Lixwm	2 7 4
Do., for N.P.	0 11 8
Llanelwy	0 18 0
Maeclas	0 18 7
Milwr	1 2 9
Mold	1 17 0
Pantymo, Halkin	2 5 0
Rhuddlan, Sion	1 5 0

MERIONETHSHIRE.

Bala	0 7 6
Do., for N.P.	0 9 6
Barmouth	4 4 6
Blaenau, Ptealiniog,	
Calfaria	2 4 3
Do., Seion	5 0 5
Corwen	3 18 3
Do., for N.P.	1 10 0
Doigelly	11 3 3
Llanantffraid and	
Glyndyfrdwy	2 10 0
Llanwchllyn	3 1 2
Pandy Capel	3 0 0

MONTGOMERYSHIRE.

Cwmbellan	1 12 7
Do., for N.P.	0 7 5
Llanfair	2 16 3
Do., for N.P.	3 3 6
Llanfyllin	11 13 0
Llanidloes	7 5 4
Newchapel	3 8 6
Do., for N.P.	0 11 6
Newtown	14 11 2
Do., for W & O	1 7 0
Talywern	5 6 5

SOUTH WALES.

BRECONSHERE.

Bracon, Kensington	18 13 11
Do., Watargate	4 15 4
Brynmawr, Zion	0 11 0
Do., Sunday-school	0 10 0
Criehowell, Bethabara	6 6 8

ERWOOD, HEPHZIBAH

and Ramah	1 3 6
Llanelli, Bethlehem	2 1 3
Llangunider	23 10 4
Marcyberlan	1 11 2
Do., for N.P.	2 4 4
Marcyrhellen	5 12 0
Pantycelyn	0 15 0
Pisgah	0 13 3
Ynnykfelin, Bethel	0 19 1

CARDIGANSHERE.

Aberystwith, Bethel,	
Welsh Ch.	26 0 7
Do., English Ch.	10 11 6
Do., Moriah	0 18 0
	37 10 7
Less expenses	5 10 3

Blaenwennan

	2 11 0
Cardigan, Bethany	20 8 3
Do., for N.P.	4 1 11
Do., Mount Pleasant	8 5 0
Do., for Africa	2 10 0
Do., for China	2 10 0
Do., for Italy	1 5 0
Do., for N.P.	2 3 2
Penyparc	5 7 11
Talybont	2 17 0
Verwig, Siloam	4 8 4
Do., for N.P.	0 18 8

CARMARTHENSHIRE.

Aberduar	6 10 11
Ammanford, Ebenezer	3 4 8
Brynamman, Siloam	5 13 6
Burry Port	10 6 8
Bwlchnewydd	4 3 0
Bwlchyriw	0 8 3
Caio, Bethel	1 6 0
Do., Salem	2 17 0
Carmarthen, English Ch	7 7 0
Do., Pennel	10 3 0
Do., Tabernacle	24 11 8
Cwmduud	1 5 0

Cwmdu Valley, Llan-

Cwmdu, Providence	2 5 6
Cwmfwr	2 16 2
Cwmvelin, Ramoth	6 13 6
Ferry-side, Salem	2 12 0
Ffynonhenry	1 13 6
Llandilo, Ebenezer	4 3 3
Llandoverly	1 19 2
Do., for N.P.	0 18 4
Llandybie, Saron	1 18 7
Do., for N.P.	3 1 5
Llandyfan, Soar	1 3 2
Llandyssul	0 19 8
Llanelli, Bethel	24 7 6
Do., Calfaria	14 15 10
Do., Felinfoel Adulam	23 13 9
Do., Horeb	1 13 11
Do., Llangennech	
Salem	4 15 8
Do., Moriah	61 10 0
Do., Sion	42 2 4
Llanfynydd, Amor	0 17 0
Llan-gunnog, Ebenezer	9 2 6
Llwynhendy, Soar	28 3 6
Login, Calfaria	17 12 6
Ma-scanner	4 2 8
Ponthenry, Bethesda	1 3 3
Porthyrhyd, Bethlehem	3 15 6
Rhidwilyn	10 11 3
Do., for N.P.	4 8 9
Salem Mydrim	11 3 6
Sittin Vellingwm	3 12 9
Trefsch	3 8 1
Whitland, Nazareth	10 8 10

GLAMORGANSHERE.

Aberaman Gwawr	6 15 8
Aberavon, Ebenezer	6 14 4
Aberdare, Calfaria	40 2 5
Do., Cwmaman Zion	
Welsh Ch.	6 1 3
Do., Cwmdare, Nebo	7 15 0
Do., Gadlys	15 0 0
Do., Mill-street	21 0 0
Do., Siloa Pont-	
brenlwyd	2 6 0
Do., for N.P.	1 4 8
Do., Ynyalwyd	10 13 1
Aberdulais	1 0 0
Abernant, Bethel	6 1 4
Blaenrhondda, Calfaria	1 12 9
Blaenywem	4 14 1
Bridgend, Ruhannah	2 17 0
Caer Salem Newydd	20 16 10
Do., for N.P.	6 6 0
Do., for Brittany	0 10 0

Cardiff, Bethany

	96 2 5
Do., for W & O	3 0 0
Do., for Congo	0 5 0
Do., Bethel	7 13 0
Do., Sunday-school	12 8 5
Do., Brunel-street	2 15 4
Do., Hope Ch.	34 13 0
Do., Sunday-school	3 10 0
Do., Splott-road	11 2 3
Do., Tredegarville	62 4 0
Do., for N.P. under	
Mr. James, Mad-	
arpore	1 15 0
Do., Woodville-road	9 10 9
Do., for W & O	1 6 0
Do., Sunday-school	14 19 9
Do., Grange-town	2 7 8
Do., Sunday-school	1 10 3
Do., Whitechurch	1 0 2
Do., Salem	29 15 10
Do., for N.P.	7 4 2
Do., Tabernacle	53 8 6
Do., Barry Dock	2 4 7
Do., Cadoxton	3 19 0
	365 15 4
Less Auxiliary ex-	
penses	4 15 8
	360 19 10

Clydach Vale

	3 10 1
Coedpenmaen	1 8 6
Cowbridge, Ramoth	5 17 7
Cwmaman, Pennel	3 19 0
Deri, Tabernacle	6 10 0
Do., for N.P.	1 18 11
Dinas, Zoar	8 18 8
Do., for N.P.	7 17 2
Do., for Italy	1 4 7
Dowlais, Beulah	14 2 11
Do., for W & O	0 17 1
Do., Caersalem	2 10 0
Do., Moriah	3 2 10
Ferndale, Salem Newydd	5 19 0
Gilfach Goch	0 5 0
Glanaman, Bethesda	1 15 3
Do., for N.P.	2 7 2
Glyn Neath, Bethel	2 17 5
Do., for N.P.	0 5 2
Hengoed	7 2 0
Do., for N.P.	3 15 5
Hirwain, Ramoth	9 8 10
Landore, Dinas Noddfa	5 3 11
Do., for N.P.	0 7 10
Lisvane	0 17 0
Do., for N.P.	4 5 0
Llan-y-felach, Salem,	
for N.P.	1 16 11

Liantwit, Major, for <i>Mrs. Jones's care</i> , Bunkipora	1	0
Ilwydoed, Snar	3	7
Ilwyppin, Jerusalem	32	18
Mardy	0	10
Maesteg, Bethany, for <i>Britany</i>	0	18
Do., Bethel	3	12
Do., Zion	1	0
Merthyr Tydvil, Morlais English Sunday-school	3	11
Do., High-street Sunday-school	5	16
Do., <i>Morlais</i>		
Y.P.S.C.E.	0	15
Do., Sion	5	11
Do., Tabernacle	26	16
Morrison, Sion	4	9
Mountain Ash, Nasareth	24	17
Do., Rhos	46	6
Nantymoel, Saron	2	2
Neath, Bethany	8	4
Do., Orchard-place	26	2
Paran, Blackmill	2	13
Penarth, Stanwell-rd.	21	19
Do., Sunday-school	4	14
Do., for <i>N.P.</i>	1	15
Do., Tabernacle, Plassey-street	16	19
Do., for <i>W & O</i>	1	8
Penclawdd, Trinity	1	8
Pengam	4	5
Do., for <i>N.P.</i>	1	14
Pentre, Moriah	1	11
Pentyrch, Penuel	2	18
Porth, Salem	17	2
Do., for <i>N.P.</i>	4	2
Pontardulais, Tabernacle	7	0
Do., for <i>N.P.</i>	1	7
Pontllytyn, Zoar	10	12
Pontyowmmer, Noddfa	8	12
Pontypridd, Tabernacle	5	16
Pyle, Pisgah	0	16
Rhondda	1	15
Rhydfeleu, Bethlehem	4	9
Swansea, Bethesda	42	4
Do., Calfarfa Clydach	3	3
Do., Capel Gomer	14	0
Do., Cwmburia, Libanus	10	10
Do., Llansamlet, Adulam	3	11
Do., Memorial Ch.	10	0
Do., Mount Pleasant	77	13
Do., Philadelphia	3	1
Do., York-place	5	6
Tondu, Carey Ch.	5	11
Do., for <i>N.P.</i>	2	7
Do., Jerusalem	1	0
Tongwynlais, Salem	2	12
Ton Pentre Hebron	14	19
Tonyfelin, Caerphilly	2	14
Do., for <i>N.P.</i>	0	11
Treherbert, Libanus	22	18
Troedrhifwuch	1	1
Do., for <i>N.P.</i>	1	15
Treorchy, Horeb, English Ch.	1	19
Treorchy Noddfa	47	0
Ynysbir	1	17
Ynysbwl, Noddfa	0	19
Ystalyfera, Zoar	1	2
Ystradgynlais, Aion	2	8

MONMOUTHSHIRE.

Abercarn, English Ch.	8	15
Do., for <i>N.P.</i>	5	6

Abercarn, Welsh Ch. Sunday-school	6	10
Aberyschan, Eng. Ch.	10	0
Aberthillery, King-st.	6	17
Argoed	41	0
Bargoed, Caersalem	13	1
Do., for <i>N.P.</i>	1	13
Bassaleg, Bethel	4	12
Bedwyn	0	0
Blackwell, Libanus	3	5
Do., for <i>N.P.</i>	3	0
Do., Mount Pleasant	12	0
Blaenau Gwont	13	0
Do., for <i>N.P.</i>	10	15
Blaenavon, Broad-st. Sunday-school	3	8
Do., Ebenezer	3	13
Do., Forge Side	1	2
Do., Horeb	13	14
Do., King-street	3	3
Caerleon	2	9
Caerwent	1	16
Castletown	25	7
Darenavelen	2	12
Ebbw Vale, Brynbytryd	6	1
Do., Nebo	6	12
Do., for <i>N.P.</i>	1	1
Do., Zion	21	7
Goytre, Saron	4	6
Griffithstown	2	3
Gwachmau	0	4
Llanddewi, Rydderch	3	13
Llanhiddel	1	16
Llantarnum, Ebenezer	1	14
Llanthangel, Yesterne	3	8
Llanwenarth	5	8
Manchen, Siloam	4	13
Maesyowmmer	2	8
Michaelstone Vedw, Tirzah	4	10
Monmouth	11	0
Nautygio, Hermon	5	0
Newbridge, Beulah	14	12
Do., English Ch.	31	18
Do., for <i>Congo</i>	0	15
Newport and Maindee Auxiliary	13	1
Do., Alma-street	29	7
Do., Charles-street	8	6
Do., Commercial-rd.	38	3
Do., for <i>W & O</i>	1	1
Do., Commercial-st.	77	18
Do., Duckpool-road	5	0
Do., for <i>W & O</i>	2	0
Do., Stow-hill	21	5
Do., Temple Ch.	1	7
Do., Alexandra-road	1	3
Do., East Usk-road	0	14
Do., Maindee, Summerhill	24	3
Do., for <i>N.P.</i>	1	4
New Tredegar, Saron	15	15
Do., for <i>N.P.</i>	3	2
Ponhir, Sion	4	14
Do., for <i>W & O</i>	1	0
Pontenewynydd, Merchants-hill	2	2
Pontrhydryn	4	6
Do., for <i>Congo</i>	0	10
Do., for <i>N.P.</i>	3	10
Pontypool, Crane-st.	18	14
Redwick	1	14
Rhymney, Penuel	19	7
Rhymney, Jerusalem	0	15
Do., for <i>N.P.</i>	0	13
St. Bride's	3	17
St. Mellon's	5	16
Sirhowy Carmel, Welsh Church	2	9
Do., for <i>N.P.</i>	1	8
Talywain	8	0
Tredegar	9	15

Trelli	3	0
Tryu Gwyn	1	14
Tydu, Bethesda	10	0

Pembrokeshire.

Aberych, Ramoth	1	10
Beulah	4	7
Blaenrhon	26	12
Blaenllyn	4	17
Do., for <i>N.P.</i>	2	3
Blaenffos	3	10
Blaenyswain	23	6
Do., for <i>N.P.</i>	1	6
Broadhaven, Hephzibah	2	10
Caersalem	5	0
Do., for <i>W & O</i>	0	10
Do., for <i>N.P.</i>	1	18
Cilfowyr	1	13
Creswell, Pisgah	0	10
Crossogoch and Trevine	14	11
Dinas Cross, Tabor	7	5
Ffynnon	7	4
Fishguard, Hermon	7	2
Gelly	7	17
Do., for <i>N.P.</i>	5	15
Do., for <i>Rome</i>	1	0
Glanrhyd	10	3
Goodwick	1	1
Harmony	7	0
Do., for <i>Britany</i>	2	0
Haverfordwest, Hill Park	21	7
Do., for <i>N.P.</i>	0	2
Do., for Ebenezer	3	6
Jabez	4	13
Do., for <i>W & O</i>	0	8
Do., for <i>N.P.</i>	2	0
Letterston	9	11
Do., for <i>N.P.</i>	1	8
Llantymnach, Hermon	9	2
Do., for <i>N.P.</i>	1	12
Llanflogfan	13	2
Maenclochog, Horeb	1	16
Manorbier, Pen. sl.	1	13
Martletwy	3	2
Middlemilland, Solva	20	13
Milford Haven	1	1
Newport, Bethlehem	21	1
Newton	4	10
Do., for <i>N.P.</i>	2	9
Neyland	0	19
Pembroke	13	14
Sandy-hill	1	13
Saundersfoot	0	18
Tenby	0	18

RADNORSHIRE.

Bwlchysarnau	3	19
Dolau, Nantmel	0	0
Elan Vale	3	5
Knighton	6	10
Llandrindod Wells	3	1
Nantgwynn	5	9
Newbridge-on-Wye	5	13
Paincastle	2	1
Rhayader	1	7
Reck, Penybont	2	0
Veldre	2	0

SCOTLAND.

Aberchirder	5	0
Aberdeen, Academy-st., Sunday-school	0	10
Do., for <i>N.P.</i>	1	18
Do., Crown-terrace	24	11
Do., for <i>Italy</i>	7	7
Do., for <i>Pe catine</i>	3	10

Aberdeen, George-st.	Govan	7 14 0	Belfast, Regent-street	
Sunday-school, for	Do., Sunday-school,		Bible class	0 15 0
China	Do., for China	3 17 4	Cartrickfergus	7 13 8
Airdrie	Do., for Congo	3 17 4	Coleraine	20 5 1
Do., for W & O	Do., for N P	3 17 4	Tandragee	6 0 0
Do., for N P	Grantown	4 10 3	Do., for N P	7 17 0
Do., for Congo	Greenock	35 14 0	Waterford	7 10 1
Albion	Do., for W & O	4 0 0		
Amstruther	Do., for N P	4 8 0		
Crown Pife	Do., for Congo	0 10 0		
Do., for Congo	Hamilton	1 14 6		
Do., for N P	Kelso	2 1 0		
Dalkeith, for support	Kemnay	3 10 0		
of Congo boy	Kirkcaldy, White's			
Dundee, Long Wynd	Causeway	8 10 0		
Do., St. Enoch's	Do., for W & O	2 11 0		
Dunfermline	Do., Working Party,			
Edinburgh, Briato-pl.	for Indian Evange-			
Do., for W & O	list	15 0 0		
Do., Charlotte Ch.	Do., for Geneva	0 5 7		
Do., for W & O	Do., for China	0 5 7		
Do., for Congo	Do., for Congo	0 5 6		
Do., Dublin-street	Do., Sunday-school,			
Do., for Palestine	for support of			
Do., for Turin	Congo boy	1 5 0		
Do., for Girls' School	Kilmarnock	4 17 0		
Do., for Congo boys	Do., Sunday-school	1 3 0		
under Mr. H. R.	Leith, Madeira-st. est.	2 15 0		
Phillips	Leven, Sunday-school	0 18 0		
Do., Duncan-street	Paisley, Storie-street	149 19 9		
Do., for N P	Do., for China	10 0 0		
Do., Marshall-street	Do., Victoria-place	15 0 0		
Elgin	Do., for N P Kiron-			
Fraserburgh	aday Gohse, Birtsa	20 0 0		
Glasgow Auxiliary	Perth	39 6 3		
Do., Adelaide-place	Peterhead	4 0 0		
Do., for N P	Do., for W & O	0 10 0		
Do., Bridgeton, Sister-	Do., for N P	1 11 3		
street	Do., Sunday-school	5 10 0		
Do., Frederick-street	Pitlochrie	7 15 6		
Do., for W & O	Ratho	3 0 0		
Do., for support of	St. Andrews, South-st	0 18 0		
Lolaki, Congo	Seikirk	2 2 0		
Do., Foundry Boys'	Stirling	25 9 1		
Religious Society,	Do., for W & O	2 6 11		
for Congo	Do., for N P	1 19 6		
Do., Hillhead	Do., for Congo	0 10 3		
Do., for China	Tobermory	2 13 0		
Do., for N P	Wishaw	7 3 5		
Do., John-street	Do., for W & O	1 2 7		
Do., John Knox-st.				
Do., for W & O				
Do., for support of				
Congo boy				
Do., for Africa				
Do., South Side				
Do., Sunday-school				
Do., Queen's Park				
Do., for Congo				

FOREIGN.

AFRICA.

Congo, San Salvador,
for Mr. Dixon's work,
China 15 4 0

WEST INDIES.

Jamaica, Baptist Mis-
sionary Society, for
Congo 103 0 0
Nassau, Zion Ch., for
Congo 7 10 0

CONTRIBUTIONS
FOR CENTENARY FUND.

A. and M. B. Watford 1 0 0
Atkinson, Mr. G.,
Hampstead 2 5 0
Clifford, Rev. J., D.D. 10 0 0
Cowley, Mr. W. A. 1 1 0
Davis, Rev. C. A.,
Reading 5 0 0
Saul, Mr. T. Yarmouth 10 0 0
Do., Mr. T. J., Yar-
mouth 10 0 0
Wandsworth-road,
Victoria Chapel 16 4 6
Cambridge, St.
Andrew's-street 28 0 0
Cheltenham, Salem 0 10 0
Glasgow, Frederick-st. 13 10 0
Do., Adelaide-place 2 5 2
Hatch Beauchamp 4 8 0
Hull 6 5 0
Leicester, Victoria-rd. 8 18 8
Llandysul 2 15 0
Newport, Stow-hill 2 2 0
Norfolk 171 11 1
Nottingham 40 0 0
Ramsgate, Cavendish
Chapel 1 0 0
Southampton, Port-
land Chapel 5 16 8
Salisbury 24 0 0
Wellington 9 7 9
Weymouth 19 13 0

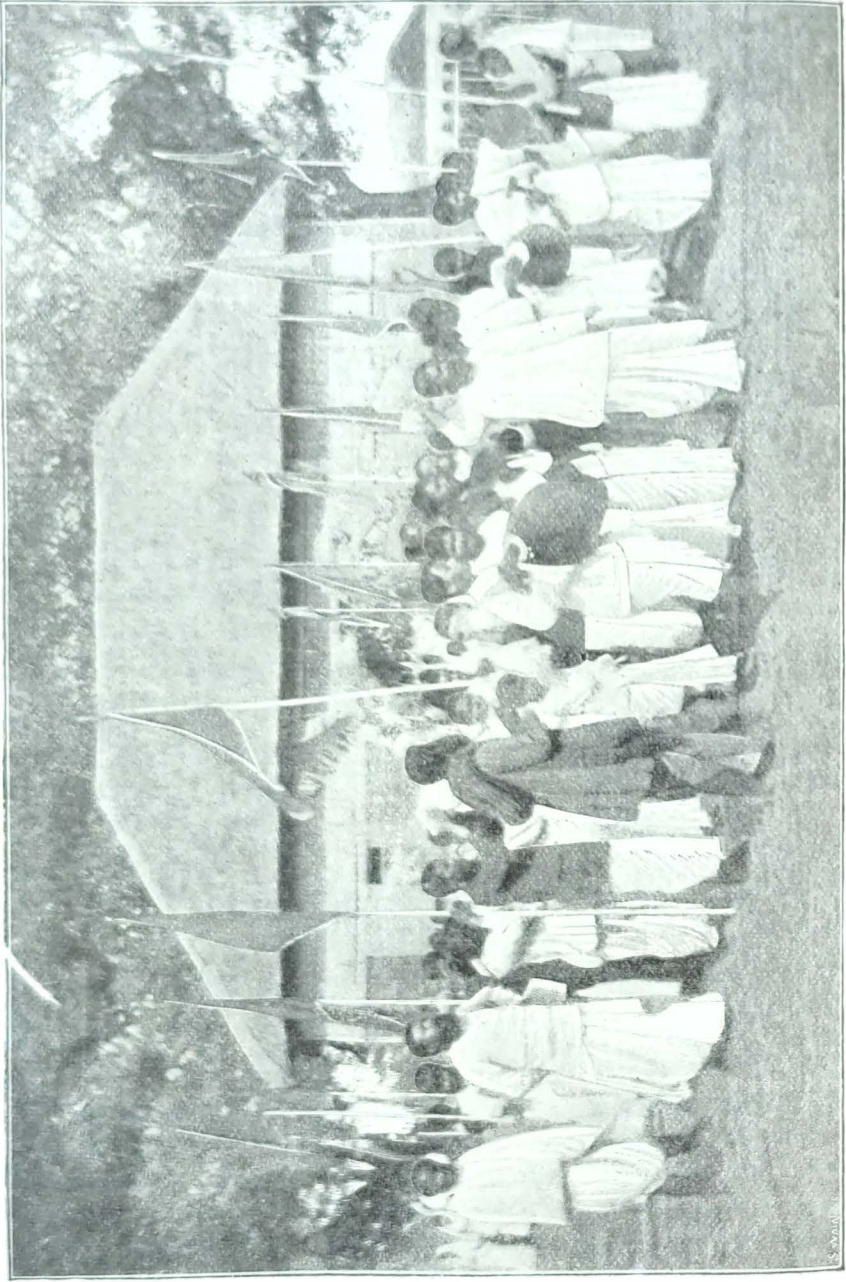
IRELAND.

Auchnaclog 1 10 0
Ballymena 3 3 10
Belfast, Gt. Victoria-st.
Sunday-school 5 10 0
Do., Mount Pottinger 3 10 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, TRITON, & Co., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,
JULY 1, 1894.



CHRISTIAN SINGING BAND AT MYMENSINGH.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE EFFORT FOR INCREASE OF INCOME.



IN our last issue we expressed the hope that in the present number of the *HERALD* we should be in a position to give some definite information as to the arrangements made for putting into operation our scheme for increase of income. As to the special agency to which the practical working of the scheme is to be entrusted, our readers will be pleased and thankful to know that the Rev. Charles Williams, of Accrington, has acceded to the wish of the Committee to undertake the visitation of the churches in Yorkshire, Lancashire, Cheshire, and the more northerly counties of England; that the Rev. J. J. Brown, of Birmingham, the Rev. J. G. Greenhough, M.A., of Leicester, and the Rev. J. T. Brown, of Northampton, have kindly consented to be associated with the special agency whose services are being sought for the Midland section; and that the Revs. W. Burton, of Frome, and W. A. Hobbs, formerly of India, have complied with the request of the Committee to visit the churches in the Western and South-Western counties, those in the Bristol Association being especially under the care of the Rev. Richard Richard, of Bristol. The visitation in London and vicinity will be arranged more directly from the Mission House. With respect to the Eastern and South-Eastern districts, plans are not yet completed.

As to South Wales, we are glad to report that the Rev. W. Morris, of Treorkey, and the Rev. E. D. Wilks, of The Mumbles, Swansea, have undertaken to visit the Welsh and the English churches respectively; whilst the Rev. H. C. Williams, of Corwen, will carry out the scheme in North Wales. The Rev. George Yuille, Secretary of the Scottish Baptist Union, as well as Secretary of the Missionary Auxiliary, has consented to undertake the work in Scotland.

COMMUNICATION WITH PASTORS.

In view of these appointments, letters have been addressed to the pastors of our churches, earnestly seeking their sympathetic co-operation, of which the following is the substance :—

“Now it has to be borne in mind that the explanation of the difference between income and expenditure is to be found in *the remarkable progress of the work of the Society*. Was it not, we would ask, with the hearty assent of the churches that the Committee undertook the work on the Congo which has been so largely blessed of God? Did not the churches approve when additional missionaries—all too few—were sent forth to China, and have they not been thankful for the striking prosperity attending their labours? Would not the churches have thought the Committee sadly wanting in wisdom and zeal had they neglected the pressing claims of India, where the fields are so white unto harvest? It cannot surely be that the liabilities involved in these recent extensions are beyond our power to meet; yea, rather, are there not resources in our churches which, consecrated to Christ's service, would not only free from present embarrassment, but would supply the means to send the Gospel into the regions beyond?

“In view of the great opportunities which have so wonderfully arisen in the Providence of God for the extension of our labours, we plead for your helpful sympathy, and we believe we shall not plead in vain. We are not unmindful of the fact that, with some churches, Christian ordinances and work at home are maintained with difficulty; but we also know that many of the weaker churches contribute most generously to Foreign Missions, and are thankful for the inspiration which the privilege imparts. We trust that such churches will not hesitate to join in this effort from the fear that little assistance can be rendered, for He who has given ‘The Great Commission’ also sits over the treasury, and approves the gift of grateful love, however small.

“We think no one can possibly read the last Annual Report—the May number of the **MISSIONARY HERALD**—recording as it does some of the most striking instances of the Divine blessing which the Society has ever experienced, without feeling that retrenchment, recall of missionaries, would be something very much like disloyalty to Christ. Quoting from the Report, we would say :—‘Let this be our aim : **Every church in the denomination to be associated with the Mission, and every individual church member to become a personal contributor.**’”

RESOLUTIONS OF THE ASSOCIATIONS.

We have been greatly encouraged by the heartiness with which the County Associations, so far as they have met, have expressed their earnest hope that the effort about to be made may prove successful. We think it well to publish the text of their resolutions. They are as under :—

The Lancashire and Cheshire :—

“We desire to record our devout gratitude for the signal blessing that has rested upon the work of our fellow-labourers on the high places of the mission-

field, especially during the past year, and to recognise in this blessing an incentive to a more consecrated service and an earnest of the larger results that will follow, and to urge upon the churches we represent the pressing claims of the perishing heathen, and the duty of the churches to do all they can to make them acquainted with the Gospel of Christ. We, therefore, most heartily commend the scheme of the Committee of the Baptist Missionary Society for increasing the income of the Society, at least to the amount of the expenditure, to all our associated churches, and ask from our District Committees and all Baptists within the limits of our Associations, a generous response to any appeal that may be made to them for sympathetic co-operation and support in a well-considered effort to persuade every church to become an auxiliary and every member a contributor to the Baptist Missionary Society."

The Yorkshire:—

"This Assembly recognises the obligation resting upon all Christians to co-operate to the best of their ability in fulfilling our Lord's Great Commission to preach the Gospel to every creature; and in response to the urgent appeal now made by our Foreign Missionary Society for a large increase in its regular income, in order that the Centenary Fund may be used for the main purpose for which it was raised, resolves hereby to do all in its power to induce the members of our churches more generally and generously to subscribe to its funds."

The Northern:—

"That, whilst rejoicing in the result of the Baptist Missionary Society's scheme to raise a Centenary Fund, this meeting is of opinion that a distinct effort should at once be made to increase the annual income of the Society by a sum of, at least, £15,000, in order that an equilibrium may be established between receipts and expenditure, and it urges the ministers and members of the churches in this Association to co-operate with the Committee and officers of the Society in the endeavour they are now making to accomplish this object."

The Northamptonshire:—

"That, in view of the increasing needs of the Baptist Missionary Society for financial support, this Association recommends to those churches which have no special missionary organisation the desirability of appointing a missionary secretary, whose duty it should be to secure regular subscribers, supply information, and in every possible way sustain and deepen the interest in the work of the Baptist Missionary Society."

The Southern:—

"That this Association, having been accustomed to express its sympathy with the Baptist Missionary Society, at Furnival Street, for many years, feels now that the grave crisis of the Society is such as almost compels practical expression; it pledges itself to endeavour in each district of the Association to get collections for the Society from churches where none are made, and increased contributions from those where they are."

The Essex Union:—

"This meeting of the Essex Baptist Union approves of the plan adopted by the Baptist Foreign Missionary Society, and will, as far as in it lies, earnestly and sincerely second the efforts to increase the Society's permanent income."

The Wilts and East Somerset:—

“That this Assembly of the Wilts and East Somerset Baptist Association desires to place on record its heartfelt gratitude to God for the large measure of success granted to the work of the Baptist Missionary Society during the past year, and sincerely approves of the aggressive spirit that characterises the effort of the Committee. The ministers and messengers of this Assembly, therefore, pledge themselves to prayerful and persistent endeavour to make the income of the Society equal to its expenditure, and earnestly recommend the churches to make a stronger and more resolute attempt to respond to the appeal of the Committee, and the deep need of the heathen.”

The Oxfordshire:—

“Whilst blessing God for all He has done through us in the past, resolved that we express our thanks individually and collectively by doing our utmost to secure the £15,000 increased income asked for by our esteemed Secretary, Mr. A. H. Baynes.” It was also resolved, “That the secretary, Rev. F. E. Blackaby, of Stow, in conjunction with Rev. J. Watts, of Banbury, and Rev. C. Duxbury, of Woodstock, visit the churches of this Association, with the view of augmenting their contributions to the Baptist Missionary Society.”

The Bedfordshire Union:—

“That this meeting of pastors and delegates from the Baptist churches in connection with the Bedfordshire Union of Christians cordially endorses the suggestions of the Committee of the Baptist Missionary Society which appear on pages 241-2 of the MISSIONARY HERALD for May, 1894; and its members pledge themselves to put forth every effort to secure the co-operation of the churches they represent in the movement which the Committee of the Baptist Missionary Society proposes to inaugurate.”

A further resolution was also adopted, instructing the Sectional Committee to take steps for giving practical effect to the resolution.

The Berkshire:—

“That this Association, while thanking the Divine Father for all the blessing that has attended the efforts of the churches through the Baptist Missionary Society, desires to urge upon them the need there is for more financial support, and especially commends to their consideration the possibility of further systematic effort to increase the income of the Society.”

The Herts Union:—

“That this Union cordially rejoices in the success which has attended the efforts of the Baptist Foreign Missionary Society to raise a Centenary Fund of £100,000, this sum having been exceeded by over £17,000, and urges upon all the churches the necessity of increased support in order that full advantage may be reaped from this Fund, and that it may prove, as was intended, the means of continuous progress. The work of missions, as at present carried on, demands the addition to its annual income of £15,000. While many churches are already working generously, many stand aloof, and there is a large portion of non-subscribing members in all churches. This meeting would respectfully urge the churches and their pastors to co-operate with the Committee so as to give a hearty welcome to the brethren who may be deputed to visit them with a view to creating more widespread interest in mission

work, and that there may be subscriptions which will be more worthy of our Lord's great name and the demands of the world."

The Norfolk :—

"That we assure the Committee of the Baptist Foreign Missionary Society of our earnest desire to co-operate, so far as we have power, in any movement having for its object the raising of the income of the Society to £100,000 per annum, recognising in the widely-opened doors, and the many loud calls from the foreign field for extended operations, a Divine summons demanding a hearty response from all who love our Lord, and yearn for the spread of His Kingdom."

The Buckinghamshire :—

"That this Association, gratefully recognising the success which has by Divine blessing attended the operations of the Baptist Missionary Society, desires very cordially to commend its claims to increased financial support to the attention of the churches, with a view to a more systematic effort to increase the income of the Society, and thus enable the Committee to carry out the objects of the Society, and meet the growing demands of missionary efforts."

The Monmouthshire Welsh Association also passed a resolution similar to the above.

The Monmouthshire English :—

"That we heartily commend to the sympathetic co-operation of the churches the laudable efforts now being made to raise the permanent annual income of the Baptist Foreign Missionary Society."

The West Midland :—

"That this Association records with grateful thanksgiving the Divine blessing which has so richly rested upon the labours of our brethren in the past year in every part of the missionary field.

"That this Association recognises the great openings for Christian work in every part of the world, and sees in the preparedness of the people to receive the Gospel a new call to the Church to pray the Lord of the Harvest 'that He will send forth labourers into His harvest.'

"That this Association deploras the grave financial position of the Society, and earnestly and affectionately appeals to the pastors and members of the churches in the Association, by a more liberal spirit and by more systematic arrangements, to increase their contributions, and to co-operate with the officers of the parent Society in the efforts they are now making."

The East Midland Association, at their annual Assembly at Peterborough, held a meeting especially in the interests of the Missionary Society.

The West Glamorgan :—

"That this Conference heartily commends the present energetic efforts to increase the annual income of the Foreign Baptist Missionary Society to £100,000, and urgently solicits the churches to unite in this commendable object, so as to promote the prosperity of the Kingdom of our Saviour in the world."

The Shropshire Association passed a resolution "requesting the churches to wake up in the missionary enterprise, and endeavour, as far as

possible, to respond to the appeal of the General Committee for an increased income."

We are much encouraged by these cordial expressions of sympathy with the Committee, and would earnestly seek for the fervent prayers of all our Christian brethren, so that the Divine blessing may very manifestly attend the efforts about to be made.

A BENGALI CHRISTIAN SINGING BAND.

BY THE REV. G. H. ROUSE, LL.B., OF CALCUTTA.

(See *Frontispiece*.)



To march through the streets of a town, singing and playing in honour of some deity, has been long a practice in India; and Christians adopted it years before the Salvation Army was formed. During the last twenty years the practice has grown considerably among Christians, and these singing processions are a very suitable means of making Christian truth known.

I send a picture of the singing band of Mymensingh, in Bengal, a district which for some years has been in the hands of the Baptists of Victoria, Australia. The building in the background is the Bengali Chapel. In January I was present at their annual conference. We had Bengali meetings in the chapel, addresses in English to the educated natives in a large hall, and on Saturday evening the band marched through the town, singing the praises of Christ. Every now and then a halt would be made, and two or three brethren would preach the Gospel to the natives who thronged around.

Many of the men represented in the picture are not Bengalis, but Garos, members of a tribe which occupies the adjacent hills, though they themselves live on the plains. Many of them have been recently baptized, and one of them spoke with great power in the course of the singing-march, though Bengali is as different from his mother-tongue as it is from English. He spoke of the elevating power of the Gospel, which can raise even wild Garos from the dust. The brother in the picture who stands in the foreground, dressed in grey, is Joy Nath Chowdhry, a converted Brahmin, who has been to Anstralia to represent mission-work among the churches, and is now giving himself heartily to the evangelisation of the Garos. He is a well-educated man, and has written several thoughtful Bengali books. He is a member of the committee at present employed in the revision of the Bengali Bible.

"PRAY YE THE LORD OF THE HARVEST."

BY MRS. ROBERT SPURGEON, BARISAL.



THE fields were white to harvest
 Two thousand years ago;
 When Jesus with His weary feet
 Walked through this vale of woe
 The fields were white to harvest *then* -
 Two thousand years ago.

The fields *are* white to harvest,
 Aye, whiter still to-day;
 To gather in the golden grain
 The reapers—where are they?
 Why are there none the scythe to wield
 Within our Master's harvest-field?

The sun is growing hotter,
 The sheaves are drooping more,
 And no one comes to gather them
 Before the day is o'er!
 Oh, blessed Master, quickly send
 Some willing hands Thy sheaves to tend!

Lift up your eyes, ye Christians,
 The plenteous harvest view;
 Is there not work in India
 For hundreds such as you?
 Oh, come and help us, reapers come,
 Or we shall lose "the harvest home."

So many weary workers
 Are resting for a while;
 Would ye not like to labour
 And win the Master's smile?
 "I gave My life," says Christ, "*for thee:*
Canst thou not give thy life to Me?"

Young men in Christian churches,
 Who plead for work to do,
 Can ye not hear the whisper,
 "The Lord hath need of you"?
 Oh, turn not from that voice away!
 "Why stand ye idle all the day?"

The Master needs thee, brother,
 In all thy buoyant youth;
 He needs thy strength and courage
 To battle for the truth:
 To cast the idol altars down,
 And win the heathen for His crown.

Come, then, and labour with us ;
 Nor fear to tread the road
 Which Jesus trod before thee
 In winning souls to God :
 Christ will be with thee all along,
 And sweet will be thy "harvest song."

AN APPEAL FROM CHINA.



THE following letter is from the Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, at present on furlough at home, but who anticipates returning to China at the close of the current year :—

"Glasgow, May, 1894.

"DEAR MR. BAYNES,—Will you allow me to call the attention of the readers of the HERALD to the interesting work now going on in connection with our Theological Training Institute in the city of Ch'ing Chou Fu. As your readers are perhaps aware, the buildings for the Training Institute have just been erected, and are the gift of a gentleman in Bristol to our mission in Shantung, China.

"One of the rooms of these new buildings is used as a museum, and the objects of interest shown there have been collected principally by the energetic and persevering labours of our brother, Mr. Whitewright.

"All the specimens and apparatus on view have been given by friends or bought with funds specially given for that object, so that the cost has been defrayed outside of ordinary mission sources.

"This collection has been found extremely interesting and instructive to the Chinese, and has proved a very valuable agency in gaining friendly intercourse, with the student class especially.

"In the city of Ch'ing Chou Fu are held periodical Government examinations, when as many as 10,000 students

come together from all parts of our district. These examinations are held, as a rule, three times in two years. Formerly we were always under considerable apprehension so long as the students were in the city. They were always strongly anti-foreign, and it was not safe for us to walk the streets for fear of insult and injury, and at any moment a disturbance might have arisen which might easily have led to riot and bloodshed.

"Since the museum has opened, however, it has led to friendly intercourse with the students, which we believe could not have been so easily secured in any other way. They have come and looked with wonder and astonishment at the small electrical apparatus we have to show. The stuffed birds and beasts, even of their own district, are new to them when seen so closely. They are surprised to find there are so many different kinds of stones as the cases of geological specimens display, and the shells are curious to many of them who have never even seen the sea in their lives.

"After they have seen the museum they are invited to the chapel close by, and there hear the Gospel from the lips of their Christian fellow-countrymen, who are students in the Training

Institute. Any who appear interested are given Christian literature, and are desired to come again if there is anything they do not understand and would like to have explained. By these means thousands have been reached and induced to listen to the Gospel message who could not be gained in any other way—thousands of those who would always have looked on us with scorn and treated us with contempt; thousands of those who are the most respected and influential of any class in China, and from whom in time to come the ranks of the officials will be continually recruited.

“Not only have men been brought about us and influenced in this way, but under suitable regulations even women have come in thousands in the aggregate and have been influenced by similar means.

“As you will see, then, this is proving, and has proved, one of the most valuable agencies we have yet used in attracting the people to us and gaining a hearing for our message.

“Of course, the collection of specimens is at present small, and will soon become stale and threadbare unless fresh specimens can be obtained and the stock enlarged and renewed from time to time.

“Our brother Mr. Whitewright has written me indicating what he would like to have if the friends who are interested will help us to obtain them. For instance:—

“Specimens of the process of woollen manufacture, with a few

finished articles, such as underclothing, vests, gloves, &c.

“Specimens of cutlery: say a small set of knives, forks, spoons, &c., of various kinds. Of course, these should be new and of good quality.

“Carpenter's tools: such as a set with saw, hammer, chisel, screw-driver, &c., of ordinary size and of good style and finish.

“Gardening tools: spade, hoe, rake, &c., ditto.

“Mason's tools: chisel, trowel, mallet, &c., ditto.

“Table furniture of glass: épergnes, tumblers, salt cellars, &c., ditto.

“Mirrors, large and small. Broken mirror glass would also be useful in making up cases for aquatic birds, representing them as standing in water, &c.

“One or two handsome oil lamps would also be very useful.

“Models of all kinds, especially of steam engines or steamships or sailing vessels, or of buildings, would prove immensely attractive.

“Of course, we must remember, with regard to the above, that what is commonplace to us is entirely new and strange to them, just as the articles in common use in China are curious to us in this country.

“If any friends will give or collect any of the above, and will send them addressed to me at the Mission House, I will be glad to take them with me on my return to China and deliver them to Mr. Whitewright.

“R. C. FORSYTH.”

Old Missionary Boxes.—It is requested that old and worn-out missionary boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Farnival Street, Holborn, London, E.C.

WORK IN ROME.



A. FREER, Esq., of Bristol, sends the following interesting details of work in Rome:—"Having come to Rome at the end of November, I have since then had many opportunities of observing the work of our Mission in the city, chiefly at the central station, the 'Sala Cristiana,' in the Piazza in Lucina, which has lately been much improved and enlarged.

The enlargement was really needed, for, with the additional space, there is none too much.

"I did not need any introduction to Mr. Wall and his family, as I had long known them, and had even visited them in Rome some years ago. Their long residence and persevering labours in the city have gained for them recognition on the part of some in positions of influence and authority which has been on various occasions helpful in removing difficulties.

"The need of evangelisation here is as great as in any heathen country, the people generally being brought up in abject superstition and ignorance wherever the priests are dominant, the alternative being the utter absence of all religious faith and hope. Mr. Wall's work extends far beyond the city of Rome; by visits of the native evangelists to towns and villages around, and by the distribution of Gospels and evangelical literature, by post and otherwise, it is sought to introduce the light of life, and so to dissipate some of the dense darkness which has so long prevailed over the land. This work is not without effect, as appears often by letters received from people quite unknown who have been reached by these means. Some such letters I have had the privilege of reading.

"Each Sunday that I have been here, I have attended the morning worship in Lucina, and the evening preaching. The congregations have been satisfactory in point of number, quality, and attention. In Italy there is generally a good deal of movement in the meetings, people coming in and going out much more freely than is customary in England. In these meetings, there seems to be less of that than usual. I am also glad to notice a fair number of persons of the more cultivated classes as well as the poor. The Sunday-school is held at 9.30, before the morning worship. I have not as yet been present at it, not knowing enough of the language to be helpful in it. The Monday evening prayer-meeting is well sustained, the prayers being ready, fervent, and appropriate. On Wednesdays there is a preaching service, and on Fridays a meeting for Bible study.

"We were present at the annual meeting of the women belonging to Mrs. Wall's sewing class, or 'mothers' meeting.' After coffee and rolls, Mr. Wall, who presided, spoke a few words introducing Signor Dal Canto, who had to leave early for another meeting, and who gave a very earnest and pointed address. Then the women were asked to speak of their own experiences, this being a familiar gathering, and to tell for their mutual encouragement any help that they had found through trust in the Saviour. Some ten or twelve responded to this invitation, telling of persecutions and trials endured, which they had been able to meet by the help of God's grace. I could not under-

stand all that was said; but I gathered the general sense of it. After that, Mr. Wall asked my wife to address the women, and she felt that it would not be right to refuse. As she could not speak in Italian, Mr. Wall interpreted. Mr. Wall then addressed the assembly, and read a letter received that morning from a poor cobbler in the country, who had been persecuted for his opposition to the priests, and proposed to take his revenge by propagating the Gospel in its purity as far as he could. We had then to leave, but before going I just expressed the pleasure which I had felt in being there, and sorry that I was unable to speak freely to them.

"Of the work carried on by Mr. Campbell Wall in Via Urbana I have not seen so much, the position being less accessible; but I hope to see more of it, and to write again later on.

"F. A. FREER.

"Romc."

A HEAVENLY JOY.

BY THE REV. ROBERT SPURGEON, OF BARISAL, EAST BENGAL.



PERHAPS the greatest joy a missionary can possibly experience is to hear a confession of faith in the Lord Jesus from those lips that have so long called upon gods that are not. Last June this was our privilege. Before Mr. Teichmann's departure for England, and during Mr. Hughes' brief stay at Pirozepore, frequent entreaties reached that station that someone should visit Kalmegha, a sub-station near the sea.

THE CALL.

It seemed as though the cry, "Come over and help us," must remain unheeded when Mr. Hughes was inviolated home, and we in Barisal had perforce to take up what we could of the work in the Piroz-pore district. But having a few days at command before commencing the season's work among the churches, I resolved to visit the brethren. My wife accompanied me, and, though it was a voyage of considerable peril at such a season, we were amply rewarded. Like Barnabas at Antioch, "when we had seen the grace of God, we were

glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Amid incessant rain and roaring waves we reached this most southern outpost of our Mission not far from the shore of the Bay of Bengal.

The voyage of four days along boisterous and wide rivers brought us on a Saturday evening to Kalmegha in time to announce our arrival to all the brethren. Nobin, the teacher and preacher, was first to come on board. Then a number of women followed to greet the Mem-Sahib, and salute the baby. As the chapel was in disrepair, we had to gather in one of the houses close by for our Sabbath services. The little community now numbers thirty-six, but of these seventeen are new adherents. They are mostly huntsmen. One wears a belt with a brass plate in front, having a buffalo engraved upon it. They are licensed hunters and frequent the forests that skirt the Bay of Bengal.

A GREAT CHANGE.

Up to within a few months ago, all were idolators, but now they have cast their idols to the moles and the bats.

As they sat before me that Sunday I felt an exceeding joy in telling them of our Saviour. After the service, I put a few questions that elicited excellent replies. "I believe with all my heart in Jesus Christ, but I do not fully understand," said Adoo, the eldest among them. "But I know he is the Saviour of sinners." What more could be asked from a soul just translated from the kingdom of darkness to the Kingdom of God's dear Son? Said Moni Chand: "I know that Jesus Christ died on the cross for our sins." Then, as though recalling something he felt to be of great value to utter, he said: "He prayed, Father forgive them, for they

know not what they do." Thus a number of simple test questions were answered very satisfactorily. It was also stated that in every family prayers are daily offered when all are at home. None of them were baptized. Since my visit, Baboo Auroonodoy Ghose has spent five days among them, teaching and exhorting, but it seemed to him that more instruction is needed before they can be baptized. How can frequent visits be made to such distant stations while our workers are so few? Oh, that churches at home realised the greatness of our need, and the grandeur of our opportunity!

WORK AMONGST THE WOMEN OF INDIA.



RS. J. G. POTTER, of Agra, N.W.P., sends the following account of her work among the village women of the Agra District:—

"Dura,
"Feb. 22nd, 1894.

"MY DEAR MR. BAYNES,—Now that we are out in camp I should like to give our readers of the HERALD who are interested in India's women an account of our work among them in this vast Agra district.

"OUT ON TOUR.

"We are now more than twenty miles from Agra, and generally arrange to pitch the huts in a central place, so that many other villages can be visited during the few days we have to stay before moving on again. It is by no means swift travelling over these roads. My husband and I generally find riding the best. In this way we avoid the shaking of the heavy ox-waggon, and we are also able to go a little faster, and stay for an hour with the people in any village we pass through. It was quite refreshing yesterday, in the midst of

rather a tedious journey, to turn aside into an open yard, and speak to a score or more women, who listened eagerly to what I told them of our Saviour's love. Please do not think it is never cold in India. At this time of year we have to avoid suffering from cold after sunset hour as much as from the hot sun during the day. One of the native preachers who is with us has brought his wife, so, as a rule, I have a companion. In Agra we have a Christian servant, in capacity of Chowkidah—i.e., night-watchman. He begged to come out with us this winter, and we do not regret bringing him, as he is anxious to do everything he can to forward our work, even to standing up occasionally to preach before a crowd of Hindus and Mohammedans. But he is specially useful in going into the alleys and lanes before us, to find suitable places for our speaking, and to keep away the pariah dogs one sees

at almost every turn. He has a decidedly rough exterior, but there is much to admire about the man.

"THE NATIVE WOMEN.

"Often when we first go into a village, the women peep at us shyly through their Chaddaks, and we have to persuade them to come and sit down on the ground near us; till they do that they never understand very much. When we sing others come, sometimes from thirty to forty, and I feel sure many have grasped the truth. The other day eight women were trying to listen perched on the top of a mud wall a little distance off. We should much like to visit again, to record who are saved, and try and help them further, but God has shown me that the Holy Spirit will teach all who are willing to put away their idols and accept Christ, apart from human help. Of course many do not listen as if under any sense of sin or felt need of a Saviour, but we do not know even how many true and lowly followers we shall have to rejoice over some day, of whom only the Shepherd Himself has known. In one village, Tehra, where we stayed, an old woman came up to the front to my husband and the men preaching, and surprised them by asking questions. Then she said she was not any more going to worship idols, but the Lord Jesus. The Mem-Sahib had told her about Him, and how to trust Him, and she meant to do so. One is astonished at the amount of jewelry the women wear, in the form of necklaces, ear-rings—half-a-dozen sometimes in each ear—nose-rings; a variety of rings for both fingers and thumbs; almost numberless bracelets, and also on the upper part of the arm; anklets, cumbersome and noisy, and a set of heavy ornaments fitting to each toe. All these

we frequently see on the person of one woman, and, after becoming Christians, it is often years before they do away with such things.

"CHARMS AND SUPERSTITION.

"At the entrances to this village, which the cattle pass daily on their way to and from the pastures, we noticed cords stretched across the roads overhead. These, when the creatures pass under them, are supposed to act as charms, and drive away the cattle-plague that has been among them. Since my husband was here four years ago, no one seems to have visited the place, and I doubt if most of the women had ever heard of Jesus Christ. Yet they are most interesting people with a spirit of inquiry among them, in spite of the fact that in this one village there are no less than nine heathen temples. In the one near our tents the conch shell is sounded vigorously every night to call the worshippers together, but we do not see them come, and can only look upon that as an indication that, to some extent, the people are losing faith in their idols. I have just been by invitation to see the wife of one of the headmen in the place. Ten other women soon came into the house, and then I told them of the death and resurrection of Jesus; they were very interested. I wish I could persuade some Christian ladies in England to give their lives to this *glad*, if in some senses *sad*, work, and to enter the many doors now open for India's women to hear the 'good tidings of great joy'; for indeed there are many to hear, but how few to tell! Please, pray for us, that Christ, the Light of the world, may lighten these dark homes with His glorious presence.—Believe me, yours very sincerely,

"ALICE K. POTTER.

"A. H. Baynes, Esq."

TIDINGS FROM INDIA.

BARISAI.



THE REV. ROBERT SPURGEON writes :—" During April our large thatched chapel was thoroughly repaired, at a cost of Rs. 100-0-0, all raised among ourselves. On Friday evenings the lantern lectures in the Preaching Hall have continued a success as far as interest and numbers are concerned, and our Sunday evening gatherings are well kept up. The singing of our lads, led by Babu Pran Nath Sikdar, a clerk of the judge's court, is a great attraction.

" On April 24th and 25th, the Teachers' Union of this district met at Turki. There were thirteen teachers and a number of others present. ' Our Object in Teaching ' was the title of an excellent paper by Rosick Pundit, our most able worker. ' The Difference between the Educated and Uneducated ' supplied matter for two eloquent essays by two teachers, who had evidently given much thought and time to the subject. ' The Reason for Want of Success in our Mission Schools ' was allotted to myself. The discussion raised will, I trust, lead to some good results. ' Discipline in our Schools ' was dealt with honestly and profitably, and some cruel methods were zealously denounced. Our only regret in leaving was that every teacher was not present to profit by the meetings."

AGRA.

The Rev. J. G. Potter reports :—" Yesterday I had a pleasant surprise. A well-dressed native gentleman called, and said, ' I wish to deposit Rs. 50 with you. ' I asked him under what circumstances. He said : ' A friend of mine has asked me to hand you that amount for your mission work. He does not wish his name to be known, but only asks that you will pray for him. ' He would accept no receipt for the money, but did accept a few little English books for himself, and also purchased a complete Urdu Bible, for which he paid me. On inquiry, we found that the sender of the money was a Christian—possibly one of the many secret disciples of Christ to be found in this land. May I ask the friends who read this to join us in prayer for the sender of the Rs. 50 ?

" We had a delightful though short visit a few days ago from Dr. Phillips. He kindly gave us an address at our Weekly Missionary Bible-class Reading, which is attended by all the missionaries of the station, and held in turn at the different mission-houses. As I write, Miss Blackwell, of the Zenana Mission, is about to leave Agra, to visit her friends in England. May we ask the prayers of all our friends in India, that health may be preserved to those who will be left to carry on the work, and also for a rich blessing on the work itself ? "

CHITTAGONG.

The Rev. A. J. McLean writes :—" I am writing you a few lines to let you know that cholera has been making sad havoc in our midst. Six Europeans in the station have died of it, and several others have suffered very severely. Three of those who have died were regular attendants at our service. One little girl, who belongs to our Sunday-school, has had a very narrow escape,

and is not yet quite well. I have been up during the two nights when the cholera here was worst, and had scarcely time to be at one death-bed when I was called away to another. It has been a very, very sad week for us all! I cannot tell what suspense we have been in during the past six days; it can only be understood by those who have been for a short while in the midst of a sudden scourge such as has just visited this station. I had to bury two on the same day, one at 10.30 a.m., the other at 7.15 in the evening. The two death-bed sides I was at were *cholera morbus*, when the bodies turned black in a few hours. The pain was not much, and the sickness only lasted twelve hours in each case. We have the parents of one of the girls that has died, and the brother of another, staying at our house at present. What made it worse for me was my having to make all the funeral arrangements as well as to bury. And what a place Chittagong is to make funeral arrangements!"

YOUTH.



WHEN youth is ours, and life is bright,
Delight succeeding to delight,
Too oft the Giver is forgot,
We take His gifts, and thank Him not.

So full is youth of joyous hours,
So rich its promises of powers,
So strong its hopes, so bright its scenes,
We scarce discover what it means.

O wondrous Man of Nazareth!
Ere those three years that led to death,
Beside Thy Galilean sea,
Thou knewest youth as well as we.

And every strength and happiness
That we enjoy were Thine no less;
For Thee, as us, youth's days were bright,
And life a wonder of delight.

But no regret for idle hour,
For squandered joy, or wasted power,
Was Thine to vex Thee in the day
When youth at last had passed away.

Oh, teach us then our lives to plan
After Thine own, thou perfect Man,
Each gift to grasp, each hour to save,
And give again to Him who gave.

Grant in our Father's work to move,
Breathing His atmosphere of love,
That to the world our youth may be
A tender memory of Thee.

A. M. D. G.

TYPES OF NATIVES ON THE UPPER CONGO RIVER.



Ure are able this month to give our readers some likenesses of typical natives of the Upper Congo River from the Bopoto, Balolo, Bangala, Basongo, and Bobangi tribes.

Amongst nearly all these tribes our Congo missionaries

are at work to-day, bearing the Lamp of Life into these regions of darkness, superstition, degradation, and cruelty.

The lad below was an orphan slave amongst the Bopoto tribe, bought from a clan of the forest or Ngombe people, who dwell in little communities behind the


waterside settlements of Bopoto, and are exceeding shy and hard



PETTY CHIEFTAIN, BOBANGI TRIBE.



to get at. He is the only member of his clan who has come under our influence.

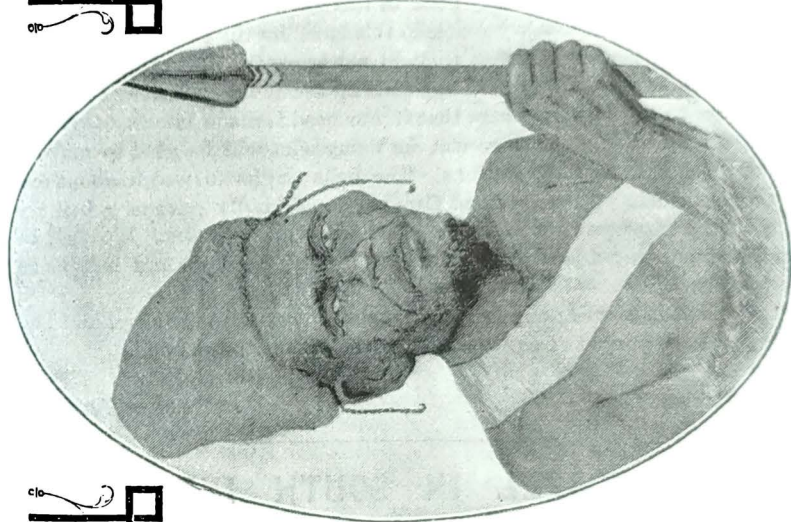
Will our readers remember our missionaries—these *Messengers of the Churches*—in their constant prayers, and do all they can to increase their number, so that soon “the Dark Continent” may be a land of Light and Love? 



SCHOOL-BOY, NGOMBE TRIBE, BOPOTO.



WARJIOR, BASSONGO TRIBE,
LUSAMBO DISTRICT.



AN AFRICAN PATRIARCH, BALOLO TRIBE.



A SLAVE, BANGALA TRIBE,
NEW ANWERP DISTRICT.

A CONGO APPEAL.



THE Rev. Thomas Lewis writes from San Salvador, under date of March 26th:—

"MY DEAR MR. BAYNES,—Three or four months ago I wrote you in reference to the rapid growth of our work in this district. We have now three out-stations in good working order and the arrangements for the fourth have been completed. There are in the schools at these three places 116 children in daily attendance, and services are held on Sundays and on week nights, and there is very good work going on. The whole of the expenses of these stations are defrayed by the native church at San Salvador, and none of the Society's funds are spent in this work. We are anxious to continue our work in these outlying districts on the same principle as we have hitherto done, and keep it a distinctly church work; but there is one thing which we greatly need in this work—that is, a good bell for each station. This is a necessary article in this land, for the people and children go away into their farms early and they do not know the time of day. If we have a bell there is no difficulty. The funds of the church at present are too low to pay for bells, and I feel sure that if our need is made known to readers of the MISSIONARY HERALD, there will be many who will be glad to make a present of a bell each to these stations. The bells ought to weigh about one hundredweight each. The friends at Camden Road kindly gave us a bell for Etoto Station a few years ago, and this has done us good service. We shall be thankful if some other friends will follow their good example and help us in our present need.

"I have no time to write any more by this mail. We are very busy, and find it difficult to keep abreast of our work. Our health continues good.

"Yours very faithfully,

"A. H. Baynes, Esq."

"THOMAS LEWIS.

THE GOSPEL IN SOUTH INDIA.



THE following letter is from the Rev. Robt. L. Lacey, of Berhampore, Ganjam, and gives an account of a recent tour to the south of that district:—

"March 27th, 1894.

"MY DEAR MR. BAYNES,—It is now six weeks since we returned from our tour in the south, which was the third made in our large parish this season. The particular one of which I now write took us due south for one hundred miles, making a journey of two hundred miles by bullock-coach before it was completed. But it is captivating work, and paid as no

other work under the sun. The man with his heart in it will understand perfectly well what I mean. Let such as doubt only come out and try. I had never been south of Berhampore before to speak of. We think of it as Telegu country and our mission is to the Uriyas. But I suspected we could find numberless little villages scattered up and down the country, and so it transpired. Sometimes it looked like

searching for the hiding places of Uriyas, but in other parts they appeared to count out the Telegus. They were just in that unhappy situation in which the Gospel was least likely to be preached in their native tongue, and for this reason we were doubly pleased to go among them.

“ ONLY A STRAW.

“ But for a few details of our work. One of the first places at which we halted was called Kasibuggu. But what of that? Only a straw to show which way the wind blows. For the name has a history and discovers a Brahman trap for the credulous. It is made up of two words, the first the name of a famous shrine and the second meaning a spring of water. Possibly somewhere in the district may be found one of those hot springs which are common in the country, but in which the astute Brahman saw money, and so gave out that the water came along all the way from Kasi and possessed all manner of healing and holy properties—but not procurable without money and without price! Most people thought the Brahman at the Parliament of Religions very clever, and so in truth the Brahman is. He is out of sight the cleverest man in India. He can actually make the common people believe that he stands to them in the place of God, and must be so treated. I could cite a Sanskrit verse in proof of this statement, but it would serve no useful purpose. India, through the length and breadth of it, is laid with Brahman traps. It is unspeakably sad to see how they blind, bleed, and beggar the people. These are plain words, and were not heard at the Parliament of Religions, but they tell of facts which can be verified by anyone who will take the trouble to come to India with two eyes—or even one.

“ CANADIANS AT WORK.

“ At Chicacole—the furthest point south we reached—we received cordial welcome from a Canadian missionary and his wife, and spent two happy days under their hospitable roof. Our host is known as a preacher of the Gospel in a great part of the Telegu country, and his wife is the author of a pathetic little missionary story. I was deeply impressed as I read it with the fact that you must look among converts to Christianity from heathenism to find modern martyrs and the real benefactors of their country. The hero of this story was baptized by one of my predecessors in Berhampore and died some years ago a poor leper. His wife continues to work in Chicacole as a Bible reader, and must read among her Hindu sisters to some purpose. The Canadians occupy this field, especially farther south, in force, and are Strict Baptists. Unlike our own Mission they do not collect their converts in certain spots and call those spots ‘Christian villages,’ but encourage them to stop and shine as lights in the dark places where Christ has found them—and can there be any doubt which is the better plan? Many thousands of these little lights make all the darkness beautiful now between Chicacole and Madras, and in the regions beyond.

“ A NATIVE PORT.

“ From Chicacole we went into Parlakimeddy. At the former place is the most imposing Musulman mosque in this district, and at the latter the largest native fort, and best. It is said to have cost eight lacs of rupees, which is eight hundred thousand. Here also a Canadian missionary and his wife are at work, and in company with the former we were allowed to look over some part of this coun-

paratively modern structure. Like many of the forts of wealthy princes of modern India, this appears to have been enriched by trophies from Occident and Orient alike, and there is always something very incongruous in such a collection. You are impressed with it as you come in contact with princes and people, their persons and their furniture, and I suppose it is inevitable at this stage of history. The best room in all this palace of the Prince of Parlakimedy is the durbar-hall, or state-room. Like some uncommonly nice drawing-rooms at home, it is only used on very special occasions, perhaps once or twice a year. We were not able to see the rajah, but at the request of the missionary I gave an address in English in his college, which was nearly filled by the most attentive Hindu audience I have yet spoken to. Our Uriya preachings were also very largely attended in the principal parts of the town, and many books sold. From Parlakimedy we went nearly direct to a large native town called Mundasa, where there is also a rajah and a fort. I will not dwell on its fort, but rejoice to say we were able to have a long talk with the rajah on

the chief thing. After a few civilities I asked to be allowed to speak of the commission we had received from the Master, and, assent being given, I spoke for nearly an hour on the parable of

“THE WEDDING GARMENT.

“Besides the rajah perhaps a hundred people were standing or sitting about us, and perfect silence was observed nearly the whole time. I never felt so grateful to be an ambassador for Jesus as that morning. What a parable it is! And what a wonderful power appears to reside in nearly all the words of our Lord when we can speak them from the heart in this country! The Bible becomes a book of unearthly power to such as love to read in it and declare its precious teaching, and they can never doubt it is the very Word of God. A brother missionary writes in a letter received a few days ago, ‘If I had a thousand lives Jesus should have them all for India.’

“Even so, Lord Jesus.

“I remain, dear Mr. Baynes,

“Yours ever sincerely,

“ROBT. L. LACEY.

“A. H. Baynes, Esq.”

A BAPTISM AT BANKIPORE.



HE Rev. Daniel Jones, of Bankipore, sends the following letter:—

“Bankipore, Patna,

“May 15th, 1894.

“MY DEAR MR. BAYNES,—We had a happy time last Sabbath evening at the baptism of our brother, Hanjari Lal. He has been with us for some time, and has quite convinced us of

his sincerity. I have not met with any inquirer who has manifested so much of the child-like spirit. The love of Jesus, it is very evident, has won his heart. So cheered have I been by the evidences of his conversion that I have never experienced greater pleasure in baptizing any one.

AN INTERESTING HISTORY.

His history is very interesting, in some respects it reminds us of our brother Rane Ratu, an account of whose baptism will be found in the HERALD of September, 1880. If any friends should refer to that account, I should like here to say that Rane Ratu was faithful unto death, and away in the wilderness, not far from his native place, I am told a small stone is found to indicate his resting-place. Three of the chief actors at that baptism are away to-day in the glory. 'Thakur Das,' who spoke with 'wonderful power,' and Hari Ram who baptized the candidate. Than these three I have not met truer men among our brethren, and to thus recall them is to refresh our soul and gather fresh courage to press forward.

"But to return to Hanjari Lal. Some years ago he lived at Allahabad, where he was trained in a Government Normal School and did well in his studies. He at that time became acquainted with the Christian Scriptures and some of our Christian people, especially our brother Ali Jan, who is now an assistant missionary here. At that time he showed a desire to get others to take an interest in Christian teaching. He was engaged as a teacher in a Government school, and removed to some distance to take up a new appointment. Just at this time he received news of his wife's serious sickness, and he returned home to see her die. He also lost the appointment for which he had left home. He was so exercised in mind about this, and, being still a Hindu, he wondered what sin he had committed—possibly in a former birth—that he should thus suffer, so he resolved to become an ascetic. His friends did all they could to persuade him to give up the idea, but he had made up his

mind. The world, he said, had no charm for him; so he left his home and friends, where he had every comfort—for his people were of good caste and in good position—and he joined himself to some band of ascetics; and this he kept up for some years, wandering hither and thither, trying one class after another, only to become utterly convinced of their wickedness.

SEEKING PEACE.

There was absolutely nothing to give him the peace he was in search of. He resolved to give up this miserable way. He buried his belongings, such as brass vessels, &c., that he carried with him for cooking, &c.; but finding one whom he had formerly known, now badly off, he journeyed with him to the spot where the treasure was hidden, and there made them over to him; and, thus rid of all burdens, he set out if per-adventure he might find some Christians. He arrived at the Sonopore Mela, and there, one day, at the close of the fair, he found our people—where Ali Jan and he recognised each other and were glad to meet. He was asked how long he intended keeping away from Christ. 'I am ready to come to Him now,' was his reply. And from that day to this, now six months since, we have not had the least trouble or anxiety about him. He is a man of ability and good education, and a trained teacher, and with God's blessing will make a useful man. Will friends at home pray for this brother that he may be taught of God's Holy Spirit, and be sent forth by Him for real service.

"Yours in the Master's service?"

"DANIEL JONES.

"A. H. Baynes."

PICTURES FROM CHINA.



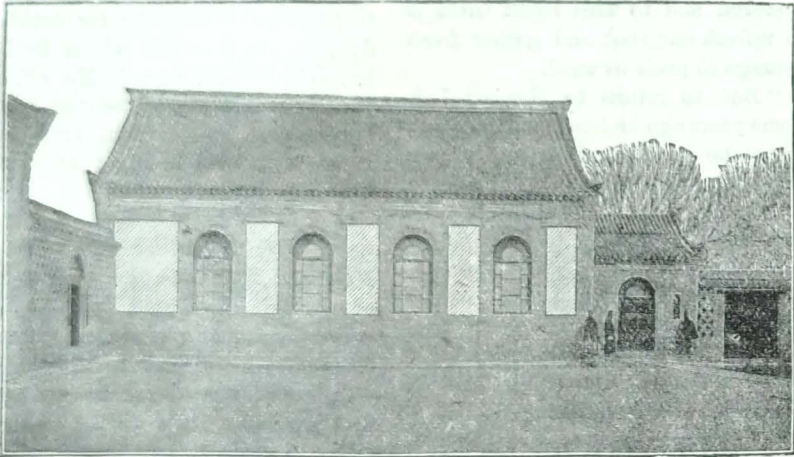
THE Rev. J. S. Whitewright, of the Native Christian Training Institution at T'sing-Chu-Fu, sends the following interesting letter for the readers of the **MISSIONARY HERALD** :—

“ T'sing-Chu-Fu, Shantung, North China,

“ March, 1894.

“ MY DEAR MR. BAYNES,—I herewith enclose photographs of chapel and students' compound which Mrs. Watson kindly took for us.

“ The chapel seats 350 people. It is not only used on Sundays for our regular services, but every day for evangelistic preaching to the heathen.



CITY CHAPFL, T'SING-CHU-FU.—(From a Photograph.)

“ At present examinations are going on, and T'sing-Chu-Fu is crowded with students who have come up for the *hsiu-ts'ai* (B.A.) degree. For the last few days (since these students came in) there have been attendances of several hundreds daily. The examinations last about three weeks. These students are attracted in the first place by the missionary museum; from there they are invited to the chapel, which is in the same court. In former years we could not get these men to come near us, and had to be very careful, when they were in the city, to prevent any disturbance. They, for the most part, listen very respectfully to the preaching.

“The students’ compound shows part of class-room and some of the students’ rooms. There is accommodation in all for sixty-four regular stu-



STUDENTS’ COMPOUND, T’SING-CHU-FU.—(From a Photograph.)

dents. There are in residence at the present time forty-eight. Other accommodation is also provided for leaders’ classes.

“I am, yours sincerely,

“A. H. Baynes, Esq.”

“J. S. WHITEWRIGHT.

THE LORD LOYETH A CHEERFUL GIYER.



HE Committee gratefully acknowledge the receipt of the following welcome gifts:—“A Friend,” for proceeds of diamond brooch, who writes:—“Enclosed I send you a small donation to the Baptist Missionary Society, a cheque for £14, which I have received for a small diamond brooch, which has been long devoted to this cause, but which I have only just succeeded in selling. I know it would rejoice my dear father, to whom it belonged, to know that it had brought a little contribution to the funds of the Mission which was so dear to him. If you think by mentioning the circumstance it might lead other people to sell such things for the Mission, do so; but, if the circumstance is mentioned at all, will you simply say, ‘A Friend.’” B. H. Thomas, Esq., of Neath, for a box of trinkets and watches, who writes:—“The late Mrs. Jane Lyle-Jones having left me her

executor, I find the accompanying watches and trinkets, which I forward to you for the use and benefit of the Baptist Missionary Society. I fear some of them are not of much value, but such as they are I beg you to turn to the best account and for the benefit of the Society." "A Friend at Totterdown," for silver brooch and bracelet, who writes:—"Some years ago I wrote to tell you of my plan of giving one penny to my mission box out of every bill paid me, which enabled me to raise about 10s. or 17s. a year, besides my weekly penny. Well, those days are over for me; for years I have been more or less a sufferer, and now cannot work any more, so that I have not the means to do as I used, or as I would. I still give my penny a week, and more when I can manage it; but I wanted to do a little to help besides. I read of trifles being sent you from time to time—widows' mites, &c. Will you be able to dispose of the small silver brooch, and the old-fashioned bracelet accompanying this. Perhaps you could sell them. I value both much, but I love my Lord's cause better, and long for His name to reach from shore to shore." Proceeds of sale of a rag rug from "E. J.," who writes: "In reading the account of 'The Lord Loveth a Cheerful Giver' in the MISSIONARY HERALD for February last, I could not help wishing it was in my power to give something as a thankoffering to the Lord for having so blessed me with eyesight to see the beautiful sun and lovely nature all around. I thought, surely if those two dear blind young women could give up something for His sake, why not I? Then I wondered what I could give, as I could not give money, having none, and so unable to earn my livelihood, having had to receive parish relief these last six years or more. I was making a rag hearthrug at that time, and the thought came into my mind, perhaps I could give the rug as a small gift, and it so happened, when I had finished it, a kind Christian lady called to see me, and I showed her the rug, and since this friend has given me ten shillings for the rug, which is far more than it is worth, as it is only made of rags; so will you please accept it for the Congo Mission? I hope I have given it in the same humble, thankful spirit as the poor widow gave her mite, as unto the Lord and not to man, and may God abundantly bless all work for the glory of His holy name is my humble desire." Mrs. Borman, Tenterden, for small articles of jewellery, "the gift of a friend"; "An Old Sailor," for a silver coin; "A Factory Girl," for a small silver brooch; "A Governess," for a small silver knife for the Congo Mission; Pudsey Y.P.S.C.E., half-a-crown in memory of Herbert Barker.

The Committee are also very grateful for the following most timely contributions:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. C. E. Webb, for *Congo*, £50; Mr. J. Cripps, J.P., £25; "Meg," for *China*, £25; Mr. J. Quick, £20; Mrs. Ness, £20; Mrs. Rooke, In Memoriam T. G. Rooke, £20; Rev. J. H. and Mrs. Weeks, £15; "A Friend" (proceeds of sale of brooch), £14; Rev. J. A. Clark, £10; Mr. Saywin Lucas, £10; "W. D. M.," £10; Mr. J. T. Stevenson, New Zealand, £10.

ACKNOWLEDGMENTS.



THE Committee desires gratefully to acknowledge the receipt of the following useful and welcome gifts:—

A parcel from Mr. J. Bell, of Nottingham, for the Rev. J. A. Clark, of the Congo; a parcel from friends at Dunfermline, for the Rev. R. H. Kirkland, Congo River; a book from Bridgend, Glamorganshire, for the Rev. W. R. James, of Madaripore, India; a parcel of magazines, from Mrs. A. Tilly, Southport, for Congo missionaries; a parcel from the Sunday School Union for the Rev. C. Jordan, Calcutta; supplies of medicines from Messrs. Burroughs & Wellcome, Holborn Viaduct, for the Revs. R. Spurgeon, Barisal, Bengal, and W. H. White, Upper Congo River; a parcel of books from Mrs. E. Isaac, Crowboro' Cross, and a parcel of magazines from Miss Howieson, Norwood, for the Rev. R. W. Hay, Dacca, India; a parcel of books from Mrs. Allen, Bermondsey, for Mrs. Glennie, Congo Mission; a box of shirts, magazines, knives, pencils, &c., from the Young People's Society of Christian Endeavour, Osmaston Road, Derby, and a parcel from Rev. A. Woodward, Carrickfergus, for Rev. R. V. Glennie, Bolobo, Congo River; a parcel of books from Mrs. Timmis, Bedford, for the Rev. W. Carey's library, Barisal, India; a magic lantern and slides from Haddon Hall Sunday-school, per Mr. H. Kilmington, Olney, for Baboo Prabhat Chandra Das, Barisal, Bengal; a parcel of French tracts from Mr. Beesley, for Underhill Station; a parcel of garments from Warwick-street Missionary Working Party, Leamington, per Miss Palmer, for Mrs. Graham, San Salvador, Congo; a parcel from Miss George, for China; a coat from "Nemo" and parcels of cards from Miss Scott, Rochdale, and Miss Smith, Folkingham, and of magazines from Miss Simmonds, Strand, Isle of Wight, and Miss Osborne, Bow; a box of books from Mrs. Barker, Hastings, and two parcels of books from Mrs. Lewis, of Brixton, for the Mission; some rubber balls from Miss Tooth, of Birkenhead, for Chinese girls; a parcel of presents from Mrs. Adey Harris, of Brighton, for girls in Congo Mission schools; a series of views of scenes in China from Mr. John Edwards, North Finchley; a magic lantern and slides from Master A. Moody, of Deptford, for Congo children; a parcel of garments from a late teacher at Woodham Street Sunday-school, per Mr. Gargeth, of Weston-super-Mare; a box of garments, bags, dolls, &c., from the Noddfa Baptist Church Dorcas Society, Treorkey, per the Rev. W. Morris, for the Rev. W. R. James, Madaripore, Bengal; a parcel of clothing from the Young Ladies' United Missionary Working Party, Sidcup, for Mrs. Lewis, San Salvador, Congo; scrap-books from a Sunday-school teacher, for the Congo; a bale of cloth from Mr. J. H. Ackworth, Bradford, for the Rev. F. Harmon, China; a package of newspapers from Mr. J. Mathews, Stantonbury, for use at a mission station; a book from Mrs. Terrell, Sutton, for the Rev. A. Sowerby, China; a parcel of clothing and books from Mrs. Chase, Ealing, for Mrs. Pearce, Ootacamund, India; a parcel of newspapers from Leominster, for Rev. R. D. Kirkland, Congo; a box of toys from Miss Gibbs' Class, St. Albans, for the Rev. S. Couling, China; a parcel of fancy articles from Mrs. John Bell, Waterhouses, for sale for the

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee on Tuesday, June 19th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Thomas Whitley, Esq., of Southsea,

The Secretary reported the decease of T. D. Paul, Esq., J.P., of Leicester, on Sunday, May 27th, in the ninety-first year of his age, an honorary member of the Mission Committee, and for a long term of years a member of the Executive Committee and county treasurer of the Society. The Secretary was directed to convey to the bereaved family a very sincere expression of the deep sympathy of the Committee with them in their season of sorrow, and assure them of the prayers of the Committee for their solace and support. The Committee affectionately cherish the memory of their beloved colleague's beautiful life and character, and of his long-continued, generous, and ever unobtrusive services so cheerfully rendered to the Society he loved so well and served so faithfully.

The Rev. J. D. Bate, of Allahabad, N.W.P., had an interview with the Committee upon his return home on furlough, and was warmly welcomed by the Treasurer in the name of the Committee.

Resolutions passed by various Associations at their recent annual meetings, recording unabated confidence in the Mission, and sympathetic assurances of cheerful co-operation in the efforts now being made to increase the income of the Society, were reported, and the Secretary was requested to acknowledge the receipt of the same, with the grateful thanks of the Committee for these welcome and much-needed assurances of help (see first article in this magazine).

Mr. H. G. Stonelake, of Bristol College, a member of Morice Square Baptist Church, Devonport, was unanimously accepted, on the recommendation of the Candidate Sub-Committee, as a missionary probationer for the Congo Mission, and the Secretary was requested to make arrangements for his early departure for Africa.

Mr. Stonelake had an interview with the Committee, and was welcomed by the Treasurer on behalf of the Committee, and commended in special

prayer to the blessing and protection of Almighty God by the Rev. J. Bailey, B.A., of Sheffield, and E. P. Collier, Esq., J.P., of Reading.

The Rev. L. O. Parkinson, B.A., of Camden Town and Regent's Park College, was requested to take the oversight of the Inagua Baptist Church, in the Bahama Group.

Designation of Missionaries.—The following missionaries, returning to mission work during the ensuing autumn, after furlough at home, were designated to the stations placed against their names, viz.:—Mr. and Mrs. E. Morgan to San Yuen, Shensi; Mr. and Mrs. F. Harmon to Chouping, Shantung; Mr. and Mrs. G. J. Dann, and Mr. and Mrs. Crudginton, to Delhi, N.W.P.; Mr. and Mrs. A. T. Teichmann to Perozapore, East Bengal; Mr. and Mrs. Wright Hay to Dacca. Mr. Julius McCallum, M.A., and Mr. T. Watson, missionaries-elect, were designated, the former to Ceylon, and the latter to Barisal, East Bengal. It was further resolved that upon the return to Dacca of Mr. and Mrs. Wright Hay, Mr. and Mrs. J. G. Kerry should resume work in Barisal.

The return home on furlough of Mr. and Mrs. Nickalls, and Mr. and Mrs. Drake, of Chouping, Shantung, the former in the autumn of the current year, and the latter in the spring of next year, was sanctioned; and the thanks of the Committee given to Mr. Smyth, of Chouping, for the postponement of his furlough for twelve months, in view of the reduced staff of the Chouping Mission.

The Rev. Alfred Tilly, of Cardiff, was elected to the vacant seat on the Mission Committee, and appointed a member of the China Sub-Committee also.

Important Reports on the Port of Spain, Trinidad, Mission, and the Calabar College, Kingston, Jamaica, were considered and adopted.

The Minutes of the last meetings of the Upper and Lower North-West District Committees, the Delhi Native Christian Training Institution Consulting Committee, and the minutes of the East Bengal District Committee were carefully considered and dealt with.

The Meeting was closed with prayer by the Rev. Richard Glover, D.D., of Bristol.

RECENT INTELLIGENCE.



DEPARTURE OF CONGO MISSIONARIES.—The Rev. R. H. Carson Graham left Antwerp for the Congo on the 6th of last month in the Royal Belgian Mail steamer, *Eduard Bohlen*. In a letter, "off Flushing," Mr. Graham reports "all well; we have had a good start, and I pray that well begun may be well done." Mr. and Mrs. Lawson Fortieitt have arranged to voyage to the Congo in the ss. *Coomassie*, leaving Antwerp on the 6th of the present month.

The Rev. George Cameron, writing from on board ss. *Akassa*, off Grand Canary, reports:—"I am happy to say that we have had a safe and comfortable voyage so far. Mr. Brown has suffered somewhat from sea-sickness, but is now recovered. I have been kept in good health till now. We are thankful to God for His goodness, and are hopeful that He has work for us to do in Africa. There are on board representatives of six or more European countries, most of whom are ignorant of English, so our testimony to most of them has been confined to the giving of Gospel tracts, of which, happily, we had a quantity in several languages."

The Zenana Mission.—We gladly insert the following note from Miss Angus, the Hon. Sec. of the Zenana Mission:—"DEAR MR. BAYNES,—May I ask for a little space in the pages of the *HERALD* to say that our Committee are very anxious to diffuse, throughout the churches both in London and the country, more information concerning the work and needs of our Zenana Mission; and that we shall be glad to arrange for one or two ladies, missionaries and others, to visit any church where friends can kindly give them an opportunity of speaking on behalf of our Mission, either in drawing-rooms or in larger and more public meetings. I shall be happy to communicate with anyone who can help us in this way, and with thanks for your kindness in inserting this letter.—A. G. ANGUS, 5, Ellerdale Road, Hampstead, N.W."

Bopoto Station, Upper Congo.—Mr. W. L. Forfeitt writes from Bopoto under date of March 21st:—"DEAR MR. BAYNES,—I feel sure you will be anxious for a few lines from here after the sad news of my last letter. It is with much gratitude to God that I am able to say we are all well. We miss our friend Mr. Oram very much of course, but our Heavenly Father has been very real to us in the day of our need. It is in the school work, to which he devoted so much time, that we miss him so much. This work I have now taken up specially. Our numbers keep up capitably and there is every prospect of the work continuing its hopeful character. I am not sure if you have heard that Mrs. Forfeitt has started an afternoon girls' school and gets an attendance of about thirty every day. Our young people are all very eager to learn, and some of them are very quick and bright. I am quite surprised at the advance some have made during my furlough. Mr. Kirkland is with us and is keeping in excellent health. He relieves me of building and other work, &c., and we are working together very happily. The lantern and slides, about which you wrote to Mr. Oram, have arrived safely and are a source of great interest, and our new boat we hope to receive by the arrival of the *Peace* or *Goodwill*."

The Committee of the Young Men's Missionary Association have the pleasure to announce that they have arranged for a Garden Party on Saturday, July 7th, 1894, at 3 p.m., in the grounds of Stockwell Orphanage (kindly lent for the occasion), for the purpose of giving the young men and lady-workers for the B.M.S. in our London churches the opportunity of meeting with

all the available missionaries now at home. Photographs and curios from the various B.M.S. stations will be on view, and also a collection of Bibles in every language, exhibited by the British and Foreign Bible Society. A meeting will be held at 6.30. A collection will be made to augment the Fund for Native Christian Schools. Music will be provided during the afternoon by the Orphanage Band, and Bell-ringers, and also by the Choir of Upton Chapel. Refreshments may be obtained at moderate charges. Applications for invitation cards must be made to the Y.M.M.A. Delegates in the various churches; or, failing them, to the Secretary, Y.M.M.A., 19, Farnival Street (enclosing stamped and addressed envelope, and stating to what church applicant belongs).

Monsempi Station, Upper Congo.—Mr. W. H. Stapleton reports:—"I have the sad news to tell you that our little infant boy died on the 18th of March. He was always weak, but as he was free from fever we hoped he would live; but God knows what is best."

Autumnal Missionary Meetings.—Will our friends please note that the 1894 Autumnal Missionary Meetings will be held at Newcastle-upon-Tyne, on TUESDAY, OCTOBER THE 2ND? As these gatherings promise to be of exceptional interest, we hope our friends throughout the country will endeavour to be present.

Italian Mission.—We are glad to report the arrival in London of Mr. and Mrs. W. K. Landels, of Turin, on furlough, Mr. Landels greatly needing a season of rest and change.—From Rome, Mr. Campbell Wall writes:—"In Rome we have lately felt the tremendous opposition which the priests can throw against us. Persecution is not yet a thing of the past, and though deprived of its violence, it is deeply felt by the poor, especially those who have newly left the Church of Rome. You will be glad to hear that Signor Prisinzano, the young ex-priest mentioned in my report, has begun to preach at Via Urbana. He promises to become in time a good evangelist, and will exert a great influence on his fellow-countrymen. In another year he will know English well, and this will be to him of the greatest use in self-instruction, on account of there being so few valuable evangelical works in Italian. Meanwhile he is quite happy; he does his manual work well, and studies diligently in his spare time." We hope in next month's issue to print a deeply interesting report from the Rev. James Wall.

Rev. W. H. Bentley, Wathen Station, Lower Congo.—The Rev. W. Bentley, of Upper Clapton, informs us that a telegram has just been received from Mr. Holman Bentley, of Wathen Station, announcing the birth of a daughter, and reporting that Mrs. Bentley is doing well.

MISSIONARY LEAFLETS FOR YOUNG MEN.

"WANTED—FOR THE SERVICE OF THE KING." Being Appeals to Young Men from Congo, by Rev. W. STAPLETON.

"CEYLON," by Rev. H. A. LAPHAM. "CHINA," by Rev. F. HARMON.

"INDIA," by Rev. R. WRIGHT-HAY.

Reprint of the above is now ready. Price 1s. per 100.

Also, "A SKETCH HISTORY OF OUR SHANTUNG MISSION," by Rev. FORSYTH. (Gratis, on receipt of postage.)

ILLUSTRATED MISSIONARY LEAFLETS FOR YOUNG PEOPLE.

REPRINT of FIRST SERIES now ready.

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"A CHAT ABOUT CEYLON," by Mrs. LAPHAM.

"A CHAT ABOUT CHINA," by Mrs. TURNER.

"A CHAT ABOUT INDIA," by Miss LEIGH.

9d. per 100 (postage 2d.); or 2s. 6d. the 400 (postage 6d.).

SECOND SERIES.

"CONGO CUSTOMS," by Rev. GEO. CAMERON.

"SINGHALESE CHILDREN," by Rev. H. A. LAPHAM.

"THE CHILDREN OF CHINA," by Rev. FRANK HARMON.

"AN INDIAN HERMIT," by Rev. R. WRIGHT-HAY.

"THE WOMEN OF CONGO," by Rev. W. HOLMAN-BENTLEY.

Price 1s. per 100 (postage 3d.); or 4s. per 500 (carriage 9d. for country, and 3d. for London).

The carriage is paid to all schools affiliated with the Y.M.M.A., and also to country auxiliaries on parcels of 2,000.

CONTRIBUTIONS.

To June 12th, 1894.

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.		ANNUAL SUBSCRIPTIONS.	
Public Meeting at Exeter Hall	74 2 0	Barrat, Mr. E. F.	0 10 6
Young People's Meeting at Exeter Hall	70 15 11	Bennett, Rev. J. L.	1 0 0
Annual Sermon at Bloomsbury Chapel	18 10 0	Blyth, Miss P. A.	1 0 0
Sermon to Young Men and Women at Bloomsbury Chapel	11 8 6	Buck, Mr.	1 1 0
		Carter, Miss, for Congo	5 0 0
		Clissold, Miss	2 0 0
		C. S. H. P., for <i>Bengali School</i>	1 0 0
		Dadd, Mrs., and Willie Barber	1 7 0
		Day, Mrs. Ruth, Wincanton	0 10 0
		Fountain, Mr. W.	5 0 0
		Franklin, Mr. J. W.	1 1 0
		Galer, Mr. C.	0 10 6
		Glasier, and Knight, Misses, for support of Congo boy, <i>Makolo-bilengwa</i>	2 10 0
		Gott, Mr.	1 1 0
		Hancorn, Mr. W.	1 0 0
		Harper, Mr. W., Madeley	1 0 0
		Haynes, Mr. T.	0 10 0
		H. R.	0 0 6
		H. H. C.	0 10 6
		Hill, Mrs.	1 1 0
		Hubbard, Mr. S.	5 0 0
		Hull, Mr. and Mrs.	2 7 0
		Lee, Mr. J., Padiham	0 10 6
		Lewis, Mr. J., Aberdare	0 10 0
		Lloyd, Mr. T.	0 10 0
		Lockwood, Mr. J. H.	0 10 0
		Lucas, Mr. Saywin, Kidderminster	5 0 0
		Do., for Congo	5 0 0
		Meluish, Miss C.	1 1 0
		Osborne, Miss, Eastbourne	1 1 0
		Powell, Mr. W.	0 10 0
		Pratt, Mr. C. Wickenden	5 0 0

Pringle, Miss	0 10 0
Raynes, Mr. A. E.	5 5 0
Roberts, Mr. D.	0 10 6
Do., for Congo	0 10 6
Robinson, Miss	0 10 0
Sanders, Mr. Isaac, for support of "Mantu," under Mr. Lewis, Congo	5 0 0
Schelas, Mr. F.	5 5 0
Schorrock, Mr. E., for Shensi, China	3 2 0
Stikilton, Mr. W. A., Los Gatos, Cal.	1 0 0
Thompson, Mrs.	0 10 6
Tooth, Mrs.	1 2 6
Tresidder, Rev. H. J.	0 10 0
Viney, Miss E. M.	1 0 0
Voelcker, Mrs.	2 2 0
Do., for Congo	1 1 0
Warne, Mr. W. J., Philadelphia	2 0 0
Wilkinson, Mrs., Sabden	3 0 0
Young, Miss	0 10 0
Under 10s.	2 0 0

DONATIONS.

A Friend, for Debt	100 0 0
A Friend (proceeds of sale of brooch)	14 0 0
A Friend	1 0 0
A Friend, for New Chapel at Russell Konda	0 10 0
A Friend, per Mrs. Hawkes, for School in Shensi	10 0 0
A Friend, per Rev. E. G. Lovell, for Debt	0 10 0
A Friend, per Rev. J. B. Myers, for W & O Debt	10 0 0
A Thankoffering	0 10 0
A Thankoffering from grateful parents for conversion of their son	5 0 0
A. W.	2 0 0
Do., for W & O	1 0 0
Barcham, Miss, for Orissa	4 10 0
Barker, Mr. Joseph, Liverpool	5 0 0
Burroughs, Mr. S. M., for Debt	21 0 0
Cameron, Rev. George, for Debt	5 0 0
Cattell, Mrs., for Cameroons School	1 0 0
Clark, Rev. J. A., Congo	10 0 0
Cockbill, Mr. and Mrs., for Congo	0 10 6
Cooke, Miss Hilda (box)	1 7 6
Cooper-Jackson, Miss Bournemouthe, for Drugs and Instruments for Mr. Harmon, China	2 2 0
Daintree, Miss M. M.	0 10 0
Darby, Mr. and Mrs. K. D., for new Missionary for Congo	15 0 0
Dawson, Miss, Lancaster, for Mr. Hankinson's Tract Work, Ceylon	5 0 0
Dean, Mr. G. H., Sittingbourne	5 0 0
Do., for Surgical Instruments for Mr. Harmon, China	5 0 0
E. G., for Congo	5 0 0
Erskine, Mrs., Dublin	0 10 0

Fuller, Rev. J. J., amount collected for Cameroons	4 15 0
Gould, Mrs. Pearce, amount collected for Palestine	4 14 0
Harris, Mr. Wm., for Debt	5 5 0
Hill, Miss (box)	1 0 6
Hinson, Mr. A. (box)	0 15 6
Honeyman, Mr. G.	3 3 0
"Hope"	1 0 0
In loving memory of her boy, from his affectionate Mother.	5 0 0
In Memoriam, C. L., Stratford-on-Avon, for Congo	1 0 0
In Memoriam, J. H. H., June 2nd, for Congo.	5 0 0
"Jabez," for Debt	5 0 0
Jones, Mr. E. Buckley	0 10 0
Leigh, Miss	1 0 0
Leonard, Mr. J. H.	5 0 0
M., Wm. and Isabel, for Congo	1 0 0
Ness, Mrs.	20 0 0
Nutter's, Mr. family, Cambridge, for Mr. Phillips' work, Congo	1 0 0
Osborne, Miss, Eastbourne	1 1 0
"One who owes," for Congo	40 0 0
Phillips, Mr. W. G.	1 5 0
Quick, Mr. James	20 0 0
Rennison, Miss E. M., the late	0 11 0
Roger, Rev. J. L., Congo	5 0 0
Rush, Miss, per H. S. (box)	3 2 2
Sale of Jewellery	6 13 10
Scrivener, Rev. A. E.	10 0 0
Schorrock, Mr. E., for Work in Shensi, China	1 1 0
Taylor, Mr. S., for Work in Shensi	0 10 0
Thomas, Mrs. Llanely, thankoffering for 50 years full of blessing	50 0 0
Wearing, Mr. W. B., for Debt	2 0 0
Webb, Mr. C. E., for Congo	50 0 0
W. D. M.	10 0 0
Weeks, Rev. J. H., Congo	15 0 0
Williams, Mr. W. S.	0 10 0
Under 10s.	2 3 9
Do., for Debt	0 15 6
Do., for Congo	0 6 0

LEGACIES.

Cearns, the late Mr. Samuel, of Liverpool, by Messrs. Lewis & Mounsey, on a/c	200 0 0
Macfarlane, the late Miss M. M., of Leeds, by Mr. J. P. Macfarlane	50 0 0
Ridgway, the late Miss Martha, of Liverpool, by Miss B. Morrison, and Messrs. A. T. Wright and G. K. Cooper	93 0 0
White, the late Rev. W., of Southport, by Mr. Robert Boyle	84 9 0

LONDON AND MIDDLESEX.

Abbey-road	16 19 0
Acton	0 10 0
Do., Sunday-school for support of Mpong Wathen Station	5 0 0
Alperton	19 15 3
Do., for Debt	1 1 0
Arthur-street Camberwell-gate	2 5 3
Archway-road	5 10 3
Battersea, York-school	6 16 0
Battersea-park Sunday-school	0 15 0
Bermondsey, Haddon Hall	3 3 11
Do., Sunday-school	5 4 4
Bloomsbury Ch.	17 5 7
Do., Sunday-school, for Barrow School	6 16 0
Bow, High-st. Sunday-school	10 5 4
Brixton, Kenyon Ch.	21 9 0
Do., Sunday-school	1 15 6
Do., Wynne-road	4 4 0
Do., St. Ann's-road Sunday-school	1 0 0
Brixton-hill, New Park-road	7 0 0
Do., Raleigh-park	4 6 0
Brockley-road	34 2 4
Do., Sunday-school	4 10 11
Brompton, Onslow Ch.	3 19 6
Bromdesbury Do., Sunday-school, for Mr. People's work, Congo	10 0 0
Bunhill, Adult School, for Congo	3 0 0
Camberwell, Cottage-green	11 15 10
Do., Sunday-school, for China	5 0 0
Camberwell, Denmark-place	14 5 2
Do., Wednesday evening Bible-class	0 11 0
Do., Mansion House Chapel	10 0 0
Castle-st., Welsh Ch	3 0 0
Chalk Farm, Berkeley-road	2 0 0
Chiswick	5 4 6
Clapton, Downes Ch.	110 3 11
Do., for W & O	16 11 9
Do., for Mr. Dixon's School, China	10 2 6
Commercial-road	16 10 4
Do., for W & O	2 5 5
Dalston Junction	12 13 6
Deptford, Octavius-st.	11 1 6
Ealing, Haven-green	35 10 10
Ealing Dean	6 4 3
Enfield Highway	3 2 0
Ferne Park	13 9 6
Forest Gate, Woodgrange Sunday-schl., for China School	6 0 0
Great Hunter-street, Sunday-school	2 0 0
Gunnersbury	3 2 3
Hackney, Hampden Ch.	2 6 0
Hammersmith, West End	5 12 5
Do., Y.W.C.A., for China	1 0 0
Hampstead, Heath-st.	30 0 0
Harlesden	3 14 0
Harmondsworth, Y.M.C.A.	0 7 7
Harrow-on-the-Hill	7 0 0

Highbury-hill	13	6	0
Do., Sunday-school	1	18	8
Highgate, Southwood-lane	1	17	3
Highgate-road, for <i>Mr. Sheppard's Girls' Sch., China</i>	1	0	0
Honor Oak	6	8	0
Do., Sunday-school	0	17	2
Islington, Cross-street	7	8	3
Do., Salters' Hall Ch.	4	0	8
Do., for <i>W & O</i>	4	0	0
Do., Sunday-school, for <i>Congo</i>	1	0	0
John-st., Bedford-row	12	6	0
Keotish Town, Rauged School, for <i>Congo</i>	0	8	0
Metropolitan Tab.	112	19	0
Do., Sunday-school, for <i>Mr. Week's work, Congo</i>	6	5	0
New Southgate	4	19	6
Do., Sunday-school	7	16	1
Do., for <i>Congo</i>	1	0	2
Do., for support of <i>Diam's, Congo</i>	5	0	0
Notting Hill, Ludbroke-grove Sunday-school	20	8	7
Peckham, Melon-ground Christian Band	0	8	0
Do., Sunday-school	0	10	0
Do., Park-road, Y.M. Evangelist Band, for support of <i>Colporters under Rev. J. G. Potter, Agra</i>	5	11	0
Peckham Park-ri Sunday-school, for <i>Ram Chunder Gohse, Kholonea</i>	0	0	0
Do., for <i>N T, John Paul, Agra</i>	6	0	0
Do., Rye-lane	21	16	6
Do., do., Cricket Club	0	17	0
Do., do., Sunday-sch.	4	10	10
Do., Sumner-rd. Sunday-sch., for <i>China School</i>	3	0	0
Peckham Rye, Barry-road Sunday-school	0	12	0
P.plar, Cotton-street	3	18	10
Regent's-park	44	6	2
St. John & Wood, Henry-street Sunday-school, for <i>N P in India</i>	10	13	0
Silvertown, Constance-street	0	15	6
Spencer-place Sun.-sch.	1	17	5
Stockwell	4	0	0
Tottenham	5	3	1
Upper Holloway	39	10	11
Do., Young Men's Bible-class	0	1	6
Do., for <i>Congo</i>	2	10	3
Do., for <i>N P, India</i>	2	13	3
Do., Y.P.S.C.E., for support of <i>N P, Bindu Nath Sirkar, Dacca</i>	5	13	10
Do., Sunday-school	12	11	6
Vauxhall, Sun.-school	9	12	6
Walthamstow, Wood-st.	11	9	2
Walworth, Ebenezer Sunday-school, for <i>China School</i>	2	12	0
Do., Sunday Evening School	1	2	8
Walworth-road	20	7	7
Wandsworth, East-hill	7	6	4
Do., Sunday-school	4	2	3
Wandsworth Common, Benerley Hall, Sunday-school	3	16	6

Westbourne Park Ch.	33	8	3
West Green	4	2	0
Do., Sunday-school	0	12	3
West Kilburn, Canterbury-road	3	8	0
Woodberry Down	80	19	8
Wood Green	4	16	6

BERKSHIRE.

Reading, Kings-road	7	2	0
Do., for <i>China</i>	0	1	0
Do., for <i>Congo</i>	0	2	6
Sunningdale	2	11	0

BUCKINGHAMSHIRE.

Chearsley	1	6	1
Cuddington	0	8	0
Dinton	6	3	6
Gold Hill	2	0	1
Great Missenden	2	7	0
Haddenham	8	17	7
Olney, Sutcliffe Ch.	5	0	0
Loosley Row	1	15	3
Princes Risborough	11	13	8
Towersey	8	6	8
	39	17	10
Less expenses	0	18	4
	38	19	6

CAMBRIDGESHIRE.

Cambridge St. Andrewa-street, for <i>Roman Mission</i>	24	2	0
Waterbeach	2	8	0
Willingham for <i>N P</i>	0	17	2

CHESHIRE.

Chester, Grosvenor-park	1	8	2
Do., Hamilton place	3	13	0

COENWALL.

Falmouth	0	10	6
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COMBERLAND.

Carlisle, Sunday-school	1	4	6
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DERBYSHIRE.

Derby	1	0	0
Riddings	1	2	6
Sawley	0	15	6
Smalley	1	18	6
Swanwick	0	12	2
	5	8	8
Less expenses	0	2	9
	5	5	11

DEVONSHIRE.

Ashwater District	2	10	0
Hemyock, for <i>Congo</i>	0	17	6
Stoke Rivers	0	15	0
Thorverton for <i>W & O</i>	0	10	0

DORSETSHIRE.

Dorchester, Sunday-school	1	9	8
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DURHAM.

South Shields Tabernacle	8	15	4
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ESSRX.

Barking, Sunday-school	2	14	3
Barking-road Tabernacle	3	15	8
Do., for support of <i>Congo boy under Mr Scribner</i>	1	0	9
Braintree, Sunday-school	3	7	10
Ilford, High-street	3	7	0
Leyton, Vicarage-road	8	9	7
Do., for <i>W & O</i>	1	12	0
Leytonston, Cann-hall	5	1	4
Do., for <i>N P</i>	0	17	8
Do., Sunday-school	0	14	8
Romford	15	16	9
South Woodford	1	12	6
Thorpe le Soken	2	0	0
Upton Cross Sunday-school	1	0	0

GLOUCESTERSHIRE.

Blakeney Sunday-school	8	11	5
Eastington, Nupend	0	11	7
Naunton and Guiting	4	3	6
Tewkesbury, Sunday-school	6	4	7
Woodchester	0	16	0

HAMPSHIRE.

Southampton, East-st. Sunday-school for <i>N P India</i>	5	0	0
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HERTFORDSHIRE.

Bovington	0	13	6
Do., for <i>W & O</i>	0	4	6
Boxmoor	0	19	0
Hitchin, Walworth rd. for <i>W & O</i>	0	10	6
New Buahy, Chalk-hill, for <i>Congo</i>	5	0	0
Northchurch for <i>W & O</i>	0	16	0
Do., Sunday-school	0	4	6
St. Alban's, Dagnall-st.	34	12	1

KENT.

Ashford	2	0	0
Beckenham, Elm-road	9	15	3
Bexley Heath, Trinity Chapel	4	0	3
Catford Hill	5	0	0
Do., for <i>W & O</i>	2	4	0
Dartford, Hightfield-rd.	2	0	0
Do., Sunday-school	1	18	6
Eythorne	0	10	0
Forest Hill, Sydenham Chapel	14	1	0
Do., for <i>W & O</i>	4	19	3
Herne Bay	1	10	0
Lee	8	0	0
Do., Missionary Association	0	16	10
Do., Bromley-road	8	17	3

New-Brompton, Sunday-school	2	0	0
Do., for <i>N P</i>	0	13	0
Plumstead, Park-rd Ch.	0	10	0
Ramsgate, Killington Chapel	7	11	4
Shooter's Hill-road	3	4	0
Shorham, Sunday-school for <i>Congo</i>	1	0	0
Stitchingbourne	0	10	6
Woolwich, Angelsea-road	2	2	6

LANCASHIRE.

Haslingden, Trinity Ch.	8	15	0
Liverpool, Myrtle st.	50	0	0
Do., Richmond Ch.	7	4	0
Do., Tue Brook	1	12	0
Do., Welsh Ch., Edgellane	1	0	0
Do., Kensington Sunday-school	7	4	0
Do., Birkenhead, Jackson-street	3	13	5
Do., for <i>N P</i>	0	10	3
Manchester, Union Ch., Y.P.S.C.E.	5	10	0
Rawtenstall, Kay-st., for <i>N P</i>	0	5	0
St. Anne's-on-the-Sea, Ebenezer	3	5	4
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	13	0
Warrington, Golborne-street Sunday-school, for <i>Support of Congo boy under Mr. Fuller</i>	5	0	0

LEICESTERSHIRE.

Castle Donington	13	7	5
Leicester, Friar-lane	44	8	7
Do., Y.M.B.C.	2	3	0
Melton Mowray	1	7	0
Do., for <i>N P</i>	2	6	6
Whitwick	0	14	6

LINCOLNSHIRE.

Grantham	6	9	10
Do., for <i>W & O</i>	0	12	7
Lincoln, United Meeting	2	5	0

NORFOLK.

Aylsbam	4	10	10
Great Ellingham	1	10	0
Lynn, Stepney Ch.	0	8	6
Neatishead	4	7	0
Do., for <i>N P</i>	0	4	0
Norwich, St. Clements	2	9	4
Do., St. Mary's	7	16	0
Ormsby	4	14	6
Stalham	18	2	6
Yarmouth, Park Ch.	25	0	0
Do., Tabernacle Sunday-school	5	19	3

NORTHAMPTONSHIRE.

Aldwincle, Sunday-sch.	0	15	0
Clipston	22	0	0
Do., for <i>W & O</i>	0	15	0
Do., for <i>N P</i>	0	11	3

Hackleton	11	10	0
Long Buckley	23	2	1
Do., for <i>N P</i>	0	15	3
Moulton and Htsford	2	1	0
Northampton, Mount Pleasant Sunday-sch.	11	7	0
Ringstead	4	5	0
Rushden, for <i>W & O</i>	2	0	0
West Haddon	5	0	0
Woodford	0	6	4

NORTHUMBRLAND.

Berwick-on-Tweed	1	11	3
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NOTTINGHAMSHIRE.

Bulwell	0	13	0
East Leake, for <i>Orissa</i>	4	0	0
Shurwood, Sherbrooke road	0	16	6

OXFORDSHIRE.

Caversham, Women's Bible Class	0	12	0
Do., for <i>Congo</i>	0	12	0

SOMERSETSHIRE.

Bridgwater	0	15	0
Bristol Auxiliary, per Mr. G. M. Curllie, Treasurer	1,088	11	4
Do., for <i>W & O</i>	19	17	0
Do., for support of <i>Manisa, Congo</i>	5	0	0
Do., for support of <i>Robin Chunder Das at Serampore College</i>	0	0	0
Do., for <i>Wathen Station, Congo</i>	13	2	0
Do., for support of <i>Congo boy</i>	5	0	0
Do., for support of <i>girl, Inara</i>	5	0	0
Do., for <i>Mr. H. Thomas's work, De hi</i>	10	0	0
Do., for <i>Mr. White-wright's work, Ch'ia</i>	3	0	1
Do., for <i>Congo</i>	12	18	0
Do., for <i>Outfit and Passage of New Congo Missionary</i>	44	14	6
Do., for support of <i>girl in Mr. Moir Duncan's School, Shensi</i>	3	0	0
Do., for <i>N P</i>	1	4	4
Crewkerne	3	11	4
Wells	0	6	6

STAFFORDSHIRE.

Newcastle-under-Lyme	2	0	7
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SUFFOLK.

Bildeston	1	10	0
Eye	2	5	6
Stradbroke	9	15	0
Do., for <i>W & O</i>	1	0	0

SURREY.

Croydon, West	27	6	2
Do., Memorial Hall Sunday-school, for <i>Congo</i>	3	2	2
Esher	4	2	5
Kingston-on-Thames	11	15	5
Lower Norwood, Gipsy-road	6	6	5
New Malden	4	6	0
Richmond, Duke-street, Y.P.S.C.E.	0	15	2
South Norwood	7	5	11
Do., Sunday-school	7	3	2
Streatham, Lewin-road	2	2	0
Do., Y.W.B.C. for <i>Orphan at Cuttack</i>	1	1	0
Surliton	17	9	6
Sutton	19	0	0
Do., Sunday-school for <i>Y P, Delhi</i>	4	6	7
Thornton Heath, Beulah, Sunday-school	13	1	2
Upper Norwood	1	3	10
West Norwood, Chatsworth-road	9	11	9

SUSSEX.

Brighton, Sussex-street	3	19	3
Do., Sunday-school	3	0	0
Do., Holland-road for <i>Congo</i>	0	6	0
Rye	1	11	0
Worthing, Sunday-sch.	3	0	0

WARWICKSHIRE.

Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	31	10	10
Do., for <i>W & O</i>	27	4	0
Do., for <i>N P</i>	1	14	10
Do., Aston, Christ Church, for <i>W & O</i>	4	0	0
Wolverley	14	19	6
Do., for <i>W & O</i>	0	8	0

WILTSHIRE.

Trowbridge, Bethesda, for <i>W & O</i>	1	1	0
Do., Studley for <i>Mrs. James's Work, Maduripore</i>	1	0	0

WORCESTERSHIRE.

Redditch, Sunday-sch. for <i>N P</i>	0	4	6
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YORKSHIRE.

Bradford, Gillington Juvenile Auxiliary	3	5	9
Bramley, Salem	1	1	0
Farsley and District United Communion Service for <i>W & O</i>	2	15	11
Huddersfield, New North-road	4	5	0
Leeds, Wintou-street	4	5	2
Littlemoor Pudsey	2	3	9
Queensbury Juvenile Society	3	6	0
Rawdon	6	6	0
Rodley, Bethel Y.P.S.C.E.	0	4	6

Rutton-in-Craven for support of Congo boy Mr. Nigi, under Dr. Webb	5 0 0
NORTH WALES.	
ANGLESEA.	
Llanfaethlu, Roar	17 6 0
CARNARVONSHIRE.	
Dinorwic, Bardis	1 10 0
DENBIGHSHIRE.	
Cefn Ruabon	0 19 8
Moelfre	2 18 0
Noddfa Garth	2 4 3
FLINTSHIRE.	
Bodfari	1 6 6
Buckley	0 2 0
Caerwys, Slon	0 6 8
MONTGOMERYSHIRE.	
Staylitle	8 19 8
Do. for N.P.	1 1 11
SOUTH WALES.	
BRECONSHIRE.	
Nantylin	0 15 4
Talygarth, for N.P.	2 4 0
CARMARTHENSHIRE.	
Ammanford, Ebenezer ..	3 3 10
Llanelli, Methany	7 15 0
Do., Pelli, Bethlehem ..	5 14 0
Rhandirwyn	0 16 1
GLAMORGANSHIRE.	
Aberdare	11 7 8
Abergwynfi, Caeraleam ..	1 13 1
Berthiwyd	4 11 8

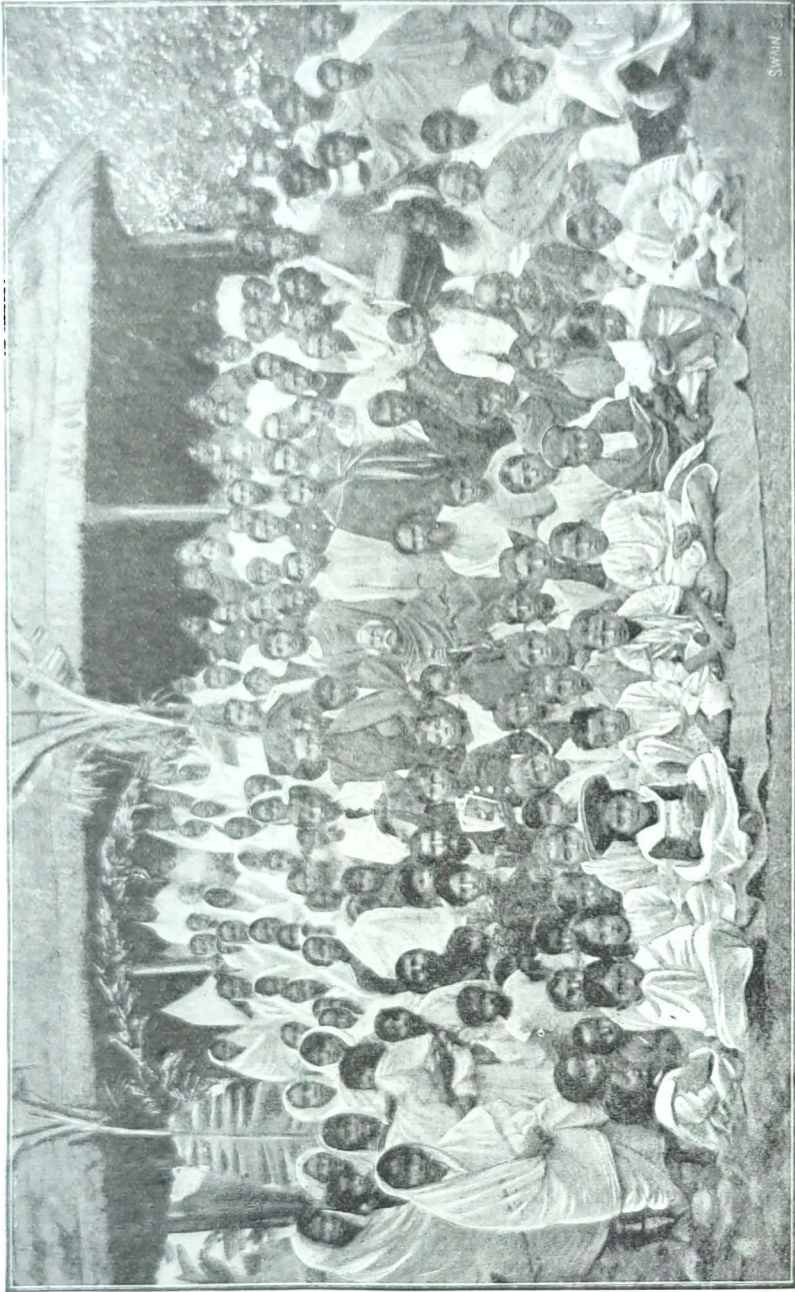
Cardiff, Hope Ch	1 0 0
Do., Penarth, Slanwell-road	26 1 0
Do., do., Penuel Welsh Ch.	5 0 0
Do., Tredegarville	0 3 6
Cefn Coed	1 2 9
Corntown, Welsh Ch., for N.P.	1 8 6
Cwmrhydycewri	1 0 0
Glyncorwg, Bethel	1 1 2
Llanerbyn	2 4 1
Merthyr, Ebenezer	2 2 7
Do., Georgetown, Enon Do., High-street Sunday school ..	0 12 0
Merthyr Vale, Zion Eng. Ch.	1 18 0
Morriston, Hope Eng. Ch.	1 0 0
Porth Tabernacla, Eng. Chapel	2 16 6
MONMOUTHSHIRE.	
Aberillery, Ebenezer Sunday-school	4 1 2
Cross Keys	18 9 9
Nantyllo, Bethel	1 1 5
Do., Hermon	2 9 3
Do., for N.P.	1 16 11
Newport, St. Mary's-st.	12 8 4
Pontypool, Upper Trosnant	2 15 9
Talyarn, Salem	0 15 0
Victoria, Caeraleam Ch.	2 17 8
PEMBROKESHIRE.	
Cemaes, Penuel	2 8 6
Glanrhyd	0 2 6
RADNORSHIRE.	
Gravel	2 8 3
Howey, for N.P.	0 10 0
SCOTLAND.	
Arbroath	1 0 0
Dundee, Long Wynd Bible Class	0 10 0
Do., Rattray-street, Fellowship Assoc.	0 10 0
Do., for China	1 0 0

Glasgow, Adelaide-place ..	18 13 9
Do., Frederiek-street ..	1 12 10
Do., Sunday-school, for N.P.	4 18 8
Do., John-street	13 0 0
Kelso	0 11 0
Do., for Congo	0 17 0
Lealle	7 9 0
Do., for W & O	0 11 0
Lower Largo	2 6 7
Perth, for famine in Bengal	0 10 0
Pitlochrie	8 0 0
Rothsay	3 16 8
Scarberrry, for work at Allahabad	1 10 0
IRELAND.	
Aughnacloy	0 2 0
Brannostown, for Congo ..	6 0 0
Grange Corner	5 18 0
Limerick	4 1 7
Lisnaglear	5 7 9
Tubbermore	5 12 6
Waterford	2 17 0
CHANNEL ISLANDS.	
Guernsey	2 1 0
FOREIGN.	
ITALY.	
Rome, Mrs. Wall's Class, for support of Congo boy	1 1 0
CONTRIBUTIONS FOR CENTENARY FUND.	
Ames, Miss, Gt. Yarmouth	100 0 0
A. W.	1 0 0
Cowley, Mr. W. A.	2 2 0
Roberts, Rev. J. E., M.A., Manchester ..	5 0 0
Upper Holloway	1 7 0
Bristol Auxiliary	37 17 8
Genoa	2 6 0

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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
AUGUST 1, 1894.



SWAIN 57

GROUP OF CHRISTIANS, BARISAL.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE EFFORT FOR INCREASE OF INCOME.



WE are glad to be able to report further progress in the arrangements for the forthcoming visitation of the churches. The Rev. J. Cecil Whitaker, of Coseley, has consented to be associated with the Rev. J. Jenkyn-Brown for the West Midland section; the Revs. J. Cornish, of Leicester, and W. H. Harris, of Derby, with the Rev. J. G. Greenhough, M.A., so far as Leicestershire and Derbyshire respectively are concerned. The Rev. W. Orton will visit the churches in Lincolnshire. It is expected the Nottingham Local Missionary Committee will arrange for Nottinghamshire. Other counties in the Midlands will be visited by the Rev. J. T. Brown, of Northampton. Revs. R. F. Guyton, J. M. Hamilton, of Lowestoft, and E. Spurrier, of Colchester, will render similar service in the Eastern counties. Arrangements are not yet completed for the visitation of the remaining section, comprising Kent, Surrey, and Sussex.

The following additional resolutions have been most thankfully received from county associations :—

The Cornwall :—

“While devoutly thankful to our Lord for all the blessing attending the efforts of the churches through our beloved Missionary Society, we earnestly urge upon our churches to respond to the appeal for increased support, to the utmost extent of their ability, in this grave crisis of our Society, and commend to their consideration the possibility of extended systematic giving.”

The Devon :—

“Whilst rejoicing in the success of the Centenary Fund, this meeting is of opinion that an effort should at once be made to increase the annual income of the Baptist Missionary Society by at least £15,000, so that the receipts and expenditure may be equalised, and it urges the churches of this Association to co-operate with the Committee and officers of the Society in the effort now being made for that purpose, as well as to give effect to the principle of every church member becoming an annual subscriber to the Mission.”

The Gloucestershire and Herefordshire :—

“That this meeting pledges itself to prompt and earnest efforts to secure such an increase of the annual income of the Society as may avoid future deficiency, in the confident belief that the additional outlay consequent upon the recent enlarged operations of the Mission is not beyond the resources of the denomination.”

The Kent and Sussex :—

“That this Association, devoutly recognising the Divine goodness vouchsafed to the Baptist Missionary Society through a century of earnest and successful effort, and heartily endorsing the appeal of the Missionary Committee for a large increase in the regular contributions to the funds of the Society, hereby pledges the churches of the Association through their appointed representatives to an immediate, energetic, and sustained effort to make the income equal to the expenditure.”

The Suffolk and Norfolk Union :—

“That this Union would express its gratitude to God for the large measure of success with which He has been pleased to crown the labours of the Baptist Foreign Missionary Society in different parts of the world, success which has rendered necessary a greatly increased expenditure; and pledges itself to do all it can to secure that addition to the income of the Society for which the Committee asks, and which is absolutely necessary if even its present operations are to be maintained, to say nothing of the reinforcements which ought at the earliest possible moment be sent out to Africa, China, and India.”

The Western :—

“That this meeting of the ministers and messengers of the Western Association hereby expresses its gratitude to God for the success which has attended the effort to raise a thanksgiving fund in commemoration of the Centenary of the Baptist Foreign Missionary Society; and heartily approves the proposals of the Committee of the Society with a view to the permanent increase of annual contributions. It commends to the generous sympathy of all the churches the brethren who have been appointed to visit them in order to secure new and enlarged subscriptions. That a copy of this resolution be sent to the Secretary of the Society; and that pastors and messengers be requested to bring the subject before the churches they represent at the earliest possible date.”

The Carmarthenshire and Cardiganshire :—

“That we very warmly approve of the scheme adopted by the Baptist Missionary Society to raise a certain required sum of money, and would urge the same to the earnest consideration of the churches, trusting that each church, and other individuals, will do their best to assist the Society to realise this noble object.”

The Glamorgan and Carmarthen :—

“That this Association of Baptist Churches assures the Secretary and Committee of the Baptist Missionary Society of its unqualified confidence in their administration of the affairs of the Society, and of its fullest sympathy with their aspirations and solitudes, and pledges its members to the most prayerful and persistent endeavours to realise the Society's aim to increase its ordinary income to £100,000 a year. The Association recommends the churches

to identify themselves more closely with missionary obligations and privileges, by means of each church formally appointing one of its deacons as the **MISSIONARY DEACON**, whose special work shall be to secure, if possible, every member of the church as a contributor, either **WEEKLY, MONTHLY, or QUARTERLY**, to the funds of the Society."

The North Wales English Baptist Union :—

"That we heartily sympathise with the Committee of the Baptist Foreign Missionary Society in their endeavour to increase the income of the Society, and hereby pledge ourselves to assist them to the best of our ability."

The following resolution was also passed at the annual meeting of the Bristol Auxiliary :—

"That, in view of the great openings for the Gospel which are, by God's Providence, presented to us in India, China, and Africa, the success which God has vouchsafed to us, and the serious over-taxing of our present staff in the fields, this meeting is of opinion that the sending out of reinforcements is an immediate and urgent necessity, and desire to press on the members of all our churches the duty of so increasing the regular income of our Society as to permit the Committee to carry out its desire of sending out the one hundred additional missionaries, for whose passage and outfit funds have been so generously contributed."

PERSECUTION IN ITALY.



THE Rev. James Wall, of Rome, sends the following account of a recent trial at Avezzano :—

"MY DEAR MR. BAYNES, — Some of our friends who read my letter of nearly a year since on the persecution of Baptists in Central Italy, will, I fear, have supposed that the matter had been hushed up. Such has not, however, been the case. The delay was occasioned by the difficulty in securing witnesses. Dozens of people who were known to have been present were prepared to swear that they saw nothing, and some of those who had given evidence during the first days of the inquiry were boycotted and so intimidated by priest and squire and secret agents that they relapsed into the most obstinate silence. The Praetor of Pescina, an able and persevering magistrate, after great

efforts succeeded in securing sufficient evidence against the principal offenders, and forty-eight were accused of three separate crimes and summoned to appear at the assizes in Avezzano.

"The trial commenced on April 3rd. The scene in the court was a very striking one. Behind the judge, on either hand, are portraits of the King and Queen, and between these a large and realistic crucifix. The presiding judge, Sig. Fattorini, is a typical Roman magistrate, quick, penetrating, fearless. Two other judges assist and, when needed, retire with him for consultation. On his left hand, and outside the apse, are the accused—men, women, and boys, chiefly boys. They know that the whole thing has been arranged

for them, and they are so confident of acquittal from want of evidence that the village band has been engaged for their triumphal return to S. Benedetto. On the right hand of the judge is the King's counsellor; near him our evangelist, Sig. Nesi, who was wounded on the occasion of the persecutions; the deacon whose house was wrecked; and his brother, who, to shield the evangelist, resisted the infuriated crowd and was severely wounded. Then come the crowd of witnesses, about eighty, principally favourable to the accused. Beyond the railing are the spectators, chiefly country people, who show the greatest eagerness to hear, and who will remain standing through the weary day of trial.

"The accusations are read and some of the stones thrown at the chapel door are produced, and among other things a wheelbarrow in which some stones of 12 or 15 lbs. weight were taken to the scene of action. Our few Protestant brethren are greatly depressed. The accused have four able advocates, while the brethren have none, for the one they had has not appeared. They have little faith in the justice of the Court, they are still threatened with extermination, they think they are abandoned even by me. Still they declare that they will maintain Gospel worship, even if massacred.

FIDELITY OF THE PERSECUTED.

"That night I took supper with the King's counsel, and possibly helped him to see the importance of the principle of religious toleration as a civilising factor in Italy. He was determined to see justice done.

"On the third day, through the illness of one of the judges, the trial was postponed. On hearing this I

had a conversation with the judge, who promised me a table at the next sitting for a reporter, and who also asked me for a copy of the Scriptures. As I left the court the Catholic crowd looked at me fiercely and gave a growl of unmistakable ferocity and hatred.

"The trial was resumed on May 21st. The testimonies of our brethren produced a profound impression. All, as far as they were personally concerned, made no accusation, and forgave all. The deacon stated that before he heard the Gospel in Tivoli he was without any knowledge of God's Word, that the Protestants taught him to read, led him to the Saviour, and that when he was able to build himself a house, he consecrated the best room in it to the preaching of the Gospel, hoping others might receive what had so benefited his own soul. His brother, who has suffered most, was equally clear, and his wife, a quiet, saintly-looking woman, gave an account of her sufferings during the flight which brought tears to the eyes of many who listened. The Gospel never seemed to me more powerful than now. A few simple persecuted believers rise above their old discouraged selves when they speak of Christ, and hold the whole court breathless. One of the advocates requests that the witnesses be not allowed to preach; another told me after that he was deeply impressed: the judge gives them full liberty to speak.

"Several witnesses who contradict their first depositions are sent to prison and are warned that unless they retract soon they may remain there for three years. One of them, after a night of weeping in gaol, confesses that she had been seized by

some of the accused and with a knife at her throat obliged to promise not to confirm her first testimony. This arouses the judge, who attacks the Catholic witnesses and the priests who taught them with a fury that seems to freeze them.

"The Catholic cause is evidently lost, and their advocates now aim only at securing sentences as mild as possible. With this in view they seek to prove that the evangelist is not a minister, and that the locale is not a place dedicated to worship. A very curious theological discussion followed, which I enjoyed immensely, in which the advocates tried to show that the Baptist missionary at Rome had no power to make ministers and to consecrate places. Their arguments, however, were demolished by the King's counsel, who insisted on the contrary being the case.

"The relations between the judge and the Catholic advocates now became somewhat strained. These latter were evidently disappointed. After various little incidents the judge warned them that they must be more 'correct' in their deportment towards the Court. This reached them like a spark on gunpowder; they simply exploded. Rising from their seats, they threw up their hands, vociferated, took off their 'togas' and were leaving the hall when the judge raised the sitting.

"That evening I spent several hours with these advocates, principally in discussing points of materialistic philosophy. They explained to me before we separated their position, saying that the judge had insulted them and that they had sent their seconds to him and expected him to fight or withdraw.

"The next morning, when the

session opened, the court was unusually crowded, there being even in the apse a certain number of people standing behind the judge. An usher invited me to sit at the table of the advocates, and as the latter did not come I was there alone.

"The accused looked very dejected when they saw themselves abandoned by their advocates, in whom all their hopes reposed, and that the detested arch-heretic sat in their place. The Court decided that it was impossible to postpone the process, and sent for other advocates. It seemed that all the advocates of the town were on strike. At last one was found who consented to represent the accused.

THE ADVOCATE'S ADDRESS.

"On the Friday morning the King's counsel gave his address, the delivery of which took him two hours. Referring to the foundations of Christianity, he showed how, by its sympathy with the suffering and its readiness to suffer, it had successfully grappled with Paganism, and by its truth, tolerance, and free discussion it had crushed the empire of force. He went on to say that the old Pagan spirit of intolerance had entered into the society Christ had founded, and now Papists were persecutors of the worst kind. The atrocities enacted against the Evangelicals at S. Benedetto were worthy of the massacre of St. Bartholomew, and were instigated by those who remained behind the scenes, beyond the reach of law. Such ought to tremble, and must be taught that conscience and discussion are free in Italy. The Evangelicals had not offended the Catholic sentiment; if they had they were amenable to fine by law, not to assassination by the mob. He proved

that the minister was recognised by law; that the place was a place of worship, and that if Catholics smashed the doors and windows and chairs, reduced the communion-table to pieces, and danced in the chapel to the sound of the drum, they must be taught that articles of the Code dealt penalties to such offenders. He said the means used by the Protestants for the propagation of their doctrine were legal and reasonable, that their readiness to pardon their offenders did them the greatest honour, while the persecutions against them, the efforts made to defeat the ends of the law, the threats used, the perjury of many witnesses, reflected shame and dishonour on their enemies. At the close of his discourse he was very severe against those who had caused so much trouble during the quest for evidence, who had bribed and intimidated witnesses, and who, although they now remained behind the scenes, would, he hoped, soon be made to answer for deeds for which they were chiefly responsible.

"The advocate for the accused spoke very briefly, recommending them to mercy, principally on the ground that they were but blind instruments in the hands of the really guilty, who remained beyond the reach of justice.

THE PERSECUTORS CONDEMNED.

"When the Court withdrew, a sad and oppressive silence filled the Hall. A desolate, dejected look was visible on the faces of all the accused. The Court returned and the sentence was read. Thirty-six were condemned to terms of imprisonment varying from

twenty days to more than a year, to fines varying from twenty to fifty francs, to damages and to all the expenses of the 'process' or trial. This last is ruin to many families, who, I understand, will get no help from the priests whose tools they were.

"It is too early to estimate the moral effects of this trial on the people of the province. We are assured however by all parties that our work is now understood and approved of everywhere. As I had written to the parish priest some months since asking him to show some interest in the case, offering at the same time all the help in my power, and as all our people refused to bring personal charges, I hope the spirit of vendetta may not be aroused in the population of S. Benedetto. The one who is most likely to suffer is the judge himself. His impartial, fearless, and masterly handling of the trial does him great honour and reflects great credit on the Italian magistracy. The intolerant and the bigoted do not understand this, so the reactionary party manifest great bitterness against him. Surely he has our special sympathy.

"Now that the work of Christ in the Marsica has passed through this fiery trial, and the whole province has been filled with rumours of grace and reform, the time seems come to sow the seed, to preach the Word, and to expect among these the loftiest regions of the Apennines a succession of churches like that of S. Benedetto, which has so nobly met the pitiless persecution of the apostate priesthood.

"JAMES WALL.

"A. H. Baynes, Esq."

Old Missionary Boxes.—It is requested that old and worn-out missionary boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Furnival Street, Holborn, London, E.C.

THE BIBLE TRANSLATION SOCIETY :

ITS NECESSITY AND IMPORTANCE.*



Umeet as members of a denomination whose distinctive principle is an effectual barrier to the "reunion of Christendom," and as supporters of a society which expresses that principle in the most pronounced and disintegrating form. Baptists, Papists, and Ritualists have before now been bracketted together—not, I suppose, from the slight similarity of their names, but because "extremes meet." I was not, therefore, at all disturbed when the other day I heard Dr. Lunn good-humouredly declare that High Church Anglicans and Baptists were the most unsympathetic of men in regard to his Grindelwald scheme, and the most serious obstacle to its fulfilment! It is no doubt true, but for widely differing reasons. The Anglican is opposed to reunion because he believes that he, with his three-fold orders, his Episcopal ordination, and Apostolic succession, has the only key that opens the door of admission to the Church. We, on the other hand, discarding the very idea of sacerdotal and sacramental efficacy, and neither daring nor desiring to unchurch those who differ from us, yet contend that

WE ARE BOUND TO UPHOLD A DIVINE ORDINANCE

as it has been delivered to us and conditioned by our Lord Himself, and that not even in the interests of unity can we abandon the ground which fidelity to Him constrains us to take. The evil resulting from the divisions of Christendom is supposed to be lessened by the fact that each section of the Church has its special mission to fulfil, and a work which can be done by no other. That work must, however, be based upon the truth revealed to us, and prosecuted in its interests; and the specific work of our section of the Church is by the manifestation of the truth committed to us to destroy the error opposed to that truth. It is useless for people to tell us, in the interests of a sublime catholicity, that Christ sent us not to baptize, but to preach the Gospel, for if He did not send us to baptize He did not send them to sprinkle. Of baptism He did approve. He submitted to it and enjoined it upon His disciples. Concerning sprinkling He was silent.

SEPARATION SOMETIMES NECESSARY.

Baptists are no worshippers of separation for its own sake. It is painful to sever ourselves from brethren revered and beloved, and such severance as is necessary shall not, if we can help it, lead to bitterness and estrangement. But there are greater things than unity, and we must not, for the sake of a lesser good, sacrifice a greater. The difference which distinguishes us is, at any rate, real. It involves a conception of the sacraments antagonistic to that which commonly prevails.

WE ARE NOT FIGHTING FOR A SHADOW, AN ILLUSION,

or a point of infinitesimal importance. It is only ignorance or impiety which sneers at baptism as "infinitely little." Fidelity to conviction and loyalty to Christ need not prevent co-operation, but any union which fetters or weakens

* An address delivered at the annual meeting of the Bible Translation Society, by Rev. J. Stuart, of Watford.

those great principles is hurtful. The comprehension which results from such a process will correspond to *Punch's* definition of the Broad Church, when he defined it as "a church which takes everybody in." Our Bible Translation Society, intimately connected as it is with our Foreign Mission, is not the least efficient of the agencies which God has used for the extension of His Kingdom. He has given to us a succession, not only of pastors, teachers, and evangelists, but of translators, men of scholarly minds and attainments, with clear vision and the power of apt expression, so that they can make known to the peoples of India and China and Africa, in their own tongues, the wonderful works of God. It is our duty, as a denomination, to use the gifts of our brethren. The Church at large is welcome to share the results of their labours, but not to minimise or (to take the suggestion of a word which has been largely used in this controversy) to neutralise them. We can do nothing against the truth, and gain nothing at its expense. The truth committed to our keeping is sacred. How could it be expected that our brethren could nullify their convictions or discard the claims of scholarship? The formation of this Society and its continued existence was forced upon us. It was

FOUNDED BY MEN OF BROAD CHRISTIAN SYMPATHIES

and robust faith, who delighted in Evangelical Alliance when such movements were not facilitated by Continental picnics. The action of the Bible Society placed them on the horns of an unwelcome dilemma—faithlessness to Christ, or the formation of this Society. They could no other do, and so, God helping them, they did. The right of this Society to exist depends upon the right of the denomination to exist. English Baptists have not gone so far as their American brethren by issuing an edition of the New Testament in which the words relating to baptism are translated as they ought to be—immerse, immersion, &c. But even *we* will not give currency in other lands to the mistakes which have been made in this. We are bound to limit, not to extend, the sphere of error. In new fields, especially in those where our brethren are the pioneers, we must have a faithful and accurate rendering of the Word of God. For that Word is ours—it makes on our mind its intended impression, and does for us its appointed work, only in so far as we understand it. It becomes a moral and spiritual dynamic, a power which makes for salvation, righteousness, and peace, not by any magical process, but as the mind accurately grasps its contents, and as the heart and will submit to its power. Its meaning must therefore be made as clear as the words of each language can make it, not left vague and misty, or so that, chameleon-like, it may take on the colour of its accidental surroundings and become, in no good sense, "all things to all men." It must control our thought rather than be controlled by it. It is its function to determine, not to be determined. I have no great admiration for those neutral tints which leave one in doubt as to what they are. Neutral is too often neither one thing nor the other. In a translation of Holy Scripture, the authoritative guide of our faith and practice, setting before people what God requires, we dare not act on any easy-going principle. We are told—as though it were a reproach to us—that Christianity is a spiritual religion, and that we are wrong in making so much fuss about a mere rite. We agree with the affirmation, but dispute the inference. It is because we are concerned for the spirituality of religion that we are Baptists. Baptism a⁸

ordained by Christ is its surest safeguard. Baptism as perverted by the Church is its greatest enemy, and opens the door to mischievous dogmas of Baptismal Regeneration and Salvation by Ritual—dogmas which all Evangelical Pseudo-baptists reject, but for which they unwittingly prepare the way. The seed of Sacramentarianism is in the rite which they so persistently sever from faith. Would that we could get them to heed the counsel, "What God hath joined together let no man put asunder." The fact that in a spiritual religion there are but two rites invests those rites with a peculiar importance.

THERE MUST BE AN URGENT REASON

for their appointment. According to the late Dr. Hanna, they are seals by the use of which the Church preserves her distinctive existence; significant seals having on them inscriptions rich in meaning. Interpreted aright, they tell us what are the chief truths the Church has to guard and propagate, and the chief ends at which it has to aim, as well as the methods by which the aim is to be fulfilled. "Truths treated in this way exist not only in a more expressive, but also in a more enduring form than if left to be transmitted either by written record or by oral tradition. They are better protected from the influence of time and change." We accept this statement, and *therefore* insist on the necessity of rightly interpreting the seals and the words that describe them.

YOU CANNOT INTERPRET RIGHTLY IF YOU TRANSLATE WRONGLY

or inadequately, or with a nervous, compromising neutrality, which fights shy of the naked truth. And how can you guard a truth from the influence of time and change if you tone down or leave ambiguous the word in which it is embodied? How does the matter stand on this point? The late Dean Stanley, in an essay republished a few months before his death, wrote: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize.' Those who were baptized were plunged, submerged, immersed into the water. . . . But, speaking generally, the civilised Christian world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a larger change even than the Roman Catholic Church has made in administering the sacrament of the Lord's Supper, in the bread without the wine. For whilst that was a change which did not affect the thing which was signified, the change from immersion to sprinkling has set aside most of the Apostolic expressions regarding baptism, and has altered the very meaning of the word." We know now therefore where we stand. Apostolic expressions set aside—the very meaning of the word altered! But oh, fellow-Christians, you cannot set aside Apostolic expressions without also setting aside Apostolic doctrine. You cannot alter the meaning of a word without altering the meaning of the thing for which the word stands. Words are things. If you fail to interpret and translate aright, you obscure and endanger the very truths which it is the Church's mission to preserve; you represent them as other than they are. You expose them to the deteriorating influence of time and change. Your so-called common sense and convenience drag down those special truths of which Christ intended baptism to be the symbol and pledge.

WORDS OUGHT TO BE THE TEMPLE

in which truth is enshrined, and not the tomb in which it is buried. Dr. Angus went not a whit too far in claiming that sprinkling disowns what baptism avows as to the need of the thorough cleansing and renewal of our nature. "Burial with Christ there is none, nor is there any newness of life, no old habits are laid aside, no new ones assumed. An ordinance of deep spiritual significance is rendered unmeaning, or it is made to teach the need of only partial renewal and as partial forgiveness." And, personally, I fully endorse the Doctor's further assertion that as "men think of baptism they will come to think of Christianity and the Church." Were we in any doubt as to our duty, the affirmations and concessions of our opponents would remove it, and afford us sufficient "light and leading." Our course is, however, clear, for the Lord hath spoken. This Translation Society is a necessity. Its work carries out with thoroughgoing consistency principles in which all Evangelical Christians are nominally agreed. "The Bible and the Bible only, the religion of Protestants." Then why demur to our procedure? Men advocate a

RETURN TO CHRIST,

and urge us to pierce, as with a shaft of light, through the mists of centuries, to brush aside the cobwebs of ecclesiastical tradition, and to throw off the incubus of unscriptural dogmas. That return to Christ our Baptist principle enforces and effects, and obedience to it places us in His august and commanding presence. We are further reminded of the supremacy of Christ as our one Lord and Master, whom God hath given to be Head over all things to the Church. But it is from Him, and not from any inferior authority, our commission has been received. Believers in the plenary and verbal inspiration of Scripture must admit the obligation laid upon us to translate every word so that it shall be "understood of the people." Even the abettors of Apostolic succession should not discourage us from following in the footsteps of the Apostles, from speaking their words and imitating their example! We are guilty of no mean sectarianism when we preserve unimpaired, against the influence of time and change and for universal obedience, the teachings of that Lord who enjoins us to keep His commands. Had Luther applied his own principles more thoroughly, and so discarded infant sprinkling along with other patristic and mediæval superstitions, the position of Christendom to-day would have been immeasurably more encouraging, the power of Romanism would have received a deadlier blow and been less rampant, and we should have been spared the pitiable spectacle of a Church which used to boast itself the bulwark of Protestantism fingering the trinkets of Rome and aping sacerdotal airs. Infant baptism, with its thousand ramifications, is too firmly intertwined with the fibres of the ecclesiastical and social life of Europe to be easily uprooted. But in new fields of evangelisation, where the error is unknown and the soil is virgin, we should see to it that there is sown only the good seed of the Kingdom. We should do our utmost to bar the gates and lock the doors against the entrance of that deadly sacerdotalism which is so great a foe to the religion of the heart, and preaches to men another Gospel, which is yet not another. Wisdom suggests that we should check the evil in its beginnings. It is infinitely more important to cut up the roots of the deadly tree than to destroy the flower; to kill the germ rather than to wait for the fully developed disease. Ask you how

we can do this? With Luther we reply, "The Word shall do it." Yes, the Word; but the Word as it shines in its own light, clear and radiant in its Divine beauty, its face unveiled that all men may see it as it is, and that there may be no possibility of mistaking for it that which is not the Word of God, but only the tradition of men. This Word, freed from the accretions which have gathered around it, will stand before us with more perfect symmetry and richer grace. Received in its simplicity and fulness it will bring us into closer touch with God, make us more conversant with His mind, and aid, beyond all efforts which have not its sanction, the fulfilment of the prayer we daily offer: "Thy Kingdom come: Thy will be done on earth, even as it is done in heaven."

BARISAL.

FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CARRY.

(See *Frontispiece*.)

No. I.



BARISAL was nothing but a village when "the first three" settled in Serampore. A few months later it became the civil station of the district—all the Government offices, &c., being removed here from a less convenient site further South. Under this arrangement the "village" rapidly grew into a busy town. But it was not till thirty years after that its name became known at Serampore. Then a letter arrived—from the place itself—offering to provide funds if the missionaries would send a competen

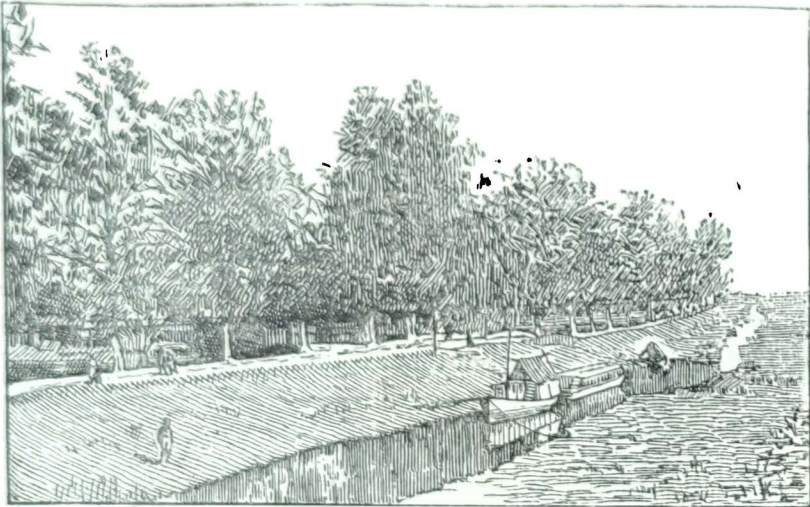


RIVER BEACH, BARISAL.—(From a Photograph.)

teacher and establish an English school. The offer was, of course, accepted, and the school opened—with eight boys (now eighteen hundred)—on December 23rd, 1829. Thus, as a Mission Station, the history of Barisal dates only sixty-four years back, falling well within the allotted measure of a man's lifetime.

Nevertheless, it is no part of my intention to write that history here. The camera can see what is passing, not what is past. And the cameras of long ago—that might have seen what was passing then—had their eyes turned in other directions or blinked too badly for clearness of view.

Barisal has a river frontage of nearly two miles, faced by a grass-grown *dyke* or “bund.” This bund is pierced at intervals by bridges. When first thrown up the outer slope was lapped by the river at every tide, and each European house had its corresponding ghât. But these are now mere steps of descent to a broad belt of rice-land, which separates the bund from the far-receding stream. Once only every year, during the rains, the waters cover the chur. The top of the bund forms a good metal road, which is used as a promenade both for carriages and pedestrians. A beautiful line



THE BUND ROAD, BARISAL, SHOWING MISSION GHÂT.—(From a Photograph.)

of tall casuarina trees shades this road from the afternoon sun. The Europeans live in good houses, each about a hundred yards from the bund, and showing white through its line of trees. Few stations look prettier than Barisal, seen from the deck of the daily steamer as she passes along to her anchorage at the north end of the road. The glory of a golden sunset suffuses all. But, alas! not yet can the camera paint in colours.

The view given shows the Mission ghât opposite Mr. Spurgeon's house. The house itself can be dimly seen to the left. The bridge covers a tidal creek which winds round the back of the house, and drains the rice fields on either side. At the foot of the bund is a shallow stream just deep enough to float the Mission boats and carry them across the chur out into

the river. They are steel boats, beautifully kept, and look very white and swanlike resting there. Both are now on tour in different parts of the district.

We have four Mission Houses in Barisal, of which Mr. Spurgeon's was the first. It is the farthest but one from the town, being quite a mile from the steamer ghât. In the same compound with it is the Parâh, where some two hundred Bengali Christians live. They are happy and well cared for, as their faces in the photograph show. There are nine preachers in the group, and good old John Sircar is seated in the midst. The thatched roof above is that of the present chapel. A brick chapel stands a little way



MRS. WILLIAMSON AND BIBLE-WOMEN, BARISAL.—(From a Photograph.)

off, but is no longer used, being too small to accommodate the congregation. You notice, of course, that this building has no walls on two of its sides. Though the picture was taken at Christmas the weather was still too warm to have the place boxed in all round. We like to get as much air as we can in India. One of the boys in the group is holding up the Christmas card he got after the morning service. He wants everybody to know that he got it, and is looking out for another next year. To the right of the picture is a preacher carrying a drum. Immediately about him stand his vocal accompanists. They went round singing carols on

Christmas Eve, lighted by a dim lantern. What a noise they made, dancing round the light—how comical it all was, and yet how pathetic!

The girls' boarding-school, under the management of Miss Finch, contains over seventy scholars, and some thirty of these girls are most earnest Christian Endeavourers, and there is much spiritual life amongst them.

No view of the Mission in Barisal would be complete which did not include the work done by the ladies and Bible-women in the zenanas and village homes of the people. Consequently the camera requested Mrs. Williamson and her three helpers to sit for their portraits before that lady left on furlough a few weeks ago. Tireless workers all four of them have been; and Miss Moore, though handicapped by having to study for her second Bengali examination, is now doing her best to fill Mrs. Williamson's place.

With my next paper I hope to send some sketches of the town itself. Meanwhile, before it gets dark, let me ask the reader to look at that scene on the river beach. Three men are cooking their evening meal on the right; tired bullocks are waiting for their last load on the left; several boats have already anchored for the night, and one is just coming in, its owner standing watchful and expectant at the prow.

TIDINGS FROM INDIA.

CALCUTTA.



THE REV. DR. ROUSE.—The Rev. George Kerry, of Calcutta, writes:—"Baptists have not generally cared for literary honours and distinctions, still they have occasionally fallen to some of our number in years past, and we shall feel some degree of satisfaction in hearing of the honour conferred on our brother Rouse, who has recently been apprised of the degree of Doctor of Divinity being conferred on him by the Hillside College, Michigan, U.S.A. No one deserves it more, or will wear the honour with greater modesty and grace. It will not make us love him more or think higher of him, neither shall we love him less. He is one whom we delight to honour, and are glad for him to be honoured by others. May God long preserve him, with vigour and health, to carry on his important work!"

BANKIPORE, N.W.P.

The Rev. Daniel Jones reports:—"On Sunday evening, May 20th, we had much pleasure in baptizing a convert from Hinduism, by name Hazari Lal. Years ago he lived in Allahabad, was there trained in the Government Normal School, and did well in his studies. At this time he became acquainted with our brother Ali Jan, and secured some Christian books. He was even then

desirous of getting others interested in the Truth. The time came for him to enter upon regular service, and he had to go some distance to take up employment in teaching. He was about to join this appointment when he had news of his wife's serious illness. He returned to Allahabad, but his wife died. He was much exercised in mind about his double loss; and came to the conclusion that he was guilty of some wrong, for which he ought to atone, else why this trouble that had come upon him? So he made up his mind to take to the life of an ascetic. He had a comfortable home, and friends in easy circumstances, who did all they could to prevent him, but he would not be persuaded. So he wandered about, but found no rest, and was greatly disappointed by what he saw of the lives of the *Siddhis*. He became weary and tired of this life, and found his way to the Sonapore *Mela*. And there, near the close of the *mela*, he met our brother Ali Jan. When spoken to about confessing Christ, he replied that he was quite prepared to do so.

"He has been with us for some time, and having been trained in a Normal School, is a useful man. He has shown himself very sincere and *very unselfish*. I don't know that I have had greater pleasure in baptizing any one. The baptism took place at the close of the English service, and we had a good number together. Besides the Europeans present, there were many natives, and we find from conversation that some have been thinking about this matter, and are asking what it means. We hope to baptize some of the older girls of our Boarding School, who profess their love to the Saviour and desire to be His disciples."

CHITTAGONG.

The Rev. A. J. McLean writes:—"MY DEAR MR. BAYNES,—You know, I think, we have had a fortnight of very, very trying experience during the cholera scourge here, when three of our chapel attendants were swiftly and suddenly called away to their long home. But it is a matter of great joy that not long after we have been able to see two more souls brought out of darkness into light. I have just returned from the district where two more Maghs openly confessed Christ by baptism, making since last February nine additions to the Church of Christ here. It was a time of solemn and quiet gladness to sit round the Lord's table with those half-civilised men, in the midst of those wild, jungly hills for the first time.

"May I ask you to help me in getting some medicines for free distribution? Chittagong, as you know, is one of our most unhealthy, if not the most unhealthy station, and I have constant applications for relief from fever and other ailments in the station as well as out in the district. If some kind friend could send me a case of Count Mattai's medicines I am sure it would prove very serviceable, and relieve many a man and woman prostrate with fever. Our preachers at Chandreiguna have suffered very badly from malaria. The medicines you sent me some time ago are almost all used up.

"It would also be very helpful if I could get a magic lantern, with Scripture slides, to take out among the coolies of the tea-garden to explain and illustrate our preaching. The men are very illiterate, and would more easily be instructed and impressed by pictures than in any other way. It would be extremely helpful, too, among the peoples of the Hill Tracts."

THE LESSER LIGHTS OF CHINA.



THE Rev. Evan Morgan, of Shansi, sends us the following. Mr. Morgan contemplates returning to China in the ensuing autumn, and will take up work in the important province of Shensi instead of in Shansi :—

“ Here is a picture of some of the lesser lights of China, clad in their robes of office. The beads and square on the front of the jacket are the badge of office. The civil and military have this square of embroidery both on the front and back of the jacket ; so that even in flight the sign of authority is always presented to the enemy. Officials have one set of clothes for summer, another for autumn, another for winter, and another for spring. The day for changing the one for the other is fixed by imperial decree. ”

“ EVAN MORGAN.”

A STEAMER TRIP.

WRITTEN ON A JOURNEY FROM BARISAL TO MADARIPORE.

MAY 1st, 1894.



WHEN Mr. Baynes was here four years ago it took us more than two days to travel between Barisal and Madaripore in the *Zillah* ; but now the journey is accomplished in five or six hours by steamer. Four lines of river steamers have made Barisal their terminus since then, and we are not slow to avail ourselves of the facilities they offer to take the Gospel in

as many directions.

Away from my home on a sunny day

For a rest and change I sped ;

The balmy breezes fanned my cheeks,

And frolicked around my head.

It was joy to be on the water clear,

Steaming, rushing along ;

The wavelets danced in the golden light,

And my heart was filled with song.

The women came down to the river's brink :

They came with their pots of clay ;

They dipped them into the running stream,

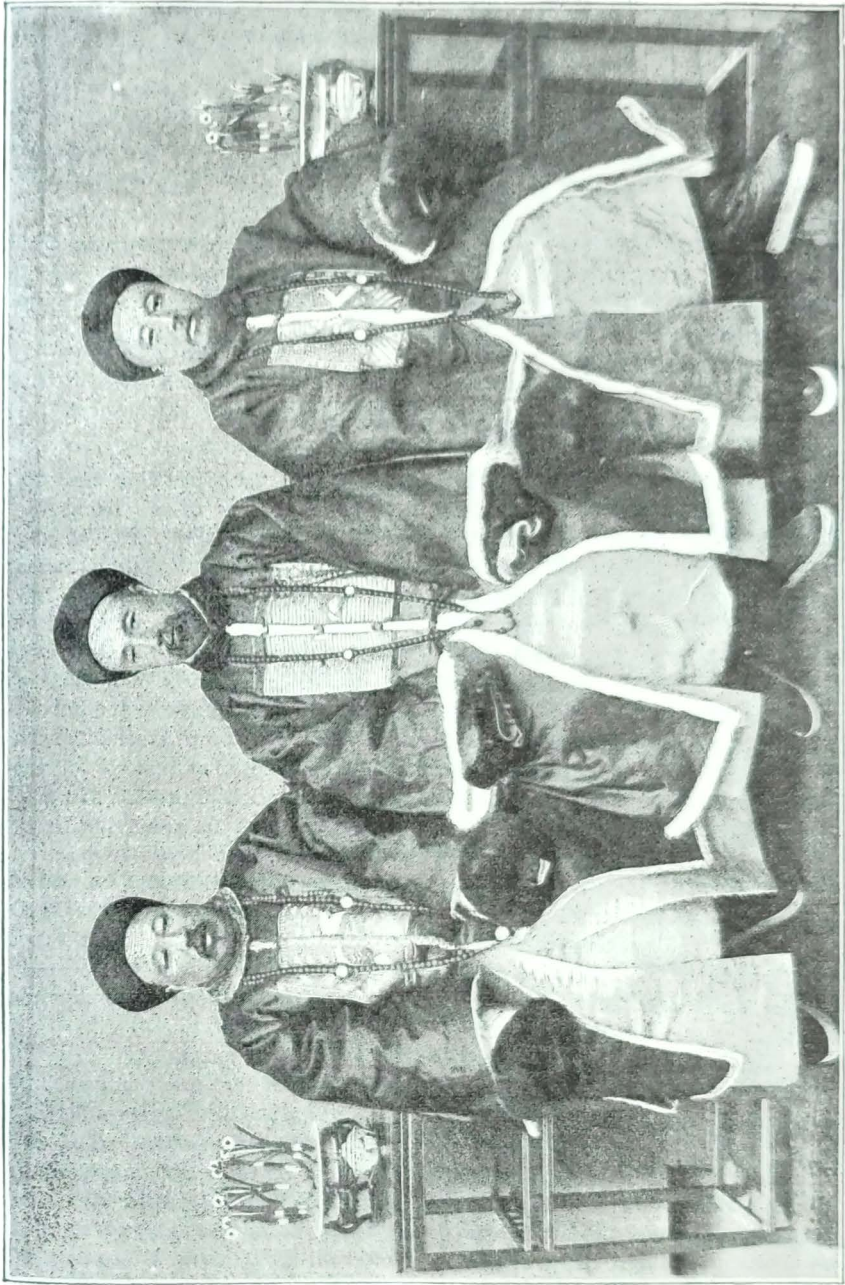
And filling them went away.

But some of their faces were worn and sad ;

And some were weary and old ;

And some were bent with a weight of care ;

And some with sorrow untold.



SOME OF THE LESSER LIGHTS OF CHINA.—(From a Photograph.)

And I longed from my fulness of life and joy
 To lighten their load of woe ;
 To tell them how Jesus came from heaven
 That they His love might know.

And I longed,—but ah ! my longing is vain !
 Lord, set my heart on fire !
 And touch my lips with Thy bleeding hand,
 And fill me with strong desire—

To give to these dark ones the water of life,
 That they with me may stand
 Pardoned and cleansed in the precious flood
 For ever at Thy right hand.

EMILY SPURGEON.

Barisal, East Bengal.

BRINDABAN MELA, 1894.



Y D E A R M R. RAYNES,—Having lately visited the great Melâ held annually at Brindaban, with my wife, my colleagues—Messrs. Davy and Hale, and a band of native helpers, I send you herewith a few lines concerning it.

It is six or seven years since I visited the last Melâ. During that time many changes have taken place.

Brindaban is famous as the sacred wood where the god Krishna is said to have spent his early life. On this account it is visited by pilgrims from all parts of India, but especially by the Bengalese. The place is full of temples, and about 20,000 people seem to get a living in the place in connection with them, directly or indirectly. Some of the temples are old and in ruins, but others are springing up in their place, one of them being the new temple in course of erection by the Raja of Jeypore, which is on an immense scale, and has been already seven years building.

The great centre of all this idolatry is the temple owned by the great Muttra banker, known as the Seth's Temple.

It contains four or five separate courts, the centre of all being the shrine of the principal idol. During the time of the Melâ this idol is taken in great state from its place in this large temple to another smaller temple in a garden about half a mile away. The procession consists of a band of soldiers, who play music to the honour of the idol, horses and elephants with gaudy trappings, and many of the temple servants and priests. To witness this procession great crowds of people assemble from year to year.

The procession this year was much as usual, but the people at the Melâ were much fewer than usual. Idolatry is still a power in the place, but I noticed many changes since my last visit.

THE RAILWAY.

During the last few years a short railway line has been built connecting Brindaban with Muttra. The old difficulty of getting to the place along a dusty, bad road, crowded with carts and pilgrims on foot, is now a thing of the past. The journey is now accomplished in half an hour, at little cost, and in comfort. Judging by the way that pilgrims now avail themselves of

the railway, it would appear that the old days of painful pilgrimages are numbered. The railway is a great leveller of social distinctions. It is quite refreshing to see the proud Brahman seated in the railway carriage side by side with one whom his ancestors would hardly have touched.

THE EXHIBITION.

Some few years back the Government, taking advantage of the Melâ, established an agricultural exhibition. Ploughs and other agricultural implements were on show, and prizes were given for the best specimen of wheat and other crops. Now, in addition to this exhibition, rows of temporary shops attest the important trade which is done at the time of the Melâ. It would appear that many idolators love money more than any other of their gods. Hence, as in the case of other Melâs, it seems probable that, as years go on, men will attend more for purposes of business than religion. We are glad that idolatry should become less powerful, but should like to see its place taken by the love of God rather than the love of money.

THE FORM WITHOUT THE POWER.

As I have said, the Melâ continues to offer the same display of idolatry as in former years. The great car of Jagannath is still dragged along the road by the hundreds of men and women who lay hold of the big rope, and thus attach themselves to his car. Yet for the most part the witnesses seemed to look on just as Londoners do at the Lord Mayor's Show. And the High Priest of Hinduism, a boy of eleven, who with his companions, the sons of the great Muttra banker, were seated on the car near the idol, were laughing and talking to each other just as if the whole concern were a joke. It is true that I saw one poor woman stoop and pick up the dust

over which the wheels of the car had passed, and take it with her as a precious relic, but she was quite the exception. Also, during the Melâ, there were few who ventured to defend idolatry when we were preaching against it, except the priests of the temples whose craft was in danger.

THE STAFF OF MISSION WORKERS.

In this I noticed the greatest change of all. If the crowds of people were less, the missionaries were more than twice as many as in years gone by. Formerly we were glad to have two or three European workers present with a band of ten or twenty native workers. This year the European workers numbered more than twenty, and the native workers seventy or eighty, including men and women. Possibly the increase on our part may have something to do with the decrease of visitors to the Melâ.

UNION OF WORKERS.

Next to the number of those who attended, the union of the different mission workers was most encouraging. Methodist, Baptist, and Church people worshipped and worked together. Dr. Scott, of Muttra, had rented a large house, where all the missionaries boarded together. In this house, during the heat of the day, delightful seasons of praise and prayer were held. Then, morning and evening, some of us joined our native brethren and sisters in a large tent, where earnest words of exhortation were spoken, and Baptists, Methodists, and Church people prayed as one in Christ Jesus. These meetings for the deepening of the spiritual life of the workers are among my happiest memories of the Melâ.

INCIDENTS.

Among other incidents I may mention the following:—A policeman came into the tent when worship was

going on. When asked whether he was a Christian or not, he said, "I am not a Christian, but wish to be." Another, a pundit, declared his faith in Christ during the public preaching, but said he dared not confess his faith by baptism. Another we heard of who had been led to Christ by a tract given away at a previous Melá. Another, a woman, removed the caste marks from her forehead as she listened to the preaching. Another, an ascetic, came forward to touch the missionary's feet. Yet another, a man in high position among the priests, accepted some Christian books, which he promised to read carefully. After many days we may hear of the bread cast upon the waters in this Melá.

TARES WITH THE WHEAT.

In former years we have found our rival preachers in the Hindu priests and agents of the Aryan and other

Somaj's (sects). This year a prominent man, calling himself a Christian, took the trouble to have printed and circulated a large number of papers giving in parallel columns what looked like self-contradictions of the Bible. These papers were of course gladly welcomed by both Hindus and Mohammedans.

Friends who read these words will see that our work in these great Melás is by no means easy. Still, as they give us the opportunity of selling many portions of the Word of God, and telling out the good news of salvation to multitudes from distant places, we thank God that we are permitted freely to work in them. Brethren, pray for us.

Yours very sincerely,

J. G. POTTER.

A. H. Baynes, Esq.

NEWS FROM CALCUTTA.



THE Rev. Herbert Anderson, of Calcutta, writes by a recent mail:—

"MY DEAR MR. BAYNES,—Just a line to tell you of what seems to me one of the most remarkable proofs yet given of the success of Christian Missions in Bengal.

"There is a society called the Arjya Literary Society in Calcutta, composed of a few of the leading men of letters, who have been engaged for some time past in translating into classical Bengali the sacred books of different religions. They have now turned their attention to the Bible. They requested Mr. K. C. Banerjee, the leading member of the Bengali Christian community in Calcutta, to convene a meeting, at his house, of representatives of the Christian denominations

in the city, before whom they wished to lay their plans, and to whom they wished to make this remarkable request, that they would appoint a small committee to look over their translation as it progressed, and point out anything in the translation that would be against Christian doctrine, or unacceptable to the Christian community.

"The meeting was held some weeks ago, and, after a long conversation, during which the new translation of Christ's Sermon on the Mount was read out, as a specimen of their aims, the Rev. W. H. Ball, of the Church Missionary Society; Rev. B. G. Ghose, of the Society for the Propagation of the Gospel; Mr. Banerjee, and myself

were appointed to form the kind of sub-committee they desired.

"This society intends, at our suggestion, to start with the New Testament, and the first proof of Matthew's Gospel was brought to me last week, and I have to-day just finished commenting on the second proof. The whole of Matthew's Gospel is in manuscript, and the work will push on as rapidly as possible.

"It is too early yet to say what the translation will be like. It is largely paraphrastic, with many foot notes attached, and written in a style that will commend itself to the educated portion of the Bengali community. The Christian community has not been requested to give the translation its support, or to promise to purchase copies in advance—only to prevent anything appearing in the translation which would make it anti-Christian in tone. How far these gentlemen will accept the criticisms made on their work we cannot tell; but if no

other result accrues, their work will be a great gain to future revisers of our present Bengali Bible.

"As a Baptist I might give some interesting information as to their treatment of the third chapter of Matthew's Gospel; but will await the effect of my brethren's criticism upon that portion of their work.

"It seems to me marvellous that this small band of broad-minded educated, non-Christian Bengali gentlemen of this city should realise the benefit, and have the desire of giving the Bible to their fellow-countrymen in the way they propose. And I have wondered whether it may be that God Himself has chosen them as one of His agencies for establishing His claims upon a growingly important and influential section of the Bengali natives. Christ is conquering and *will* conquer.

"Yours affectionately,

"H. ANDERSON.

"A. H. Baynes, Esq."

HOW TO HELP MISSIONARIES.

1. THAT church helps itself most which is most interested in missions. The missionary spirit is the surest means of the spiritual growth of the local church. Our Moravian brethren have been noted for their spirituality, and as much distinguished for their missionary zeal and sacrifice.

2. We should consider the missionaries as our brethren, representing us and doing our work for us. Just as in the time of war the loyal citizen feels that every soldier at the front is his soldier.

3. It is well for every church to have a missionary or teacher or native helper or the part of one in some missionary field which it can call its own. Such a practice concentrates and intensifies the interest of the church in missions.

4. Every church and every individual, no matter how small the church or poor the person, should give something for missions.

5. Each church should cultivate missionary intelligence. A little inventive skill can present to any church now and then interesting facts concerning missionary life, work, and needs. And nothing else in modern civilization is more thrilling than the history of missions or the lives of missionaries.

6. Pray for missions. Not only pray for missions in general, but select some particular field or some particular missionary each time, and let all unite in a special prayer for that field or that missionary.

7. Send words of remembrance and encouragement to the missionaries. Blessed is that church which has some son or daughter of its own in the missionary field with whom it can correspond and to whom it can send its words of remembrance. But when a church has not thus one of its own members to whom it can write, let it select some missionary or teacher or native helper with whom it can correspond, and thus keep in touch with some living missionary work, for what our missionaries need is not merely their financial support, but the prayers and sympathy of Christians at home.

THE MIDNIGHT CRY.

MATTHEW XXV. 6.



F the cry came clear—O my soul, this hour,
 "Lo thy King doth come; He is nigh; Arise,
 Go thou forth to meet Him!" I wonder much
 Wouldst thou loiter towards the opening skies?

Could there aught compete for a moment's while
 Of the thousand charms of earth's varied scene
 With the thought I shall see Him a moment hence,
 These eyes, that face, with no veil between?

Bethink thee now, dost thou love aught else
 As much as thou lovest thy Bridegroom-King,
 So that if He came thou wouldst feel thyself
 Distracted from Him by anything?

I would know, I would know, ere the midnight cry
 Doth summon me forth my Lord to meet,
 Is there aught on earth that could hold me back
 If I heard the tread of His blessed feet?

I would know, for the Master's life-word is
 "Thou shalt love thy Lord with ALL thy heart,"
 And I fear He may judge it no love at all
 Which, where all were poor, yet withholds a part.

And, oh, the woe of that solemn hour
 When the sleepers are roused by the midnight shout,
 If my soul should wake to the awful sense
 That the lamp of its love is just going out;

If the midnight should wrap its sullen shroud
 O'er the shade of a love which God meant to be
 For the Bridegroom-Christ, but which spent itself
 On the phantom show of earth's vanity.

And if woe so dread need scarce be feared,
 I would know if my heart on aught is set,
 So that Christ would see, if He came this hour,
 That my joy in Him veiled a mute regret.

I would know, and for this I would heed to-day
 The solemn "Go" that will summon then,
 The "Go" that now bids me prove my love
 To my Lord by love to my fellow-men.

I would haste to where in the midnight gloom
 Lone millions die of deep heart-despair,
 To the farthest stretch of our human need,
 In the faith that the Christ will meet me there

That I'll see Him come in the lives renewed
 That attest the might of redeeming grace,
 And, where sin hath most man's visage marred
 New glories view in the God-man's face.
 Yea, thus would I tread the pilgrim path,
 With a pilgrim heart and with eager feet,
 As though each day's service in Jesu's name
 Were a going forth my Lord to meet.

R. WRIGHT HAY.

Dacca, East Bengal.

WOMEN'S WORK IN CHINA.



THE following letter from Mrs. Whitewright, of Tsing Chu Fu, Shantung, will be read with much interest:—

“C'hing-Cheu-Feu,
 “March, 1894.

“MY DEAR MR. BAYNES,—I have just returned from visiting some of our country stations, and think, perhaps, a short account of my visit may be of some interest.

“Miss Kirkland, our new lady missionary, sent out by the Zenana Mission, who arrived a few weeks ago, came with me, as she thought she would like to see something of the work she hopes to do in the future. On arrival at the village where we were to stay the first night, the home of one of our native pastors, Wu-Chien-Chung, whose photograph was in the HERALD a little time back, I was surprised no one came out to meet us. The Christians, when they know a foreigner, and more especially a lady, is coming, always come outside the village to meet us, and give us a warm welcome.

“On going into the house, old Mrs. Wu, Pastor Wu's mother, was greatly put about to think we had not been met. She said, ‘I have been going backward and forward all day expecting to meet you. The Christians from two or three villages have also been here, and have been out many

times to meet you, and, now being late, they thought as it was so terribly cold you could not be coming, so they have just gone home.’ I had omitted to say in my letter that I should arrive in the afternoon.

“Old Mrs. Wu is a very dear old friend of mine; she was the first Christian who came to see me on my arrival in C'hing-Cheu-Fu, nearly eleven years ago, and she still often comes into the city to see me. On asking after her health, she said, ‘I have not been very well lately, but now you are come I feel quite strong. I always feel strong when a foreigner comes.’ She talked away to Miss Kirkland, asking her a great many questions, and, though I repeatedly told her that Miss Kirkland could not understand anything, yet she replied: ‘But I feel my heart so warm to her, I feel I must talk to her, even though she may not understand.’ I fancy the old lady thought, if she only kept on long enough, Miss Kirkland would understand a little.

“Though Miss Kirkland could not understand her language, she understood the old lady's heart was full of love.

“The old lady said many times to me, ‘Teacher mother, if it had not

been for the grace of the Heavenly Father we should never have met.' You will remember what a fine man her son Wu S. S. is; such a humble quiet, affectionate man, it does one good to see him at work. The room was crowded with women and children until it was quite dark, and I sat talking with all who came in. Miss Kirkland had taken some knitting with her, and the people just crowded in to see this 'exceedingly clever woman knitting.'

ANOTHER INTERESTING CONVERSION.

"Pastor Wu told me of a woman who had become a Christian in a village twenty li off. She had been, up to the time of her conversion, a woman who, when there was any illness in a family, was called in to intercede with the gods. It was believed that at times the gods spoke through her and told the people what they should do. Often she would say, 'The gods say this child came from a certain god on a certain hill, and you must go and take new clothes to present to the god and burn incense, and offer food to him, and the sick child will recover.' The parents, poor though they might be, would buy clothes, food, presents, &c., &c., and set off to the hill, sometimes to considerable distances, taking this woman with them, so that she might be mediator with the god when they arrived. She has come to understand that 'what she has been doing has only been to deceive the people, and to know there is only one true God, who is everywhere, and is always ready to listen to His children's prayers. The pastor was rejoicing that the woman had become a Christian. He said, 'It is not easy for such a woman to give up all her former beliefs and come out and say before

all the people that she knew all the gods she had served before were false.'

"I had very little talk with the pastor, as he was leaving for the city, for he had to preach in the city chapel on Sunday. I hope to know more of this woman.

"We spent Sunday at another station three miles off. A good many dear old Christian women came from stations near at hand to see me, and we spent a very happy time together. At this station, the leader told me that last Chinese New Year some of the heathen said to the Christians, 'You do not buy a picture of the kitchen god and put up in your rooms, and yet you get on quite well without. The pictures are very dear this year, 200 cash each, about (2½d.), so we will not buy, and see how we get on without him.' The leader said, 'They are realising, from seeing the Christians come to no harm by not attending to these idolatrous customs, that they are of no value, and they are giving up little things by degrees.'

"We had to come home earlier than I intended, as it began to snow, and I knew if a heavy fall came my carriage (a wheel-barrow) could not get along; and I did not wish to be snowed up, as it was so bitterly cold.

"Miss Kirkland was also anxious to get back to study, to get to work as quickly as she can; she feels how white the fields are to the harvest, there are open doors everywhere. All the time we were out, we received nothing but welcome from heathen as well as Christians. Several heathen women said to me, 'Yes, your religion is very good; it teaches nothing but good, it teaches love to God and love to one another.'

WORK WAITING FOR WORKERS.

"I was greatly cheered to hear them

acknowledge this, and felt it was a preparation for them to receive it for themselves. How I wish, instead of two new workers, we had as many as could do the work just waiting to be done. There is no need to look for work, the work is waiting for workers.

"Some time ago I visited several stations and was very much encouraged by some things I saw and heard. I wish it were possible to tell you something of many of the talks I had with the Christians, talks that helped and cheered me not a little.

"One old church member, 78 years of age, followed me or rather went before me to several stations. When I arrived on my barrow, I found the old lady waiting for me, she had got up very early and with the help of her staff had arrived before me. I had the greatest difficulty to persuade the old lady on one occasion to ride on the barrow with me, she was so exceedingly anxious not to over-tire the men, and would insist every time we came to a hard bit of ground getting down, much to my alarm, as, being a heavy old lady, when she got off one side, I was in danger on the other; the barrows on which we travel have, as you know, two seats, the wheel being in the middle. The old lady said, "Before I became a Christian, I did not trouble about the barrow men; now I feel they are my brothers, and I must love them and think of them as such."

"The old lady is much away from home, she goes to all the stations that are within distances she is able to walk, and talks with the heathen women and tries to get them to attend worship with her. She has been the means of the conversion of a good many people; so often, on asking, 'How did you learn the doctrine?' the people would reply, 'Oh, the venerable old mother Hu came to our village and

taught us, and we thought that a religion that would make an old lady like her go around preaching and teaching must be good.'

"Mrs. Hu was noted for her goodness before she became a Christian; she was constantly going to the temples to burn incense before the gods. She would often walk 70 li, about 23 miles, to go to the temples to worship. When she was nearly seventy years old, she first heard the 'doctrine,' from a boy who had been doing some work for a Christian, and who told her that the learners of the new doctrine treated him much more kindly than other people, and advised her to go and see them. At first her husband was very angry and beat and cursed her, and would not eat the food that she prepared for him; but after some time, when he found she was learning nothing but good from the 'foreign religion,' he was led to become a Christian some years before his death.

"Mrs. Hu on one occasion had promised some people in a certain village to go and talk to them about 'the doctrine,' but when the day, came there was deep snow on the ground. Her people tried to persuade her not to go, but she said, 'I have promised to go and tell the people about the true God, and I cannot break my promise.' She got a man to go on before her and she then trod in his footsteps, the snow often being up to her knees. She told me when she was tired she stopped and prayed, and then felt refreshed and went on a little further.

"I was very much impressed with the perfect child-like faith of this venerable Christian.

"With very kind regards, very sincerely yours,

"M. A. WHITEWRIGHT.

"A. H. Baynes, Esq."

GOOD NEWS FROM THE CONGO.



THE following letter from the Rev. W. Holman Bentley, dated "Wathen Station, 30th of April, 1894," will be read with thankful interest :—

"MY DEAR MR. BAYNES, — I was hoping to be able to give some details of the work here, as we find it on our return after two years; but my time available is too short. All the month I have been hoping to get time, but my evenings have been fully taken up with helping enquirers and those who are wishing to join the church. What happier excuse, or rather reason, could I have to give? You know that I was expecting to find it so, for, as Dr. Webb had not been long in the country, and my return was expected at an earlier date, Mr. Davies had made up his mind, after Mr. Cameron went to England, to hold over any cases for baptism until I arrived, so that everything should be done most carefully.

"A few days after my arrival, one young man was baptized, and yesterday six others were baptized, while two others are joining the church by transfer. Besides these, some twenty-five others have been coming to me for personal conversation, of whom we can but have the best hopes, although they are in various stages; some are trusting in Jesus, others earnestly seeking, while others are anxious or interested in spiritual things. In the case of several, I learn that at one time they became anxious about their souls, and even ventured to trust in Jesus; but now they feel that it was all too superficial, and most unsatisfactory, and that a much more radical change is needed, and a more worthy consecration. They are disposed to under-estimate their first faith and sense of sin; but I do not see any advantage in discussing that

point. I prefer rather to accept their statement, and to urge them still more to whole-heartedness. It is most delightful to see this real spiritual awakening, this heart-searching and earnest desire for a thorough conversion and consecration. I have never before seen such deep feeling, such sense of sin and sinfulness, and anxiety, and consciousness of danger.

GOOD WORK AMONG THE YOUNG.

"We cannot but feel that God's Spirit is working very graciously and powerfully among our young people, and that the influence, earnest words, and Christian example of the native Christians have been much blessed, as well as the efforts which we missionaries have been able to put forth. I came out in a very hopeful state of mind, but I must say that my hopes are more than realised, especially in the depth of feeling and earnestness. At the same time, it is considered the only natural and proper thing for those who are Christians to speak for Jesus, and testify of His love and power and readiness to save. A week or two ago one of the lads had started a hymn in the boys' house, which was at once taken up, for they are very fond of singing; when they had finished one of the big boys (about sixteen years old) said, 'Look here, you fellows, I have something to tell you; in the town, I used to be a very bad lot, and was much disliked in consequence; I was bad even for our towns, a great thief,' and then he mentioned a black catalogue of wickedness; 'but since I have been here I have learned enough to show me that

hell was the only end of my course; I became very anxious, and full of fear, and talked with Mr. Davies and with the church members. When we were coming back from Underhill a week or two ago, I was very miserable the day we started, and, when we slept that night at Kimpangula, you know that one of the Christian people of Ubanza Manteke spoke to his fellow-carriers, and the others, and all of us; I became all the more frightened, and the tears came into my eyes.

“All the way I was anxious, and I talked with the members of the church who were with us. Now I know that Jesus has taken away and pardoned my sins, and I have happiness in my heart; I know that the Holy Spirit will take away the evil out of my heart, and make me holy.

“If we are ashamed to confess Christ before men, He will be ashamed of us when He comes in His glory. So I want to acknowledge Him before you all, what Jesus has done for me, that you may know what He can do for you; so this is my testimony.”

“The boys hold prayer meetings among themselves, and the church members give addresses; but the particular form of this was new, an idea of his own.

LABOUR REWARDED.

“This is very happy, hopeful work, and is well worth all the long years of sowing and patient watching, and yet it is only the commencement of greater things. In one of the towns, about one and a half hours distant, three of the inquirers hold a daily prayer meeting; I am very hopeful about them, still there is an immense difference between a townsman and one of our well-instructed boys. We have over a hundred boys, girls, and workmen in the school, as well as the wife

of one of the natives who has just come to build beside us; she comes to school with her baby on her back.

“I have been still further hindered this afternoon by the arrival of five of my trunks with various quantities of water in each. The floods, three days ago, carried away two of our bridges, and, until we can repair them, it is difficult to reach our station by the ordinary road from the west, so our carriers had the enterprise to drag the trunks through the water. We have to learn to take joyfully the spoiling of our goods, but one cannot unpack wet boxes, and tenderly take out pulpy books, and write letters at the same time; so I must close, for Mr. Davies wants to seal up the mail bag to-night, so that the courier may leave at dawn.

“I must mention one fact, however: Two of those who were baptized are from Tungwa, near Makuta, where Mr. Comber was shot. The Tungwa people were always friendly, or, at least, as much so as they dared, and Nsusuampembe, the chief, was kind and hospitable. He is dead, for he and several of the great chiefs of the district, as well as the chief who ordered the shooting, died within six months of the event. One of his children came to us three years ago, and was baptized last night, and another young man from the same town.

“It is now eight o'clock, and I have a short letter to write, and then the mail is ready, and five young people have begged for conversation with me to-night. I have to put them off until to-morrow, all but one.

“We are all well, I am happy to say.

“W. HOLMAN BENTLEY.

“A. H. Baynes, Esq.”

THE LORD LOVETH A CHEERFUL GIVER.



WITH very grateful acknowledgments do we record the receipt of the following gifts, many of them indicating special sacrifice and self-denial:—A small box of trinkets from a Friend, who writes:—"I always enjoy reading the **HERALD**, and feel I should like to send something in addition to my monthly offering. Will you accept the few accompanying trinkets for the missionary funds so much needed just now?" A gold bracelet from a Lady, who writes:—"DEAR MR. BAYNES,—By this post I am sending you a bracelet. I think I ought to tell you I have been led to part with this jewellery partly through reading, month by month, the **MISSIONARY HERALD**. I am quite an invalid, and have suffered severely in this world's goods by losing my income. It has occurred to me to ask you to write a short paragraph in your missionary magazine, asking other invalids, who feel they cannot do much for the dear Saviour's cause, whether they could not part with some of their treasures laid away useless. I should be pleased if the Lord used this little appeal to further the interests of our beloved Society. I don't want my name mentioned, because I want no praise from men." The Rev. H. E. Cradington writes:—"My heart was much touched the other week at one of the missionary services at Windsor. At the collection, an envelope was put in, on which was written: 'For Jesus' sake and all who love and work for Him. I only wish I could do more for my loving Saviour, who has done so much for me and mine. Ever blessed be His holy name.—E. C.' The envelope contained a shilling, four sixpences, and four and threepence farthing in coppers. I found the amount had been put in by an old lady, who, with her husband, had walked about fourteen miles on the previous Sunday to attend both the missionary services. But the kind of contribution spoke a very great deal to those who knew the contributors, for it told of such quiet, self-denying, consecrated zeal, that I felt a note of it would be helpful to others, as it was most touching and inspiring to me." A small box of trinkets from Two Friends in Wiltshire, one of whom writes:—"Enclosed trinkets are from a friend and myself towards the Debt Fund. We should like to give more, but cannot just now; but we know our loving Master does not look at the amount given, but the motive which prompts it. Words fail to express what heartfelt sympathy I feel in mission work, and how sincerely I sympathise with our brothers and sisters who are toiling for the Master in foreign lands, and I feel more and more they need our most earnest prayers on their behalf. The **HERALDS** are most interesting, and I look forward to their coming with deep joy, for, in reading about our brothers and sisters, I seem to know them more and can mention them and their work separately at the Throne of Grace. The address by the Rev. J. Turland Brown and paper by the Rev. W. E. Blomfield, in this month's **HERALD**, are really splendid, and I wish every member in our Church would read them. I cannot understand why the Queen and Royal Family should always be prayed for (not because I am a disloyal subject) and the King's servants entirely forgotten, and not spoken of except at their annual visit to the church. I can truly say, since I have felt more earnest in mission

work, I have received a great blessing, and have been led to more active service for the Master at home. We do need (as that noble hero of missions, William Carey, said) to 'hold the ropes by earnest and unceasing prayer,' and then our hearts will be opened to give more liberally to such a noble cause." A small silver pencil-case from a Poor Widow, for the Congo Mission; and a small silver chain from a Blind Girl, for the work in India.

The cordial thanks of the Committee are also given for the following welcome donations:—Mr. John Marnham, J.P. (quarterly subscription), £92 10s.; Trustees of the late Michael Rowan, for *Congo*, £50; Mr. J. B. Mead, for *Mr. Wall's work, Rome*, £25; Professor J. Goodman, £10; a Thank-offering from one who has not much, for *Mr. Barrell's church, Bombay*, £10; Cardiff, Hope Church, 2 Cor. viii. 12, per T. W. Medhurst, £1.

ACKNOWLEDGMENTS.



HE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Scrap books and toys from Friends at Charles Street Baptist Church, Leicester, for the Rev. J. Hasler, B.A., India; parcels of books from Mrs. C. H. Spurgeon, for Revs. A. Neville and R. Spurgeon, Bengal; C. A. Dann, Bahamas; and J. R. Perara, Ceylon; book, knife, &c., from Mr. Saunders, of Chelmsford, for Congo boy, under the care of the Rev. T. Lewis, of San Salvador; books, &c., from Mr. Archard, Bath, for Manakala native boy, at Bopoto, in the late Mr. Oram's school, and "Little Dot," a child in Mrs. Grenfell's school, Arthington, Stanley Pool; packets of compressed tea, in tabloids, from Messrs. Burroughs & Wellcome, of Holborn Viaduct, for the missionaries of the Society; parcel of clothing from the Missionary Working Party at Waterford, per Mrs. Bennett, for Mrs. Phillips, San Salvador, Congo; a parcel of tools from Mr. Ireland, Kirkcaldy, in response to the appeal in July HERALD, of the Rev. R. C. Forsyth, of China; a parcel of dolls, &c., from the Bloomsbury Chapel Working Party, per Miss Warmington, for the Rev. J. S. Whitewright, China; parcels of children's magazines from Mr. J. E. Dafforne, of Dalston, for the Congo Mission; a box of toys and dolls from the members of the Y.P.S.C.E., Wellington Square Chapel, Hastings, per Miss Young, for girls in China, in response to the letter in the *May Juvenile Missionary Herald*, from Miss Carrie Drake, of Chou Ping, China; the *Sword and Trowel*, for four years, from Mrs. J. W. Franklin, Balham, for the Mission pastors; a case from Rev. C. Ingrem, Wimbledon, for Miss Simpson, North China; a box of clothing, rewards, &c., from the Young People's Missionary Working Party, Falmouth, per Miss Cox, for Rev. J. and Mrs. Stubbs, Patna; a parcel of clothing from Mrs. Rickett, Hampstead, for the Rev. J. Lawson Forfeitt, Underhill, Congo.

The Committee also desire to join with the following missionaries in their acknowledgments of kind gifts:—

The Rev. R. H. C. Graham writes from on board the ss. *Edward Bohlen*, en route for Congo, June 12th, 1894:—"I desire gratefully to acknowledge the

great kindness of the friends at the Metropolitan Tabernacle and elsewhere who have assisted me in providing and caring for, as well as in training, my two Congo lads during their stay in England, and also of those who generously helped me to send them back to Congo. I take this opportunity, too, of thanking Mr. and Mrs. Rodgers, of New Kent Road; Mr. Edward Brown, F.L.S., of Woodberry Grove; and Mr. Preeth, of Victoria Works, Vauxhall, for providing me with several valuable poultry appliances and books, which I trust will prove very useful."

The Rev. Moir Duncan, M.A., writes as follows from San Yuen, Hsien, Shensi, North China:—"Would you kindly acknowledge the following generous gifts on behalf of the Shen-Hsi Mission? 1. 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 girl's school, Value (including £1 15s. 6d. for freight), £14 1s. 4d. 2. From Mr. Pardoe, Aberdare, Spencer repeating rifle, a valuable and useful article in wolf-infested locality. 3. From Dr. Wilson, Han Chung Fu, China, case of most useful drugs; two sets of allegorical scroll paintings, by native artists, for use in preaching; valuable hints on pharmacy of native drugs."

The Rev. R. C. Forsyth desires "to return grateful thanks for the under-noted sums, &c., received on behalf of our work in China—viz., A. M. M., for *Museum*, 10s.; J. F., for *Museum*, £3 3s.; C. H., for *Museum*, £2; A. Q., for *Lantern Fund*, 10s.; also lantern and slides, from John Street Baptist Church, Glasgow, and a similar set from the Misses B., of Edinburgh." Also Mrs. Forsyth for the following gifts:—J. C., Glasgow, 10s.; Mrs. M., Glasgow, 2s. 6d. and fur cloak; Mothers' Meeting, Brown Street, Glasgow, 3s. 6d. in farthings; Mothers' Meeting, St. Clare's Street, a bundle of handkerchiefs; Rutherglen Established Church Sunday-school, £1 4s.; J. C., Glasgow, a piece of cloth; Drawing-room Meeting, New Barnet, 15s.; Proceeds of Entertainment given by "Sew Sew Club," £18; and the Rev. Frank Harmon, also of China, for valued gifts of medical books from the Misses Blease, of Liverpool, and Mr. Saunders, of Highgate.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



The quarterly meeting of the General Committee, on Wednesday, July 18th, the Treasurer, W. B. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Thomas S. Penny, Esq., of Taunton,

The Rev. F. G. Harrison, of the Congo Mission, met the Committee on his return home on furlough, and was welcomed by the Treasurer on behalf of the Committee; Mr. Harrison reported Mrs. Harrison as better in health than on arrival in England, although still very weak.

The Rev. C. E. Wilson, B.A., of Regent's Park College, was cordially accepted for mission work for India, and designated for Jessore, in association with the Rev. T. W. Norledge.

The Rev. G. J. Dann, of Delhi, took leave of the Committee on his return to India after furlough at home, and was commended to the care and blessing of Almighty God in a few sympathetic words from the Treasurer.

Special prayer was then offered by the Revs. E. Henderson, of Wandsworth Road, and George Hill, M.A., of Nottingham.

The Rev. L. C. Parkinson, B.A., of Camden Town and Regent's Park College, wrote expressing sincere regret at his inability to accept the invitation of the Committee to take the oversight of the Inagua Baptist Church, in the Bahama Group.

Furlough leave for the Spring of next year (1895) was given to the Rev. Herbert Anderson, of Calcutta; the Rev. W. S. Mitchell, of Patna City, N.W.P.; Rev. G. B. Farthing, of Tai Yuen Fu, Shansi, North China; and to the Rev. Timothy Richard, of Shanghai, for the approaching autumn.

The Secretary reported that S. B. Burton, Esq., of Newcastle, had generously consented to visit Kingston, Jamaica, in order to ascertain the best course to be taken in relation to the repairs and sanitary improvements absolutely necessary in the Calabar College buildings, and generally to confer and advise with the Staff and Managing Committee of the Calabar Institution thereupon. Mr. Burton left by the Royal Mail steamer *Don*, from Southampton for Kingston, on the 18th July.

A cordial expression of thanks to Mr. Burton for this fresh proof of his deep interest in the work of the Society was unanimously passed.

In response to the earnest appeal of the Committee of the Zenana Mission "for some participation in the benefits of the Centenary Fund of the Baptist Missionary Society," for the especial purpose of meeting the outfit, passage, and probationary expenses of new Zenana missionaries, it was resolved to make a grant of £1,000 from the Centenary Fund, such grant to be expended in the outfit, passage, and probationary expenses of new Zenana missionaries, the Committee feeling that, in making this vote, they were following upon the lines laid down in the Centenary appeal, and they confidently anticipate that by such increased agency one of the main objects of the Centenary appeal will be secured.

The Programme of the Autumnal Missionary Meetings in Newcastle, on Tuesday and Friday, the 2nd and 5th of October, was presented and approved.

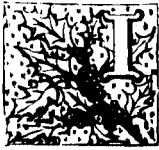
(Full details of these services will be given in the September issue of the HERALD.)

The return to England of the Rev. Arthur and Mrs. Long, of Russel Khonda, Orissa, in consequence of the grave condition of Mrs. Long's health rendering such a course "absolutely necessary," was reported; Mr. Long intimating that he intended returning to his work so soon as he could make suitable arrangements for the comfort and treatment of his wife in England.

The next meeting of the General Committee was fixed for Tuesday, September the 18th.

The meeting was closed with prayer by the Rev. Richard Glover, D.D., of Bristol.

RECENT INTELLIGENCE.



ITALIAN MISSION.—We are glad to report the arrival of the Rev. W. K. and Mrs. Landels from Turin; they contemplate spending a few months in England, both needing a season of rest and change.

The Congo Mission.—The Rev. F. G. and Mrs. Harrison have arrived from the Congo, the health of Mrs. Harrison having so completely broken down as to render an immediate voyage to England needful, and Mr. Harrison also needing rest and change.

Camden Road Chapel Congo Mission Sale.—Mr. Francis J. Blight, writing from Camden Road Chapel, says:—"Our Sunday Schools Missionary Association proposes to hold its annual sale, on behalf of the Congo Mission, in the late autumn, as usual. In previous years friends from various parts of the country have kindly sent contributions, and we again ask the co-operation of any who are interested in the Congo tract of the 'world-field.' Many an hour in the holiday season may be occupied in putting forward artistic and fancy work, and a definite object will enhance the pleasure. Mrs. Hawker, 27, Anson Road, Tufnell Park, London, N., will be pleased to receive contributions. Owing to late severe illness we are losing the active assistance of both Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss Pewtress, 41, Penn Road, Hillmarton Road, N.; but these ladies will receive the gifts of friends who have been accustomed to send to them. Mr. W. W. Parkinson, who for nine years has acted as Secretary to this effort, has recently married and removed from our neighbourhood, and correspondence should now be directed to Mr. F. J. Blight, 16, Gatecombe Road, Tufnell Park, London, N."

Missionary Departures.—On the 6th of this month the Revs. S. M. Field and H. T. Stonelake contemplate leaving Antwerp by the African mail steamer for the Congo; the former to take charge—in association with the Rev. George Grenfell—of the Mission steamers on the Upper Congo River, and the latter to be associated with Mr. Roger, at Stanley Pool, taking the place of Mr. Gordon, now on his way to England on furlough.

Baptist Missionaries' Literature Association.—This Association has been recently formed, in connection with Upper Holloway Chapel, to regularly supply our missionaries with useful current literature. Numerous letters have been received testifying to the great value of such a supply. Those willing to forward papers, magazines, &c., are asked to communicate with the Hon. Sec., Mr. W. R. Dover, 7, Richmond Place, Holloway, London, N., who keeps a list of periodicals chosen by missionaries.

Autumnal Missionary Meetings.—Will our friends please note that the 1894 Autumnal Missionary Meetings will be held at Newcastle-upon-Tyne, on TUESDAY, OCTOBER THE 2ND? As these gatherings promise to be of exceptional interest, we hope our friends throughout the country will endeavour to be present.

CONTRIBUTIONS.

From June 13th to July 12th, 1894.

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.

Blackwell, Mr. J. S.	0 13 0	Nottingham College Students	0 10 0
Cunnington, Miss, Gun- nle	1 1 0	"Part of a tenth," for <i>Debt</i>	1 0 0
Cutler, Mr. Jonathan ..	1 1 0	Rawdon College	2 17 0
dale, Miss	8 8 0	Regent's Park College ..	3 13 6
(Goodman, Mr. John ..	10 0 0	Rooke, Mrs., in memory of T. G. Rooke	20 0 0
Hancock, Mr. James (3 years)	8 18 0	Saiter's, Miss E. K., Bible-class, for sup- port of <i>Nobin Cumber- land Dull</i>	4 0 0
Murnham, Mr. John, T.P. for support of <i>Congo</i> missionary	75 0 0	Talbot, Miss Lillian, Reading, for <i>Congo</i> ..	3 0 0
Do., for support of missionary in <i>India</i>	17 10 0	Trustees of the late Michael Rowan, of Glasgow, for <i>Congo</i> <i>Mission</i>	80 0 0
Mead, Mr. J. B., for <i>Mr. Wa's work in</i> <i>Rome</i>	25 0 0	N. Y. Z., Australia	2 0 0
Murcell, Mrs.	1 1 0	Young, Mrs.	1 0 0
Pentelow, Mr. J., sen.	1 1 0	Under 1s.	1 13 8
Reid, Mr. James, Kolsa	0 10 0	Do., for <i>Congo</i>	0 9 6
Robinson, 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		
Skents, Mr. G. W.	2 2 0		
Stevenson, Mr. John T., Auckland, New Zealand	10 0 0		
Under 10s.	1 2 8		
Do., for <i>China</i>	0 6 0		

DONATIONS.

A Friend	5 0 0
A Friend of Foreign Missions, Perth, N.B., Free-will offering ..	2 0 0
Anonymous	0 10 0
A sinner saved by Grace (box)	0 10 0
A Thank-offering from one who has not much, for <i>Mr. Bar- rell's church, Bom- bay</i>	10 0 0
Austin, Mr. J. B.	0 10 6
Chiller, Miss Thirza ..	0 10 0
Cripps, Mr. John, J.P.	25 0 0
Kaite, Mrs. (box)	0 10 0
Friends, per Mr. W. T. Long, for chapel at <i>Russell-Kooda</i>	1 11 6
Fuller, Rev. J. J., amount collected for <i>books for Cameroon</i> G. H.	1 11 0
G. H.	2 10 0
G. R. L., for <i>orphans</i> <i>girl under Mrs. Ellis,</i> <i>India</i>	3 0 0
Heron, Miss, amount collected for <i>China</i> ..	0 15 9
Jephcott, Mr. Thank- offering for <i>Debt</i>	0 10 0
McDonald, Miss, Staly- bridge, amount col- lected for school at <i>Wathen Stalton,</i> <i>Congo</i>	1 2 0
M. E., for <i>China</i>	2 10 0
Do., for <i>Congo</i>	2 10 0
"Meg," for <i>China</i>	2 1 0

Wandsworth Common, Northste road, for <i>W & O</i>	3 5 0
Wandsworth-road, Vic- toria Chapel	7 13 0
Westbourne Park, Ste- phen-street Sunday- school	1 13 2
West Green	6 0 0
Do., Young People's Working Meeting, for <i>Mr. White, Congo</i> Brompton, Onslow Ch. Sunday-school, for <i>Mrs. Hoy's Girls'</i> <i>School, Dacca</i>	6 0 0
Do., for school work, <i>Congo</i>	1 11 1
Westminster, Komney- street	1 1 0

BERKSHIRE.

Reading, King's-road ..	16 7 0
Do., for <i>China</i>	0 3 0
Do., for <i>Congo</i>	0 7 6

BUCKINGHAMSHIRE.

Chesham, Broadway ..	46 2 8
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CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, Treas- urer	100 8 9
Cambridge, St. Andrew's- street, Y.P.S.C.E. Prayer Union	0 19 3
Caxton	1 17 3
Gamlingay	8 15 0

CHESHIRE.

Altrincham Tabernacle	1 13 0
Do., Sunday-school ..	2 4 7
Chester, Grosvenor-park	3 0 0

DEVONSHIRE.

Plymouth, George-st. ..	13 13 7
Yarcombe	0 5 0

DORSETSHIRE.

Weymouth	3 3 4
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DURHAM.

South Shields, for <i>Congo</i>	3 10 0
Sunderland, Lindsay- road, for <i>Congo</i>	0 10 0

ESSEX.

Clacton-on-Sea, Christ Church (society)	12 10 0
Leyton, Sunday-school	0 7 0
Leytonstone	27 1 1
Do., for <i>W & O</i>	5 13 0
Romford	0 17 3
Southend, Clarence-road Sunday-school	1 7 8

LONDON AND MIDDLESEX.

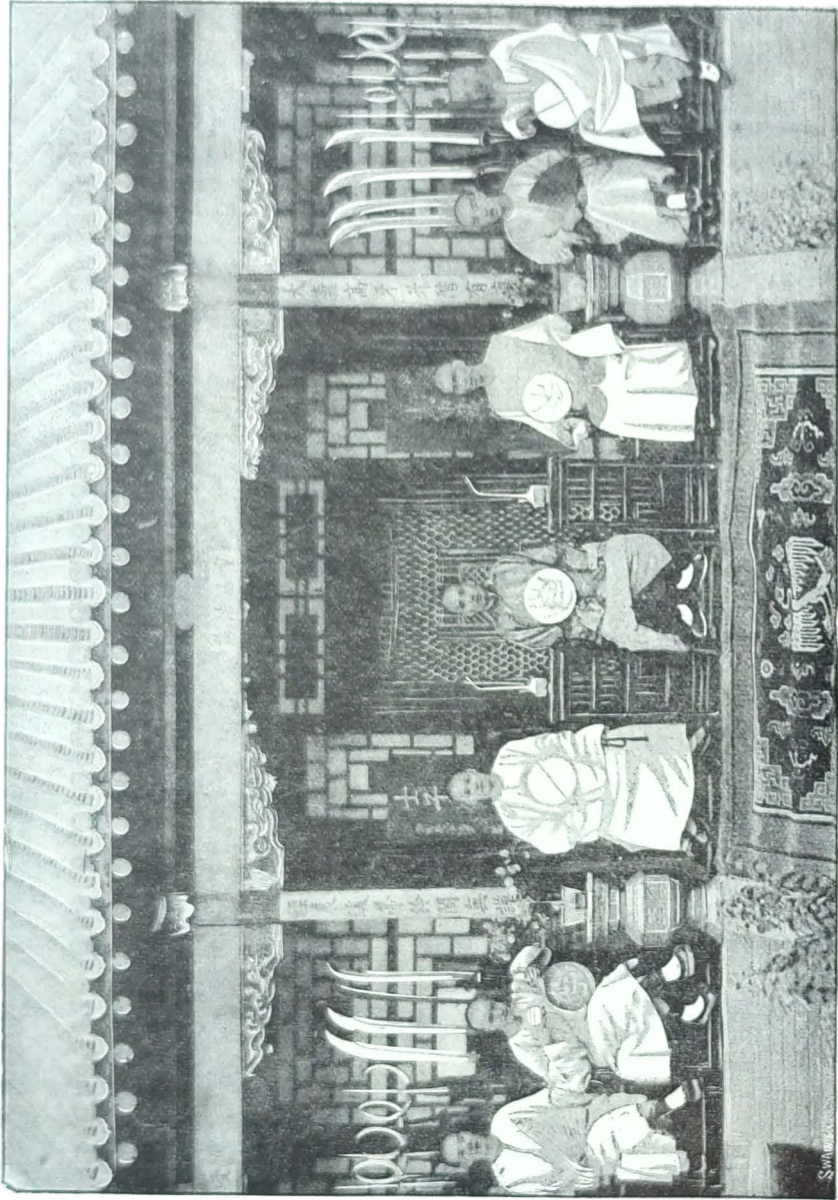
Acton	0 10 1
Bermondsey, Drum- mond-road	4 8 0
Bow, Blackthorn-street Sunday-school	2 0 0
Brixton, Kenyon Ch. Sunday-school	8 3 0
Do., St. Ann's-road Sunday-school	0 19 1
Brondebury	6 8 0
Camberwell, Denmark- place	5 13 9
Child's Hill	1 14 4
Do., Sunday-school ..	1 16 0
Chislewick, Sun-school ..	3 12 0
Clapham, Grafton-sq. ..	6 16 7
Do., Sunday-school, for <i>N.P. under Rev. H. Anderson, India</i> Crouch Hill	2 0 0
Do.,	2 13 7
Dalston Junction, Sun- day-school	12 12 0
Finbury Park, Con- gregational Church, Y. M. C. Union, half- yearly contribution, for support of boy under Rev. W. H. Beniley, Congo	3 0 0
Gunnorsbury	2 13 8
Harlesden, sun-school	6 0 0
Highbury-hill, Sun- school	4 6 11
Honor Oak, for <i>Congo</i> ..	2 0 0
John-street, Bedford- row, per Y. M. M. A. ..	1 6 0
King-gate-street	1 11 7
Peckham, Rye-lane	6 0 0
Do., Senior Y.P.S.C.E.	0 8 8
Putney, Werter-road ..	6 16 0
Shepherd's Bush, Taber- nacle	6 0 0
Twickenham	2 2 0
Victoria-park, Grove- road Chapel	7 10 0
Do., for <i>W & O</i>	2 9 2
Wandsworth, Down Lodge Hill, for <i>Congo</i>	1 13 0

HAMPSHIRE.		OXFORDSHIRE.		FLINTSHIRE.	
Roscombe, Sunday-sch.	1 0 0	Caversham, Sunday-sch.	2 8 4	Buckley	0 2 0
Do., for support of Congo boy, <i>Mintina</i>	5 0 0	HEREFORDSHIRE.		MONTGOMERYSHIRE.	
		Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	79 18 0	Sarn	
		Do., for outfit and passage of <i>Mr. Stone</i> , <i>lake, Congo</i>	58 10 0	SOUTH WALES.	
		Creskerna	3 1 5	GLAUGORGANSHIRE.	
		Stoke St. Gregory	0 18 0	Burry 1 <i>tek.</i> Salem	
		Do., Y.P.S.C.E.	1 1 0	Do., for <i>N.P.</i>	
		Taunton, Silver-street..	14 7 7	Cardiff, Tredegarville..	
				0 8 0	
HERTFORDSHIRE.		STAFFORDSHIRE.		MORONOTHEWISHIRE.	
Tring	0 6 0	Willenhall	0 17 1	Aberillery, King-street	
				Newport, Commercial-street	
				Do., for <i>W & O</i>	
				Tredegar, Church-street	
				3 10 0	
				WARWICKSHIRE.	
				Croydon, Memorial Hall Sunday-school, for <i>Congo</i>	
				Lower Tooting, Summers Town Sunday-school	
				Norbilton, Bunyan Ch., for support of <i>Leslie</i> , in <i>Outlook orphanage</i>	
				Wimbleton, Queen's-road	
				0 10 0	
				WORCESTERSHIRE.	
				Redditch	
				Do., profit on sale of Photographs of Mr. and Mrs. Forfeitt ..	
				0 14 0	
				YORKSHIRE.	
				Bradford, Y.M.M.S., for support of <i>Congo</i> missionary	
				Do., Stion and Caledonia-st. Sunday-school	
				Harrogate, for <i>Congo</i> ..	
				Do., for support of <i>boyn Mr. Phillips'</i> school, <i>San Salvador</i>	
				Leeds, South-parade ..	
				Do., Newton Park, Union Church	
				Do., for <i>W & O</i>	
				Pudsey, Y.P.S.C.E.	
				Sheffield, Walkley Sunday-school	
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				SCOTLAND.	
				Aberdeen, George-street Sunday-school, for <i>India</i>	
				Crieff, Sunday-school ..	
				Crook, Eday	
				Dundee, Penny Mission	
				Dunoon	
				Glasgow, Bridgeton ..	
				Do., Cambridge-street Sunday-school, for <i>Congo</i>	
				Do., Queen's Park Sunday-school	
				Hawick	
				Kirkcaldy, Whyte's causeway Sunday-school, for support of <i>Congo boy at Arthinton</i>	
				Leith, Sunday-school, for <i>China</i>	
				Lochgilthead	
				Do., for <i>N.P.</i>	
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				CONTRIBUTIONS FOR CENTENARY FUND.	
				A Friend, on account ..	
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				Hockley-road Chapel..	
				Bristol	
				Cambridge, Zion Ch....	
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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 special 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, 1894.



CHINESE POLICE MAGISTRATE'S OFFICE.—(From a Photograph.)

[SEPTEMBER 1, 1894.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1894.

AUTUMNAL MISSIONARY SERVICES.



We are glad to be able to announce the following arrangements for the forthcoming meetings, to be held during the first week in October, at

NEWCASTLE-ON-TYNE.

MONDAY EVENING, OCTOBER 1ST.

Quarterly Meeting of the Committee

OF THE

BAPTIST MISSIONARY SOCIETY

IN

WESTGATE ROAD LECTURE HALL,

AT SEVEN O'CLOCK.

TUESDAY, OCTOBER 2ND.

MORNING SERMON TO YOUNG MEN AND WOMEN

IN

WESTGATE ROAD CHAPEL,

AT SEVEN O'CLOCK.

Preacher : **The Rev. W. J. HENDERSON B.A.**

Joint President of Bristol College.

DESIGNATION AND VALEDICTORY SERVICE

IN

RYE HILL CHAPEL,

AT HALF-PAST TEN O'CLOCK.

Chairman : **W. E. RICKETT, Esq.**, Treasurer of the Society.

The following missionaries going out to the mission-field for the first time will be designated—viz., Miss OAKLAND, for Agra, North-West Provinces ; Mr. THOMAS WATSON, for Barisal, East Bengal ; Mr. C. E. WILSON, B.A., for Jessore, North Bengal ; and Mr. JULIUS MACCALLUM, M.A., B.D., for Ceylon.

Farewell will be taken of the following missionaries, returning to their fields of labour after furlough—viz. :

The Rev. THOMAS BAILEY, of Cuttack, Orissa ; the Rev. H. E. and Mrs. CRUDGINGTON, of Delhi, Punjab ; the Rev. G. J. and Mrs. DANN, also of Delhi, Punjab ; the Rev. R. C. and Mrs. FORSYTH, of Tsing Chu Fu, Shantung ; the Rev. R. WRIGHT and Mrs. HAY, of Dacca, East Bengal ; the Rev. W. K. and Mrs. LANDELS, of Turin, North Italy ; Miss LEIGH, of Cuttack, Orissa ; the Rev. R. M. and Mrs. McINTOSH, of Muttra, North-West Provinces ; the Rev. A. E. SCRIVENER, of Lukolela, Upper Congo River ; the Rev. A. T. and Mrs. TEICHMANN, of Perizpore, East Bengal.

THE VALEDICTORY ADDRESS

WILL BE GIVEN BY

The Rev. RICHARD GLOVER, D.D., of Bristol.

THE DESIGNATION AND VALEDICTORY PRAYER

WILL BE OFFERED BY

The Rev. JOSEPH ANGUS, D.D., of London.

Autumnal Missionary Sermon,

AT THREE O'CLOCK,

IN BRUNSWICK PLACE WESLEYAN CHAPEL.

Preacher : The Rev. JOHN WATSON, M.A., of Sefton Park Presbyterian Church, Liverpool.

PUBLIC MISSIONARY MEETING,
 AT SEVEN O'CLOCK,
 IN THE
TOWN HALL.

Chairman :—Sir BENJAMIN BROWN, of West Acres.

Speakers :—Revs. W. A. WILLS, from China ; F. W. MACDONALD, M.A., Secretary of the Wesleyan Missionary Society ; R. WRIGHT HAY, of Dacca, India ; and W. K. LANDELS, of Northern Italy.

THURSDAY AFTERNOON, OCTOBER 4th.

Zenana Missionary Meeting,

AT THREE O'CLOCK,

IN

JESMOND CHAPEL.

Mrs. J. J. GURNEY will preside.

Miss ROOKE, of Palwal, near Delhi, and Mrs. FORSYTH, of Tsing Chu Fu, will give accounts of the work in India and China.

FRIDAY EVENING, OCTOBER 5th.

Young People's Missionary Meeting,

AT SEVEN O'CLOCK, IN

BRUNSWICK PLACE CHAPEL.

Chairman :—S. B. BURTON, Esq., of Newcastle.

Speakers :—Revs. A. E. SCRIVENER, of the Congo ; R. H. TREGILLUS, of Bengal ; JAMES MURSELL, of Derby ; and Dr. WATSON, of China.

In connection with the above meetings, arrangements have also been made for the claims of the Society to be advocated at the following places :—

October 1st.—Sunderland, Lindsay Road, Rev. W. A. WILLS, of China.

October 3rd.—Bishop Auckland, Rev. W. K. LANDELS, of Italy.

October 3rd.—Monkwearmouth, Barclay Street, Rev. A. E. SCRIVENER, of the Congo.

October 3rd.—Waterhouses, Rev. A. T. TEICHMANN, of India.

October 4th.—Middleton-in-Teesdale, Rev. T. BAILEY, of Orissa.

We would earnestly seek the prayers of our readers that God's blessing may abundantly rest upon all these engagements; and particularly do we feel their need in view of the special arrangements which have been made to put the Society financially in a more advantageous condition to pursue its great work. May these meetings result in a larger and deeper sense of obligation to Christ, in a more thorough appreciation of the honour and privilege which His service brings, a keener sympathy with our fellow-men in their heathen darkness and sorrow, and then ample gifts will be readily and lovingly laid upon the altar of consecration.

THE EFFORT FOR INCREASE OF INCOME.

In connection with this effort a small pamphlet—entitled “Progress and not Recall”—of eight pages has been prepared for distribution. To meet inquiries which have been made as to the way in which the funds of the Society are expended—some of which inquiries have indicated considerable ignorance—one of the pages is appropriated to this important matter, and we think good service will be done if we reproduce the information here.

HOW THE CONTRIBUTIONS TO THE SOCIETY ARE SPENT.

Figures showing the proportions of the expenditure :—

For every pound expended the proportion spent in support of the missionaries and their work is

17s. 9½d.

Expenses incurred in collection of funds and administration—

2s. 2½d.

The following table, based upon the Balance-sheet for 1893-4, sets forth to what sections of the work of the Society, at home and abroad, the proportionate parts of every pound are applied :—

	s.	d.	s.	d.
India and Ceylon	7	3		
China	2	8		
Africa	4	4		
Other fields	1	11		
Superannuated missionaries, widows, and orphans	1	3½		
Insurance and other foreign charges	0	4		
	<hr/>			
Total foreign expenditure			17	9½
Collection of funds	1	1½		
Administration	1	1½		
	<hr/>			
Total home expenditure			2	2½
			<hr/>	
			£1	0 0
Foreign expenditure	88	86	per cent.	
Home	11	14	”	

A CHINESE POLICE MAGISTRATE'S OFFICE.

(See *Frontispiece*.)



THIS is a representation of a Chinese police magistrate's office. A picture of types, a study of faces. All have very distinctive Chinese features. Many people fancy that all Chinese faces are alike. A look at this will show that they are as different from each other as any English faces. But all seven have one thing in common—an expression of conscious pride that they are Chinamen, and appointed by heaven to govern the world. Behind the men are to be seen the implements of their office, "swords and sticks," &c. The pillars of the verandah are decorated with red paper, on which are written antithetical sentences. EVAN MORGAN.

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of "Missionary Loto" to our own Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to Mission House, 19, Furnival Street, Holborn, E.C.

RE-ISSUE OF THE CONGO MAP.



THE first issue of this most excellent map having become exhausted, a further supply has been prepared. The map publishers, Messrs. George Philip & Son, of Fleet Street, spared no pains in its production. We believe we are correct in stating that it is the best map of the Congo region in existence. Its size is 7 ft. 6 in. by 5 ft. 6 in. Our own mission stations are marked in red and those of other societies are indicated. Political divisions and altitudes are also shown. It is published in two forms on linen suitable for portorage, and on paper mounted on linen and varnished, with rollers. Price for the former, 13s.; for the latter, 15s., carriage extra.

No better and more useful adornment for the walls of school-rooms and class-rooms could be found than this map, varnished and on rollers. Application to be made to the Mission House, 19, Furnival Street, Holborn, E.C.

GOOD NEWS FROM THE CONGO.



HE Rev. James Clark writes from Lukolela under date May 23rd, 1894 :—

“DEAR MR. BAYNES,—I am glad to be able to report to you the excellent health of us all at this station. You will have heard that I went for a little change when the *Goodwill* came up early in February. I came back all the better for the trip. Since then Mr. and Mrs. Whitehead have been up as far as Bonginda, a station of the C.B.M., in the s.s. *Henry Reed*. They thought the fortnight's change would be beneficial for them, and Mr. Whitehead was anxious to consult with Mrs. McKittrick about a MS. she had sent of Luke's Gospel which she wishes printed here. The printing office is very busy.

“Dr. Sims has recently sent some important medical treatises, bearing more especially on African fevers and their complications, to be printed. These are in English.

“In our people's (Bobangi) own language we are about shortly to print a translation of the Gospel of Mark, which Mr. Whitehead and I are engaged upon; also a new and greatly enlarged edition of our hymns. Our services are held regularly, and on the Sunday morning especially we often get a good attendance from the towns near.

“Mrs. Whitehead is conducting a successful afternoon class for young women and girls

“Our Christian lads go frequently to the more distant villages to sing and preach the Gospel. I hope to report some fresh baptisms shortly.”

And writing on June 6th, 1894, the Rev. George Cameron reports the safe arrival of Rev. G. D. Brown and himself at Underhill four days previously.

“At Sierra Leone,” he says, “we took on board about a hundred Africans coming to Congo to be soldiers or labourers in the service of the Government. They belonged to five or six different tribes, speaking as many different languages, and were mostly heathen or Mohammedans; but it was pleasant to find among them a few Christians, carrying with them portions of Scripture and hymn-books.

“Among the Belgian passengers we discovered one who was the son of a Protestant missionary in Belgium, and gave him a card of introduction to the brethren near whom he expected to stay.

“Mr. Brown and I hope to leave for up-country to-morrow.

“Mr. Pinnock and Mr. Pople are well, also Mrs. Pinnock and family; and they keep up well the traditions of this station for kindness to brethren passing through.”

The new mission boat, the *Derby*, for Monsempi, is reported as having reached Underhill in good condition. It will be forwarded in due course.

WORK IN THE PATNA STATE.

By P. E. HENERLET.



WHILE I was travelling in Bamra, Daniel Das and John Pal were out in the opposite direction, journeying through the Patna State. Coming to a village by the roadside, called Budipadar, they preached among the people of good caste, and Daniel then crossed over the road to where the Gondas, or low-caste people, dwelt apart. These are held in great abhorrence by the caste Hindus, who will on no account enter the quarter inhabited by them. They are weavers, but eke out their living by disposing of all the cattle that die in the village, eating the flesh, and selling the skins to Mussulmans, who go round the country collecting them. Greatly despised, very poor and ignorant, they live in a miserable condition. To these out-castes Daniel took the message which had produced but little impression on the respectable ones across the road, and as he spoke the heart of one who sat at his loom was opened to receive the truth. He flung away his necklet of beads, and declared that he would thenceforth serve the One of whom he had just heard. When Daniel proceeded to exhibit the pictures of the Life of Christ, all the Gondas came together, men, women, and children, and as the story proceeded their interest deepened. A great impression was produced by the Crucifixion and Ascension; and, when the story ended, some others flung away their necklets in token of their renunciation of idolatry and acceptance of the Gospel message. Two women also, one being the wife of the man who first received the truth, and the other a widow, declared that they gave themselves to the service of Him who had died for them.

Feeling that a good work had begun among these people, Daniel pitched his tent hard by, and set himself joyfully to instruct them further, John also helping. The newly-made converts told Daniel that they were the disciples of a Guru, or religious guide, in a neighbouring village, who had a number of followers, and whom they would call to hear the new doctrine. This they did, and the man came next day, bringing some of his favourite followers with him. Believing that the secret of the Lord was with him, he came not to be instructed but to instruct Daniel, and began by making a display of his knowledge. When Daniel began to speak, however, the man found out that there were some things he did not know, and as the doctrine of Christ crucified was set forth he listened in perfect silence. At the end he quietly took his leave without another word, his disciples, who had sat by in silence, going quietly after him. The following day he came back again to say that he was convinced of the truth of the things he had heard, and that he had determined to become a follower of Christ, adding that he would lead all his own disciples to become disciples of the True Guru, Jesus. Those of them who were present with him were already persuaded of the truth in Christ Jesus, they said, and needed no further exhortation to believe in Him.

Daniel's joy was unbounded. He wrote urging me to come down there, for he knew that it was my intention to travel in other directions; and after a few days set out himself to fetch me. His new friends were exceedingly sorry

to let him go; but he comforted them with the assurance that he would soon be back in their midst.

On his return to Budipadar I went with him. The people were waiting for us, and received us gladly. Proceeding to question them, I soon found that, though ignorant of many things, seven of them, including the two women, had laid firm hold of the truth that Jesus was crucified for our sins and raised again for our justification, and this made me glad. The first convert, Jadab the Guru, and his favourite disciple, Gobinda, seemed never to weary of hearing more and more about the new faith they had embraced, and of singing Christian hymns.

After three days at Budipadar we went on to Bolangir, where the Raja's palace is. Leaving Bolangir we came to a village called Amamunda, where some of the new converts had their homes, and decided there to begin baptizing those who gave satisfactory evidence of their faith in Christ. Three passed the test of searching inquiries, and we arranged to baptize them that day; but when we got to the waterside only two of these presented themselves. The strong opposition of many in the village had deterred the third man at the last. There were a number of spectators, but not so many as I expected. After singing a hymn, I questioned the two candidates publicly, and when they had answered satisfactorily, took them by the hand in token of our oneness in Christ, who recognises no distinction of caste or nation. Then, after I had prayed, Daniel went down into the water and baptized them. We returned rejoicing to know that there was joy in the presence of the angels of God over these two poor despised ones, now rich in faith and heirs of God.

From Amamunda we went the following day to the Guru's village, not far away, where it had been arranged for him to be baptized. His wife came begging to be baptized at the same time, and as her answers to questions showed that she understood the things most necessary to be believed, we saw no reason to hinder her. At the time fixed in the afternoon the Guru went about his village, where he is held in respect by all, summoning everyone to be present at his profession of faith. The village is a small one, and nearly every one of the men and children—of all castes—came to look on. All seemed to be impressed and kept silence during the proceedings.

After the baptism we went on to Budipadar, and the next day received four others, two of them being the women I have referred to. Here Daniel baptized three of the candidates, and the Guru was directed to immerse the fourth, a duty which he performed with such deep seriousness and manifest devotion that we were struck with it. Thus we received eight men and women on the profession of their faith in three days. From Budipadar we went again to Bolangir and thence to Amamunda, where we had baptized the first two, expecting some others to come out. But a serious obstacle had arisen to hinder our work, and we were greatly disappointed.

For years past coolie agents resident in Sambalpur have been recruiting in the district for tea gardens in Assam. They have lately extended their operations to the Patna State, but with small success, for the people have heard strange tales of suffering and wrong endured by some who went from other parts, and are terrified at the thought of leaving home. Some one started the rumour that *we* were coolie agents going about in the guise of preachers to

disarm suspicion and hide our evil designs. The rumour spread rapidly, and seemed to find confirmation in the fact that just at this time two European coolie agents came to Bolangir. They had a tent exactly like mine, and two smaller ones very like my preachers' and servants' tents, so that their camp and mine, pitched not very far apart, looked suspiciously alike. This was enough to make ignorant people believe that we were working hand in hand, and we found ourselves regarded with great suspicion wherever we went. In some places, indeed, the people were actually terrified on seeing us, and hastened to get out of the way. Under these circumstances the love of those who had inclined towards us before grew cold, and we found no fresh candidates for baptism, save one young man who earnestly desired it, and who was received like the others.

Greatly disappointed, we returned once more to Budipadar. While in camp there, one day, a number of men from Loising, on their way to work, turned aside to see us, and among them Daniel recognised some who had cast away their necklets and declared their determination to follow Christ, when he had preached the Gospel in their village some time before. This led to a long and interesting conversation, during which another man threw away his necklet; and then, on its being pointed out that the command was to believe and be baptized, he and four others declared their readiness to confess Christ in baptism. We determined to proceed at once to the water with them, also summoning another candidate for baptism who lived in the village, and whom we had previously interviewed. By the water side the heart of one man failed him and he drew back. The other five, having given clear answers to Daniel's questions, were received by him. After he had taken them by the hand and exhorted them to continue steadfast in the faith, I prayed, and then he baptized them.

It was now necessary for me to return to Sambalpur, and I invited the principal men of our converts to come with me, that they might be able, on their return home, to testify, as eye-witnesses, that we were not coolie agents.

The Guru and his disciple, Gobinda, with one companion, decided to come. We sent the three of them to obtain the consent of the parents of the two young men who had their homes at Amamunda, telling them if they succeeded in that to follow and overtake us on the road. Next morning they caught us up and reported all right. That morning and the next we journeyed together, but at the end of the second stage we found the fathers, who had got there before us, resolved to take back their boys. Being greatly pressed to give their consent, they had at last unwillingly given it, but the mothers were left in ignorance of their sons' departure. When that was discovered they raised a great outcry; and the old men, in terror, hastened to bring their sons home again. They wanted their sons to turn back with them *at once*, and their tears and entreaties prevailed upon the young men. Then the Guru, unwilling to come on alone, also turned back.

Disappointed at the failure of our attempt to disarm suspicion, but unable to do anything more, we came on to Sambalpur. But we had no intention of leaving the newly-made converts to themselves, and Daniel has now gone to visit them again.

AN INCIDENT IN MISSIONARY LIFE IN BRITTANY.



THE following communication is from the Rev. A. L. Jenkins, of Morlaix :—

“MY DEAR MR. BAYNES,—You may have seen through the English papers that a portion of the French Press has been animated with very bitter feelings towards England. England's supposed hatred of the French, her selfish colonial policy, and her greediness are denounced, whilst her missionaries are described as the interested agents of her ambitious designs abroad. Our Mission has had, together with the other missions in Brittany, the honour of being brought under public notice by one of these Paris papers. A leader appeared under the following heading :

“SUSPICIOUS MISSIONS.”

The author began by saying that there was no need of going to Madagascar to see the doings of English missionaries. Brittany was a field they had chosen, and in which they were putting forth their whole strength. With what object? Not the conversion of the Breton people, that was preposterous, as the Bretons were by far too much attached to their religion to give them any hope; besides, the English were far too practical to throw away their money for such an object. No! their ambition was set on something quite different; they were preparing the way for some future annexation of Brittany to England. Had not the author seen in the hands of an Englishman a map drawn by the London Bible Society, showing how France was to be divided between her neighbours, in the event of another

war and of another defeat? Was it not natural that England should covet Normandy, the cradle of her kings, and the Breton peninsula, inhabited by a race akin to the Welsh? The English missionaries (whose names the author gave) occupied the principal seaport towns, whilst the missionary ships, *Herald of Mercy* and *Mystery*, continued to survey the Breton coast and kept in communication with them. It was high time, therefore, that the Government had its eyes opened, and that these missionaries were politely asked to go and preach elsewhere.

“Absurd as it was from beginning to end, this article was calculated to do mischief, and I suspected that our opponents would not be very long before making use of it against us. That is precisely what took place under the following circumstances.

“AN ALLY APPEARS.

“Mr. Reveillaud, the well-known editor of the Protestant paper, *Le Signal*, came down to Brittany. His object was to visit our chief towns and deliver addresses on political and religious subjects. Learning from one that the clerical party were trying to foist on the Morlaix constituency, in view of the next Parliamentary elections, a clerical candidate, a Paris priest, l'Abbé Patureau, and that this priest had lately given a political address on this subject, ‘Where are we going to?’ Mr. Reveillaud chose for his text the following question: ‘Where are we, in a political, social, and religious point of view?’ As

soon as the bills were on the walls the clerical party concluded that Mr. Reveillaud was an enemy who had come to check Mr. Patureau's candidature. He was immediately telegraphed for from Paris, and was present at the meeting, with half a dozen other priests and a good number of their supporters. Had they known what was to happen I fancy they would not have come to that meeting, as it was a great success for Mr. Reveillaud. Being a man of considerable talent and oratorical power, he soon had the sympathy of the great majority of his hearers, who vociferously applauded him each time he showed the errors of the Church of Rome, and dwelt on the danger of believing in the conversion to the Republic of those priests who were the born enemies of every liberty. After him a priest spoke, and then the candidate, Mr. Patureau, but his voice was soon drowned in the Marseillaise which the assembly struck up as they rose to leave the hall.

"As Mr. Reveillaud had not exhausted his subject, we had a second meeting, which was another success. The priests did not this time put in an appearance, but sent their supporters, who tried to disturb the meeting, but in vain; and Mr. Reveillaud was able to give the Morlaix people a bundle of truths which I trust they will not soon forget.

"The success of these two meetings must have been extremely galling to Mr. Patureau and his party. They felt that something must be done to restore their lost prestige, so Mr. Patureau challenged Mr. Reveillaud to

"A PUBLIC DISCUSSION
in the hall of the Catholic Club; our friend declined to accept a meeting in such a place, but offered Mr.

Patureau a public discussion on neutral ground on the following subject, Gambetta's famous declaration, 'Clericalism! that is the enemy!' Mr. Patureau accepted the challenge, and the meeting took place in the largest hall we could get in Morlaix. There must have been 1,500 persons present. The two speakers were to have three-quarters of an hour each, and a quarter of an hour to answer. Mr. Reveillaud spoke in a masterly manner and had no difficulty in showing, by a rapid survey of the history of the past few years, how constantly the clergy of the Church of Rome had been the centre of all opposition to the Government and to every liberal measure, and what a danger it was still to our democratic and free institutions; but Mr. Reveillaud was especially anxious to show that clericalism was 'the enemy,' because its own claims were founded on a lie, and it gave us the counterfeit of true religion, of Christianity; and so he dwelt more especially on this religious aspect of the question, showing that the priests of Rome were not the successors of the Apostles, but the successors of the power of pagan Rome; that they had laid hold of religion and used it as a tool for their own ends. They were at the bottom of all our political, social, and religious difficulties; they had made of the French nation a people of unbelievers and atheists, and would be all that still unless the people allowed their eyes to be opened by the Word of the living Christ.

"Mr. Patureau rose up to answer, and spoke from the outset in an excited manner, and made sweeping statements which provoked some laughter. This made him lose his temper, and from that time he wandered from one subject to another

without ever speaking to the point, or refuting a single argument. He was indeed in a sad predicament. His great objection was that he had come to listen to a political speech, and had heard a Protestant sermon. What business had Protestants in Brittany? exclaimed Mr. Patureau. It was Mr. Jenkins who had brought down Mr. Reveillaud to insult their religion, and who was Mr. Jenkins? An Englishman! What business had Englishmen in Brittany? A Paris paper had lately said something about their doings, and he would read it to them. Thereupon this priest took out of his pocket the paper, and began to read the article mentioned above. No one seemed to understand what the article was about; but the clerical party, who saw in what plight their champion was, and who were anxious to hide his defeat, began to hiss and howl and make as much noise as possible. I rose to say a few words, but could only put in a sentence; Mr. Reveillaud himself gave up all thought of saying anything more; the people, too, were tired and began to move, so we left; but as we were doing so, I turned round, and saw l'Abbé Patureau surrounded by some of his friends, his hands up to his mouth, and shouting at the pitch of his voice, 'Vive la France, à bas les Anglais' (Down with the English); but only a few near him joined in.

"The general impression was decidedly unfavourable to this man; all felt that he was far below his opponents; but the Republican party were also somewhat disappointed; they thought Mr. Reveillaud had dwelt too much on the religious aspect of the question. The fact is these people are quite unaccustomed to religious subjects and discussions; they soon get beyond their depth, and are soon

surfeited with things they do not fully understand.

"THE LOCAL NEWSPAPERS.

"Our three Morlaix papers naturally took the matter up and commented thereon, each from its own point of view, but the clerical paper, *La Résistance*, went quite beside itself on the subject. In its anger it published *in extenso* the article in question. Mr. Patureau also published an open letter addressed to me. In this letter he demanded an answer to a few questions: Was I or was I not an Englishman? Why, after so many years spent in France, did I not become a Frenchman? What was our object? Why did I not prosecute the newspaper if its statements were false? I wrote back and said that, although I considered his questions somewhat impertinent, I did not mind telling him that, having no confidence whatever in the future of a people that would not or could not free itself from the yoke of the Church of Rome, I did not care to change my nationality, and that, in any case, I would never become a Frenchman so long as I saw that liberty in France was not safe from the attacks of the clerical party. I added that I was in this country to proclaim that the Gospel alone made men free, whilst Rome only made slaves, and that if I had not prosecuted the Paris paper it was because I considered its silly insinuations beneath contempt, and the sixty years of our family life in Morlaix a sufficient defence against his or anybody else's suspicious.

"Whilst he was here Mr. Reveillaud went to Guerlesquin, where we had a good meeting, and to Plouneour Menez; then he went to Carhaix, where Mr. Tunod, the Société Cen-

trale's agent, was expecting him. They had a large meeting in that town, but some members of the Catholic Club of Morlaix went over in order to prevent Mr. Reveillaud speaking. They disturbed the meeting, and some of them tore down the Bible texts on the walls. Mr. Reveillaud nevertheless spoke for half an hour, and was cheered over and over again.

"THE RESULTS

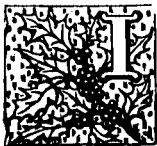
of this kind of campaign are far from being unsatisfactory. There is no doubt that the clerical party have been greatly embittered against

us, especially against me, whom they look upon as the cause of the mischief. There is no doubt also that their efforts, more especially in the country district, will be renewed against our work; but all that will only have a time; their strength will spend itself out. I do not see that the attack of the newspaper has had any influence on the bulk of the population, our position is exactly what it was before, and I believe that some good will come out of this momentary agitation. —Yours most truly,

"ALFRED LEWELYN JENKINS.

"A. H. Baynes, Esq."

DEATH OF THOMAS OUGHTON, ESQ., OF JAMAICA.



It was but a few months ago that we were startled by news of the sudden death of the Hon. J. C. Phillippo, who was so widely known, not only for the leading place he held in his profession in the island, but for the kind-hearted and Christian manhood which caused him to be honoured and loved wherever he was known. A similar shock has now passed over the community in the equally sudden death of Mr. Oughton, who, by his blameless character and by the position he had gained as the leading solicitor of the island, was as loved and honoured as any man in Jamaica.

Mr. Oughton was the son of the Rev. Samuel Oughton, formerly for many years the pastor of the East Queen Street Baptist Church, of which Mr. Thomas Oughton was a member at the time of his death. In early life Mr. Oughton intended to follow his father's steps and give himself to the work of the ministry, but afterwards his plan was altered, and he undertook the study of law, with the success that is so well known in the island, and which has been repeatedly acknowledged by the high appointments conferred on him by the Government. Though in his latter years the claims of his profession left him little time for other work, some years ago, when East Queen Street Church was without a pastor, Mr. Oughton was most actively engaged in supplying the vacant place, and in keeping together the church in the time of its need. During his long and useful life, his unswerving integrity impressed itself upon all who became associated with him, and made the firm of which he was the head a guarantee for an honourable and pure administration of the law. His large practice extended to all parts of the island, and many business firms and families will deeply feel the loss of a wise counsellor and true friend.

The end came after a hard day's work in the office, and only on the arrival of his carriage at his residence it was discovered that he was unable to move. He had been attacked during the short drive by apoplexy, and the next day

passed away, surrounded by his family, to whom we tender our deep sympathy.

The funeral services took place in East Queen Street Baptist Chapel. Thus this church has been in a few months called to part with its two most prominent members and liberal supporters, and the names of Dr. Phillippo and Thomas Oughton are added to the list of the honoured dead who loved and served the church of their fathers.—*Jamaica Baptist Reporter*.

A VISIT TO A SELF-SUPPORTING SINGHALESE CHURCH.



ON Accession Day, June 20th, we had the pleasure of being present at the anniversary meeting of our Singhalese church at Byamville.

This is the second anniversary of the pastor's settlement, so I think we may say the experiment has been fairly tested; and judging from the bright and happy appearance of the people, and the encouraging report, the progress made has been most satisfactory.

The minister's house is a pattern one, prettily surrounded by plants and shrubs, and the interior so neat and comfortable. We were provided with a repast which, though perfectly simple, by the tasty way in which it was prepared, did great credit to the minister's wife, to whose admirable domestic management much of her husband's success is to be attributed; for where the minister's home is a model, his influence will be greatly enhanced.

After breakfast we adjourned to the chapel for a public meeting. The building was as closely seated as possible, while many stood at the windows, or occupied the verandah. I noticed that the attendance was considerably larger than last year, and the countenances of the people beamed with pleasure.

The report stated that the support of the pastor had been kept up, additions made to the church, a Sunday-school established, and the pastor had been able to take part in mission tours in districts where the Gospel is not regularly preached. An excellent girls' day-school is also carried on by the minister's wife.

One of the speakers at the meeting was the son of the pastor, recently chosen by the united churches of Kottigawatte and Gonawatte as their minister, in which sphere of labour he has cheering prospects of success. His allusions to the time when he had been a boy amongst the Byamville people were touching, and it is pleasing to see the sons of our Mission agents growing up, not only to come after their fathers, but to labour with them.

The meeting was followed by an animated auction of articles contributed by the people, to be sold for the benefit of the church funds, consisting of all sorts of garden produce, knives, lace, articles of dress, ornaments, lamps, and pictures, &c.; the article for which there was the keenest competition being a coloured engraving of the Queen and Royal family, showing that these Christian villages in this far-off land love their Queen as well as any inhabitant of the British Isles.

We trust this short account of a very pleasant day may lead some of the Christians in England to greater sympathy with, and prayer for, the infant self-supporting churches in heathen lands, who are bravely struggling on, amid great difficulties, to carry on the work of God, and, by spreading abroad His knowledge, to enlighten the surrounding darkness.

M. C. WALDOCK.

BARISAL.

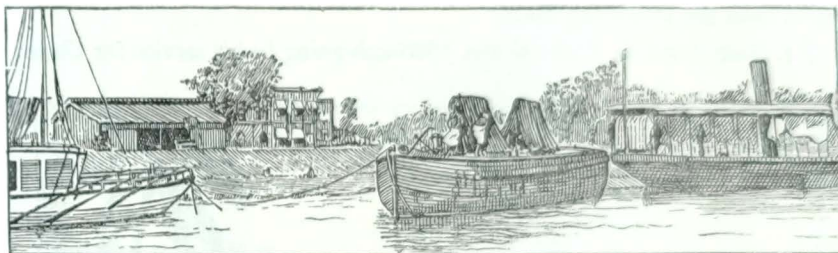
FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

No. II.

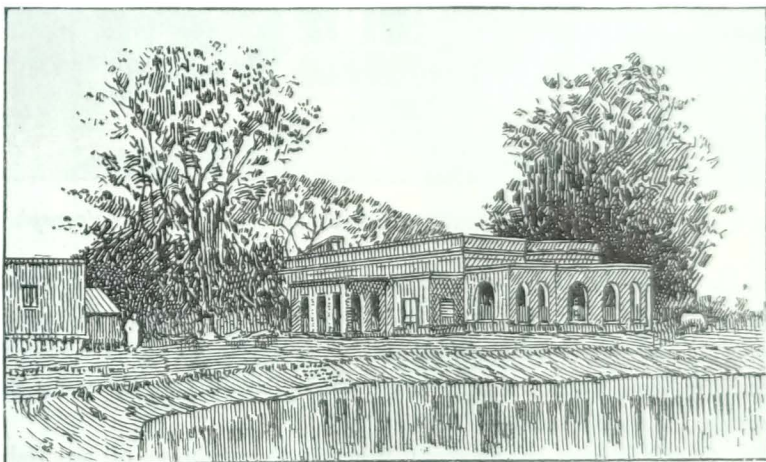


ROAD which runs westward from the steamer ghat, and at right angles to the bund, divides the European portion from the town proper of Barisal. The town lies to the north—a dense mass of streets and huts; the English bungalows to the south, in large open spaces cooled by the river breeze. The Kutcherries and other Government offices stand on



STEAMER GHAT AND OFFICES, BARISAL.—(From a Photograph.)

either side of this road; while in the distance gleams the square castellated tower of the Episcopal Church, built in 1847.

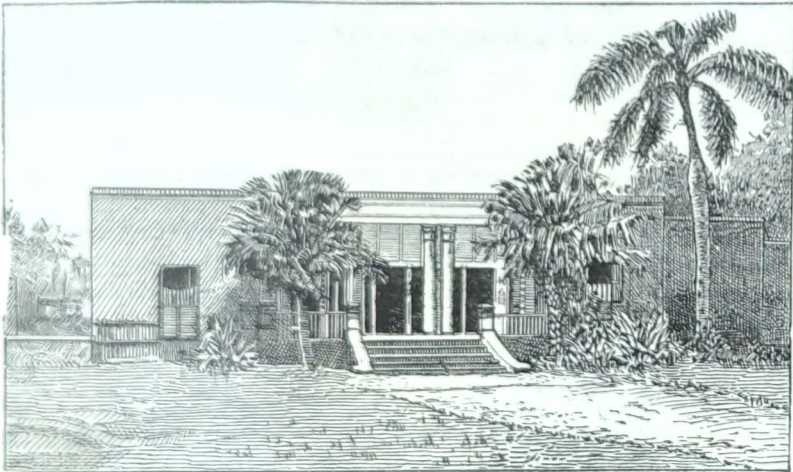


JUDGE GARRETT'S HOUSE, AND THE BOUND TANK IN WHICH HE WAS BAPTIZED.—(From a Photograph.)

The first officer who did anything much to lay out or improve the town was Mr. W. N. Garrett, who acted as judge as well as magistrate, and was

here from 1827 till 1832. It was through him we first gained a footing in Barisal. He raised the subscriptions for the English school, and, with the consent of the subscribers, sent the money in trust to Serampore. The house in which he lived still stands, and is shown in the picture, together with a corner of the round tank in which he was baptized. He held services in this house both on Sundays and week-days, and finally put up separate buildings (a chapel and two school-houses) on a piece of land which he took for the Mission. This site is just opposite the English Church. All the old buildings have disappeared, but they stood on the very spot now occupied by the bungalow which I have photographed. Here lived our first missionary and his successor. The site is but a few yards from the Preaching Hall.

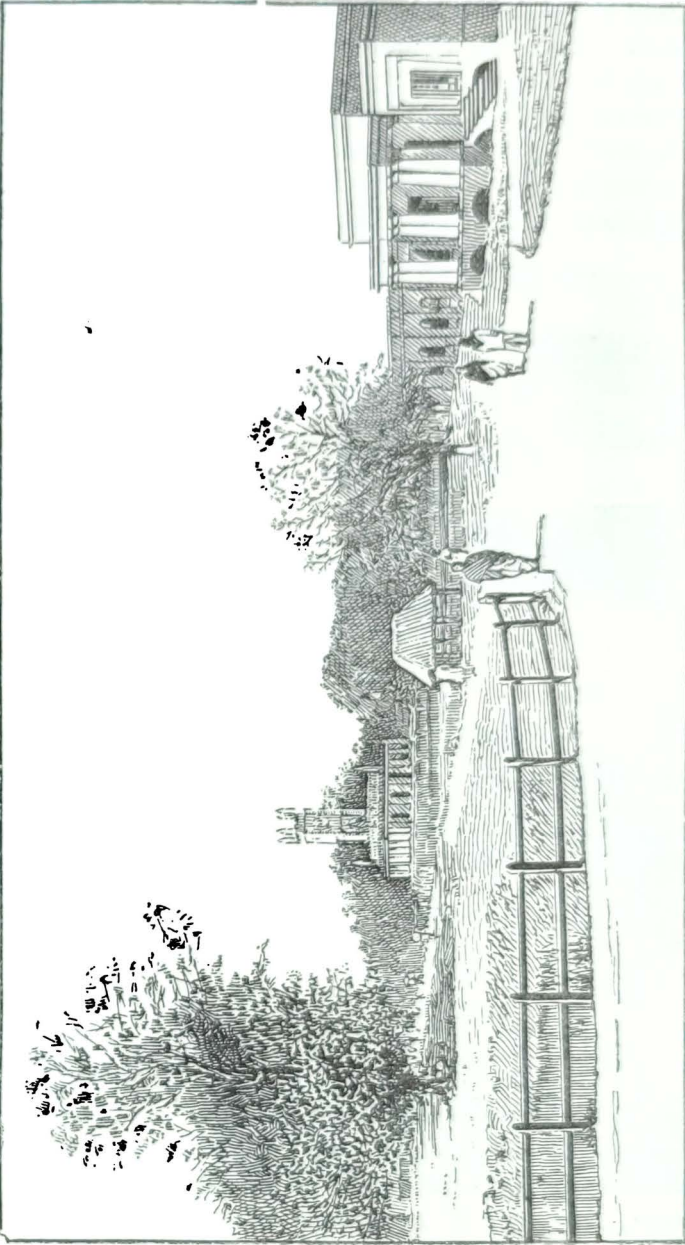
Mr. Garrett was as practical and thorough-going in his service for Christ



SITE OF FIRST MISSION BUILDINGS, BARISAL.—(From a Photograph.)

as in his service for the Government. He was not ashamed to accompany his Christian *Nazir* (office superintendent) when preaching in Bengali in the bazaar; but the disgrace in which he was considered to have involved himself by being "baptized in a tank" led, shortly afterwards, to his final departure from the district.

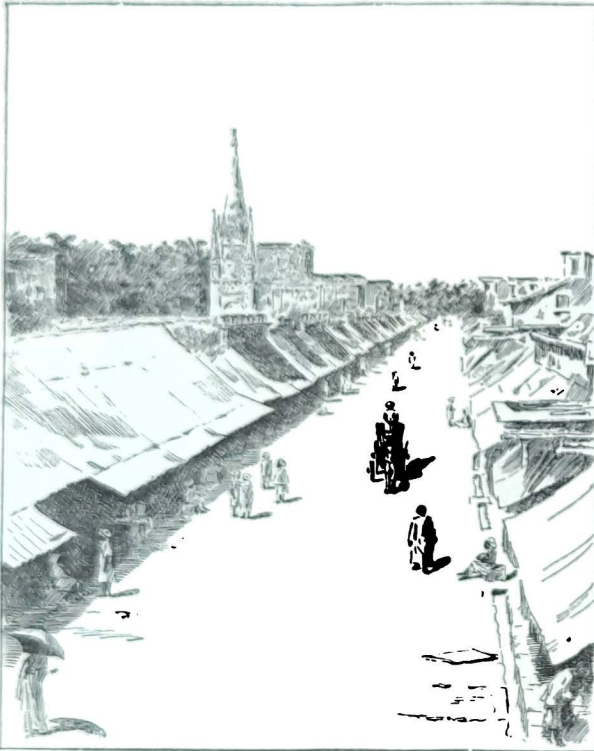
The Chauk Bazaar is the main business thoroughfare of an Indian town. Here you buy everything, from "oil which maketh man's face to shine" down to patent shoes, which shed a lustre round his feet. Here, too, the industries of the West and East run side by side. The latest design in Singer's sewing machines will be rattling away next door to the



VIEW FROM THE TREASURY, LOOKING WEST, BARISAL.—(from a Photograph.)

maker of glass bangles, or the pedlar in primitive wooden combs. Over the way is a fussy little engine bottling aerated waters, whilst here sits a sweetmeat "wallah," pouring the oleaginous contents of his earthen pan through a hole at the bottom on to a dirty mat. A few doors further up is a printing press striking off texts of Scripture, and above it a plaster painted idol looking down from its shelf, as Dagon may have looked at the ark.

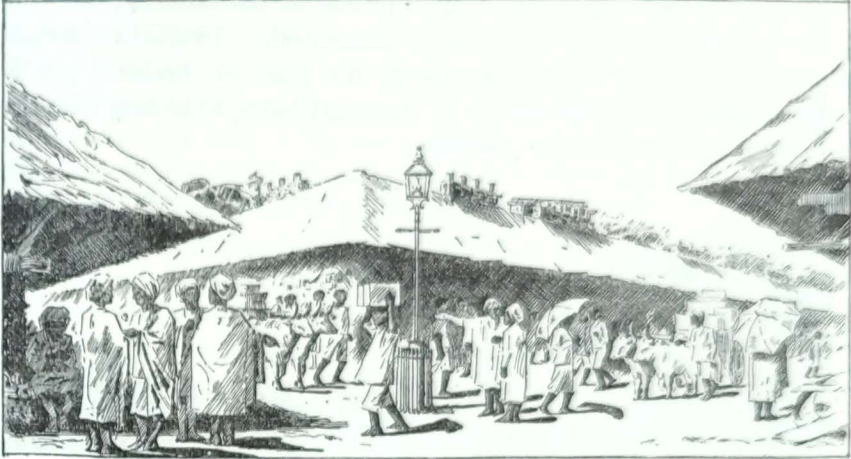
Barisal Bazaar is cleaner than most I have seen of its size. Cemented drains run the whole length on either side. The buildings are chiefly of brick, some



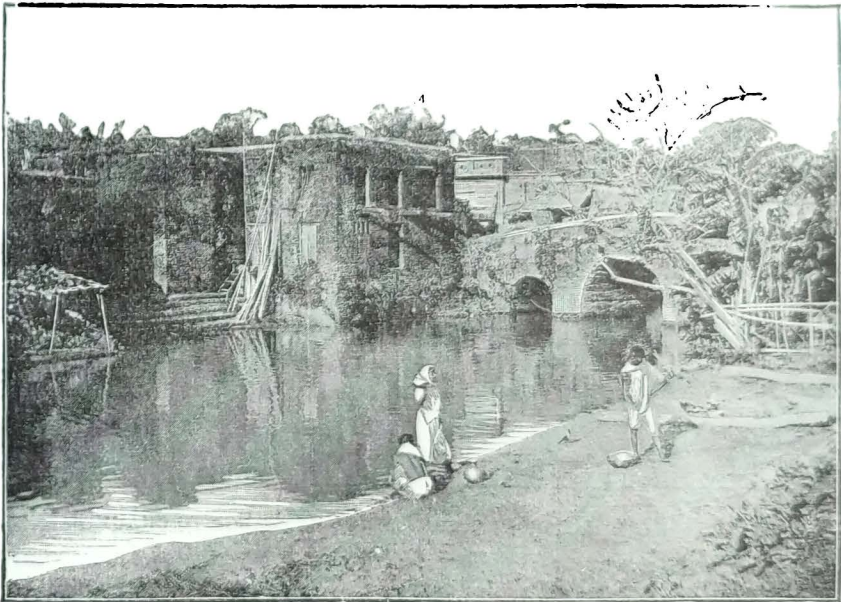
CHACK BAZAAR, BARISAL.—(From a Photograph.)

being shaded with corrugated iron. Our missionaries, for over sixty years, have preached almost daily at one end or the other of this bazaar. At the farther end is a lamp-post with a small railed enclosure at its foot. This is a favourite spot, the centre of four cross-roads, and the focus of traffic. But space is limited, and the four ways soon become blocked if a crowd gathers to listen. Speaking is hot work then. I have often hung my hat on an arm of the lamp-post, and wished I could raise myself to the same height

to get a little fresh air. The horse and gari shown in the picture are those of the Zenana Mission. The spire on the left belongs to the gateway of



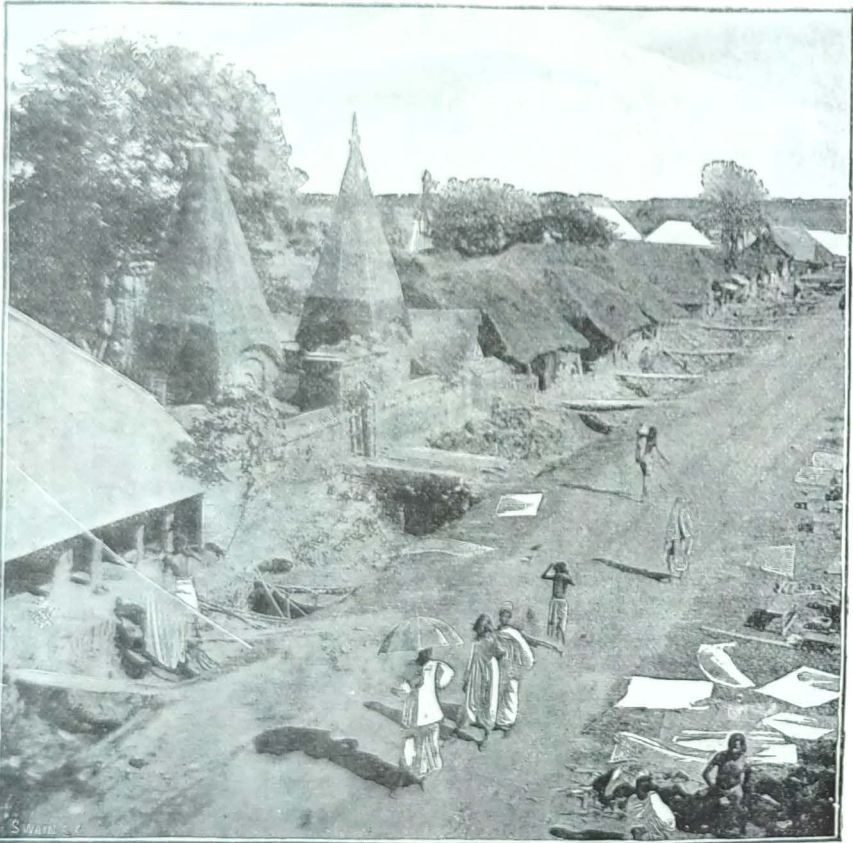
NORTH END OF CHAUK BAZAAR.—(From a Photograph.)



BRIDGE OVER KUAL, IN CHAUK BAZAAR.—(From a Photograph.)

the oldest temple in the town, dedicated to Jagat Nāth (Juggernaut). The temple contains a stone image of Krishna with his wife Radha. Food

and flowers are offered several times a day. The old priest in charge has been there many years and is reckoned very devout. He is supported by the gifts of the worshippers. The educated do not subscribe, and this fact became the occasion of mournful comment when I visited the temple yesterday morning. Every year, during the month of October, a pundit priest attends nightly to read one of the sacred books, translating from the Sanskrit into Bengali as he goes along.



A STREET IN BARISAL, LOOKING EAST FROM ENTRANCE TO CHAUK BAZAAR.
(From a Photograph.)

Beyond the preaching stand, already described, is an old brick bridge rapidly crumbling away. Its three arches span a very dirty stream, which drains the bazaar and falls into the river about a stone's-throw further down. It forms a most convenient water-way for eight miles into the interior, after which it joins the Barisal River again, having made a

straight cut across the neck of an enormous loop. We shall all be glad when the bridge falls to pieces, large boats not being able to pass under it and use this shorter way. People bathe in the water of the Khâl, cook their food in it, and sometimes even drink it, as you see them doing in the picture. The unctuous crow hops along the ground, or watches for scraps of food from his perch on a neighbouring tree. Many ghâts (like the one opposite) lead down from the back of the shops to the water's edge; and when these were newly built, with balconies overhanging the stream, it must have been a fairy scene at night—the balconies lighted up and the stream itself gay with the fitting fires of passing boats.

The last picture represents a street running at right angles to the centre (or south end) of Chank Bazaar. The houses on the right are chiefly those of *Châmars*, or workers in leather. They sit a great deal in the open air to work, and you may often see a leopard or tiger skin drying on the thatched roof of one of their huts. The temple on the left is the shrine of the goddess Kâli—the two spires being dedicated to her husband, Siva. As you enter the courtyard through the rickety gate you see a thin black fork of wood sticking out of the ground, just in front of the temple steps. It is here that goats are sacrificed. A small kid stood by it, tied by a short piece of string, and bleating, on the day when this photograph was taken. Then followed a procession of women filing in over the little bridge to the beating of drums, and presently filing out again, having witnessed the victim's death. It all happened in a few moments, while the camera took a long shot down the sunlit road.

WILLIAM CAREY.

WOMAN'S WORK FOR MISSIONS.

BY MRS. C. S. MEDHURST, LATE OF TSING CHU FU, SILANTUNG.



EVERY Christian is of course responsible according to the measure of opportunity for the evangelisation of the world, but we women have this task laid especially upon us. It is our sex which has most benefited by Christ's work, and gratitude should lead us to use our Christ-given freedom to elevate and save our less favoured sisters. The women of heathen countries are the chief upholders of idolatry, and when they have learned of Jesus, Isaiah's prophecy shall be fulfilled (Isa. ii. 20). Do I mean by this that every Christian woman should leave her native shores and become a representative abroad of our missionary societies? Certainly not, that would be only Christianising one land at the expense of another. Nevertheless what we call mission work, whether at home or abroad, is of such vast importance that it required every Christian woman to bear a part of its burdens and share a portion of its joys. What is this work? It is taking Christ into homes where

women are living and dying, without hope for the future and without Divine help and consolation in the present.

These women may not all have white skins, but they all have hearts to feel, and souls to live for ever. They are all women made in the image of God, women for whom Christ shed His blood, women who are moulding the lives of the fathers and mothers of future generations. Sisters, do your hearts never bleed for the Hindu child-widows doomed to lives of misery, knowing no mitigation, sorrow knowing no solace? Do you ever pray for the Chinese bride married to a man she never saw, and whose absolute slave she is?

Have you never in spirit heard the groans of the sick and the dying, who have neither nurse nor doctor to ease their pain? Have you never thought of the hundreds of sweet, innocent children being polluted and destroyed in their homes, the very places which should be to them fountains of virtue and bulwarks of piety, but which are too often training schools of iniquity? These homes (if such dens may be called by such a sacred name) are here among us in this land of liberty, as well as in the darker, more superstitious countries.

And, sisters, it is our unspeakable privilege to aid by purse, by pen, and by personal labour in purifying them, by filling them with a knowledge of the Child Jesus, the Saviour of the world. What can we do in our own happy homes to forward this work? We can talk to our little ones about it, and place suitable missionary literature in the hands of our elder children. It is a mistake to suppose that a child can take no interest in these things. Some time back, a returned missionary was visiting one of our large cities, and was asked by a leading member of one of the churches to address a drawing-room meeting in her house. The lady's little daughter of eight summers was all excitement to see the live missionary, and asked her mother if she might stay in the room and hear her speak. The wise mother consented, and the child found herself a low seat and sat by the missionary. As the meeting was about to close she slipped from the room, returning in a few minutes, with her best new doll, which she placed on the missionary's lap, saying, "Do take to one of the little black girls, please." It was the child's best gift, which cost her self-denial. No one else gave anything that afternoon.

Once when visiting one of the country stations a few miles from Taing Chou Fu, my home, where a foreign lady had not been for a very long time, I found the women more willing to chat about my dress than to hear about Jesus. I sat down and let them talk, thinking the while how I should win them. My little girl whispered, "Let me sing, 'Jesus loves me, this I know,' in Chinese to them, mother." I lifted my little one on to the table, and said, "Sing dear." The little voice rang out. I had the women after that, some with tears in their eyes; the parting came only too quickly. In these as in many other departments of life it is true that "a little child shall lead them." Let us supply our children with cents for the collection in the Sabbath-school. In my father's house a missionary box was placed on the breakfast table every Sunday morning to receive the pennies, and I well remember the excited interest with which we watched the box opened at the end of the year, to see how much it contained.

It is the church which does most outside work which has the largest inside blessing. No church is so prosperous as a missionary church. Let us regularly attend the missionary prayer-meeting. Let us learn the names of our mission-

aries, their fields of labour, their peculiar needs, and let us make these special subjects of prayer. Specific information, which means special interest concerning the heathen world, is one of the greatest needs of our church members to-day, yet if we lack this it is our own fault. We may know if we will, and surely if we have the Spirit of Christ we shall will to know all that may be known. Christ's first resurrection word was addressed to a woman, and was "Go ye." Christ's last resurrection word was addressed to all His disciples, and was "Go ye." Only as we sympathise, and in proportion as we sympathise, with our missionary Saviour shall we commune with our Lord. Look out for the returned missionary, welcome her to your homes, welcome her to your church, encourage her to talk of her work, her plans, her hopes, her disappointments and her successes. When she returns you will read her reports and letters with a living interest, for you will see things largely with her eyes. Send her a new book now and again, some papers, something for her girls, or for her medical work. It seems to me that when a missionary returns home for rest she ought to be able to come to our church for strength and inspiration; she has now too often to go to the church and stir the people up instead of being stirred up.

Is there no one here who, like myself, is longing to work among these needy women and helpless children? It requires a woman's love to reach a heathen woman's heart. If our heathen sisters are to be lifted up, it must be a woman's hand which shall grasp theirs; only a woman's voice can plead with these women.

It is one of the highest places God can ask us to fill. It is great, it is glorious; no other work can be compared with it, whether at home or abroad; no work is so unselfish, so Christ-like. "I knew that my people were perishing," said an American Indian chief, who had walked 350 miles to find a missionary. "I never looked into the face of my child that my heart was not sick. My father told me there was a Great Spirit, and I have often gone into the woods and tried to ask Him for help, and I only got back the sound of my voice. You don't know what I mean, for you never reached out your hand and took nothing. Will you not give me a missionary?"

But the church thought she had neither the man nor the means. Every mission-field has the same story to tell of perishing souls asking for the Gospel, and being refused by overworked missionaries. Every missionary society can tell of good and suitable consecrated and God-filled men and women having their offers of service refused because God's stewards have not supplied the necessary funds to feed them after they have given up everything for the work. Shall it always be so, sisters? Can we stand at the foot of the cross, gaze at the blood-stained, agonised face of our dying Saviour, dying for these very people, and say it shall always be so? Shall we say it must be so, it cannot be helped, although He has said, "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all nations"? If we cannot go ourselves we must send those who can go. Are we who are mothers, are we who are Sunday-school teachers, are we who are leaders of the young, doing all we can to teach the young that their time, their talents, and their money are sacred trusts from God, and that to Him they should give their first fruits? Are we setting them worthy examples in this matter, by our own consecration of all we are and all we have?

THE MISSION IN CEYLON.

CHEERING LETTER FROM REV. W. S. THOMSON,
OF MATALE.



DEAR MR. BAYNES,
—I am afraid my quarterly letter is a little overdue, but I am sure it will be none the less acceptable because of that. I am very sorry at the delay, but as I left for Sabaragamuwa Province three weeks ago, and have just returned, it has been impossible for me to write sooner.

“Allow me first of all to express the pleasure and thankfulness we all feel at the prospect of having another man in the near future. For months back we have been planning, planning, planning, how we could best dispose of ourselves so as to overtake all the work with the slender force at our disposal. I am afraid it was a sorrowful business. Colombo required two men, so did Kandy; and what was to be done with Sabaragamuwa and Chilao? Our cogitations always ended with a sigh, a shake of the head, and an expression of the opinion that we must have more men; could we have even but one more, we should be able to manage very well, and at least to make an attempt to occupy all the ground taken over by the Mission, but without this one it were impossible.

“DELIGHT AT THE PROSPECT OF REINFORCEMENTS.

“Now that our hopes are virtually realised, our joy is almost unspeakable. Unless you had seen the eagerness with which every mail was looked for, and every HERALD scanned for intelligence as to whether Mr. McCallum had been accepted for Ceylon or not, it were impossible for you to estimate our present satisfaction. Then, even

our brightest moments were dulled with the knowledge that, no matter how hard we worked, we were not sufficient for the work of the Mission. Now we feel that, although the work may still be above our strength, we have far better prospects of ultimate success.

“How I wish the Christians at home could be brought to form a true estimate of the condition of heathenism; that they could see it for themselves in all its degradation and sinfulness! I simply dare not write of the sights one sees and of the awful state of degradation which obtains in many places in Ceylon, even though the island has been under European rule for such a time. If our churches were alive to such facts, I don't think the present state of affairs would last long. Instead of deficits and consequent retrenchment, the men and money would be forthcoming to enable us to advance, and to advance along the whole line.

“MISSIONARY LABOURS.

“Since writing my last letter, my time has been taken up very much as before. First of all, there is the study of the language. My examination will take place early in October. I have already gone over all the work, and am at present engaged in revising. I think I told you that I preached my first sermon towards the end of last February. With regard to purely mission work, some time ago I conducted a four days' mission in Kandy and the surrounding district. I had five men with me, drawn off from different stations in the province. We began on the Thursday and continued until the Sunday night. Our method

of procedure was as follows:—At seven o'clock in the morning, we all met for worship and to map out the day's work. Then a goodly supply of English, Singhalese, and Tamil tracts was given each man, three roads leading into the country were chosen, and two men sent along, each to give away tracts and to hold personal conversations and open-air services as opportunity offered. This was over usually by eleven o'clock, when we had breakfast. At three o'clock in the afternoon, we set out again to visit the streets and lanes of the town. After two hours of such work, we all met at an appointed place and held an open-air service for another hour. Then we went to the chapel and held an evangelistic service in English and Singhalese from half-past six to about eight o'clock. This closed the day's work.

"Our open-air service on the Saturday afternoon was one which I am sure you would have enjoyed. We took our stand at a corner of one of the busiest streets in Kandy. Two of the brethren opened the meeting by singing a Singhalese lyric, then we all joined in a Singhalese hymn. By the time we had finished the hymn, we were surrounded by a crowd of from 100 to 150 men—English-speaking Burghers, Moormen, Tamils, and native Singhalese. I addressed them in English, the man on my right interpreted into Singhalese, and the man on my left into Tamil; so that all the people heard the Gospel, every man in his own tongue, wherein he was born. At the close, I distributed about 150 tracts, the people crowding round to get them.

"AFTER MANY DAYS.

"With regard to results, I am afraid I cannot speak definitely; but while the mission lasted, the seed was sown broadcast in and around Kandy,

and the people in almost every instance gave us an attentive hearing. More than this I cannot say.

"During my visit to Sabaragamuwa Province, I inspected all the schools save one, held a number of services, visited the hospitals, &c., distributed tracts, and did as much itinerating work as time permitted. What a grand field for work is there lying fallow! We simply must do something more for it than we have during the past year or two.

"On leaving Sabaragamuwa, I spent the Sunday with Mr. Hankinson. Together we visited a district lying twelve or thirteen miles north-east of Colombo. The great majority of the people there are Roman Catholics, but their attitude towards us was more favourable than I have seen anywhere else on the island. Besides personal conversation, tract distribution, and the chapel service, we held an open-air meeting in the village in the afternoon. Before we had finished singing the second hymn, the inhabitants—men, women and children—were gathered round us in a large attentive crowd. The evangelist, Mr. Pieris, interpreted for us and we both spoke. At the close we gave away about 300 tracts, and one man asked me for a few to take home to the people who lived in his village. Needless to say he got them. We were very sorry we could only spend that day with them; we both felt that had we been able to remain for a week or so, a grand work might have been begun all over the district.

"Thus the work goes on, here a little, there a little; line upon line, and precept upon precept. The issue of it lies with a higher hand.

"This brings me down to the present. My health continues good, and I find my interest in the work increasing month by month as I become more familiar with the language.

"With kind regards,

"Sincerely yours,

"W. S. THOMSON.

"A. H. Baynes, Esq."

INTOLERANCE OF THE ROMISH CHURCH.



THE Rev. N. H. Shaw, of Florence, writes as under :—

“DEAR MR. BAYNES, — If our friends in England knew what their Italian brethren have sometimes to suffer in moments when everyone hopes for consolation—viz., when near to death—it would quicken their sympathy and lend fervour to their prayers for us. We have recently lost two brethren by death. In both cases we have had trouble through priestly influence, but one is such a typical case that I am moved to inform you of it.

“One of our brethren at Prato fell ill, and was for a while visited by us in his own house. His wife and daughters were opposed to his creed, but the latter treated me (while left to themselves) with every mark of respect. The wife was dying in another room while I was with her husband one evening, and the priest who attended her came and listened outside the door to our conversation and to my prayer. On another occasion two of our brethren found the priest at the man’s bedside, and the patient made signs beseeching them not to leave him with his ghostly visitor. They read, prayed, and conversed with him, and the priest stayed through it all. He was told by the sick man that if he came merely as a friend he was welcome, but that, as a priest, he was not wanted, confession having been made to, and pardon obtained from, the Lord Jesus Christ, our only real Priest. Still the ecclesiastic did not leave, and one of the brethren remained more than four hours to save the patient from annoyance.

“At length our brother decided to go to the hospital, where, having de-

clared himself an Evangelical, he was, for some days, free from molestation and comforted by the visits of his brethren in the faith. But the priest was not to be deprived of his prey, and lies were to be freely used in the service of the Church. The daughter appeared pretending to have received a telegram from her uncle beseeching her father to return home, and promising to pay all expenses of doctor, &c.

“At first the poor man replied: ‘No, no! I want to be where I can receive the visits of my Evangelical brethren,’ and only yielded on her solemnly promising him that the house should be free to them as often as he wished for them or they thought well to visit him. ‘For the love of God do not forsake me!’ he cried to one of our brethren who stood by as he was about to be conveyed home.

“In a few hours afterwards this brother and another knocked at the door, but were refused admittance. On being informed by telegram of our brother’s state I sent Sig. Allegri, who stayed there two days and nights, seeking in every possible way to obtain access to the poor man. The highest legal authorities of the place were consulted, and also a visit paid to the *Procuratore Generale* of the King, in Florence. These men, one and all, with a shrug of the shoulder, declared that, although they themselves had no religious belief of any kind, unless in the possible existence of a Supreme Being, they would gladly help us if they could, but that there was no remedy. There is little doubt that by means of a lawsuit we could have obtained justice, but meanwhile our

brother would have died and been buried. Several days passed, during which the priest had free access to the sick man and we were prevented from approaching him. It is easy to imagine the inquiries which the poor dear fellow would make, and the lies which would be told him to explain our absence. At length the end came, and from one who was in the sick chamber we have learned what took place. It seems the priest continued to importune the poor man to confess to him, but he, as long as he could speak, declared he had no need of such

confession, and when he could no longer speak he replied by looking and pointing heavenward. Then, when he was no longer conscious, the representative of the Church administered the *viaticum*, and so avoided the scandal of an Evangelical funeral.

“Does not an incident like this (which is by no means uncommon) call for deeper sympathy with those who are thus tormented on account of their faith, and for more zeal in the work of evangelising Italy?—I am, &c.,

“NATHL. H. SHAW.

“A. H. Baynes, Esq.”

THE SOCIAL AND MORAL IMPROVEMENT OF INDIA.

BY THE REV. THOMAS EVANS, OF MUSSOOREE.



DEAR MR. BAYNES,—As the readers of the *HERALD* are interested in every movement on foot for the uplifting of India, it is possible that a short sketch of my work through the plains of India, last winter, may be of interest to some of them.

When I was on the eve of going forth to the Punjab, to commence my annual crusade against the demon drink, I received an urgent request to go to the aid of the good friends who had just come out to India in connection with the Royal Opium Commission. Both Mr. J. G. Alexander and Messrs. Wilson and Pease, all of whom were new to India, sadly felt the need of the help of some one who would have considerable knowledge of both the country and the people; and, as I could not but regard the request as a call to *duty*, I could not well refuse to go, even at some sacrifice to my temperance work.

THE OPIUM QUESTION.

I therefore went straight down to Calcutta, and after consultation with the anti-opium friends, and giving my own evidence before the Commission, I went off to Assam to seek evidence against the use of opium; and, though Assam was a strange land to me, I am thankful to be able to say that the Lord most wonderfully opened up my way to secure any good and strong evidence as to the deleterious effects of opium indulgence in Assam, which I hope may prove useful. Now, I wish to tell you that our pro-opium officials in India brought forward, among other things in favour of the use of opium, the following hypotheses:—

I.—That opium was a *valuable preventive to fever*, and a prophylactic in malarious districts.

Assam being a malarious country, and the consumption of opium being very large there (larger by far than in any other part of India), it was main-

tained that the people there indulged largely in opium because they found it to be a preventive to malarial fever, and that if the supply of the drug should be stopped, the fever of Assam would soon sweep away one half of the population, &c.

This was held forth as a grand argument in favour of the use of opium, and a great deal was made of it until the bubble was exploded. Beside other evidence, my visit to Assam resulted in the following discovery. I met a tea-planter who had spent nearly forty years in Assam, and who gave me, in written evidence, his experience, which was to this effect:—(1) That opium was never prescribed by any medical man as a preventive to fever; (2) that when attacked with fever, the opium-eaters were the first to die; (3) and that he knew whole villages to have been depopulated through opium. In short, he said that opium was the curse of the country, and that Assam would have been far more healthy and prosperous without the use of the deadening drug.

The next witness was a native, and the largest employer of labourers in Assam. He had then a large contract for earth-work on a new line of railway from Gowhatti, in Assam, to Chittagong, and for this great work he said that not more than 10 per cent. of the Assamese could be employed, simply because they were the first to sicken and die from fever through opium eating, and because the use of opium made them so stupid and sleepy that they were not worth employing.

Nearly all his coolies for the work he had to import from India, where the people were not so given to opium habits, and who would do double the work of the opium-besotted Assamese, &c.

Then, strange to say, I found in Gowhatti an old and respectable Government official, who, after an experience of over forty years, had been both grieved and disgusted with the havoc which the use of opium had made in Assam. His evidence was most valuable from an official standpoint, and it was so damaging to the prophylactic hypothesis put forth, that a strong effort was made by the local authorities to prevent the witness from appearing before the Commission, and were it not for the protest of Mr. Wilson against such glaring partiality, he would not have been allowed to come. But in spite of official influence, Mr. Wilson prevailed, and the noble old native official of Gowhatti gave splendid evidence before the Royal Commission as to the most injurious effects of the fatal drug in Assam, while others also came over and did the same. Besides this, I was able to organise two new temperance associations in Assam, and preach the Gospel of Christ to respectable natives, many of whom never heard it before.

GROUNDLESS ALARMS.

II.—Another bugbear conjured up by the Government officials in favour of retaining the traffic in opium was this. They gave it out that if opium cultivation were stopped, there would be a great tumult among the opium cultivators, who would suffer a heavy loss, on account of which Government would have to give them very heavy compensation, amounting to millions of money.

In order to find out how matters stood in this line, Babu Prem Chand, of Gya, of our Mission, and Mr. D. Jones, of Patna, and myself, took the trouble to go to the cultivators at their villages, and make inquiries from the people themselves on the spot.

The result of this inquiry was that we found out, by facts and figures given us by the people, that those who cultivated opium did so at a loss of about ten or more per cent.; that it was a most risky and troublesome crop; and that they were in a large measure *forced* to grow the poppy crop, on account of the large amount of money given them, free of interest in advance, at a time of the year when they most needed money, and that the opium officials insisted on their growing poppy against their will, and using threats in case they refused to do so.

Thus was exploded the theory of the need of compensation to the poppy cultivators, who would only be too glad to give up the crop for ever.

III.—Another great plea put forward in favour of the use of opium was this. It was said that our Punjabee Sikh soldiers were all given to opium eating; that they were about the best specimens of native soldiers we had in the country, and that if they were deprived of their opium there would be a military revolt among these brave and warlike troops, &c.

Well, when the Royal Commission got to Lahore, the colonels of several Sikh regiments were examined, and on account of whose evidence this third proof to the use of opium completely gave way. It was found that but very few of the Sikh troops took opium, and that those who did were the scum of the regiments. I found myself in Gugranwalla, the headquarters of the Sikhs, and the birthplace of the late leader, and Rajah Runjeeb Singh, that in a Sikh regiment of 700 troops there only three men made use of opium; so that this plea also failed the promoters of this dangerous drug.

Notwithstanding all this, the Indian Government thinks it has scored largely in favour of opium consumption, and the reason is this: such a powerful flood of official influence was brought to bear on all Government servants, as well as others who had Government favour to conciliate, or Government frown to fear, that the great preponderance of evidence was given in favour of opium. So much has this been the case that native confidence in the integrity of English people has received a shock from which it will take a generation to remove it. The respectable natives now say, "Well, we always gave the English credit for truthfulness and moral courage to speak out their minds fearlessly when brought to the test; but now, what can we say when we see English officials join with many of our own people in the praise of opium, which they know to be bad, simply to please the Government?"

It is a most deplorable fact that we thus have in a large measure lost our former high prestige for our integrity, and this loss is a far greater political calamity to the British in India than the loss of all the revenue received from the opium traffic. In short, it is the most serious outcome of the Opium Commission.

THE DRINK TRAFFIC.

One good that has issued from the evidence given is the prominent manner in which the *evils* of the *drink* traffic have been forced into the front. Even excise officials now declare that the liquor traffic is an evil, and to try to save the opium they condemn the drink.

This is a *new* evidence, and the promoters of temperance would do well to make good use of it for the total abolition of a concern which is, no doubt, a *greater* curse to the country than even the debauchery caused by opium.

I spent two months advocating the cause of temperance, and this year I went up to the extreme frontier station of Peshawur, on the confines of Cabul, where I organised a society and preached the Gospel on the Lord's-day. In the Punjab alone I added over 1,000 *new* names to the temperance roll, which now numbers over 100,000 throughout India. One singular event of my tour was the opportunity of preaching a *Welsh* sermon to the Royal Welsh Fusiliers in the station of Jhansi. You may fancy how pleased the sons of "*Gwylt Walia*" were to hear the Gospel once more in their own mother tongue. I must not add.

THOS. EVANS.

Mussoorie.

EXTRACTS FROM LETTERS.



Y DEAR MR. BAYNES,—I have just been looking over some of my old Chinese letters, and I thought if I translated a few extracts from them it would help to show how many of our helpers have laboured, and what encouragements and discouragements they are constantly meeting.

One brother says: "I write you, my dear Pastor Wills, with a very joyful heart, for God has been very good to me. Last time I visited Hsiao-san the people cursed and stoned me; but this time at several places I was urged to stay and eat rice. One man to whom I gave a book a year ago came and told me he believes the doctrine to be true. He no longer worships idols, and prays to God and keeps the Sabbath."

Another writes: "BELOVED PASTOR WILLS,—I went to preach at the fair as you requested. The people seemed willing to listen, but one rough man did all he could to prevent them. He said: 'You are a spy; these are foreign books; you come here to make trouble. The foreigners want our country; they bring the telegraph wires to break up our good Feng-shui' (wind and water). He then abused me and beat me, and said he would kill me if I did not go. I thought it best to leave as he was so enraged, and was making the people excited also."

A young man who goes out in his spare time writes: "I went to a mountain, the celebrated temple of the Goddess of Mercy. I wanted to reach the people going there for worship. A man listened attentively and asked about the Gospel. Another, also living at the temple, inquired earnestly about the meaning of our worship, and who Jesus was. I hope they will come to Jesus; but many in this place try to hinder them, saying much that is bad and false about the true Christian religion."

In one letter the writer says: "DEAR TEACHER WILLS,—I am so thankful for the pleasant visit I have just spent at your home and for your encouraging words. I have had much peace and joy in my work since. Among our inquirers are two Roman Catholics; they attend every Sunday at the services, and have carefully read many of our books and the New Testament. They both desire to become Christians. I hope you will soon be able to come and talk with them yourself."

Another writes: "In my travels I met a Buddhist priest; he accepted a book and listened to my preaching; ten others stood with him to listen. I think this priest believes in Jesus, but at present is afraid to confess before men. In another place I met four scribes who hated 'Jesus books' and His religion, as they call them. They cursed and beat me, but I got away."

One writes telling how he had travelled and preached at several towns and villages. He says: "At one place several soldiers and military officers accepted books and tracts, and invited me to come in the barracks to preach."

One other dear brother, now in the glory-land, after describing his labours and the many difficulties and oft rebuffs, closes his letter by saying: "Thank God, He does not leave us in trial or doubt. His presence is very real. Oh! pray much for me and all my countrymen. There are many anxious ones whose faith in their idols is gone; pray they may not only destroy them, but may truly trust to Jesus for salvation."

The only words I feel it necessary to add to the above extracts are those of the Apostle Paul, "Brethren, pray for us."

WM. A. WILLS.

RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—The Revs. S. M. Field and H. T. Stonelake left for the Congo per s.s. *Coomassie*, from Antwerp on the 3rd ult.; and the Rev. F. Harmon, Mrs. Harmon, and children, and Miss Tetley, of Taunton, for China on the 19th ult., from Southampton, per s.s. *Darmstadt*, North German Lloyd line.

The Rev. Evan Morgan is expecting to leave for Shensi, in North China, on the 16th inst., by the s.s. *Bayern*, North German Lloyd line, from Southampton.

Arrival of Missionaries.—The Rev. S. C. Gordon has reached this country on furlough from the Congo; also Rev. A. and Mrs. Long and child from Russell Khonda, Orissa.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—

Bells for Mission Stations in Congo in response to the appeal of the Rev. T. Lewis, of San Salvador, from Mr. E. C. Curtis, of Neath, Mr. H. B. Babb, of Plymouth, and Friends at Devonport, per the Rev. H. T. Stonelake; a parcel for Mrs. Wall, Rome, from Miss Fennell, of Balham; a parcel of garments, workbags, &c., for Mrs. Whitewright, Chow-Ping, China, from Miss Knight, Horsham; a case of garments and other articles from Friends at Honor Oak, per Mrs. John Penny, for Miss Aldridge, Shantung, North China; a parcel of toys and garments from Six Little Girls in the Baptist Tabernacle Sunday-school, Sittingbourne, Kent, for Mrs. Teichmann, Pirojapore, Bengal; a parcel from Friends at Bristo Place, Edinburgh, for Mrs. Wright Hay, of Dacca, Bengal; a magic lantern from Mr. Griffin, Bristol, for the Rev. B. Evans, Monghyr, India; dolls and other toys from Miss Bristo's Bible Class, Wellclose Square, London, for Miss Simpson, North China; a parcel of garments from the Girls at Olney House, Hastings, for children on the Congo; a parcel of books and pictures from Mrs. Munro, Chepstow, for Mrs. Carey, Barisal, India; parcel of clothing from Carey Chapel Y.P.S.C.E., Reading, for the Rev. W. L. Forfeitt; parcels from Friends at Hastings and Woolwich, for the Rev. R. C. Forsyth, China; a gift of £2 from Mrs. Barclay, Clapton, for Mrs. Teichmann's work at Pirojapore, Bengal; a parcel of R. T. S. pictures from Mr. E. Rawlings, of Wimbledon, lamp from Friends in Birmingham, and medical works from Dr. W. Dunn, Glasgow, for the Rev. F. Harmon, Chow-Ping, China; an Oriental sickle and pipe from Mr. E. Jobbins, Whitechapel, for the Mission House Museum, and volumes of the *Baptist Magazine* for thirteen years (1831 onwards) from the Rev. J. Cruickshank, of Crewkerne, for Mission Station Libraries. Also a parcel for the Circular Road Chapel, Calcutta, Bazaar, from Miss George, West Norwood.

Miss Leigh will be glad if the friends who have promised her gifts of garments, patchwork, cotton, needles, scissors, small workboxes, dolls and toys, looking glasses and other articles for prizes for the girls in the Cuttack Orphan-

age, will kindly send the parcels addressed to her at the Mission House, Furnival Street, Holborn, by the middle of September if possible.

The Committee beg to acknowledge with sincere thanks the following further acceptable gifts:—For Rev. F. Harmon, of China, £2 10s. towards purchase of surgical instruments, from Friends at Richmond Chapel, Liverpool; for Mrs. Harmon, a parcel of toys for Chinese children from Miss Marshall and her Scholars of Highgate Road Chapel. The Rev. C. R. Forsyth also desires to acknowledge five guineas from "E. C. C." and £1 from "A. C. D." on behalf of Museum. Thanks are due to the Young Ladies of Honor Oak Church for box, containing dolls, balls, frames, mottoes, beads, Christmas cards, and calico, of the value of £5, for the use of Miss Aldridge in her mission work at Chow-Ping. For Miss Leigh's School, Cuttack, from Mrs. Chubb, various school materials; also gifts of the same character from Mrs. Earle and Mrs. Barker.

The Rev. Thos. Bailey begs to thank the Rev. J. R. Godfrey for six copies of "Lyra Bartonica," and a copy of "Barton Memorials," for the Museum College Library at Cuttack.

THE LORD LOYETH A CHEERFUL GIVER.



WITH thankful hearts we acknowledge the receipt of the following welcome gifts:—Twenty-four shillings from Bessie and Ethel Stevens, the former writing as under:—"I wanted to do something for the mission work on the Congo, and as our opportunities for collecting money are very limited, we determined to collect farthings. We have succeeded in obtaining twenty-four shillings, and now send it." Eleven shillings from a Hampstead Laddie for Dr. S. R. Webb's work on the Congo; a thankoffering of twenty shillings for success in Matriculation Examination; five shillings from C. Brick, who writes:—"I have much pleasure in sending you five shillings as a small contribution; I wish it was more, but it is all I can do at present. I belong to a Baptist church, and I feel the truth of what was printed in one of the MISSIONARY HERALDS, that every church ought to contribute and every member should be a personal subscriber. I should be glad if you could send me a missionary box so that I could put in a little every day. Kindly oblige one who wishes to be faithful." A postal order for one pound from a Mother, who says, "This sum is the contents of my baby boy's missionary box, who is one year old to-day; the wish of my heart is that in days to come he may be himself a missionary and spend his life in trying to spread the Gospel in foreign lands." For silver chain and bracelet, per Rev. J. A. Jones, of Loughton, who writes:—"The accompanying silver chain and bracelet were put in our missionary prayer-meeting collection last night; the giver does not wish her name to appear." And for pair of silver bracelets, together with two shillings, from a Friend, per the Rev. John Kemp, of Southsea.

The very hearty thanks of the Committee are also given for the following welcome donations:—Mr. W. R. Rickett, £250; "G. W. R.," £20 10s. 9d.; Anon., £20; Mr. Joseph Wates, £20; "Larches," for India, £10; Mr. J. F. G. Dodd, £10; Mr. J. Payne, £10.

CONTRIBUTIONS.

From July 13th to August 12th, 1894.

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 8
Barnes, Mr. Theo.	1 1 0
Bachelor, Mr. Galus	1 0 0
Bellby, Dr. G. T.	1 0 0
Do., for <i>N P</i>	1 0 0
Do., for <i>W & O</i>	1 0 0
Blinckhorn, Rev. R. R. . . .	1 0 0
Brown, Rev. J. A., M.R.O.S.	5 5 0
Dodd, Mr. J. T. G.	5 0 0
Do., for <i>Congo</i>	5 0 0
Haytor, Mr. Harrison	5 0 0
Holden, Mrs. F.	0 10 6
Jackson, Pastor G. W.	0 10 6
J. H. A.	0 12 0
Larard, Mr. J., Graves- end	1 0 0
Mead, Mr. Goo.	0 10 0
Milligan, Mrs. E. J., the late, "In Memoriam"	1 0 0
Rondie, Mr. H.	0 10 6
Stinkwell, Mrs., Dun- stable	0 10 6
Thompson, Miss F.	0 10 6
Under 10s.	0 11 0

DONATIONS.	
A Friend, per Rev. J. B. Myers, for <i>W & O debt</i> . . .	5 0 0
A Hampstead Laddie, for <i>Dr. Webb's work</i> , <i>Congo</i>	0 11 0
A Thankoffering for success in Matricula- tion exam.	1 0 0
Bellby, Miss M. M.	0 10 0
Furness, Mr. John	4 0 0
G. W. B.	20 10 8
"Hope"	1 10 0
"H. W. M." in Memory of Rev. C. M. Birrell.	5 0 0
Johnston, Mrs., amount collected	1 13 6
"Larches," for <i>India</i>	10 0 0
M. P. B., in Memory of F. R. Oram, for <i>Congo</i>	5 0 0
N. E. W., Newport	1 10 0
O. P. O.	1 0 0
Payne, Mrs. (box)	1 0 0
Payne, Mr. James	10 0 0
Roberts, Mr. D., for <i>W & O</i> . .	1 1 0
Sears, Mr. and Mrs., Hendon	1 0 0
Stevens, Misses B. and E., amount collected for <i>Congo</i>	1 4 0
The Ladies' Negro Friend society, for <i>Congo</i> schools	5 0 0
Wates, Mr. Joseph	20 0 0
Welghman, Miss J., for <i>Mr. Clark's work</i> , <i>Congo</i>	0 12 6
Under 10s.	1 11 8

LEGACY.	
Johnson, The late Mr. Joseph, by Messrs. Sprigge and Brom- wich	50 0 0

LONDON AND MIDDLESEX.	
Acton	3 10 0
Do., for <i>Italy</i>	0 5 0
Arthur-street, Camber- well-gate	2 0 1
Bermondsey, Haddon Hall Sunday-sch., for <i>N P, Prabhat</i> <i>Chandra Das</i>	10 0 0
Do., for support of <i>Congo boy</i>	5 0 0
Bloomsbury	12 8 6
Horough-road Ch.	13 2 4
Camberwell, Cottage- green	1 13 0
Do., Mansion House Chapel	0 12 6
Deptford, Octavius-st. Sunday-school	1 14 0
Edgware-road, John- street, Trinity Ch. Y.P.S.C.E.	2 0 0
Enfield	6 2 0
Do., for <i>Congo</i>	0 6 2
Forest Gate, Wood Grange	5 1 5
Do., for <i>Bengali</i> school	10 0 0
Do., for support of <i>Mansend's</i>	0 18 10
Hampstead, Keath-st.	300 0 0
Harrow-on-the-Hill, Byron-hill Sunday- school, for <i>N P</i> , <i>Proshonno, India</i>	2 13 0
Kennington, Hornton- street	28 6 2
Do., Sunday-school	3 7 2
Kingsgate-street	2 6 10
Metropolitan Tabernacle Do., Sunday-school, for <i>Mr. Weeks'</i> <i>work, Congo</i>	6 5 0
Peckham, Ladies' Mis- sionary Prayer Meet- ing	1 17 2
Do., Park-road, for <i>W & O</i>	5 10 0
Do., Rye-lane, Senior Y.P.S.C.E., for <i>Miss</i> <i>Compton's school</i> , <i>Calcutta</i>	0 10 6
Peckham Rye, Taber- nacle Y.P.S.C.E., for <i>Congo</i>	1 1 0
Putney, Werton-road	5 5 0
Regent's-park Chapel	32 16 6
Do., Miss Westaway's Class, for <i>Congo</i>	0 16 8
Shepherd's Bush Taber- nacle	4 0 0

Spencer-place Sunday- school	1 10 8
Stoke Newington, De- vonshire-square	15 14 0
Upper Holloway	20 10 5
Do., for <i>India</i>	0 4 0
Do., for <i>China</i>	0 4 0
Do., Sunday-school	3 5 11
Do., for <i>Mrs. Kerr's</i> <i>school, Calcutta</i>	8 0 0
Do., Y. P. S. C. E., Prayer Union, for support of <i>Hindu</i> <i>Nath Strkar, Dacca</i>	4 18 0
Vauxhall Chapel	3 7 7
Walworth, Ebenezer Sunday-school, for <i>Bengali school</i>	3 14 0
Willesden-green Sun- day-school	0 19 7
Wood-green Sunday- school, for support of <i>two Congo boys</i>	2 10 0
Do., for <i>Bengali</i> school	1 16 7

BEDFORDSHIRE.	
Bedford, Bunyan Meet- ing	0 13 0
Do., Mill-street	11 0 0
Dunstable West-street	17 3 0
Do., for <i>W & O</i>	0 16 8

BERKSHIRE.	
Reading, Carey Ch.	8 9 2
Do., King's-road	32 0 8

BUCKINGHAMSHIRE.	
Amerham, Lower Ch.	12 7 0

CHESHIRE.	
Nantwich	8 17 5
Do., Y.P.S.C.E.	0 12 4

DERBYSHIRE.	
Riddings	0 9 8
Swanwick	1 4 2

DEVONSHIRE.	
Devonport, Morice-sq.	1 6 0
Do., Sunday-school	1 3 4
Georgham	1 2 8
Plymouth, Collection at Mr. Stonelake's Vale- dictory Service	7 15 8

DORSETSHIRE.

Upper Parkstone Tabernacle	1	8	8
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ESSEX.

Ilford, Sunday-school	0	17	6
Theydin Bols	1	18	0
Do., for Congo	0	9	8

HAMPSHIRE.

Bournemouth, Ladies-downe Sunday-school, for support of Congo boy, Dabanga	5	0	0
Do., Westbourne Prayer Union, for support of Mr. Hile, India	27	4	7

HERTFORDSHIRE.

Hem. Hempstead	4	14	9
St. Albans, Dagnall-street	21	0	0
Do., Mr. Gibbs' Bible-class, for support of Congo boy	2	10	0
Tring, High-street	1	1	0
Do., for Congo	1	1	0

HUNTINGDONSHIRE.

Huntingdonshire, Balance of Contributions, 1893	15	17	4
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KENT.

Ashford, Sunday-school	1	13	7
Forest Hill, Sydenham Chapel	4	1	11
Whitstable	2	2	0

LANCAHIRE.

Accrington, Cannon-st.	24	0	0
Do., Woodhook	3	5	7
Liverpool	0	18	0
Do., Kensington Ch.	19	9	11
Do., Sunday-school	5	1	9
Do., Tue Brook	1	12	0
Neison	5	13	9
Oldham, King-st., Christian Band	3	8	0
Oswaldtwistle	10	9	11

NORTHAMPTONSHIRE.

Bugbrooke and Heyford	15	19	0
Far Cotton	2	6	7
Moulton and Pitsford	9	18	2
Northampton, Mount Pleasant	1	6	10
Rushden	24	6	8
Thrapston	19	1	7

NOTTINGHAMSHIRE.

New Basford, Palm-st.	5	0	0
Southwell	1	0	0

OXFORDSHIRE.

Hook Norton	0	7	0
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SOMERSETSHIRE.

Bath Auxillary	27	0	9
Bristol Auxillary, per Mr. G. M. Carlile, Treasurer	26	17	9
Do., for outfit and passage of Mr. Stone-lake	1	0	0
Do., Amount collected by Miss Ashmead, for Palestine	4	0	0

STAFFORDSHIRE.

Longton	0	2	6
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SURREY.

Redhill, Prayer Union	1	10	0
South Croydon, Brighton-road	2	0	0
South Norwood	2	14	2
Streatham, Lewin-road Y. W. B. C., for support of orphan at Cuttack	1	1	0
West Norwood, Chateworth-road Sun.-sch.	5	0	0

WARWICKSHIRE.

Birmingham, Y. M. B. M. S. for Buxton Sch.	78	0	0
Do., for Delhi Institute	26	0	0
Do., for Serampore College	24	0	0
Do., for native student at Serampore College	6	0	0

WILTSHIRE.

Westbury, West- and Sunday-school	3	15	0
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YORKSHIRE.

Eccleshill, Sunday-sch.	1	2	0
Milnsbridge	4	12	10
Sheffield, Balance of a/c, 1893-4	2	3	6

NORTH WALES.

MONTGOMERYSHIRE.

Cwm, near Barn	0	7	6
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SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Hope Ch. Sunday-school	5	4	9
Llantrissant, Welsh Chapel	2	13	0
Morriston, Calvary Ch.	3	9	0
Penydarren, Eilim	4	0	0

MONMOUTHSHIRE.

Cross Keys, Miss Hughes' Class, for Congo girl	0	19	0
Upper Cwmbran, Silcoam	1	11	7

PEMBROKESHIRE.

Newport	20	0	0
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RADNORSHIRE.

Dolau Llanfihangel	0	17	1
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SCOTLAND.

Arbroath, Sunday-sch., for Congo	1	4	0
Leven, Sunday-school	0	12	0
Paisley, George-street	1	17	0
Tillochry, Sunday-school, for Mr. Cameron's work, Congo	1	10	0

CONTRIBUTIONS FOR CENTENARY FUND.

Overbury, Mrs., Birmingham	4	0	0
Ross, Miss, Edinburgh	50	0	0
Maulden	8	18	2
Glasgow, Queen's Park	1	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNEE, 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, 1894.



FATAKI.

DISASI.

MAFUTA.

MAWANGU.

NKOSI.

NGA-MAKALA.

BOLOBO CONVERTS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1894.

AUTUMNAL MEETINGS,

OCTOBER 2nd, 4th, and 5th.



WITH the issue of this number of the MISSIONARY HERALD the delegates to the autumnal meetings convened at Newcastle-on-Tyne will be assembling. The Missionary Day on Tuesday, the Zenana Meeting on Thursday afternoon, and the Young People's Gathering on Friday evening, with God's blessing resting upon them, cannot but be occasions of hallowed fervour and of far-reaching results.

In view of the special visitation of the churches now arranged to secure the increase of income the Society so very urgently needs, we feel these meetings are being held at a critical but most opportune moment. We would impress upon the minds of all the friends of the Mission the serious state of our finances, and would ask their earnest prayers that from the Newcastle Session pastors, church officers, and all who are present may go forth resolved to take a deeper and more generous interest than ever before in the efforts being made to fulfil the Saviour's great command: "Go ye into all the world, and preach the Gospel to every creature."

A LETTER FROM THE UPPER CONGO.

(See *Frontispiece*.)



THE Rev. R. Glennie, of Bolobo Station, on the Upper Congo River, writes as follows :—

“ B.M.S. Bolobo, Upper Congo, 21st May, 1894.

“ MY DEAR MR. BAYNES,—We have baptized seven youths this year ; and six of them are represented in the accompanying picture.

“ Samuel Martin, Nkosi, and Mawangu were first baptized. Samuel has gone home, but we feel confident that he carries with him the Grace of God in his heart and a zeal for souls.

“ Nkosi, a *protégé* of Mr. F. Butler, Birmingham, is perhaps fourteen years of age ; has been with me since May, 1890 ; professed faith in Christ, January, 1891 ; and was baptized January 28th this year. He still attends school, but assists in the store and buys the daily rations for workmen and children. His naturally impetuous spirit now seeks outlet in telling the story of Christ’s love to his neighbours.

“ Baptized at the same time, Mawangu (a *protégé* of King’s Heath Sunday School, Birmingham), has in his humble and calm walk with God given us great joy. One night he, with two companions, sought refuge on the *Peace*, to escape being sacrificed to the anger of a townsman. We gave them sanctuary, and the Gospel has brought life and salvation. In the four years he has been with us he has done well in school, and appears to have a future of quiet usefulness before him.

“ Of those baptized on 6th May last, Nga-makala, seated in the centre, is the first of the Bolobo people to ‘ put on Christ.’ He is over sixteen years of age perhaps, has followed Christ for three years, suffered persecution for Christ’s sake, and has been beaten for his outspokenness in condemning sin in high quarters. He is freeborn. When he speaks in any of the towns, his birth and address secure a respectful hearing for his message, even when he is laying bare their wickedness. He is a master of the language ; and, it may be, the Church will ask that he renounce his desire to be a carpenter for the work of an evangelist.

“ Fataki is eighteen or nineteen years of age, comes from the district of Stanley Falls, and has been with us for some years. Since leaving school he has been assisting the blacksmith. His conversion is more recent than the others, but he has given good evidence of a change of heart.

“Mafuta and Disasi have also been with us a few years, having come from the Stanley Falls district. They accompanied Mr. Grenfell on his recent delimitation journey, and proved valuable helpers. In Mafuta's case a few months' stay with Mr. Scrivener at Lokolela, in 1890, saw the beginning of the work of grace. Trial followed, coldness and backsliding, but more instruction, a return to and closer walk with God have given us confidence to receive him. In him we have seen the lion become a lamb. He is an acceptable preacher, and has translated one or two hymns from the Congo hymn-book. He is proving very handy in the engine-room of our steamer, and hopes to become an engineer.

“Disasi, his companion and junior by a year or so, first declared his interest in Christ by bringing me a translation of the hymn, ‘Jesus who lives above the sky.’ Humbly and prayerfully has he walked ever since; and after his three years' trial we have acceded to his request to publicly confess Christ by baptism. He also has shown some mechanical ability, and is seeking to fit himself for an engineer.

“The influence of decision for Christ of these youths upon the young people has been very marked, and we feel a reasonable optimism is required of us in looking at the future of the Church here. Pray that a rich measure of the spirit of truth may rest upon them, and that their testimony may be God's means of bringing many here from the fearful ‘habitations of cruelty’ into the peace and love of the Gospel.

“We are all in good health, and send our united best regards.

“Very sincerely yours,

“To A. H. Baynes, Esq.”

“R. GLENNIE.”

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of “Missionary Loto” to our own Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in “Missionary Loto” much happy and healthy recreation. Apply to Mission House, 19, Farnival Street, Holborn, E.C.

TIDINGS FROM INDIA.

JULPIGURI AND DINGEPORE.



THE Rev. W. Bowen James, of Julpiguri, writes :—

“DEAR MR. BAYNES,—I have recently had the joy of baptizing three converts on their public confession of faith in the Lord Jesus Christ: two at Julpiguri and one at Dinagepore. Two of the three belong to the Rayasth, or writer caste, and occupy respectable positions. The other belongs to the Mech tribe, inhabiting the wild and notoriously unhealthy tract running along the base of the Himalayas. He is, according to his own statement, the first member of his community who has embraced Christianity. I believe him to be one of those men who, in the dark night of heathendom, have heard the voice of God speak to their souls, and who, in striving to obey that voice, have been eventually led forth into the light and liberty of the glorious Gospel of Christ. Some years ago, young though he was, he renounced the world, and went on a pilgrimage to a distant shrine. Among his fellow pilgrims was a very old man, who had made great sacrifices, and whose life was supposed to be an ideal of a pure and a holy life, and from whom Jogot Singh, for such is the name of the new convert, hoped to derive inspiration and strength to fight with sin in his own heart. The long journey, which gave him time and opportunity to study the character, of his companions, resulted in a rude shock to his faith in his ideal. He had expected a high standard of purity and spirituality; but, alas! he found it existed in his own imagination only, and he became convinced that pilgrimages, with all the self-sacrifices connected with them, were powerless to free the soul from the bonds of sin.

“Some time afterwards he came in contact with Ajomeri—who some years ago was baptized here our first convert in Julpiguri, and from him he heard of Christ.

“Hope sprang up again in his heart; but was it only to be again blighted? He gave himself no rest until he travelled all the way to Julpiguri, a distance of twenty-seven miles. A second visit was paid to us, and yet a third, and on each occasion he remained with us several days, learning the ‘old, old story of Jesus and His love.’ On the third occasion he was publicly baptized in the river Korla, in the town of Julpiguri. Two days later he returned home, hoping to win his own wife, and relations, and other members of his tribe to the true and only Saviour Jesus Christ. May God grant that he may succeed in the noble undertaking.”

PATNA CITY.

The Rev. John Stubbs, of Patna City, writes :—

“DEAR MR. BAYNES,—Just before I left England Mrs. C. H. Spurgeon asked me to translate one of her late revered husband’s sermons (No. 1,500, or ‘The uplifting of the brazen serpent’) into Hindi, and to have it printed for

circulation amongst Hindi-reading people here. I have had the privilege of doing this 'labour of love.' The sermon sets forth the way of salvation in a forcible and interesting manner, and I shall be grateful for your prayers that God will be pleased to use it for His glory in the salvation of souls.

"You will, I know, be glad to hear that the work which I took over from Mr. Patterson, of bazar preaching and of caring for the spiritual interests of the native Christians, is being steadily maintained; and, in addition, we have been able, according to your suggestion and our own eager desire, to establish a good Sunday-school. We have about sixty boys and men and twelve girls and women in attendance. This small number is a great contrast to the large number we had in the school at Bankipore. We find it is more difficult to work (as is the case here) where others have given up, through prejudice being incited, than to work in virgin soil, as was the case at Bankipore. We are, however, very thankful for 'the day of small things.' A few weeks ago, at the end of the first quarter, we had a week-evening meeting of the school, and on testing the progress made were delighted to find that, as the result of only thirteen hours' teaching, the children were nearly all able to repeat, without a mistake, two bhagans (hymns) brimful of the Gospel, in addition to several foundation texts—such as, 1 Tim. ii. 5, John iii. 16, Matt. xi. 28, &c.—and also a number of answers about the life of Jesus, which we had taught them from Mr. Rouse's Hindi catechism.

"You will, I know, be also thankful to hear that, in answer to prayer, we have recently been able to secure a suitable piece of ground, at the eastern end of the city, for the erection of a much-needed house for a native preacher. As the land belongs to Government, at the suggestion of our brother Mr. Danl. Jones, I wrote about it to the Lieutenant-Governor of Bengal, who voyaged with us on our outward passage by the *Mirzapore*, and through his kind and sympathetic help we have secured the land on a perpetual lease. The acquisition of this piece of ground will greatly help us in the development of our work in the most densely populated part of Patna.

"As you have often asked to be kept informed of the dark as well as the bright features of our work, your prayerful sympathies will, I know, be with us on hearing that we find difficulties in the work here which seem to be peculiar to the place. The indifference, and sometimes contempt, of the people when we are preaching in the bazar is a great contrast to the eager interest, and sometimes, loving welcome, which was the rule, and not the exception, in Bankipore. Drunkenness and opium-eating appear, too, to be far more prevalent here than in Bankipore, and the 'fleshy lusts, which war against the soul,' are much more openly and shamefully practised.

"But, though I mention these things, we are not depressed by them, for the Lord of Hosts is with us, and He graciously permits us to see many things to encourage us. Though we preach in the bazar both morning and evening, we very rarely come away without selling a number of Scriptures before we leave. During the last few weeks many of the villagers from the district have been bringing in the crude opium, which they have grown for the Government, and many of these poor country people have heard the preaching, and have bought Gospels, which they have carried away with them to their village homes.

"Sometimes the Lord encourages us by subduing the people before us. About four weeks ago I visited a place called Mogulpura, in Patna city, and all the while we were preaching we were greeted with derisive laughter and contemptuous chaff by a crowd of Mohammedans. The opposition so stirred the spirit of the native preacher who was with me that he told the people, as we were leaving, that the dust which had fallen from our shoes would testify against them in the day of judgment. Last week we visited the place again, and, in answer to prayer, the change in the *same* people was wonderful. All listened, from beginning to end, with quiet, respectful attention, and four of the people bought Gospels when we had finished. *Laus Deo!* One can never tell the exact number of people reached by this work in the bazar. One of the ladies of the Bible and Zenana Mission here was telling us only the day before yesterday that a woman, in a house visited by her, told her the other day that I had been preaching close to where she lives, and that she had been able, while sitting in her house, to hear every word, and then she told this lady what she had heard. Thus the good seed is scattered even upon ground which we ourselves cannot see.

"I earnestly hope, dear Mr. Baynes, that you and the Committee will remember the overwhelming need of Patna when you are arranging for the stations for the next reinforcements for India. In view of the present state of the Society's finances, we have been led to pray lately that the Lord will incline some of his children in Gospel-hardened England, who have sufficient means to support themselves, to come to Patna. There are, I feel sure, many such friends who, if they would but come, would find here a joy in the Master's service beyond anything they have ever yet experienced.

"I am thankful to say that, though the glass is nearly 100° in the shade, we are all well, with the exception of our brother, Mr. Mitchell, who has been very poorly, but is slowly recovering.

"Mrs. Stubbs joins me in affectionate Christian greetings. Should you be able to find room in the HERALD for anything I have written, I should be glad to send my loving Christian greetings to the many choice friends in the churches at home, whose kindnesses to me, while on deputation work, during my furlough, I shall never forget."

KHOOLNAH.

The Rev. Gogon Chunder Dutt writes from Khoodnah:—

"MY DEAR MR. BAYNES,—Our brick-built chapel of Kuddumdy is completed. Our Shellabunya people also finished their corrugated iron chapel before the rains set in. Up to this time I have used our Town Hall on three occasions. In the month of March, in response to my invitation, Mr. Monro, C.B., of the Church Missionary Society, gave a splendid lecture in our Town Hall for the benefit of our educated men. We also invited Rojen, who, with the help of our Sunday-school children, sang his hymns, and gave a good address. The third lecture was given by Miss A. Ewing. Our educated men heard her with great attention. Her lecture was very clear and full of the

Gospel, and made a deep and pathetic impression on the minds of the hearers. A little while ago our Lieutenant-Governor was here for a short time. I had an interview with him and Lady Elliot. They were greatly pleased to hear about our Kuddumdy brick-built chapel, which has been built by the savings of a Christian agriculturist. For an agriculturist to give 3,000 rupees for the building of a Baptist chapel is, no doubt, a new thing."

AN APPEAL FROM JULPIGURI.

Mrs. W. Bowen James writes from Julpigori :—

"MY DEAR MR. BAYNES.—You will, doubtless, soon be sending out gifts for distribution among the Mission school children in India. If you have any articles at the Mission House which have not already been allotted to other stations, I should be very much obliged if you will kindly remember our people at Dinagepore and Julpiguri. Last Christmas, at Dinagepore, we had a small Christmas tree for the children attending the Sunday-school there, and it was much appreciated by the little ones. This year we should like to do something for the Kol Christians in the out-stations. As many of the people in these villages are poor, they would be grateful for pieces of print and calico, small jackets, and other articles they might use as wearing apparel. We were glad to see from the accounts of the Spring Meetings that the interest in Mission work among the churches at home still increases, and we hope that the special effort now being made will result in some lessening of the anxiety which at present presses so heavily on you.—With kindest regards, believe me, yours very sincerely,

"ALICE JAMES."

THE OPIUM CURSE.



HE Rev. Arthur Sowerby sends the following translation of a copy of a small sheet which has been issued lately in connection with the Opium Refuge at T'ai Yuen Fu, and is being also used on other stations :—

"THE CHRISTIAN SALVATION HALL OPIUM REFUGE.

"Of all things in this world that harm men, nought surpasses opium; injuring manners and destroying customs; overturning homes and laying waste patrimonies—everywhere it acts thus. But of opium smokers in China, there are more in Shansi than in other places, for here none indeed think of the mischief of opium, which is like a flood of poison unrestrained. It is the cause of anxiety to one's parents and also to the wife. When the wealthy take it, it shortens their years, deprives them of posterity, and wastes any amount of money. When the poor take it, clothes are exchanged for it, or pawned away, while they suffer from the extremes of hunger and cold. Thus do men lay hold of error, and do not awake and perceive how things are and repent.

With such things God is not pleased, but He sent Jesus into the world on purpose to save men from their sins, and assist them in their sorrows; therefore here is the holy doctrine taught that men may forsake wickedness for righteousness, and give up falsehood for truth, and repent of everything that is harmful and injurious; as the Scripture says (of Jesus), 'I came not to call the righteous, but sinners to repentance.' This habit of smoking opium is a very root of sin; would that men could determine to repent, and thoroughly alter their old evil habits. The disciples of Jesus, desirous of imitating His example, not counting the trouble of journeying ten thousand miles, came from the West to China, respectfully desirous of assisting men to repent. If there are any who, clearly seeing the harm done to them by opium, determine to cut it short, and will quickly come to the 'Salvation Hall,' then, according to proper prescriptions, taking the necessary medicines, from within twenty-one days to a month, whether old or young, with a strong or weak craving, they may make a clean sweep of the opium, and, leaving this false road, return to the true way. This is what we earnestly desire."

THE RUINS AT MUDNABATTY, BENGAL.



DURING the last rainy season I had the good fortune of visiting the above place in company with Messrs. Davies and Bevan, missionaries at Maldah. It had long been my wish to see this sacred spot, but it is so out-of-the-way and inaccessible that such a possibility seemed extremely unlikely. However, since Maldah has been occupied again by our Society, the way has been opened up. Maldah is the youngest of all our mission stations in Bengal, but it is also the very oldest. Even before the Baptist Missionary Society was formed, John Thomas carried on mission work in this station and district. And everywhere throughout this and the adjoining district of Dinajpore we are treading on historic ground, rendered familiar to us by the names of Thomas, Carey, Fountain, and Fernandez. Mudnabatty is about thirty miles from Maldah, and is situated on the tortuous Tangan River. During the rainy season, when all Bengal rivers are full to overflowing, it is possible to reach the place by boat. At any other season of the year it is very difficult of access, necessitating a long journey on an elephant through the jungle. We sailed up the Tangan with extreme difficulty, the winds, and turns, and twists seemed interminable. This waterway was often used by Carey on his visits to Maldah and Dinajpore. When we arrived in the vicinity of Mudnabatty we had much difficulty in finding the exact spot where the indigo factory stood. The whole country round for miles is so marshy and unhealthy that only the poorest classes take up their residence there, and their ignorance was so

great that they could give us very little information. However, continuous search and diligent inquiries at length rewarded our efforts, and we found the place we wanted. To get there we had to wade through mud and struggle through jungle. But once we stood on the spot there was no mistaking the famous site. For underneath the dense jungle were masses of brick masonry marking the sites of Dr. Carey's house and the indigo factory. The testimony, also, of the oldest inhabitants of the neighbourhood concurred in affirming this to be the place of our search. I now present to the readers of the HERALD two views taken on the spot; one of the site of Carey's house, and the other of the ruins of the factory,



SITE OF DR. CAREY'S HOUSE AT MUDNABATTY.—(From a Photograph.)

feeling sure it will interest all friends of the Mission to learn the present condition of this famous but now almost unknown spot.

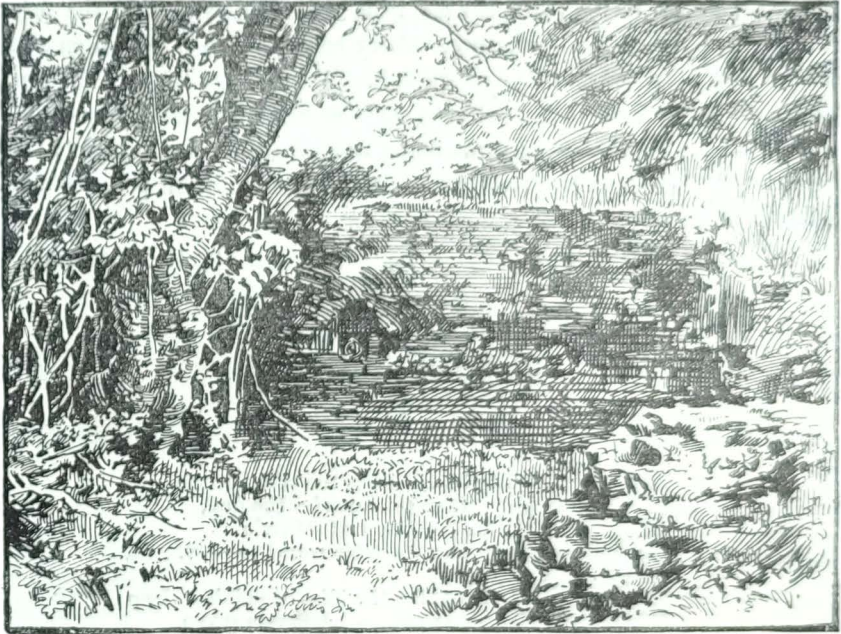
i. *Dr. Carey's House.*—As this picture shows, the spot where Carey's house once stood is completely overgrown with jungle. Amongst the bushes are still to be found large blocks of brick masonry testifying to the existence of a house long ago. It is now nearly ninety-five years since the place was abandoned, and hence nothing more could be expected. Perhaps the only thing which has survived the destruction of time is the noble tree, standing on one side of the picture. *And here lived the good man for nearly*

six years of his precious life. It was here he endured sore trials in his family, first by the hopeless insanity of his wife, and then by the death of his dear child. Here he was very nearly brought to the grave by fever and sickness. It was here, too, that he perfected himself in the Bengali and Sanskrit languages, and commenced compiling dictionaries. Here his hands erected the first Mission printing press, and here the first sheet of the Bengali Bible was printed. It was to see this press the natives flocked, and misunderstanding Carey's enthusiasm over it called it the "European idol." Here Carey completed the translation of the New Testament into Bengali as well as portions of the Old Testament. Here Carey pondered and pondered on the great problems of mission work in India, and formulated a scheme of founding colleges for Indian youth. What a number of events of the most tremendous importance cluster around this spot! Notwithstanding its ruined and jungly condition, it must ever remain a sacred place to Baptists. It is wonderful that Carey could have made so much progress when we consider the few opportunities he possessed in this wild marshy district. But doubtless the comparative quiet and retirement of this rural spot had an important bearing on Carey's future life. Here he quietly matured his plans for the future extension of Christ's Kingdom in India, and here he prepared himself for the more active life of Serampore and Calcutta. It was doubtless his residence at this quiet spot which gave him the opportunity of acquiring a profound knowledge of the vernacular of the country, and of the manners and customs and social and religious condition of the people. Hence, though no memorial has been left behind of the time Carey spent here, doubtless it was here he laid the foundations of his future greatness.

It was curious to observe how little the villagers knew about the great man who had lived on this spot. The utmost the oldest inhabitant of the neighbourhood could tell us was that he had heard that the Planter Saheb who lived there was "*a good man, and his name was Kerani Saheb.*" Of his fame as a Sanskrit scholar and translator, and the father of modern missions, they knew nothing. They were not a little surprised when we told them that he was the first to start Bengali printing, and that his name was known and venerated all over the world. The title, however, of "*a good man*" is very suggestive, and it is one, doubtless, that Carey would be more proud of than all the honours heaped upon him. It brings out very clearly the difference between Carey and the other Planter Sahebs of the district, for it expresses that he lived a good life and was kind and compassionate to the poor cultivators who grew his indigo. And the full

force of this is not recognised till it is borne in mind that at that time indigo cultivation was attended with much oppression and injustice. With these methods of oppression towards the cultivators Carey, of course, would have nothing to do. Hence it is no wonder that here he is remembered, not for his learning and translations, but simply for the fact that "he was a good man."

ii. *Ruins of the Indigo Factory.*—The factory stood a couple of hundred yards from Carey's house, and was situated on the banks of an immense pond, which was dug to supply the works with water. The banks of this



RUINS OF INDIGO FACTORY AT MUDNABATT.—(From a Photograph.)

fine sheet of water are now covered with dense jungle, except in a few places. Here and there are large masses of masonry, showing still the outline of vats, &c., for extracting the juice of the indigo plant. One side of this pond was used as a burial ground, and here Dr. Carey committed to the grave one of his children. We pushed our way through the almost impenetrable jungle to see the spot. An old man, who accompanied us, told us that a brick-built memorial used to stand there, and that in the days of his childhood he played around it. But now every trace of it had disappeared and tall trees stood there. The portion of the factory repre-

mented in the picture was doubtless one of the vats, as the round hole in the centre of the wall indicates.

I have only to say in conclusion that, after visiting these sites, and after travelling along the Tangan as far as Dinajpore, we could not but feel that Carey was divinely led when he decided to abandon this wild and unhealthy region, and to establish the headquarters of the Mission at Serampore. Of what permanent use would Press and College buildings have been in such a fever-stricken district. Sooner or later the place would have had to be given up. Thus we see the Divine Hand leading Carey, amidst all the anxieties and uncertainties of that period, to a suitable home for the Mission, and we see him divinely led from that wild region to the very centre of civilisation and influence. Carey had his time of probation and trial at Mudnabatty, and nobly he spent it. So when the Divine call came to enlarged opportunities and enlarged work at Serampore and Calcutta, he was prepared. And his afterwards famous and fruitful life was largely the result of his patient waiting and persistent study and untiring prayerfulness while at Mudnabatty.

The College, Serampore.

T. R. EDWARDS.

BEFORE DAY.

MARK i. 29—35.



ALONE He seeks the silent waste
E'er yet intrudes the day,
In sanctuary of solitude
For the wide world to pray.

First, for the bliss of painless sleep
To succoured sufferers given,
His eyes are turned in sleepless praise
Through the still night to Heaven.

But now a vaster throng than that
Which late about Him press'd
Is with Him, in the great wide world
That healing needs and rest.

And o'er its soul-sick multitudes
His suppliant hands are spread,
As though by priestly touch He'd heal
The sick and raise the dead.

Prayer, surely, never throb'd to Heaven
Fervent with Heaven's own fire,
As when the Son of Man thus breathed
To God His soul's desire.

Nor prayed He only; this He taught
 (As 'twas His life to show),
 That he who would the cross embrace
 Must first the couch forego.

What wonder that Love's crown of thorns
 Binds not the brow of those
 Whose rightful joys have never caught
 A shadow from earth's woes?

Who ne'er have felt earth's heavy load
 A burden they must bear;
 Who never yet have followed Christ
 In self-denying prayer?

Yea, search thyself, my soul, and say,
 Has the world's sin e'er press'd
 Upon thee, in the quiet night,
 So as to break thy rest?

Hast thou relinquish'd aught that's sweet
 As to the weary sleep,
 By earth's broad bed of pain and death,
 The suppliant's watch to keep?

And if thy way—thy mind—in this
 Doth not with His accord,
 Mayest thou not ask: "*Since here unlike,
 Where am I like my Lord?*"

Pity thyself, and seek His grace,
 Love's liberty to win,
 And by thine own Gethsemane
 Cut short earth's night of sin!

Dacca, East Bcngal.

R. WRIGHT HAY.

RE-ISSUE OF THE CONGO MAP.



THE first issue of this most excellent map having become exhausted, a further supply has been prepared. The map publishers, Messrs. George Philip & Son, of Fleet Street, spared no pains in its production. We believe we are correct in stating that it is the best map of the Congo region in existence. Its size is 7 ft. 6 in. by 5 ft. 6 in. Our own mission stations are marked in red, and those of other societies are indicated. Political divisions and altitudes are also shown. It is published in two forms on linen suitable for portorage, and on paper mounted on linen and varnished, with rollers. Price for the former, 13s.; for the latter, 15s., carriage extra.

No better and more useful adornment for the walls of school-rooms and class-rooms could be found than this map, varnished and on rollers. Application to be made to the Mission House, 19, Furnival Street, Holborn, E.C.

TIDINGS FROM THE CONGO.

BOPOTO STATION, UPPER CONGO.



THE Rev. William Forfeitt, writing from Bopoto, says :—

“DEAR MR. BAYNES.—We have only just received the sad news of dear Balfern's death. The news is a terrible blow to us, following so soon on the loss of poor Oram. The sudden loss of two beloved colleagues and college companions casts a gloom over one's spirit beyond description. We witnessed his departure from here in such good health, and wished him God-speed on his journey home. Home in very deed and truth it has proved to be. God be very gracious to all who mourn their loss.

“The blow to our work at this station is a very heavy one from our point of view at present, so favoured as we have hitherto been. Yet there may be a greater blessing in this cup of sorrow than we anticipate. We felt our numbers on the field to be very few before, and could ill afford to spare these two brethren from our midst. May it not be that this is a more stirring call sent from the King to the young men of our churches who hitherto have been slow to respond to the great commission ?

“I had a very hopeful talk with one of our lads last evening, by whom these losses have been deeply felt. God grant that they may prove to be the gate of life to some of our Bopoto people.

“I am thankful to be able to report that Mrs. Forfeitt's health so far has been most satisfactory, and that I, too, am very well. Mr. Kirkland has just been having a little touch of fever, but is now convalescent. He has been enjoying unusually good health.”

WATHEN, LOWER CONGO.

The Rev. George Cameron, writing from Wathen Station, says :—

“DEAR MR. BAYNES.—Mr. Brown and I left Underhill on June 7th, and travelled together most of the way to Lukunga. He left there a day before I did and went on to Stanley Pool, on the way to Bopoto. I arrived here on June 16th, after one of the most pleasant journeys I have ever made.

“At Mbanza Manteke and Lukunga, stations of the American Baptist Missionary Union, the work of the Lord was prospering. At two camping places we met Christian carriers from Mbanza Manteke, and greatly enjoyed joining with them in prayer and praise and testimony. At one place we overheard them being asked by the man in charge of the State post (an African from another country) to dance. They replied that they were children of God, and would not dance; and they did not. To hear these men, and others who had lately been heathen, singing hymns of praise to God in the camp, far away from any mission station, stirred the heart to glorify God for what He had done and to expect Him to show His power and grace still more.

“On my arrival here I found Mr. and Mrs. Bentley and their infant daughter, Dr. and Mrs. Webb, and Mr. Davies, all well. We are grateful to

God for some who have lately been baptized, and are hopeful that others will soon follow, as there are many inquirers. May our Lord Jesus Christ be glorified here by sinners believing in His name! For this we labour and pray, and beg your sympathy and help more and more."

The Rev. S. Roberts Webb, M.D., writes also from Wathen :—

"MY DEAR MR. BAYNES,—By last mail I received a letter from a lady, who is connected with a Sunday-school that subscribes for the support of one of my boys who was formerly under the care of Mr. Percy Comber.

"This is the first time I have received a letter under such circumstances, and this boy is the first of Mr. Comber's about whose support I have heard from other than private sources. It is possible that there are other schools sending money to the Mission House for this purpose about whom I know nothing. As I have no other means of finding out, I should be obliged if you would kindly insert a query in the MISSIONARY HERALD asking all those who had previously communicated with Mr. Comber on this subject to be good enough to write to me. I shall be happy to answer any questions about any of these boys, and, if any of them are not any longer on the station, to supply their places.

"The school roll now reaches 110. An increase so rapid and so considerable is surely a good augury for the future."

SAN SALVADOR.

The Rev. Thos. Lewis writes :—

"We are anxiously waiting for some help, so that we can pay more attention to our work at the out-stations. The young Christians who are in charge of these places do very well, and there is much to encourage us. Between all our schools now there are over 250 children being taught daily. We are not able to meet all the demands for teachers. There are several towns where the people are begging for teachers, but we are unable to send any at present."

STANLEY POOL.

The Rev. J. L. Roger writes from Stanley Pool :—

"It is a great joy to me to report to you our first baptism here at Stanley Pool for the last five years; it has cheered our hearts in the work, and we are hoping that more will soon follow. It was on the third Sunday in April that we all gathered to the water's edge, and, in the presence of all our boys and workpeople, Mr. Gordon baptized two of our school boys. It was a most impressive service, and we all felt it to be a very solemn time; the boys spoke out so boldly to the others of their love to Christ and the longing desire they have had to follow Him. We know there are several others who have lately given their hearts to Jesus, and trust soon to have the joy of welcoming them into the Church. On the Sunday evening, we all gathered around the Lord's table, and after I had given the right hand of fellowship to the two who had been baptized, Nkendi and Zikubaka, they for the first time joined us in partaking

of that sacred ordinance. I am sure we all felt refreshed after this most sacred service.

"I am glad to tell you that we have arranged amongst the boys to make a fortnightly collection, and all were pleased with the idea. It is really wonderful what great sacrifices some of them will make. I am hoping at the end of the year to be able to send you a nice little sum from our small Native Christian church at Arthington Station."

BARISAL.

FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

No. III.



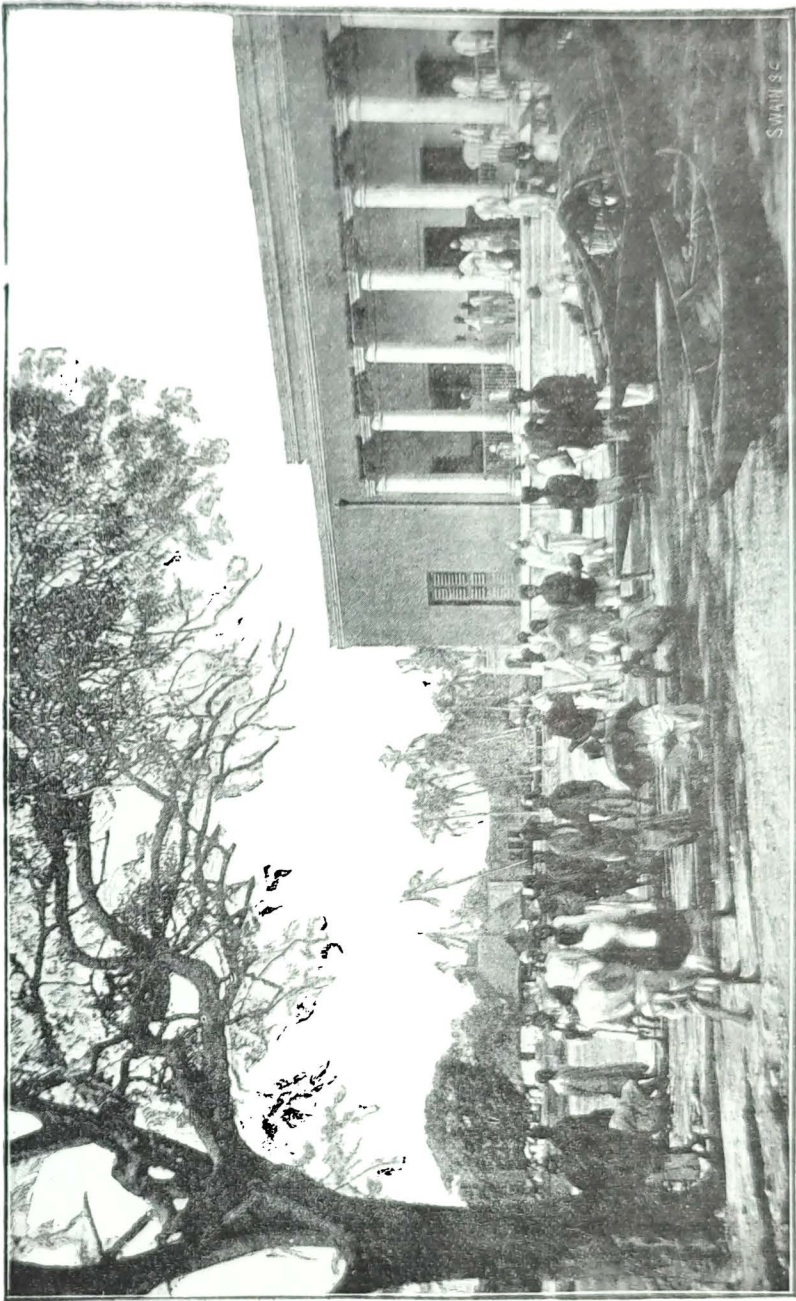
T the last census, taken three years ago, the population of Barisal was reckoned at 15,482 souls. Of these, 10,384 were men—more than double the number of women.

The camera, of course, had nothing to do with the census; but even the camera could have guessed at some such disproportion as this. Notwithstanding its "search-light" sweep of the town for the purpose of these papers, with twenty-five stoppages to record impressions, hardly a woman's form can be seen on any of the resultant plates. It is not that she is shy, but that she is absent. The timidest will sometimes peep; but here there are no peepers. None seem to have been present—much less to have deigned a look—when my collector raised his cap.

Three prominent types of building account for this preponderance of men—viz., the kutcherry, the school-house or college, and the jail.

Of kutcheries (*i.e.*, offices and courts) we have quite a number, Barisal being the civil station or Government headquarters of the district. Here is one for the magistrate, and one for each of the deputies and munsiffs under him; a similar set for the judge and the subordinates under him; another for the police; the district and municipal boards have also their own buildings distinct from the rest. These kutcheries give employment to hundreds of men, most of whom merely lodge in the town, leaving their families at home in various parts of the district. Holidays being frequent, they have many opportunities of visiting their homes.

Some idea of their number may be gained from the census returns of "occupation" for the district as a whole. In the direct service of Government are 5,259 officers and clerks, to whom must be added 910



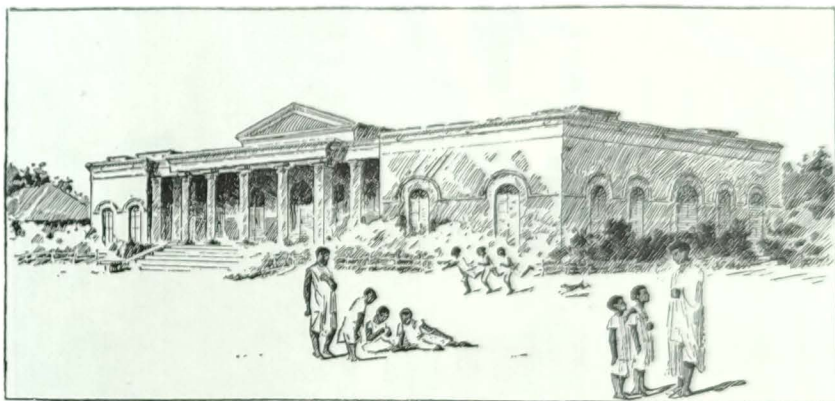
SWAINSON

A DEPUTY-MAGISTRATE'S KUTCHERRY, BARISAL.—(From a Photograph.)

[THE MISSIONARY HERALD,
OCTOBER 1, 1894.

barristers and pleaders, 1,319 muktars and petition writers, &c., along with 330 stamp vendors, all obtaining their livelihood under the shadow of kutcherry walls. The great majority are Hindus, Mohammedans being very illiterate. The percentage of Hindus able to read and write is 28.2, while that of Mohammedans is only 8.9.

The kutcherry buildings are substantial, roomy, and convenient. Litigants swarm around them daily from eleven till five o'clock. The one I have photographed is that of a deputy magistrate. At the foot of the tree ordinarily sit a number of *pin*, *cheroot*, and sherbet sellers, who drive a busy trade among the thirsty people. When a man's case is pending he reck little what money he spends. It is rather something



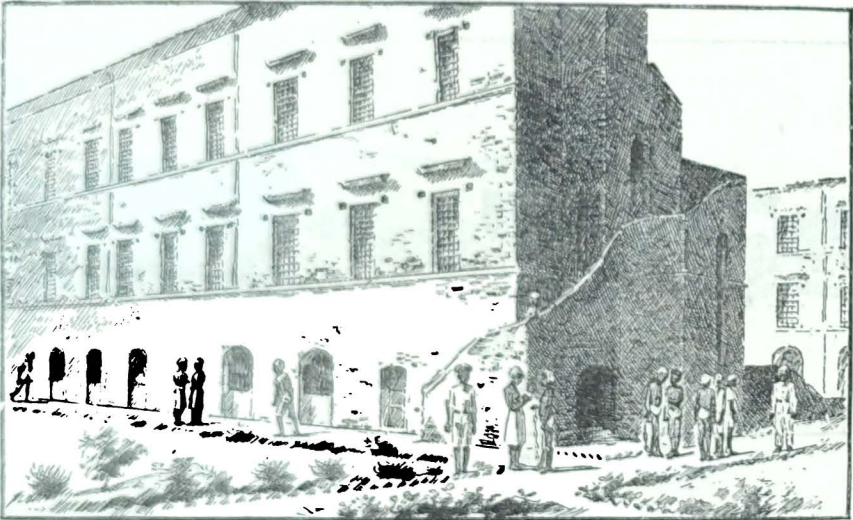
ZILLAH SCHOOL, BARISAL.—(From a Photograph.)

to boast of, like a wedding or a *shraddh*, if the costs are heavy. Many gauge their own and their neighbour's importance by the number and length of the suits which have been filed in their name. The boats seen in the foreground have been dragged about a hundred yards from the river, and represent stolen or disputed property, concerning which the magistrates' decree is eagerly sought.

From the law courts to the jail is a natural transition—nowhere more so than in Barisal. For, I am sorry to say, the institution is very popular. The district has long had an evil repute for the number and particularly dreadful character of its crimes. I have strolled in on a quiet morning, quite unexpectedly, and found 390 prisoners, of whom fifteen were awaiting trial for murder, and five others occupied condemned cells. Three of the five had murdered women, one victim being the daughter and a second the mother of her murderer. A large proportion of condemned criminals

escape the extreme penalty on appeal to the High Court, and afterwards to the Lieutenant-Governor. But of late there have been three or four executions every year. The short Burman, who stands second in the row of prisoners, did not get off. He pummelled an old woman to death with his elbows, until every bone in her body was broken.

There is regular accommodation in the jail for about five hundred prisoners, and it has often been more than full. They are well-looked after, drink filtered water, and have their food examined every morning by the civil surgeon. I have never found more than ten in hospital at one time. There are six mustard oil mills worked by the men (such as would



IN THE JAIL COMPOUND, BARISAL.—(From a Photograph.)

ordinarily be turned by bullocks), and twelve *dhenkis* for husking rice. Baskets and mats are made when required. The rusty wheel of an old treadmill speaks of bygone days. Years ago our missionaries used to visit this jail with tracts and the message of the Gospel. That is forbidden now.

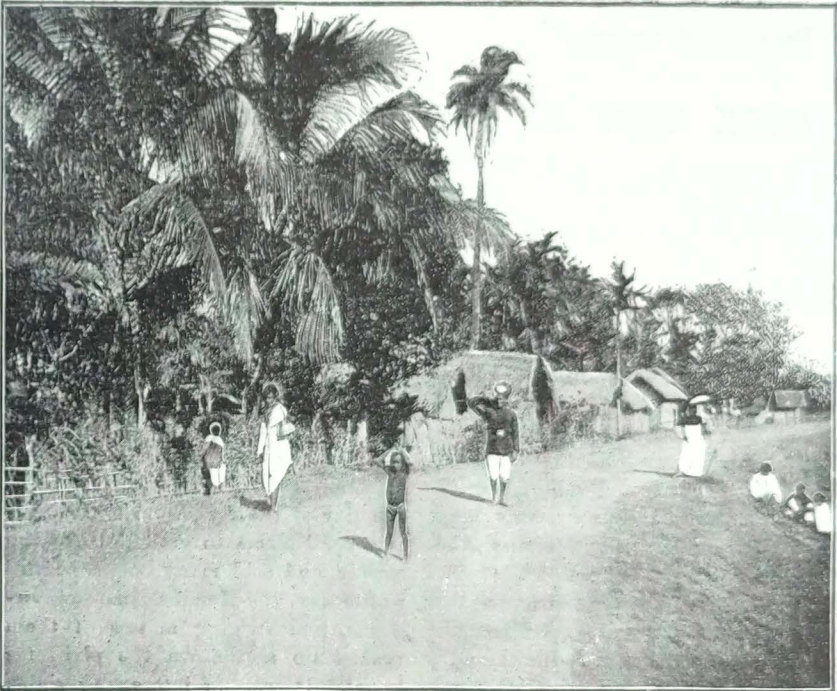
One of the great means for preventing the sort of savage crime that obtains in these parts is the diffusion of knowledge. We have two colleges and three large University schools in Barisal. The oldest is the Zillah, or Government School—which was the one first established (as we have seen) by the Serampore missionaries in response to an invitation from the District Judge.

For twenty-four years the school continued to be maintained by public

subscriptions in addition to the scholars' fees. But in 1853 it was converted into a Zillah school, and four years later—when the Calcutta University was founded—it became one of the affiliated schools. Under recent orders of Government, the management has been placed in the hands of a joint committee of the District and Municipal Boards.

The present building is a very fine one, with a large central hall. It was erected in 1881, at a cost of Rs.50,000. We have tried in vain to induce the Joint Committee to permit us to hire the hall on special occasions.

The two other schools are private enterprises of comparatively recent



A BIT OF THE JAIL ROAD (NEAR ZILLAH SCHOOL), BARISAL.—(From a Photograph.)

[Show'ng Students' *Bāsās* (lodgings).]

origin, one being only six and the other hardly ten years old. Each has a collegiate and a medical department, and each vies with the other in efforts to attract the boys. Taking the three institutions together, we have not less than two thousand students reading in Barisal. Most of these live in poor lodgings, and many have to beg all over the town for the small sum which their food and clothing costs. From fifty to seventy boys in each of

the private schools get their tuition free. The teachers and pandits who form the scholastic staff of the town number nearly a hundred.

What is to be done with all this young intelligence when it passes out of the masters' hands is a problem indeed. The hope of thousands for Government employ is doomed to disappointment; yet it is chiefly this hope which inspires the desire to learn. Love of learning for its own sake there is none. As a set-off against this popularity of University education, a technical school was opened in Barisal four years ago, to impart the "knowledge of some handicraft on exceedingly easy terms." Only twenty-five boys have as yet been enrolled.

WILLIAM CAREY.

Barisal, East Bengal.

WORK AMONGST THE KONDHS OF ORISSA.



THE Rev. A. B. Wilkinson sends the following interesting letter, recording his recent experiences amongst the Kondh towns and villages :—

"Russellkonda,
"Ganjam, India.

"MY DEAR MR. BAYNES.—Some account of work done during the past few months may be interesting to you. Much time has been spent in traveling. One journey taken by brethren Long and Purnanund and I, across parts of the hill country, was very interesting. We went across the Oriya country to the foot of the hills, selling books and preaching in the villages as we went along. Then we ascended the ghat to the Kondh highlands. When we emerged from the pass our brother Purnanund was evidently much relieved. He had come with some fear, for he is much subject to fever, and, in the minds of the Oriyas of the plains, the Kondh country is associated with visions of fever and death.

"A KONDH FESTIVAL.

"From the village at the head of the ghat we went to Koinjore to be present at a Kondh festival which is

yearly held there. This town is hidden among the hills, and somewhat difficult of access, and was formerly a seat of the rajahs of Bodh, who had a nominal sovereignty over this part of the country. The festival and sacrifice were on a plain near the village. During the earlier part of the day of the festival, we preached in several places to gatherings of the people, and sold many books. Later in the day, the Kondhs came in thousands, and surging masses of them rushed up and down the plain for hours. It was an interesting sight. Some had horns and some peacock's tails on their heads. Many had their bodies smeared with earth or ashes. A number carried big drums, which they beat incessantly, even while turning head over heels. Many of the crowd waved tangies (axes) and umbrellas as they rushed to and fro. Large numbers, including many of the women and children, were terraced on the mountain side as spectators of the scene below.

“Towards evening the sacrifice commenced. This was not very elaborate. A brass-capped staff was fixed in the ground, and on either side of it a canopy. Baskets of sweetmeats, rice, earthen lamps, &c., were brought. An old man, as chief priest, with a young man and a youth, as assistants, then came forward. The old man then placed a dome of the sweetmeats in front of the staff, and poured over it some coloured powders, and lighted three little lamps in front. He and his assistants then saluted the offering. The old man then gave a final salutation, and instantly swept away the whole into the dust. Next, the offering was made on a larger scale. More than fifty lamps were lighted. While this was going on, a woman came forward with a coloured cloth. The youth received it, reverently applied it to his face, and then added it to others on the staff. It was a thank-offering for having received a son. But no further similar offerings were forthcoming. The other cloths attached to the staff were those of former years, and varied in age from the tattered one of long ago to the comparatively new one. This sacrifice is for the general prosperity of the country, and, after this is over, lesser local ceremonies occur in the different villages around.

“VILLAGE WORK.

“Leaving Koinjore we returned to our previous stopping-place, and after visiting the Tikkavalli market we went in another direction to Lienpada, which is the name given to a large group of villages, some of which are inhabited by Kondhs, and some by Oriyas. Here we met with a most hearty welcome. Each day we had crowds of eager listeners, and as there are large schools here, many of the

people could read and bought many books—tracts, Scripture portions, and some New Testaments. At one village where the people asked us to come in the afternoon, we went in the morning and found the village empty. But in a short time the people had left their work and hurried home to listen to our preaching. Some young men went with us from village to village, and were attentive listeners at our own service in the resthouse on Sunday afternoon. On the last night there, Mr. Long, with his magic lantern, showed scenes from the life of Christ, which we explained in Kondh and Oriya. At this meeting the Kondh moliko, or headman, presented us with a goat, which was acceptable, as my cart containing our reserve provisions fell behind one day as we were crossing a piece of rough country, and we saw it no more until near the end of our journey.

“Leaving Lienpada, we came, two days later, to Udayagiri, where, owing to each of us getting an attack of fever, our work ceased for a time.

“Preaching and distributing books from village to village is an effectual way of making known the Gospel to the people. But wherever there are professing Christians their conduct does much to help or hinder the work. Last year a drinkseller came to me to talk over the question of his becoming a Christian. He had had some talk with a professing Christian who is one of his customers, had seen other nominal Christians, and being away from his own people seemed to think he might join the Christians. He seemed surprised to have pointed out to him the harm he was doing among the Kondhs, and the advisability of giving up his business. He had not apprehended the truth.

"BREAD CAST UPON THE WATERS.

"A few days ago another man came from a village about thirty miles from Russellkonda, and stated that he, his wife, and his mother were prepared to become Christians. He has much knowledge of the truth, and seems to have grasped clearly that Christ came to save man from sin. He was led to read Christian books by a Christian from Russellkonda who was employed some years ago as a forest guard. While so employed he did not seek, on the one hand, to get up prosecutions under the oppressive forest laws, nor, on the other hand, did he take bribes to permit the villagers to take wood from the forest. The villagers were thus impressed by the conduct of this man as a forest guard, and gave heed when he spoke to them

of Christ. The man who is now an inquirer states that through the conduct of this one Christian a number of people have been led to inquire about Christianity. They have been in the habit of gathering at midday or in the evening to read and discuss some Christian book. In this way quite a number of our tracts have been read; and I trust that from the company who have thus read we may soon have the joy of gathering some into the fold of Christ.

"Will friends at home pray that from among the people of our Indian villages more may be led to seek and find the truth?—I remain, yours sincerely,

"A. B. WILKINSON.

"A. H. Baynes, Esq."

THE EVILS OF OPIUM IN CHINA.

Tai Yuan Fu, Shansi, N. China, 1894.



Y DEAR MR. BAYNES,—Some three years ago a Chinese gentleman, with the "Exalted Man" degree (known as the M.A. degree), came into our street chapel and presented us with an Ode upon Opium, requesting that we would print and circulate it if in accord with our sentiments, as he desired to help us in dealing a blow to the evil drug. We have just lately carried out the gentleman's wishes, and had it printed and put into circulation at our various stations. Everyone who sees it is charmed with it, and makes constant pauses during the reading of it to ejaculate, "Good, good!" or "How true!" In accord with the rule of our Mission I send you copies of it. That you may get some idea of the contents, I will append an inadequate prose translation of it, the gift of poetry never having been bestowed upon me.

"THE HATEFULNESS OF OPIUM.

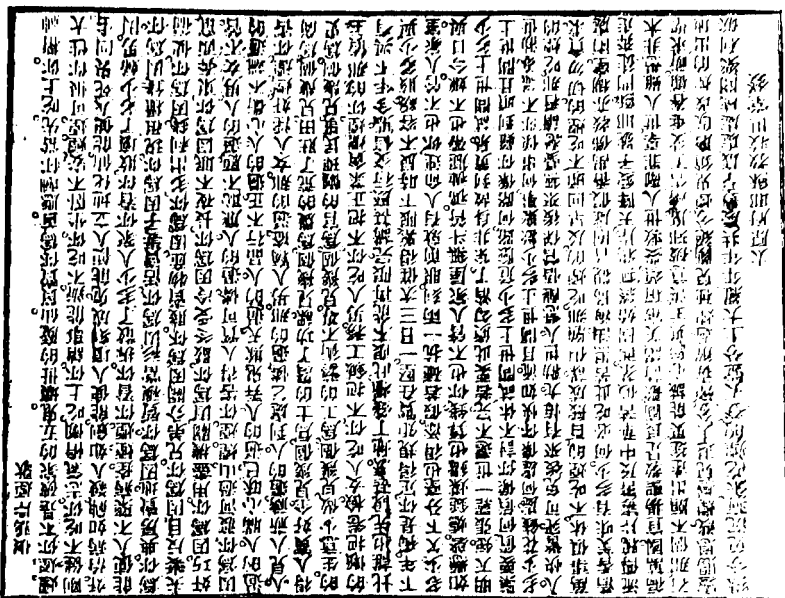
"AN ODE.

"Opium! Opium! Truly a legion of devils art thou in thy power to destroy; and that of Satanic genii is thy hurt done to the world. How securely dost thou bind thy captives! Do they cherish thee? Thou

makest them fleet and strong. Do they spurn thee? Thou leavest them weak and undone. To him who has sought thy help all things seem possible; but idly sits and restless lolls the one who would forsake thee.

"Opium! Opium! How hateful is thy treacherous nature! Though thou art at healing a god, yet thou art at slaying a sword. Thou givest glimpses of Paradise; thou exaltest mortals to the skies; thou causeth the dying to revive, and thou, sole physician, makest whole the sick; but brief are all these joys of thine.

"Opium! Opium! What countless homes hast thou wrecked! What multitudes hast thou destroyed! For thee houses are mortgaged and lands



PHOTOGRAPH OF CHINESE OPIUM ODE.—(From original.)

sold. For thee the goodly robe and the homely garment alike are pawned. For thee the husband sells his wife and the father his children. For thy sake tenants are oppressed, husband and wife are estranged, brothers are divided, household goods go for naught, and extortionate interest is willingly paid upon loans. For thy sake wrong is made to abound and the trickster's ingenuity exhausted. Because of thee the winter's cold is keenly felt. Because of thee there are sinful orgies the long night through. Because of thee there is hurried going east and west, with fording of rivers and scaling of mountains.

"Opium! Opium! How altogether pitiful are thy victims! Thy slaves

are lost to shame ; they destroy the barriers between the sexes ; their hearts wax gross ; they deceive themselves ; they attempt to cheat the devil and would fain impose upon heaven. Thy slaves lack uprightness of character and honesty of heart. Thou reducest men to poverty, and victims of thine are to be everywhere met with asking charity. Thou goadest on men to theft and robbery and thou sellest women into sin.

“Opium ! Opium ! How complete is the hurt thou dost to mortals ! How many scholars have forsaken their studies ! How many farmers have left their fields untilled ! How many traders have ceased to do business ! How many artisans have lost their skill ! How many high officers hinder the public business, and how many scribes fail to have ready the pleas, all because of their devotion to thee ! Women addicted to thee despise domestic duties, and men addicted to thee make no effort to improve their inheritance.

“Opium ! Opium ! Thy claim as creditor is ever to the front. What can I say ? Take the Imperial taxes. When one cannot meet them within the first limit, more time is granted. How shall I explain ? Take debts to dealers or others : if one cannot settle this year, they can be carried over to next year. It is thy debt alone, O Opium ! which really presses. Three times each day thou suest importunately and will permit of no delay. Thou must have thy due. Is it short one-hundredth or one-thousandth part, thou persistest until it is added. A half or even a quarter of an hour behind time, and thou causest thy debtor's life to pass before his eyes. Naught carest thou that the homes of thy debtors are made as empty jars. Everything must be turned to money to meet thy calls. Naught reckest thou that homes be bare of necessaries. Not merely the utensils from the house, even the braids and girdles of the children must be stripped off and sold to meet thy claims ! Paid to-day, thou dost but present a new call to-morrow ; and so it goes on through the whole life. Thy debt, though daily paid, is always due. Thy debt can never be spoken of as fully discharged until thy debtor becomes an encoffined corpse !

“Let me exhort all men to arise and repent. Do so *now*, and so avoid a too late remorse hereafter. Look upon this picture. Here is an opium-eater—how like parchment his skin, how drawn and wasted his flesh. Here is one who never tasted opium—how plump and healthy, how bright of countenance. The opium-eater has but few children, and dies early ; whilst he who never tasted has many children, and lives to ripe old age. The opium-eater cannot move and act at will ; but he that never tasted has command both of himself and of his actions.

“Oh! may all slaves of this habit soon be released, and may those who have not worn the fetters never wish to test their strength! Why take this bitter black stuff?”

“The Goddess of Mercy came from islands of the sea, and Buddha found his way to us from India. False is the worship and empty the reverence paid to them. It was the native countries of these gods which sent us opium that has done our land such deadly hurt. European kingdoms have never been enslaved by the opium habit.”



AN OPIUM SMOKER.—(From a Photograph.)

“God’s beloved Son Jesus, who was sent of His Father into the world, and whose disciples went forth into all lands preaching the truth and hymning and telling forth God’s praise, seeks to save men from their sin.

“Men, though they may be stupid, yet are not wood or stone, and there is not one but who longs to forsake evil ways. This can be done if men will make a decided break with the Devil and sincerely seek the true Lord, beseech His Fatherly and all-availing help, and supplicate the gift of the Holy Spirit’s grace.

“Rid of the opium craving, so will the plague be stayed. Destroy the opium seed, so will the drug become extinct. Those who break off their opium will escape the horrors of the hell it creates and ultimate destruction.

Those who never took it will be helped upwards towards heaven and higher things. In that glad time when opium is no more, the people of China will be blessed with length of days, *and all the years be filled with happiness.*"

This ode is a fair summary of the charges which the Chinese people in our districts, whatever they may do elsewhere, bring against opium.

Enclosed, I also send you a photograph of an opium user. He is a degree man—has the "Budding Talent" (known as the B.A.) degree. His name is Chia Chih Ming, and his native place is the county of Fou Shan in this province. His people have cast him off, so that he is reduced to the position of a common beggar. I first met him begging at a fair, where he surprised me by asking to be allowed to look at a book, and starting to read it off quite fluently—a thing which very few of the respectable farmers present could have done—I have several times bought curious combinations of characters from him which he had written in order to help him. Opium smokers are very common; but here is one who has been brought to the lowest place to which a man can fall in China, and a place from which the *Chinese* themselves deem there is no possibility of redemption.

The man that has been long sought for in inland China has been *found at last*. He was discovered by Dr. Edwards, and I am sure he will not mind my telling you about it. The man is a native who can tell of advantages to be derived from the opium habit. Said he: "There are distinct advantages from the use of opium, for *when a user of it comes to be carried out to burial he will be an easy burden for the bearers, since opium shrivels a man up so*; and more than that, *an opium smoker never need fear that he will lose his sight or hearing.*" When asked how that could be, he replied, "*Because he will not live long enough.* Loss of sight and hearing are defects of age, but an opium user dies early, and therefore escapes those evils."

It is such a novel experience to have found a Chinaman give evidence in favour of opium that I cannot withhold it from you, as I have so constantly asserted that such an individual did not exist.—I am, yours affectionately,

GEO. B. FARTHING.

A. H. Baynes, Esq.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A box of fancy articles from Mrs. Johnston, Forest Gate, for Mrs. Anderson, Calcutta; a parcel from Messrs. Sutton & Co., Reading, for Mrs. Ellison, Rungpore, Bengal; box of dolls, &c., from the St. Andrew's Street Sunday School Working Party, Cambridge, per Miss Smith, for the Rev. E. S. Summers, B.A., Serampore; a parcel from Miss Braithwaite, and a parcel of clothing from the Missionary Working Party, Kempsey, per Miss Manning, for Miss Leigh, Cuttack, Orissa; two boxes of clothing, books, toys, &c., from Gipsy Road Sunday School, West Norwood, per Miss Raymond, for the Rev. R. Spurgeon, Barisal; a box of cards from the Y.P.S.C.E., City Road Chapel, Bristol, per Mr. Watt, for the Rev. Herbert Thomas, Delhi; a Paragraph Bible, from Mr. E. Rawlings, Wimbledon, for the Library, Serampore College, India; a parcel of clothing, copies of the New Testament, &c., from Miss Salter's Bible Class, Streatham, for Nobin Chunder Dutt, Chittagong, Bengal; two boxes of dolls from Mrs. Johnston, Rusholme, Manchester, for Mrs. Ellison, Rungpore, Bengal; a case from Wycliffe Chapel, Birmingham, for Mrs. McKenna, Soory, Bengal; a box of dolls from a Friend for the Rev. G. J. Daun, Agra; a box of toys, &c., from Mrs. Macaulay, Portrush; and a box of clothing and toys from the Young People's Missionary Working Party, Worthing, per Miss Butcher, for Mrs. Stubbs, Patna; parcels of clothing from the Y.P.S.C.E., Wallington, per Miss Elliott, for the women and children of India; parcels from West End Chapel, Hammersmith, per Miss Poole, for Miss Lynne, Furreedpore, Bengal; a case of drugs from Broadmead Y.P.S.C.E., Bristol, per Mr. Lewis, for the Rev. A. E. Collier, Bankipore; 300 yards of wire netting, from Mr. W. V. Dunn, of Birmingham, for the Rev. A. T. Teichmann, Pirojapore, Bengal; a box of medicines from Messrs. Burroughs & Wellcome, London, for the Rev. J. Ellison, Rungpore, Bengal; some books and a concertina from Mr. J. T. Williams, of Treorky, for the Congo Mission; a parcel of clothing from Carey Chapel Y.P.S.C.E., Reading, per Mrs. Pratley, for the Rev. W. Forfeitt, Bopoto; a bale of clothing from the Missionary Working Society, Frogmore Street, Abergavenny, per Miss Watkins, for Mrs. Bentley, Wathen Station; a parcel from Leominster, for the Rev. G. R. Pople, Underhill; newspapers from a Friend at Glasgow, for the Rev. R. H. Kirkland, Bopoto; a parcel from Teddington, for Mrs. Lewis, San Salvador; parcels of clothing and toys from the Kentish Town Congregational Church Sunday School Working Party, per Miss Hartland, for Mrs. Lewis, San Salvador, and Mrs. Bentley, Wathen, Congo; a parcel of clothing from the Bloomsbury Missionary Working Party, per Mrs. Sicklemore, for Mrs. Bentley, Wathen; parcels of cards from Victoria Street Sunday School, Smallheath, Birmingham, for the Revs. Thos. Lewis, San Salvador, Congo, and H. A. Lapham, Ceylon; a parcel from the Oakes Juvenile Missionary Society, Huddersfield, per Mr. G. Hall, for Nkongo, and Nsona, Wathen Station, Congo; a parcel from Mrs. Lloyd, Porth, for the Rev. G. D. Brown, Upper Congo; a parcel from Miss

Timmis, Bedford, for Mrs. Harmon, China; parcels from Stroud and Cork, for Mrs. Wall, Rome; parcels of cards from Lincoln, scrap-books from Glasgow, and of dolls from a Friend for the Mission.

Also gifts for the Circular Road Chapel, Calcutta, Bazaar, from Mrs. Allen, Richmond; Messrs. Fry & Sons, Bristol; Mrs. Johnston, Forest Gate; A Friend, Barrow in Soar; Mrs. Newman, Loughborough; Mrs. Supper, Loughborough; Miss Williamson; Mrs. Godby, Watford; Messrs. Huntley and Palmers, Reading, and Mrs. Underhill, Hampstead.

THE LORD LOYETH A CHEERFUL GIVER.



HE grateful thanks of the Committee are given to the following friends for welcome gifts for the support of mission work afield:—S. H. N., for six silver spoons and two brooches; "One who Wishes to do More," for gold watch, chain, and lockets, for the benefit of the Congo Mission; S. Mordant, South Brent, Devon, for a small gold brooch for the general funds of the Society; "A Friend, for the Missionary Society for Christ's sake," Loughton, by Mr. Arthur Jones, for a silver chain and bracelet; "A Blind Girl," for gold brooch for the Congo Mission; E. B., for gold bracelet for the general funds of the Mission; "A Working Man," for £10, per E. P. Collier, Esq., J.P., Reading, who, sending this sum, writes:—"This £10 was put into my hands last night by a working man who contributed £20 to the Centenary Fund. He is in a very humble walk of life, and when I thanked him very warmly for it, he said he had been well repaid by God's goodness already." "A Metropolitan Sunday-school," for £8. In sending this the friend writes:—"I have great pleasure in sending you the enclosed cheque for £8 for the Congo Mission, as it is the result of effort and self-denial on the part of one class in our Sunday-school. The money was obtained in the following manner. The members of the class met monthly at their teacher's house (secretary of our Christian Endeavour Society and daughter of one of our deacons) for a working meeting. Each provided her own material, and worked at home upon it, as well as at the monthly meetings. The result was a collection of clothing and other articles, which were offered for sale to their friends and acquaintances, who were invited to come to the house of the secretary and inspect and purchase. The proceeds were over £12, and the class have voted £8 to the Congo Mission, the remainder being retained for other benevolent objects. The class is composed of girls of fifteen to eighteen years of age, but is not a large one, and probably has fifteen or sixteen members. I have gone into details, thinking that perhaps this might prove a stimulus to other schools, and show what may be done even by a single class."

The cordial thanks of the Committee are also given for the following welcome contributions:—The Baroness Solvyns, for Congo, £10; Mr. A. Gourlay, for Debt, £10; E. H., Haslemere, for the Congo Mission, £5; K. A., £10; Help in Need Society and Friends, for Congo, per Miss Baker, £10; Mr. and Mrs. J. Masters, £12; Dr. Pedley, £10; Mrs. T. White, Evesham, £50.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the last meeting of the General Committee on Tuesday, September 18th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. J. G. Greenhough, M.A., of Leicester,

The Minutes of the previous meeting were read and confirmed.

A letter of cordial thanks from the Committee of the Zenana Mission for the grant of £1,000 from the Centenary Fund for outfit, passage, and probationary expenses of additional missionaries was presented and read.

An appeal for help on behalf of Baptists in Hungary was regretfully declined; the Committee having no fund at their disposal for such a purpose.

Resolutions from the Worcestershire Association, and from the East Glamorganshire Association, were presented and read.

The Revs. Arthur Long, from Russell Khondah, Orissa; Philip Davies, B.A., from Wathen Station; S. C. Gordon, from Stanley Pool, Lower Congo River; and W. K. Landels, from Turin, North Italy, met the Committee on their arrival in England on furlough, and were warmly welcomed home by the Treasurer.

Special prayer was then offered by the Rev. Charles Williams, of Accrington, and W. Bembridge, Esq., J.P., of Ripley.

The offer of the Rev. William Carey to return to India, in December next—Dr. Bias certifying as to the good health of both Mr. and Mrs. Carey—was cordially accepted.

The consideration of the important question of the urgent need for the removal of the Delhi Training Institution to a more healthy location was resumed, and arrangements for immediate action sanctioned.

The offer of the Rev. Stephen S. Thomas to return to Delhi at the end of the current year, and resume charge of the Native Christian Training Institution, was cordially accepted.

The Rev. Thos. Bailey, returning to Orissa, was requested to resume work in Cuttack, to undertake the oversight of the Orissa Training Institutions in Cuttack, the Boys' Orphanage, and the superintendence of the Revision of the Oriya Scriptures.

The Secretary reported that the Rev. C. E. Wilson, B.A., missionary designate to Jessore, had taken the first place in the Honours list at the recent examinations of the *Senatus Academicus*, together with the £20 prize.

The Rev. George Hughes was granted a further term of twelve months' furlough, Mr. Hughes to render such assistance in deputation work as he may be able.

Final arrangements for the Newcastle Autumnal Meetings, on the 1st, 2nd, 4th, and 5th of October, were reported and approved.

The meeting was closed with prayer by the Rev. W. Hill.

RECENT INTELLIGENCE.



ARRIVAL OF MISSIONARIES.—We are glad to report the safe arrival in England of the Revs. P. Davies, B.A., of Wathen Station, and S. C. Gordon, of Stanley Pool, Lower Congo River; of the Rev. A. and Mrs. Long, of Russell Khondah, Orissa; and of the Rev. W. K. and Mrs. Landels, of Turin, North Italy.

We earnestly hope that a season of rest and change at home may greatly refresh and re-invigorate these dear friends.

Departure of a Missionary.—On the 17th of last month the Rev. Evan Morgan left England for China by the German Lloyd mail steamer *Bayern*, for Shanghai. Mr. Morgan is designated for work in Shensi Province in association with Brethren Shorrocks and Moir Duncan.

Congo Mission.—The Rev. B. H. Carson Graham, writing from San Salvador under date of July 18th, says:—"I reached here quite safely last Saturday morning, and had a very warm welcome from Mr. and Mrs. Lewis and the inhabitants of the town. I was most thankful to find Mr. and Mrs. Lewis fairly well."

From Wathen Station, under date of July 3rd, the Rev. George Cameron writes:—"Mr. G. D. Brown and I left Underhill on the 7th of June, and travelled together most of the way. I arrived at Wathen on June 16th. Mr. Brown is going on to Bopoto Station to help Mr. Wm. Forfeitt. I am thankful to say I found, on my arrival here, Mr. and Mrs. Bentley and their infant daughter, and Dr. and Mrs. Webb, all well."

Congo Mission.—Just as we go to press tidings of the safe return to the Congo of Mr. and Mrs. Lawson Forfeitt reach us. Under date of August 9th, Mr. Forfeitt writes from Underhill:—"MY DEAR MR. BAYNES,—I am happy to inform you that we arrived here safely on the 1st inst., and found Mr. Pople and Mr. and Mrs. Pinnock and family all well. Also that the latest letters from all stations report good health. Mr. Pople has managed most satisfactorily during my short absence. Our voyage was pleasant and uneventful, except that on the night after leaving Sierra Leone a fire broke out on the ship, which at one time threatened to be disastrous. However, prompt measures were taken by the captain, and the fire was got under. When I tell you that the cargo included dynamite, gunpowder, petroleum, rum, gin, and matches, you will see that there was real danger, and indeed that we had a most providential escape. Our friends in England will join us in grateful thanks to God that we were safely kept in the hour of peril."

CONTRIBUTIONS.

From August 13th to September 12th, 1894.

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.		
Banister, Miss R.	1	1 0
Christian, Miss Julia ..	2	2 0
Crowe, Miss S.	1	0 0
Ecroyd, Mrs.	2	2 0
Irish, Mr. F.	1	1 0
K. A.	10	0 0
Masters, Mr. and Mrs. John.....	12	0 0
Sturge, Rev. A., for <i>Indian Mission</i>	0	10 8
Workman, Mr. C.	0	10 0
Wyatt, Mr. J.	0	10 8
Under 10s.	0	8 0

DONATIONS.		
A. C., a Small Gift	0	10 0
A Friend, Redemptor	0	10 0
Anon.	0	10 0
Anon., Worcester, Thankgiving for Keswick	0	10 0
E. H.	1	0 0
Fryer, Mr. A.	1	10 0
Gourlay, Mr. Alex., Dundee, for <i>Debt</i>	10	0 0
Gowing, Miss.	0	13 6
Help in Need Society and Friends, for <i>support of Eleme and N. Tumba, San Salvador</i>	10	0 0
Hipkiss, Mr. W. H.	0	10 0
"James C. and Sisters" (box), for <i>China</i>	0	15 0
Johnston, Mr. Arthur, for <i>Congo</i>	0	10 0
Lane, Mr. Jas., Walroa, New Zealand, Thank-offering, for <i>Mr. Stapleton's work, Congo</i>	5	0 0
Palmer, Rev. J., for <i>Congo</i>	1	10 0
Perry, Mrs. K., for <i>Congo</i>	0	12 8
Ranken, Miss Jane	2	0 0
Snalam, Rev. John, for <i>India</i>	1	0 0
Solvyns, Baroness, for <i>Congo</i>	10	0 0
Supper, Mrs., for <i>Mr. Julian, Cuttack</i>	1	0 0
Sykes, Mrs., Calcutta..	2	2 0
Whitley, Mr. Thomas..	5	0 0
Under 10s.	1	10 0

LEGACY.		
Johnson, Mrs. Mary, the late, of Kirkby Stephen, by Miss M. A. Nicholson	15	0 0

LONDON AND MIDDLESEX.		
Abbey-road Chapel	18	14 0
Battersea, York-road Sunday-school, for <i>Ratanapura Mission</i>	12	0 0
Bermondsey, Haddon Hall Sunday-school, for <i>Bengali School</i> ..	10	0 0
Brookley-road Sunday-school	11	3 0
Camberwell, Cottage-green Sunday-school, for <i>Congo</i>	5	0 0
Dalston Junction, Sun-school	10	0 0
Hackney, Mare-street Chapel	26	0 0
Hammersmith, West-end	5	4 8
Do., Sunday-school, for <i>Boys' School, Barisal</i>	3	2 8
Do., for <i>Girls' School, China</i>	3	2 8
Harlesden	0	3 8
Islington, Salter's Hall Chapel	5	16 8
Do., for <i>Congo</i>	1	0 0
Peckham, Rye-lane Sun-sch., for <i>Congo</i>	8	0 0
Peckham Rye, Tabernacle Sunday-school	2	0 0
Teddington, Sun-sch..	3	0 0
Do., Boys' Brigade Class	2	0 0
Walworth-road Chapel	3	5 0

BERKSHIRE.		
Reading, Broad-street Congregational Ch. Y. P. S. C. E., for <i>Rev. F. Harmon, China, Medical Books</i>	0	10 8
Do., Wycliffe Ch. Sunday-school	1	0 0
Wokingham	1	0 0

BUCKINGHAMSHIRE.		
Quainton	1	18 0
Stoney Stratford	14	4 10

CHESHIRE.		
Chester, Grosvenor-park Ch.	4	7 11

DEVONSHIRE.		
South Brent	0	5 0
Towington.....	2	2 0

DORSETSHIRE.		
Dorchester, Dorford Sunday-school	2	2 8
Do., for <i>Congo</i>	0	5 0
Sherborne, for <i>North China</i>	0	10 0
Weymouth.....	8	16 3

DURHAM.		
South Shields, Westoe-road	0	11 8
Do., for <i>Congo</i>	3	15 6

ESSEX.		
Ilford, High-street (Mrs. Parker's Class)	1	0 0
Leytonstone, Sun-sch.	15	13 1
Loughton	3	3 0

GLOUCESTERSHIRE.		
Eastcombe, Sun-sch. ..	1	5 0
Thornbury.....	0	7 6

HAMPSHIRE.		
Christchurch, Bible-class, for <i>Congo</i>	2	1 8
Milford-on-Sea	4	2 3
Sway, for <i>N. P.</i>	0	12 0

HEREFORDSHIRE.		
Gloucester.....	1	0 0

HERTFORDSHIRE.		
Hitchin, Tilehouse-street	5	0 0
Do., Walsworth-road	1	10 2

KENT.		
Canterbury	29	7 1
Hawkhurst, Sun-sch..	1	10 0
Sidcup	6	18 8
Sittingbourne, Y. P. S. C. E., for <i>Mr. Harmon's work, Shantung</i>	2	0 0

LANCASHIRE.		
Barrow-in-Furness	1	0 2
Blackpool, Union Ch. Sunday-school	8	10 0

Bury, Christian Church	3	11	0
Liverpool, Everton			
Welsh Ch.	8	17	10
Do., Richmond Ch. . .	7	5	7
Southport, Tabernacle	8	17	6

LEICESTERSHIRE.

Fleckney	5	7	6
Leicester, for <i>Khad</i>			
<i>Mission</i>	1	19	0

LINCOLNSHIRE.

Lincoln, Monks-road ..	1	10	0
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NORFOLK.

Great Yarmouth, St.			
George's-park	15	0	0
Do., for <i>W & O</i>	0	2	0

NORTHAMPTONSHIRE.

Broughton	0	15	7
Kettering	114	15	0
Do., for <i>W & O</i>	2	19	8
Do., for <i>N P</i>	1	6	10
Do., for <i>Congo</i>	0	18	6
Do., for <i>Congo boys</i>	6	15	0
Weston	5	10	2
Do., for <i>W & O</i>	0	7	0
Do., for <i>N P</i>	0	8	10

	183	18	2
Less expenses	0	15	0
	182	18	2

NOTTINGHAMSHIRE.

Nottingham, Derby-			
road, for support of			
<i>Congo boy, Dambu</i> ..	5	0	0

SOMERSETSHIRE.

Banwell, for <i>W & O</i> ..	1	0	0
Do., for <i>N P</i>	0	10	6
Hanham, Sun.-sch. for			
<i>Mr. Hale's work,</i>			
<i>Agra</i>	1	14	0

STAFFORDSHIRE.

Burslem	1	10	0
Willenhall	0	11	8

SUFFOLK.

Ipswich, Burlington Ch.	14	15	7
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SURREY.

Dulwich Hall Sun.-sch.	1	1	6
South Norwood, Sun.-			
school	7	7	10
West Norwood, Gipsy-			
road Sunday-school			
Do., for <i>Rev. R.</i>			
<i>Spurgeon, Barisal</i>	1	0	0

WARWICKSHIRE.

Rugby	1	17	9
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WILTSHIRE.

Damerham	0	9	0
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WORCESTERSHIRE.

Stourport	3	10	0
Do., for <i>N P</i>	0	15	6
Do., for <i>W & O</i>	0	10	0

YORKSHIRE.

Leeds, South-parade ..	14	19	11
Rawdon	18	7	0
Salterforth	4	14	7
Sheffield, Glossop-road	11	13	1
Do., Townhead-street	5	4	3
	54	18	10
Less expenses	1	10	0
	53	8	10

NORTH WALES.

Cefnawr, Tabernacle	1	11	0
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SOUTH WALES.

BRECONSHIRE.

Brynawr, Calvary,			
English Ch.	4	18	4
Do., Tabor Ch.	2	17	7

CARMARTHENSHIRE.

Llandyssul, Penybont..	1	2	4
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GLAMORGANSHIRE.

Briton Ferry, Rehoboth	3	7	0
Cardiff, Tredegarville..	0	7	6
Ystalyfera, Caer Salem..	0	8	9

SCOTLAND.

Cambuslang, Bible-			
class, for support of			
<i>Congo boy</i>	2	0	0
Dunoon, Boys and Girls'			
Religious Society, for			
<i>Mr. Kirkland's work,</i>			
<i>Congo</i>	1	6	0
Glasgow, Adelaide-place	12	9	6
Do., Bridgeton, Sister-			
street	2	0	0
Do., John-street Ch...	19	0	0

CONTRIBUTIONS
FOR CENTENARY FUND.

Brockley-read Chapel..	3	4	0
Birmingham, Wyoliffe			
Chapel	2	0	0
Newbury	2	0	0
Plymouth, George-st...	10	0	0
Rochdale, West-street..	10	0	0
Stalham	1	4	0
Trowbridge	5	0	0
Weymouth	2	9	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
NOVEMBER 1, 1894.



CLUB AVENUE, BARISAL.—(*From a Photograph.*)

[NOVEMBER 1, 1894.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE AUTUMNAL MEETINGS

AT

NEWCASTLE-ON-TYNE.



WE would take this early opportunity to acknowledge our indebtedness to the many friends in Newcastle who, by their hospitable welcome and manifold acts of kindness, rendered the meetings of last month so pleasant and successful. Our thanks are especially due to the officers of the Local Committee: Rev. J. T. Forbes, M.A., Chairman; Mr. Ald. Culley, J.P., Vice-Chairman; Mr. J. Smith, Hon. Treasurer; Rev. W. Walsh, Rev. T. D. Landels, M.A., Rev. B. Gawthrop, Rev. C. Stanley, Mr. S. J. Leybourne, Hon. Secretaries, for their admirable arrangements and courteous consideration. We are glad to be assured that the kindness thus shown was not without a reflex influence. Soon after the meetings, one of our long-esteemed friends wrote as under:—"Your visit to Newcastle has been a season of refreshing for us here, and has drawn the churches closer than they have been for some time past. Such meetings must be attended with blessing; and to us here, meeting so many fellow-workers from other districts, we have received a fresh impetus and encouragement. In addition, the missionary meetings showed that our old affection for this work is as strong as ever, and was an object-lesson for our fellow-Christians throughout the city." To all the brethren who took part in the public meetings we respectfully and sincerely tender our heartfelt thanks. Particularly we would mention the very helpful services of the Rev. W. J. Henderson, B.A., of Bristol College, who preached in the early morning; and to the Rev. John Watson, M.A., of the Presbyterian Church, Sefton Park, Liverpool, the preacher of the autumnal sermon. We also gratefully remember the fraternal words so aptly spoken by Sir Benjamin C. Browne, who presided over the great meeting in the evening; and the cheering address of the Rev. F. W. Macdonald, M.A., Secretary of the Wesleyan Missionary Society. We thank, too, our own friends, the

brethren from the mission-field ; and Mrs. J. J. Gurney, who presided at the Zenana Meeting ; Mr. S. Burton, of Newcastle, who took the chair at the Young People's Meeting ; and the Rev. James Mursell, of Derby, for his inspiring speech on the same occasion.

Our space will only permit us to report—and that but partially—the proceedings at

THE DESIGNATION AND VALEDICTORY SERVICE

on the Tuesday morning, a service of much solemnity and spiritual power.

In his address the Treasurer, Mr. W. R. Rickett, who presided, very appropriately dwelt upon some of the chief qualifications essential to those who desire missionary service, afterwards referring to the present financial condition of the Society. "What," asked Mr. Rickett, "are the essential qualifications? The first thing a missionary should possess is piety. Love to God and to his fellows must burn within him. But he will require more. A sound body in the first place ; because, if he went into a tropical climate with a body that was liable to disease, the issue would be failure, and the resources of the Society become thereby wasted. Another thing is capacity for acquiring language. If we send a missionary to India say, and he found that he could not master the language in which he had to speak to the people, his usefulness was half gone, and he had better have stayed at home. There were many men who were thoroughly devout and of sound body who were not able to master the language in which to speak to the people ; in his judgment such men were disqualified from being employed by the Society. The missionary, again, should have control of his temper. That was a most essential matter. He did not say that he should be a man without temper, because a man without temper might be a man without force or fibre. But he must be able to control his temper and hold it in subjection, so that he might work amicably and affectionately with the brethren with whom he would come in contact. Further, the missionary is not remunerated for his service. He is not paid what he is worth, but goes out on a maintenance allowance, being paid only that which is considered fair and reasonable to uphold him in a moderate amount of comfort. There is a great need for missionaries. We have not the means to send forth men who are willing to go. God has never left us without difficulties. There was, doubtless, a reason for that. If we had no difficulties, we should probably not feel our dependence upon Him. Our difficulty to-day is that our exchequer is low. We have not the means to send out those whom we would. Further than that, our means are not only

exhausted, but we are living beyond our income. It is because of this that the Society has resolved in the coming autumn and winter to have a thorough canvass of all the members of our churches. He did not see why every church member should not become a registered subscriber to the Society. The command was absolute. Our Saviour's command, which was the last He gave on earth, was to go forth and preach the Gospel to every creature. If we could not go forth to fulfil that command, we could fulfil it by sending forth those who were able and willing to go; and he did implore them to assist those who would be presently in their midst soliciting contributions and seeking to bring home the obligation to those who had never yet felt it." Mr. Rickett then referred the meeting to certain figures, which showed that out of every 20s. contributed, 17s. 9½d. went absolutely for doing missionary work, and 2s. 2¼d. for the cost of administration and collection of the funds, these figures indicating that great economy was exercised. He stated that the total ordinary expenditure was £73,165, and the total ordinary income £59,281, the approximate number of subscribers of ten shillings and upwards out of 340,000 church members being only 8,000. The following

BIOGRAPHICAL PARTICULARS

of the outgoing missionaries were presented to the meeting:—

Miss SARAH OAKLAND, who is leaving England to become the wife of the Rev. E. Palgrave Davy, of Agra, is a native of Castleford, in Yorkshire. Early in life she gave her heart to Christ, and engaged in Christian work. With a view to more adequate equipment for foreign missionary service she entered the Training Institution of Dr. Guinness, at Doric Lodge, and after a course of general study had the great advantage of a special medical course, securing a first-class diploma.



During her residence in East London she has been engaged in night school-work, open-air evangelistic services, visiting public-houses, and holding Gospel meetings in common lodging-houses and mission-rooms. Miss Oakland is now about to enter upon work which has been the one desire of her life, and for which she has been specially preparing herself for years past.

The Rev. JULIUS McCALLUM, M.A., B.D., was born at Paisley, in Renfrewshire, in 1869. In the year 1874 he entered the John

Neilson Institution as a foundationer, and passed through the full classical curriculum of that institution, leaving it in July, 1886. During his school days he earned several distinctions, including "Peter Brough" Bursaries as well as a "Duncan Wright" Scholarship, tenable for four years. Mr. McCallum entered Glasgow University in November, 1886, as a "Duncan Wright" Bursar, and after a successful career, graduated Master of Arts in November, 1890. The winter and summer of 1890-91 were spent at Glasgow, studying Hebrew under Professor James Robertson, D.D., at the University. In September, 1891, he entered Regent's

Park College, London, with one of the scholarships open to graduates. At the close of his course he passed the examination of the *Senatus Academicus*, being placed ninth in the first division. The winter of 1893-94 was spent in Scotland studying Hebrew with the Rev. Dewar McDonald, M.A., B.D., and in April, 1894, Mr. McCallum brought his curriculum to a close by graduating Bachelor of Divinity (B.D.) at Glasgow University...

Mr. McCallum is a member of the church worshipping in the northern cathedral of Nonconformity—the Thomas Coats Memorial Church, Paisley—being baptized in the old Baptist church in Storie Street by the late lamented Dr. Flett on the 24th of March, 1889.

Mr. McCallum is designated for work in Ceylon, in pursuance of his own desire, and will probably, after the completion of his probationary course, devote himself to the work of training Singhalese native Christian evangelists

The Rev. THOMAS WATSON, who is also leaving England for India, is designated for mission work at Barisal, in Eastern Bengal. Mr. Watson was born in the city of Exeter, the capital of the West Country, in the year 1868, and for many years was connected with the Established Church. He was subsequently baptized, and became associated with the brethren in City Mission and open-air evangelistic work until 1890, when he entered Harley House College and joined the Baptist church at Bow, under the pastoral care of the Rev. Newton



Vanstone. Mr. Watson remained three years at Harley House, and subsequently entered Bristol College, taking a special course of study under the Rev. Dr. Culross, with a view to equipment for foreign missionary work.

The Rev. CHARLES EDWARD WILSON, B.A., is a native of London, having been born in Southwark in 1871. He received his early education in St. Olave's Grammar School. While still at school, at the age of thirteen, he was baptized by the Rev. W. J. Mills and received into membership at Walworth Road Chapel, where both his parents and all the members of his family are in fellowship. On leaving school Mr. Wilson spent three years in mercantile life, in the City of London, and acquired a practical knowledge of business life.



During these years the desire to engage in foreign missionary work took definite shape, and with a view to preparation for this enterprise, in September, 1889, he entered Regent's Park College, where he enjoyed a five years' course, taking his B.A. degree at the University of London in 1893.

Mr. Wilson has been actively engaged in Christian work of a many-sided character—open-air and mission-hall addresses, evangelistic services, common lodging-house visitations, ragged and Sunday school, City Mission and general Gospel work—while his services in connection with the pulpit supply of many of our larger churches have been specially appreciated.

Mr. Wilson has uniformly declined invitations to the home pastorate, having steadily adhered to the resolve of years ago to devote his life to the work of Christ in "the regions beyond."

He is designated for work in Jessore, in Eastern Bengal, in association with Mr. Norledge, a fellow-student at Regent's Park College.

At the recent examination of the *Senatus Academicus*, Mr. Wilson took the first place in the Honours List, and the £20 prize.

MISSIONARIES RETURNING.

The Rev. GEORGE JAMES DANN is a son of the Rev. J. Dann, of Oxford, and was born in London on July 1st, 1857, the year of the memorable Indian Mutiny. In June, 1873, he was baptized by his father in Westgate Chapel, Bradford (Yorkshire), and at once commenced active Christian work as a Sunday-school teacher.

In the following year he began lay preaching, studying during the next five years as business engagements allowed, under the conviction that Christ had called him to labour in the foreign mission-field, although the way was not then at all clear. In 1879 he entered the senior classes in the Pastors' College, engaging on Sundays in pioneer work at Alton, Hampshire.

From October, 1881, to October, 1884, he laboured as pastor of the church at James's Grove, Peckham, during which period more than one hundred were added to the church. In October, 1884, he was selected by the Committee for work in Allahabad, where, for eighteen months, he laboured as pastor of the English church in that city. Having passed the usual vernacular examinations for missionary probationers, and having been for twelve months engaged in daily vernacular preaching, he took his place with the other missionaries of the Society, labouring in the city, in the



villages in the district, and at the great religious festivals of the people, as well as holding lectures and visiting from house to house among English-speaking natives and others. From 1885 to 1891 he held the office of honorary secretary to the North India Tract Society, which, in addition to administrative work, involved the editing and publication of much vernacular Christian literature. In addition to an Urdu translation of part of Dr. Angus's "Bible Handbook" and an original tract on the Atonement, in the same language, he wrote a commentary on the Gospel by Mark, a controversial tract on Transmigration, and a large number of evangelistic leaflets in Hindi, as well as a Hindi translation of a series of lectures refuting the theories of the Arya Samag. In 1891 he was removed to Delhi, where he carried on constant evangelistic work in the city and along the main Muttra road for sixty miles to the south, as well as holding a series of interesting discussions with a learned Mohammedan doctor of great local repute.

Mrs. Dann, his devoted and like-minded wife, is a native of Yorkshire. She was brought up in the Established Church, and was educated in Ripon, some of her schoolfellows being now missionaries in connection with the Church of England Zenana Mission. In 1881, having been led to a fuller understanding of the Scriptural doctrine of believers' baptism, she was baptized by Rev. James Stephens, M.A., at Highgate Road, London. She was married to Mr. Dann in 1882, and has aided her husband greatly in Christian work.

On the return of the Rev. Stephen Thomas to Delhi, Mr. and Mrs. Dann will probably remove to Pulwal, a most important centre, where very hopeful work is being at present carried on by both the Baptist Missionary Society and the ladies of the Zenana Mission.

The occupation of Pulwal has long been contemplated by the Society, and will be an important step in furtherance of the plan contemplated by the Committee resulting from the last visit of Mr. Baynes to India—the establishment of a complete chain of stations between the two great cities of Agra and Delhi.

The **Rev. THOMAS BAILEY** was born at Barton-in-the-Beans on the 11th of April, 1837. He was baptized in 1851, and entered the General Baptist College at Nottingham in 1857, where he studied until 1861, under the care of Dr. Underwood and the Rev. W. R. Stevenson, M.A. Soon after he was accepted as a missionary by the General Baptist Missionary Society, and designated for work in Cuttack, reaching that station in December of the same year. Mr. Bailey has since that date laboured in Berhampur,



Russell Khondah, Piplee, and Cuttack. He has also had charge of both the Boys' and Girls' Famine Orphanages, at Berhampur, Piplee, and Cuttack, and on the death of the late Dr. Buckley in 1886 he succeeded him in the principalship of the Cuttack Mission Native Christian Training College, and the Indian Secretariat of the Orissa Mission. On his return to Cuttack Mr. Bailey will resume these important duties, in which he has rendered such signal service to the Orissa Mission, and he will also undertake the special work of superintending the revision of the Oriya Scriptures.

The **Rev. H. E. and Mrs. CRUDGINGTON** are returning to Delhi, to resume work in which they have had great delight and much blessing. Mr. Crudgington received his early education at the Borough Road School, London, and was baptized by the Rev. William Brock, of Hampstead, in the year 1870.

After some years of business training in Lincoln, he entered Rawdon College, with a view to foreign mission work, his heart having been set upon foreign work amongst the heathen from childhood. In 1879 he was accepted by the Baptist Missionary Society and designated for the Congo Mission, leaving England for the Dark Continent in April of that year.



In 1883 he married Miss Wales, of Leeds, a lady who for years previously had given herself with earnest devotion to special efforts on behalf of the thousands of girls employed in warehouses and factories in that busy centre.

In 1885, on account of the failure of his wife's health in Africa, Mr. Crudgington was compelled by medical direction to exchange Africa for India, where for many years past they have laboured in the city of Delhi, Mr. Crudgington specially devoting himself to medical mission work, his training at the Leeds Medical School having well fitted him for this special department of mission service.

Mr. Crudgington has also rendered important help in school and church work, in addition to constantly preaching in the vernacular.

The **Rev. R. WRIGHT HAY**, of Dacca, East Bengal, belongs to an old Scotch family, and was born at Sandhurst, in Western Australia, in 1861, but received his education at the Madras College in St. Andrews, and subsequently at the University of Edinburgh.

While studying for the ministry in the Scottish Congregational Theological Hall, he was led to adopt Scriptural views with regard to believers' baptism, and soon after he was immersed by the Rev. W. Landels, D.D., completing his theological studies in the College of the United Presbyterian Church.

Early in 1884 Mr. Hay was accepted by the Baptist Missionary Society for mission service at Victoria, on the West Coast of Africa, to fill the vacancy caused by the lamented death of the late Rev. Q. W. Thomson. In 1889, upon the advice of the doctors, Mr. Hay was transferred to India, and settled in the well-known city of Dacca, the Athens of Eastern Bengal, and by far the most important educational centre in that part of the Presidency. Here Mr. Hay has carried on, with rare devotion and



encouraging success, special work amongst the native student class who frequent the numerous Government and other colleges and training institutions for which Dacca is famous.

In all his labours Mr. Hay has had the constant help and support of Mrs. Hay, who has also done excellent work in visiting the zenanas of the city, and in the establishment and conduct of a Christian school for Hindu girls.

Mrs. Hay is a daughter of Mr. Henry Wood, of Peckham. She was baptized at the age of twenty-four by the Rev. T. Graham Tarn, now of Cambridge, but for many years pastor of the Peckham Park Road Baptist Church.

After a season of furlough and rest at home, both Mr. and Mrs. Hay are returning to Dacca, rejoicing greatly in the prospect of resuming work to which they have devoted their lives, which they left with the deepest regret, and in which they earnestly desire to re-engage for long years to come.

Miss H. K. LEIGH, who is returning to Cuttack, was born in London and baptized in Bloomsbury Chapel by the late Rev. W. Brock, D.D.

She was specially trained as a school-teacher at Homerton College, and subsequently engaged in school work at Totteridge.



In 1867 she became head mistress of Hosier Street British School, in Reading, where she joined the King's Road Church, at that time under the pastorate of the venerable Rev. John Aldis.

Subsequently she removed to Caversham, and became a member of the church under the pastoral care of the late Rev. T. C. Page.

At Caversham Miss Leigh became acquainted with Mr. and Mrs. Porter, who for many years laboured as missionaries at Cuddapah, in the Madras Presidency. To them she revealed her long-cherished desire for foreign mission work, and from them she received much sympathetic encouragement and valuable missionary information. Subsequently, Miss Leigh accepted an invitation for special educational work at Cuttack, in Orissa, from the General Baptist Missionary Society, in connection with, and at the cost of, the Ladies' Society for Promoting Female Education in the East.

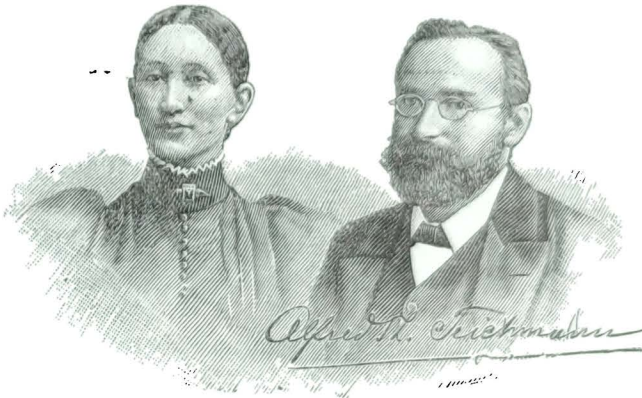
In November, 1872, Miss Leigh arrived in Cuttack, and her first years in India were spent at Pipli, in association with Miss Packer. In 1875 she removed to Cuttack, and became associated with Mrs. Buckley in charge of the Native Girls' Orphanage, an institution which has proved of the utmost value, providing well-educated Christian school teachers and helpful Christian wives to many of the native pastors, school teachers, and evangelists in connection with the Orissa Mission. Miss Leigh is now returning to Cuttack to resume work in connection with this Institution, to the best interests of which she has already devoted so many years of faithful and untiring service.

The Rev. A. T. and Mrs. TEICHMANN are returning to the station of Perozpoore, in Eastern Bengal, founded by Mr. Teichmann, who built the Missionary Bungalow there, and who, until his failing health compelled him to seek a season of rest at home, carried on most encouraging evangelistic labour in that district.

Mr. Teichmann was born at Altenburg, in Saxony, in 1856, and was in

due course sprinkled and confirmed according to the rites of the Lutheran Church. He subsequently engaged in business pursuits in the city of Bremen, and in 1877 removed to London, where he became associated with the Downs Church, at Clapton, then enjoying the ministry of the Rev. T. Vincent Tymms. Here he gave himself to Christ, and was baptized in June, 1878. He subsequently resolved to devote himself to foreign missionary work, and, with a view to efficient equipment, he entered Regent's Park College, where he completed a very satisfactory course of study.

In 1883 Mr. Teichmann was accepted by the Baptist Missionary Society for mission work in India, and sailed for the East in the autumn of that year. Mr. Teichmann has done faithful work in Serampore, Commillah, Calcutta, and Eastern Bengal, where he founded the station of Perozporo, to which he is now returning.



In 1885 Mr. Teichmann married Miss Oram, of Clapton, sister of the late Rev. F. R. Oram, whose name will ever be associated with sanctified service on the Upper Congo River. Mrs. Teichmann has had the great advantage of special experience in medical, surgical, and nursing work at the Leicester Infirmary, the Glasgow Children's Hospital, and the Women's Hospital, in London, and she has been able to use this special knowledge to the great benefit of the Mission in Perozporo, where her skill and sympathy have won for her a very warm place in the hearts of hundreds of afflicted sufferers.

The Rev. R. M. and Mrs. McINTOSH are returning to the sacred city of Muttra, probably the most idolatrous centre in all India, where Krishna, the most popular incarnation of Vishnu, is said to have been born, and where every inch of ground in the city is sacred and mysterious, a city wholly given to idolatry and the very vilest forms of vice, immorality, and

pollution. Mr. McIntosh was born in India in 1858, and became a Baptist in 1876. After a course of study in Serampore College he came to England, entered Pontypool Baptist College, and passed through the usual term of study in that institution.

In 1884 he was accepted by the Baptist Missionary Society and designated for work in the important city of Agra, in the North-West Provinces, in association with the Rev. J. G. Potter.

In 1887 he married Miss Kate Prideaux, of Wellington, Somerset, and in his evangelistic labours in and around Agra she has been his sympathetic companion and helper.

In 1893 Mr. McIntosh was transferred to Muttra, with a view to give



practical effect to the plan of evangelising the important and populous district lying between Agra and Delhi, and in connection with which Mr. Dann will probably occupy Pulwal, at the Delhi end, Chata and Kosi forming central stations connecting the entire line with Delhi and Agra.

The Rev. A. E. SCRIVENER, who is returning to Lukolela, on the Upper Congo, Central Africa, was born at Southampton in March, 1864, and after leaving school he attended classes at the Harley Institution. Subsequently he served his apprenticeship as a practical printer in the offices of the *Hampshire Independent*.

In April, 1881, he was baptized, and joined the Carlton Baptist Church, his parents being amongst the founders of this church, and his father for many years an elder and deacon.

Soon after his conversion Mr. Scrivener became a Sunday-school teacher, local preacher, and superintendent of the Band of Hope.

Always interested in the "Dark Continent," he resolved to equip himself for foreign missionary work in that great field. With this in view he attended classes at the Pastors' College and clinical practice at University

College Hospital. In 1885 he was accepted by the Baptist Missionary Society for the Congo Mission, and left England for Africa in January, 1886.

After a prolonged stay at Underhill Station, on the Lower Congo, where he had charge of the transport and general business work carried on there, he removed to Lukolela, on the Upper River, where he has done specially valuable work in Scripture translation, school, and vernacular evangelistic labours.

Mr. Scrivener is contemplating returning to the Congo, accompanied by a wife, Miss Baker, of Bloomsbury, who for several years past has taken a deep interest in Congo Mission work, and who, doubtless, will prove a true helpmate in the arduous labours that lie before him.



The Rev. R. C. and Mrs. FORSYTH, after a season of rest and refreshment at home, are on the eve of returning to Tsing Chu Fu, Shantung, in North China. Mr. Forsyth is a Scotchman, and was born at Greenock in 1854, his father having been pastor of the Baptist church in Nelson Street.

Mr. Forsyth's father cherished a deep desire for and sympathy with foreign mission work, especially for China. The home was emphatically a missionary one, and as a consequence the son from almost infancy developed a longing for missionary work.

After the completion of his school life, Mr. Forsyth entered into mercantile pursuits in connection with a large sugar refinery at Silvertown, in the East of London, devoting his spare time to Christian evangelistic work in connection with the Shooter's Hill Baptist Church, at Blackheath, of which church he was for several years a deacon.

But the desire for foreign work becoming more intense, in 1884 he offered his services to the Baptist Missionary Society, and in that year was accepted for China, and sailed for the East in October.

Mr. Forsyth's special work has been largely the conduct of the financial and business part of the Shantung Mission; but while superintending this he has also had charge of the Mission Press and Book-shop, the village schools, and the Tsing Chu Fu Boarding School during the absence of Mr. Couling in England.

In 1889, in addition to other work, he also had the privilege of engaging in the work of famine relief. He had to a large extent the control of the financial work and forwarding supplies, not only for our brethren, but also for the brethren of the American Presbyterian Mission, who were working with us at that time. Some idea of the extent of these operations may be gathered from the fact that about £35,000 in specie passed through his hands, and that in all about 320,000 persons were receiving relief for about a month after the enrolment ceased.

In 1886 Mr. Forsyth married Miss Annie Maitland, daughter of Mr. William Maitland, of Glasgow—a most ardent and generous friend of the Highland Home Missionary Society, and a devoted worker in connection with John Street Baptist Church. During her residence in China she has shared with her husband the joys and sorrows of their missionary



ot, and has bravely and cheerfully borne severe trials which have befallen them in connection with their work in China.

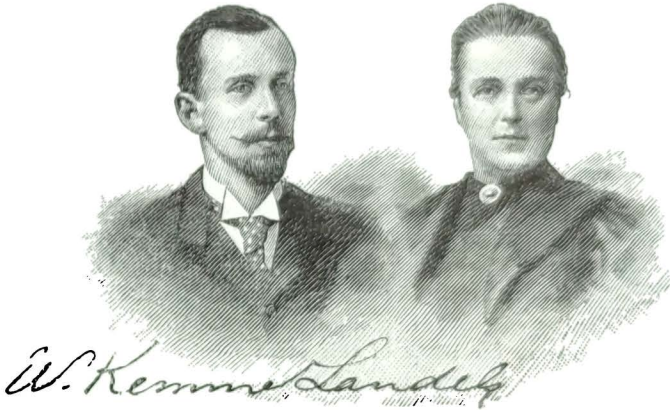
In company with the other ladies of the Mission, she organised a Dorcas Society among the Chinese women in the city of Tsing Chu Fu, the first of the kind in the district, and has done a large amount of visiting work among the Chinese women in the city and neighbourhood.

Mr. and Mrs. Forsyth are now returning to their former sphere of work, thankful at the prospect of resuming labours in which they have had great joy in the past.

The Rev. W. K. and Mrs. LANDELS are on the eve of returning to their work in Northern Italy. Mr. Landels, who bears a well-known and universally respected name, was born in Birmingham in October, 1854, and was educated first at University College, and subsequently at Regent's

Park College. At the age of fourteen he gave his heart to Christ, and was baptized by his honoured father, Dr. Landels, of Edinburgh.

On leaving college Mr. Landels engaged in mercantile business, and resided some time in the Island of Sicily, associated with a sulphur-mining undertaking. Here he acquired a considerable knowledge of the Italian people, and became deeply interested in their truest welfare. Subsequently he felt compelled to offer himself for missionary work amongst them, and was accepted by the Committee of the Baptist Missionary Society in the year 1875. After spending two years in the Imperial city of Rome he removed to Naples, where, for ten years, he laboured with great devotion, leaving



this most needy field only—in consequence of peremptory medical orders—to begin work in the northern city of Turin, in which centre he has been at work for the past seven years.

In all his toils Mr. Landels has been nobly seconded and supported by his like-minded and gifted wife, a daughter of Howard Bowser, Esq., of Glasgow, a name that will always be treasured by Baptists.

Mr. Landels has charge of the whole work of the Mission in Northern Italy, including the important centres of Genoa and Turin, and has been greatly encouraged by the steady progress of the Gospel in these important districts.

The Rev. Richard Glover, D.D., then gave the following

VALEDICTORY ADDRESS.

I think we all feel that a very great amplitude of interest attaches to this meeting this morning. Our sympathy goes out to the ardour of the new beginners, whom we delight to see and greet here, and our respect goes forth to the strength of tried workers who have been found faithful. We meet here and we scatter again to various places in our own land; but

others to Africa with its deep woes; to India with its debasement of morals, its jungle of superstition, its work done for Christ, its success reached, but work still more greatly needed; to China—for I greet our friends, Mr. and Mrs. Forsyth, though they are not here—with its strenuous manhood and its marvellous beginnings of Christian work; to Italy, where the pure Gospel has borrowed an Olympus from the heathen and a ritualistic priesthood from the Jew, and lost the lustre and the strength of its first simplicity. It is strange that our outlook should be so world-wide this morning. That outlook is suggestive of the imperial mercy of the Saviour, that leaves out no land and no heart, but embraces mankind in the yearnings of its pity and in the purpose of its grace.

I have had put upon me a work for which I feel my grave unfitness: it is to be your voice to those brethren and to the others that are prevented from being with us. It is a solemn thing for you to speak through me, for the charge we give we ourselves must do our best to keep, and we dare not lay on or expect from others higher sacrifice or devotion than we demand from ourselves. It seems presumptuous that in our coldness we should speak to those of warmer hearts and more Christlike spirits. And yet I have to charge them, in some degree, to their duty, and cheer and help them to their hope. I do my best as your mouthpiece and, I hope, their servant.

We have this morning four going forth for the first time—three men and one lady. I do not exactly know how many, but I suppose there are nineteen or twenty men and women in all who are about to resume their work. Let me speak, first of all, to those who are going forth for the first time. I would say to you, dear friends, in the name of this great meeting: We hail and congratulate you on your consecration to your work. The Saviour summed up all His mission, the story of His life and death, in one word, "I have declared Thy name, and will declare it." And that is to be *your* business. Men shun labour, self-denial, and sacrifice, in what they think their wisdom; but God chooses it. His habit is to be learned from Calvary. He gave up all, so to speak, to come and save us. You have learned some of His wisdom: and are choosing labour, service, sacrifice, in your wisdom, for there are no crowns truly regal that are not thorny, and there are no thrones, real thrones, but Crosses. You have learned a little of that. You go forward in a work which will bless yourselves. "I am with you always," said Christ, but it was to those that went forth to share their mercies. On the move of mercy we can have His presence, not otherwise. On the move of mercy He is with us, with face radiant and grace sufficient, seeking the lost sheep. If thou seekest the lost sheep He hails thee as companion, and, as of kindred heart and spirit with His own, He reveals Himself to thee. The heart feeds upon its work. Our meat and drink, and the only meat and drink we have for the soul, is, doing the will of our Father in heaven. To a finer, closer, nearer companionship with Christ, to larger light, to greater compassions, to wealth of being you are moving forward, and we congratulate you on your choice, which will be to you through eternity a matter of growing thankfulness.

Next I would say, we bid you "Watch and pray, lest ye enter into temptation." It is ever the case, and must be, that the path of honour is the path of peril, and you cannot aspire to be in the high places of the field without

being exposed there to chances of mischief which you might avoid by a humbler course. The grasp by which you may hope to lift the heathen may be one by which he will pull you down. Watch and pray. You go forward into new temptations of many sorts, new contradictions of the Gospel that you have not anticipated, and which will challenge all you hold to be true, and confuse the convictions of your heart. You must not silence them nor run away from them. You must lift them into the light of Christ's face, till the transient doubt leads to the deeper adoration and says, "My Lord and my God!" You will also be tempted to sins to which you are hardly tempted here. I do not dwell on these. Then, there will be, between you and your entrance on your work, an interval of a somewhat—what shall I say?—sickly character to the soul, the enforced inactivity, the two years or more of learning a language that seems impossible, perhaps, to be learned, and the fret of occupancy with such external things. You will find methods of labour, and you will have to adopt lines on which you are to labour, the wisdom of which will not reveal itself to you till after you are settled in your work. Your companions are not those of your choice, and may not be altogether to your mind, as you may not be altogether to their mind. And yet you have to work together for the Master's sake. That interval is trying. Watch and pray, that ye enter not into temptation.

There are other perils of clime, and health, and the turbulence of foreign crowds. Brethren, I commend to you the example of a great naval hero, of whom it was said, "He was careless of his life, but careful of his health." Be careless of your life. There are many causes for which it is well worth any man's while to die. But be careful of your health, as a trust committed to you, a talent, something that you must guard, and on which the length, worth, usefulness of your service greatly depend. Watch and pray in all directions—in those of intellectual faith of impatience, of health—that ye enter not into temptation.

I have, thirdly, to say to you, in the name of this meeting, we send you not merely to heathen lands, but to the heathen in those lands. Occasionally it will happen that men who land on heathen shores remain with a gulf between them and the people there, which no intelligence of sympathy is present to bridge. Seek you to get near to the heathen, into their minds and into their hearts? St. Paul said: "I am become all things to all men." You have to become heathen to the heathen, that you may win the heathen. You must by lowly teachableness learn what they are driving at, what they feel, the meaning and motive of all their observances. You will be disposed to mock at that over which, when you know it more fully, you will weep. Heathenism is the imperfect vision that sees "men as trees walking," that sees everything in grotesque, distorted enlargement.

Look for all that is brighter in their belief. Disparage not their star because of thy sun—but look up to those stars with them. You will not be understood by them till you understand them. That is very obvious to those who have been on the spot, and yet it is sometimes forgotten. Till you know the make of their minds, the ideas they will associate with the terms you use, the twist your meaning will get as it enters their brain, you will not know at all what impression your words are conveying. Enter sympathetically into

their knowledge, into their condition. Their lives, for the most part, will be very meagre, their interests very small, their circle very narrow in its poverty. Largeness of sympathy is shown in stooping down to the littleness of human need. Nothing is slight that occupies another's heart. Remember that to the provincial mind everything new is absurd. A wise man delayeth his criticism as well as his anger. Remember that the best controversialist makes the worst missionary. Set yourselves to find out whatever is good in these people. Of course, if you had not a richer Gospel and a higher motive you would not be there; but let there be in your heart the generosity and the equity that amply recognise whatever of God is there. They are more courteous than you are—respect their courtesy—more contented, more submissive to Providence, more enduring, sometimes, perhaps, even more honest in carrying out conscientious scruples. Whatever good you find in them, be fair to it.

Remember that God has been to them before you. Your going to them is the result, almost the incarnation, of Christ's going. Ask, What has God said to them? and do not rest till you find it out. And then tell them what God has said to you, and God's message to you will find attachment to the Divine message that has come to them, and what you have to say will find some flux by which it will become part of their being. Be reverent, brethren; honour all men; love them, live for them, make your way into their hearts with sympathy and kindness.

I say next, and lastly, to you, dear friends: Be the Gospel that you preach. It will be some time before those amongst whom you work can understand your message, it seems so distant and remote. But it will not be very long before they understand *you*, reading you through and through. The Saviour means all truth to be incarnate, and therefore sends you to the mission-field to impart it. You have to tell the people what God is, by, in some degree, being it. They have to see His love, patience, tenderness, rest, hope, labour, the passion of saving reflected in you. If they see those things in you they will be helped thereby to believe they exist in Him whom you represent. "The life is the light of men," said the evangelist of Christ, and that is true of all. God's light was always meant to have a candlestick, and your light and truth must be put upon a candlestick of mercy. If it is not, it seems a mere matter of the schools, an opinion for philosophers to decide. But when it is set upon that candlestick "it giveth light to all that are in the house." Be the Gospel that you proclaim, and when men look at you they will soon want to know what is the fountain of your peace, and whence the source of your love and where you get your hope, and what gives you the victory. They will say, "We will go with you, for God is with you." The order of believing is always this: they believe first in the Christian, and secondly in the Christ. Be the Gospel that you proclaim.

Now, I turn to say a word or two to those friends that are going out once more to their work. We are thankful for your presence here this morning, and I should think there is no heart here that has not been strengthened by the faith which has been expressed by you. We rejoice to meet you. You are the messengers of the churches and the pride of Christ. The greatest of all mercies that we can reach or honour that we can reach is that we be faithful. And your faithfulness has commended itself to us, and the more to those

who know the most. First of all, in the name of this meeting, let me thank you for the blessing you have been to the churches at home. We know not what we do, when we do evil; we know not what we do, when we do good. It is always a larger good we accomplish than anybody knows that works it. And you and your colleagues in the mission-field, rendering service there, which none here can measure, have rendered service here, which you cannot measure, but which we can, to some extent. We thank you for uniting the church in enterprise and work; for quickening our faith in the Gospel; for keeping our eye outward to the land still to be won for Christ; for faith deepened; and for some spirit of heroism, in some slight degree, kindled in the Church at home. Oh, how poor should we have been in the last thirty years without the record of missionary service and heroism in Africa, in China, in India! We bless you for the service you render us.

I say, secondly, brethren, Go forward, believing that the best of your work is still to be done, the best success still to be reaped. Middle age is sometimes stiff, rigid, and unenterprising. Habits take the place of motives, regulations of inspiration, and instead of enjoying the intuition of the glory of God we are slaves of tenets. We are apt, in other words, to grow stale. But sometimes the work of later life is the richest part of man's work, and the best, and we charge you, that it may be so, and ought to be so with you. You cannot yourselves live on yesterday's truth. Do not give it to another. Truth is not truth unless it is fresh as this morning's dew, and old as the everlasting stars. Formulas are corpses of truth, not truth. Beware of them, brethren! You have still a great deal of English superstition to unlearn. You speak the Gospel with an English accent. That must be got over. There must be no provincialism. In the increasing degree in which you are trusted you must keep the light alive by which you lead others. If you could reproduce in India or China a church exactly on our pattern, it would be to your disparagement and not to your praise.

There are bits of the Gospel which only the heathen can see, and which, in our atmosphere, we cannot behold. Find those out, brethren. Let forms of church life be native to the place. You, in all your judgments, must be independent of us, and you must teach your converts to be independent of you. You must decrease that Christ the Master may increase, and that your people may serve Him. Your work, so great, useful, successful, has opened the way for work still greater, more useful, and more successful. Go on, not with the idea of mere continuance, but walking by the pillar of cloud and fire until you become to others a pillar of cloud and fire which will lead them.

My last word to you, in the name of this meeting, is, Go forward in Faith. That is the word we would speak to ourselves; and it is the word we give to you. If any 11th of Hebrews has to be written of our time it will be a record of deeds of faith. "Only Believe." Believe in Man, in heathen man; believe that there is something Divine in him which you have to find out; that he is God's pearl of great price, to win which He gave up all on Calvary; that he will be responsive, that no "nay" is final. Believe in him, go forward in faith, and you will find the truth of the words which Zerubbabel uttered: "All nations wait for truth; truth is greatest, and it will have the victory." Believe in truth, that it cannot be uttered without rooting itself in the hearts of some

that listen to it. Believe in your Gospel. There are many religions. To speak crudely, all of them are laws; none of them are Gospels. There is one Gospel, and men will greet the only Gospel that man has ever known. The name of Christ makes all human hearts akin. Believe in it. There is not such superfluity of sunlight and hope in the world that men will turn away from Calvary when they see it.

And, brethren, Believe in us. I venture to say that he that believeth not in his brother that he hath seen, does not believe in God whom he hath not seen. Believe in the Committee. Remember that suspicion increases with the square of the distance. Believe in us, even when distance disables us from appreciating your work, opportunity, and need. When the exchequer is empty, believe in us. If brethren will show God's work is needing help, and will make us understand it, we will respond to them, I believe. Do you in this meeting believe that? Say so if you do. (Voices, "Yes.") The fluctuations of the exchequer are the small dust of the balance. What we want is men and work done; the money follows these things. Believe in us; we are the best you have got, so you must make the most of us.

But above all things we exhort you, as we would exhort ourselves, Believe in God, our redeeming God, to whom you are dear, to whom your work is precious, who loves every soul you seek to save, who yearns to bless them more than you do. We worship the conquering Christ. He must reign until all enemies are put under His feet. The shadow of His Cross is extended to every land, and will at last cover the world with its sweetness. His Spirit is at work. There is failure behind us if we turn in that direction, but not in front. You know what the first missionary said: "Thanks be unto God, who always causeth us to triumph." Brethren, God keep you and us faithful; God present us all at last before the presence of His glory with exceeding joy.

The meeting was then closed by the Rev. Dr. Angus, who commended the missionaries to the Divine care and blessing.

SPECIAL EFFORT FOR INCREASE OF INCOME.



REPORTS from some of the brethren who are undertaking this important work are already reaching the Mission House. It is, of course, too soon yet to form any opinion as to ultimate results. In many of the churches visited several new subscribers have been obtained, and an earnest determination is being shown to organise generally, with a view to enlarged support. Others of the brethren have hardly begun their visitation, but circumstances are now more favourable, and they too will have their work by this time well in hand.

We cannot too forcibly impress upon the pastors and the officers of our churches the urgent need for their most cordial co-operation. Upon the result of this effort must largely depend the decision of the Committee with respect to the future of the Society. We would, therefore, very sincerely ask for the prayers of our friends, so that the deputations may everywhere be received with the warm sympathy which the great cause they are seeking to promote so justly demands and deserves.

BARISAL.

FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

(See *Frontispiece*.)

No. IV.

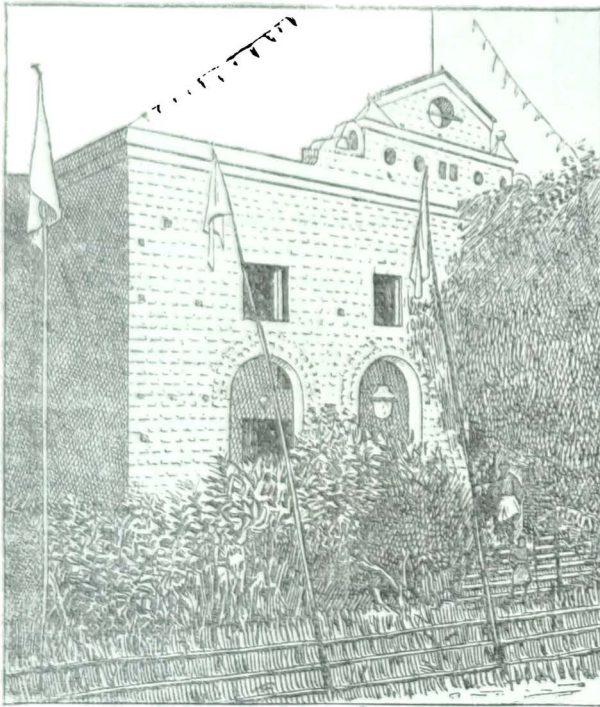


WITH a community of two thousand students and the quiet of a country town, the opportunity for work that will tell in the future is naturally great. And this opportunity is seen and seized by others than ourselves. A school teacher here—other things being equal—is valued just in proportion to his activity in behalf of the moral welfare of the boys. Visitors look surprised at the number and variety of the ways in which this welfare is sought. Every available holiday has its special meeting, and all sorts of clubs among the students themselves receive unstinted encouragement. Purity and temperance associations have been formed, not to mention many minor unions of “those who love in the service of those who suffer.” Of course it is all on a miniature scale, but its value lies more in the training than in the actual work done. Germinal principles are lodged in the minds of the boys, and blossom forth, however humbly, into practical life, fostered by the sunshine of praise and the benign glances of an admiring town.

There is no lack of moral incentive ; but what about distinctively *religious* influence ? I fear this is very feeble. For example, Hinduism, as a religion, holds but lightly, if it holds at all, the hearts of the lads. As a social system, it is well-nigh impregnable, and easily keeps their allegiance. But it has lost their love. They do not believe in the *Shastras*, because they do not know them. They do not believe in the priests, because *they know them*. The cruelties connected with sacrifice make them shudder, and they look with growing contempt upon the worship of tawdry dolls. This state of feeling lays them peculiarly open to the seductions of the Brahmo Samaj. As a consequence, the leaders of the Brahmo Samaj movement are found very active wherever the student class is large. Their community numbers 104 in Barisal, this being the greatest total for any town in Bengal outside Calcutta, excepting Dacca. Their meeting-house, of which I am sending a picture, is a rough building to look at, but composed entirely of brick, with more capacity than our own hall, and a much more tempting interior when lighted up. Services are held every Sunday—both

morning and evening—and are well attended by the boys. But the movement, while it attracts attention, does not win many adherents. This fact was specially noticed and commented upon by the Census officer of 1891. Very few indeed of those who fraternise with the Brahmos get themselves initiated into the Samaj, and yet the step involves but little severance, as compared with Christian baptism from other ties.

A little beyond the Brahmo Samaj Hall, at the back of the station, is the European Residents' Club. The buildings comprise a racquet court

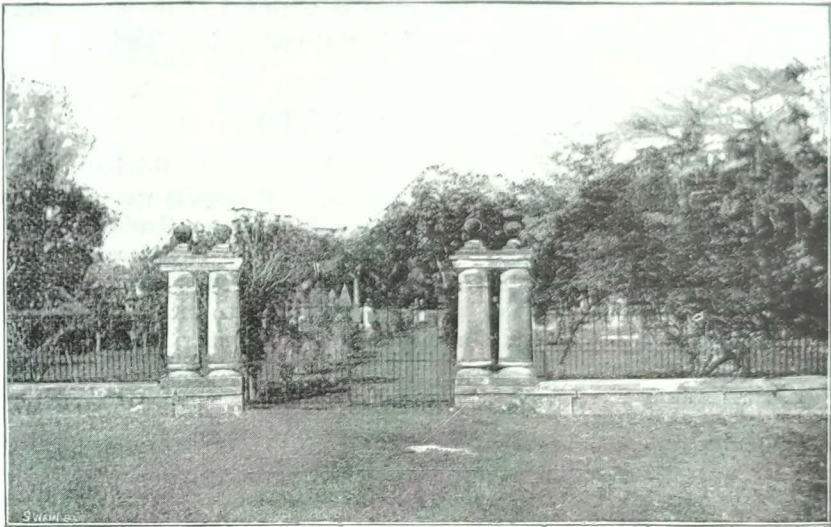


BRAHMO SAMAJ HOUSE OF WORSHIP, BARISAL.—(From a Photograph.)

and billiard-room, and tennis is played every evening on a cemented floor. An avenue of beautiful trees casts its soft shadow over the ground. Facing the entrance to the avenue is the gate of the Zillah School, and the picture shows a number of boys just trooping out. The lamplighter, with his bamboo ladder and tin of kerosine oil, stands at the foot of the lamp-post, on which may be seen, about halfway up, the curled edge of some printed or written "notice" of important events. Bill-sticking in Barisal is always done in that way. Very likely that particular notice contains the

title of our next Sunday's Preaching Hall lecture. To the right of the lamp is a pillar-box, painted red for posting letters. When I first came to Barisal, nine years ago, neither lamp-posts nor pillar-boxes could anywhere be seen.

The European cemetery is not far from the Club. It is a peaceful, pretty piece of ground, walled on three sides and railed in front. One of the monuments within is nearly a century old ; it bears the date, November 12th, 1804. A Doctor of Divinity, aged only forty-one, was laid there to sleep, "after nineteen years of missionary labour"; and a young husband, thirty-five years of age, "while travelling from Calcutta to Dacca," ended his earthly journey in the same quiet resting-place. Most of the graves have



EUROPEAN CEMETERY, BARISAL.—(*From a Photograph.*)

children in them ; and it is pitiful to read their inscriptions—one being a missionary's "dearly-loved child," "whom Jesus called away."

A monument of special interest is that "sacred to the memory of Rev. S. Bareiro," who was educated at Serampore College, under Dr. Carey, and sent to Barisal soon after the Mission was established here. He died on February 19th, 1882, aged about seventy years.

The late Miss Dean, our Zenana missionary, lies among the native Christians in another ground.

Funerals of Europeans in out-stations like this are all the more affecting because they are few. I have only known four in Barisal. The

first was that of an aged resident. The second Miss Dean's. The third that of an old gentleman who was taken suddenly ill, and died on his own estate in the Sunderbans. He died on Friday evening, at six o'clock, and it took forty-eight hours to bring the body for interment to Barisal. It was nine o'clock on a Sunday night when the burial took place, and the scene was particularly solemn as the pale moonlight, softened by white mist, wrapped itself like a shroud around the dark figures standing near the grave.

The last was that of an infant son of a captain, who had died four days previously on board the steamer, coming through the jungle. I buried him at noon, the hot sun pouring down upon us, and the broken-hearted father weeping beside me. The men of the ship, from which the mother was tearfully watching, placed a tiny cross at the head of the grave, and then went silently away. It was dreadful—that mute grief of theirs.

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of "Missionary Loto" to our Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. BAYNES, Mission House, 19, Furnival Street, Holborn, E.C.

NEW MISSIONARY BOOK.



WE have much pleasure in announcing the publication of a new missionary volume entitled, "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering 118, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a Christmas or New Year gift book. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A box of fancywork materials from Miss Walduck, Tavistock Place, for Mrs. Edwards, Jessore, India; a parcel of cards from Cotham Grove, Bristol, for Rev. H. J. Thomas, Delhi; a box of clothing, toys, &c., from Salem Chapel, Dover, per the Rev. E. J. Edwards; a box of bags, caps, books, dolls, &c., from Friends at Eythorne, per Mrs. Harvoy; a parcel of medical bandages, &c., from Miss Dawson, Dover; a box of toys from the Misses Harvey, for the Rev. J. and Mrs. Stubbs, Patna, Bengal; a grant of books from the Religious Tract Society, for Mr. Prem Chand, Gya, India; a number of garments, pencils, toys, cards, &c., from Immanuel Sunday School, Southsea, per Miss Byerley, and a violin and two flutes from Mr. Elgar, Stoke Newington; a parcel of clothing, books, and dolls from the United Wellington Juvenile Zenana Society, per Miss Burnett, for the Rev. R. Spurgeon, Barisal, Bengal; a parcel from Mrs. Arnold, Great Yarmouth, for Miss Ewart, Bankipore, India; a parcel of dolls, clothing, &c., from Mr. William Potter, Peckham, for Mrs. Potter, Agra; a parcel of pencil boxes and toys from Miss Alexander, Walthamstow, for the boys at Highbury Lodge School, Agra; a box of cards from Manvers Street Sunday School, Bath, per Mr. Archard, for Joshua, of Palwal, Northern India; a box of clothing, &c., from the Young Women's Bible Class, New Road Chapel, Oxford, per Mr. Eldrid, for the Rev. J. G. Dann, of Delhi; parcels of cards from Mrs. Rayfield, Scarborough, and a Friend at Ossett for India; a parcel of books from Mrs. Joseph Tritton for the Rev. R. W. Hay, of Dacca; a grant of books and pictures from the Religious Tract Society, through Mr. E. Rawlings, of Wimbledon; a parcel of clothing from the Praed Street, Paddington, Young Women's Christian Association; a parcel from a Friend, Leicester; a parcel of reward gifts from Miss Briggs, and a parcel of clothing from Miss White, Allerton, Yorkshire; and a parcel of clothing and gifts from Commercial Road Sunday School and Y.P.S.C.E., per Mr. Nash, for Miss Leigh's school, Cuttack, Orissa; a parcel of cards from a student at St. Andrews for Rev. J. S. Whitewright, Tsing-Chu-Fu, Shantung, China; a few specimens of wool and woollens from Mr. Thomas Welsh, of Hawick, for the Rev. R. C. Forsyth's Museum, Tsing-Chu-Fu, China; a parcel of shirts from Union Chapel, Oxford Road, Manchester, per Miss Allison, for Mr. Cameron, Wathen, Congo; a parcel from the U.K. Band of Hope Union for the Rev. J. Whitehead, Lukolela, Upper Congo; a bale of garments from the Missionary Working Society and Mothers' Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador, Congo; a bale of clothing and a packet of Mrs. Grimke's cards in French and Italian from Miss Trusted, Ross; a parcel of flannel from Mrs. Kemp, of Rochdale; a box of fancy articles from Mrs. Shearer, of Edinburgh; two parcels from Mrs. Southwell, of Child's Hill; a parcel of woollen comforters from Mrs. Osborn and Miss Bacon; a parcel of aprons from Mrs. Steane, Rickmansworth; a parcel of clothing and fancy articles from Mrs. Barcham, Norwich, and parcels from Mrs. Underhill, Hampstead, for Mrs. Wall, of Rome, Italy; a parcel from Mrs.

and the Misses Haydon, Norwood, for Miss Yates, Rome; a parcel of magazines from Miss Tilly, Southport; a box from Mrs. Beaumont, Edinburgh, for the Mission.

Also gifts for the Circular Road Chapel, Calcutta, Bazaar, from a friend, Nottingham, Mrs. Griffiths, and Messrs. Cadbury & Co., Birmingham.

The Committee also join with the Rev. A. Th. Teichmann, of Pirijpore, Bengal, in returning warm thanks for the following valued gifts for his work:—One bale of sarées for girls' schools in India from J. W. Marsden, Esq., Lancrigg, Gorse Road, Blackburn; parcel of jackets and shirts from Downs Chapel Young Ladies' Working Meeting; parcel of girls' jackets from Mr. McKie's Chapel, Stoke Newington, per Miss Lowe; six boys' jackets from Miss Mead, Tring; 1s. 6d. as thank-offering on opening New Rooms, from Factory Girls at Bethnal Green to buy Gospels for poor girls in India; parcel of dolls, clothes, and work-bags, from Miss Adams, Plymouth.

THE LORD LOVETH 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 box of trinkets from E. E. H., who writes: "I send these mostly through reading the MISSIONARY HERALD in the *Irish Baptist Magazine*, especially a piece in it by an invalid, who sent a bracelet (in August number) asking if others could not send 'some treasures laid away useless for the Saviour's cause'; so her appeal has not been in vain. These ear-rings and trinkets have long been on my mind to know how best to use them, so if you can dispose of them for the Lord's work, please do so and use the proceeds where you think the need is greatest." A silver bracelet and gold brooch from "A Friend, out of love for Jesus' sake." A small silver spoon from "An Aged Widow," who writes: "I send the accompanying spoon; it is the only bit of silver I have; please sell it for the *Congo Mission*, a work I constantly pray for and greatly delight in." £50 from the estate of the late William Roe, Esq., sent by Mr. Chas. E. Frettingham, the honorary secretary of the Nottingham and Notts Young People's Baptist Missionary Society Auxiliary, who writes:—"Enclosed please find £50 on behalf of the Woodborough Road Baptist Juvenile Auxiliary for Foreign Missions, left by the late Wm. Roe, Esq., of 34, Cranmer Street, Nottingham, who was a deacon of the above place of worship, was treasurer up to his death for the new chapel (in course of erection) fund, was an ardent supporter of foreign missions, was for many years an energetic collector at old Stoney Street Chapel for the same, and, as the superintendent at Woodborough Road Schools, supported and helped me very considerably in my work there as secretary." A silver knife from "A Crippled Boy"; a silver watch from "A Domestic Servant," who reads the "HERALD month by month with ever-increasing delight, and longs to do all she can to help on the glorious work of missions"; and a small gold ring from a school girl who thinks "it will be better to have it turned into money than wear it."

Very grateful thanks are also given to the following friends for most

welcome contributions:—Mr. Chas. Finch Foster, £100; H. N. D., £100; A Friend, Plymouth, per Rev. J. J. Fuller, for *Africa*, £100; A Friend, £95; Mr. John Marnham, J.P., £92 10s.; "Meg," for *India and Congo*, £50; Mr. Joseph Wates, £40; Mrs. William Thomas, £25; Mr. J. B. Mead, for *Mr. Wall's Work in Rome*, £25; Mr. W. Haworth, for *Italy*, £25; Mr. E. G. Glazier (300 rupees), £16 6s. 2d.; Mrs. Balfour, £12; Mr. F. A. Freer, £10; Mr. and Mrs. Parker Gray, for *China*, £10; Mrs. Lang, for *N. P.*, *Dacca*, £10; W. H. W., £10; Friends, £10; A Thankoffering for Restored Health, £10.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the quarterly meeting of the General Committee, held in Newcastle-upon-Tyne, on Monday evening, October the 1st, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. C. W. Skemp, of Bradford, Yorkshire,

The following resolution, passed by the Southern Baptist Association at a meeting held on September 25th, 1894, was presented and read, together with a letter from the Rev. John Collings, of Lymington, Hants:—"That in view of the present crisis of the Baptist Missionary Society, we will endeavour to secure in all our churches the adoption of some system by which their gifts to the funds of the Society may be largely increased. Moved by Pastor G. Wainwright, and seconded by Mr. Elliott."

Resolved—"That the General Secretary be requested to gratefully acknowledge the receipt of this resolution, which the Committee of the Baptist Missionary Society have received with sincere pleasure."

With regard to the 1895 Anniversary Services, it was

Resolved—"That the following brethren constitute the 1895 Annual Services Committee, with full power to make the needful arrangements—viz., the Revs. Thos. Barras, J. G. Greenhough, M.A., Ed. Medley, B.A., T. M. Morris, Geo. Short, B.A., Geo. Gould, M.A., and J. R. Wood. Also Messrs. W. W. Baynes, J.P., J. Marnham, J.P., Ed. Rawlings, J. J. Smith, J.P., and Dr. Percy Lush."

The erection of a Mission Bungalow at Kharrar was approved, it being absolutely needful that such a building should be put up without delay in order to preserve the health of the Rev. G. A. Smith, the missionary in charge of that important centre.

The Treasurer, in the name of the Committee, warmly welcomed home S. B. Burton, Esq., on his return from the West Indies, and assured him of the grateful appreciation by his colleagues of the valuable service rendered to the Society by his recent visit to Jamaica.

Letters from the Revs. Geo. Grenfell, dated Bolobo, Upper Congo, July 13th; John Whitehead, dated Lukolela, July 16th; and R. H. Kirkland, dated Bopoto, June 22nd, were presented and read.

The request of the Rev. Alfred H. Jenkins, of Morlaix, Brittany, for leave to visit England and Wales for a month or six weeks, with a view to recruit his health, and interest friends in the Brittany Mission, and specially in the work at Guilly, and the building there of an Evangelistic Hall was complied with.

A satisfactory medical certificate from Dr. Fred Roberts, of Harley Street, dated September 19th, 1894, relative to Miss E. Pridcaux, late of the Zenana Mission, Agra, engaged to be married to the Rev. T. W. Norledge, of Jessore, was presented and read.

The Secretary having called the attention of the Committee to the Newcastle-on-Tyne Autumnal Meetings, it was unanimously resolved:—

I. "That the cordial thanks of the Committee be given to the officers and members of the Newcastle-on-Tyne Local Executive Committee for the admirable manner in which arrangements for the various missionary services have been carried out, and to Christians of all denominations in the city and district for generous hospitality and hearty welcome."

II. "That the best thanks of the Committee be also given to the various friends taking part in the various autumnal missionary gatherings for their valuable and helpful service."

The meeting was closed with prayer by the Rev. Alexander McLaren, D.D., of Manchester.

RECENT INTELLIGENCE.



OUR MISSIONARIES IN CHINA.—Our readers will be thankful to hear that the relatives of the Rev. A. G. Jones, of Chouping, Shantung, have very recently received a cable message from China, reporting all well and safe in Shantung. A cablegram has also been received, announcing the safe arrival in Shanghai of the Rev. F. and Mrs. Harmon and Miss Tetley; and of the marriage of Miss Tetley to the Rev. Ernest Burt, B.A., of Tsing Chu Fu, Shantung.

The Rev. F. and Mrs. Harmon.—From on board the ss. *Darmstadt*, off Singapore, under date of September 20th, Mr. Harmon writes to Mr. Baynes:—"During our voyage abroad everything has been in our favour; fine weather, favouring breezes have attended us nearly all the way. With the exception of a detention of some six hours in the canal, and a shrewd whisk of the tail from the departing south-west monsoon in the Indian Ocean, nothing has occurred to hinder us or make us uncomfortable. I am glad to report, too, that all our party are well. The heat in the Red Sea was somewhat trying, but we all stood it well; and other places were remarkably cool for this season of the year. On the whole, the voyage hitherto has been singularly uneventful, so that I have but to thankfully chronicle the gracious protection and care of God, and to acknowledge His good hand upon

us. May I be allowed through you, dear Mr. Baynes, to thank the many friends who have shown us kindness during our stay in England? The retrospect of the past eighteen months offers nothing so pleasant and helpful to dwell upon as the love and prayers of many in England who have shown interest in us and ours. This, I am sure, will be a happy memory to us always, and a stimulus for the work which lies before us. The fact that we return to China without the reinforcements so much needed and so urgently pleaded for cannot but be a source of keen regret; but there is a reinforcing power which is not of man and is yet through man, and if *this* has been increased in any measure by our stay in England we need not be altogether cast down. I am specially thankful to have met with so many members of our Mission Committee, many of whom have been specially kind to me. I shall not soon forget or cease to pray for the honoured brethren and fathers in God who constitute the Committee of our Society. I should like, too, to bear my testimony to the unflinching kindness and courtesy of everybody in the Mission House with whom I have had to do, and especially am I grateful for the all too few opportunities I enjoyed of coming in contact with yourself. Your work is so constant, you never seem to have any real leisure. Our information as to the progress of the War in the East is probably more meagre than yours. We hope to hear more about it at Singapore. Our movements after reaching Shanghai must necessarily be somewhat uncertain. I have hitherto heard nothing which would lead me to suppose that we cannot reach Chefoo by the usual route; but should that port be closed, there is still the Yang-tze River route open to me; but I shall hope to write you from Shanghai.—With many thanks for all your kindness, and sincere hopes that you are strong and vigorous as ever, I remain, yours very truly, FRANK HARMON."

Havelock Baptist Church, Agra, N.W.P.—The Rev. J. G. Potter writes:—"Please kindly announce in the next MISSIONARY HERALD that Mr. G. R. M. Roche, now Assistant Secretary of the Y.M.C.A., Bombay, has agreed to come to Agra for three months, with a view to the pastorate of the Havelock Baptist Chapel. Mr. Roche is very highly recommended, and seems just suited for the work before him. We trust, therefore, that his coming may prove a great blessing to the Church and the station. Please pray that this may be so."

Camden Road Chapel Congo Mission Sale.—Mr. Francis J. Bligh, of 16, Gatcombe 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 27th, 28th, and 29th 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. Sir George Williams has kindly consented to open the sale. Mrs. Hawker desires to gratefully acknow-

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.

Departure of Missionaries.—The Rev. J. G. and Mrs. Dann, and children, left London for Bombay, in the P. & O. ss. *Caledonia*, on the 5th ult. Miss Angus, the Hon. Secretary of the Zenana Mission, who is going to India to visit the Mission stations, also sailed in the same ship. On the 12th ult., the Rev. H. E. and Mrs. Crudgington, and children, left for Bombay, in the P. & O. ss. *Shannon*; and on the same day in the P. & O. ss. *Chusan*, the following friends left for Calcutta:—the Rev. A. Th. and Mrs. Teichmann, and children; Miss Leigh, Miss Oakland, the Rev. C. E. Wilson, B.A., and the Rev. T. Watson; and for Colombo, the Rev. Julius McCallum, M.A., B.D. On the same day the Rev. W. K. and Mrs. Landels returned to Turin. On the 19th ult., the Rev. Thomas Bailey, left London, in the ss. *Goorkha*, for Ori-sa *via* Calcutta. Will our readers remember these “Messengers of the Churches” in their sympathies and prayers?

Latest Tidings from the Congo Mission.—By the last Congo mail we hear of the safe arrival at Underhill Station of Brethren Field and Stonelake. Under date of September 3rd Mr. Stonelake writes:—“DEAR MR. BAYNES,—Mr. Field and I are happy to be at last able to report our safe arrival here. Through the good providence of God we have had a very pleasant voyage out, and have received the kindest treatment from Captain Morgan, his officers, and our fellow passengers. We enjoyed the companionship of four Congo Balolo men on the way out, and with them were able on each of the three Sundays we spent on board to hold a short service for the crew. I need hardly say with what happy expectation we look forward to our work. On comparing notes we find ourselves perfectly agreed in desiring to assure you that we put ourselves unreservedly at the service of the mission, and shall rejoice to do as well as we can whatever part of the work may fall to our lot. It is very cheering to both of us to have your confidence and the confidence of the Committee, and we trust grace may be given to us both to prove that it has not been misplaced. Unfortunately the Congo State has just now found it necessary to appropriate nearly all the carriers, so, as Mr. Field must wait for the next steamer from England before he can start up country, Mr. Pople is arranging to go up with me as far as Wathen at once. Enough carriers are at hand to accomplish that, and he will be able to do business on the road which claims his early attention. I am sorry to go on without Brother Field, but the brethren here advise this course, fearing lest a longer delay might involve us in a worse, if not an utter block. We are both enjoying capital health, and unite in sending to you our kindest regards and brotherly love.—Yours very sincerely, H. T. STONELAKE.”

Wathen Station, Lower Congo.—Mr. Geo. Cameron writes from Wathen also under date of September 3rd:—"MY DEAR MR. BAYNES.—The best news this month is that a fortnight ago four lads were baptized after making profession for many months of their faith in Jesus, and proving it as far as we can judge, by consistent and earnest living. The worst news is that the Governor-General of the Congo State has lately made a decree prohibiting everybody but the Government from recruiting carriers in a district where we have hitherto been accustomed to get a large number of these useful helpers."

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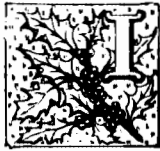
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THE PRAYER UNION.



IN answer to enquiries being made as to the calendar for the new year we are now in a position to state that it will be ready by the first week in next month. We would take this opportunity to announce that the 1895 calendar will possess certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it will contain a large amount of detailed information respecting the different mission fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps will also appear. We may add that an alteration has been made as to the supply of the calendars. Instead of charging for these separately and asking for an annual membership subscription to the Union, there will be one inclusive payment of ninepence, leaving members of course to make their contributions at such periods as may be convenient; to other than members of the Prayer Union the calendar will be sold at the published price of one shilling.

We should be glad to enter early applications so that there may be no delay in our despatches.

CONTRIBUTIONS.

From September 13th to October 12th, 1894.

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.	
Balley, Mr. E. H., Kenmark, Australia	0 10 0	A. E. S.	0 10 0
Bickham, Miss May, for <i>China</i>	1 1 0	A Friend	95 0 0
Byerley, Mr. G. E.	1 1 0	Balforn, Mrs., proceeds of sale of butterflies, &c., collected by the late Rev. W. P. Balforn	12 0 0
Byerley, Mrs. G. E., for <i>N. P.</i>	1 1 0	"Beckington," for <i>Congo</i>	1 0 0
Byerley, Miss C. M.	0 10 6	Breewood, Rev. T.	0 10 0
"Chemist"	1 1 0	Cocker, Miss	0 3 6
Hall, Mrs. M. A., St. Leonards	1 0 0	Dudderidge, Mrs. E.	1 0 0
Horsfield, Mr. and Mrs. T., for <i>Orissa</i>	1 10 0	"Friends"	10 0 0
Marnham, Mr. John, J.P., for support of <i>Congo</i> missionary	75 0 0	Harrison, Rev. J. S. (box)	0 12 0
Do., for support of <i>Indian</i> missionary	17 10 0	H. N. D.	100 0 0
McAlley, Miss Jane, for <i>Congo</i>	0 10 0	J. G. A., Glasgow	1 4 0
Do., for <i>Calitri</i>	0 5 0	Marriott, Mrs. M. A.	3 2 0
Mead, Mr. J. B., for <i>Mr. Wall's work, Rome</i>	25 0 0	M. E., for <i>China</i>	2 10 0
Mills, Mr. J. H.	1 1 0	Do., for <i>Congo</i>	2 10 0
Peel, Mr. J.	0 10 0	M. Kessius	0 10 0
Schauffer, Rev. L.	0 10 0	McLaren, Miss Janet	0 12 6
Sowerby, Mr. E. J.	0 10 0	"Meg," for <i>Congo</i>	25 0 0
Swan, Mr. W.	0 17 0	Do., for <i>India</i>	25 0 0
Welsh, Mr. and Mrs. Hawick, for <i>Mr. Shorrocks's work, Shenas</i>	1 0 0	Mitchell, Mrs., for <i>Congo</i>	5 0 0
W. H. W.	10 0 0	O. P. O.	1 0 0
York, Miss E.	2 2 0	Salter's, Miss E. K., Bible-class, for support of <i>Novin Chumder Dutt</i>	8 0 0
Do., for <i>China</i>	1 1 0	St. E.	2 10 0
Do., for <i>Africa</i>	1 1 0	St. Paul's Missionary Society	6 15 0
Do., "In Memoriam"	1 1 0	T. E. R.	1 0 0
Under 10s.	0 13 6	Tebbut's, Miss (box)	1 2 0
		Thornton, Rev. J. S., B.A.	0 10 6
		Wates, Mr. Joseph	40 0 0
		Woodeson, Mr. T. H.	0 10 0
		W. T. Hendon	20 0 0
		Under 10s.	0 17 0

LEGACIES.

Harvey, Mr. Josiah	
Pearc, the late, of Kidderminster, by Mr. J. Harvey	20 0 0
Holmden, Miss M., the late, by Mr. H. M. N. Nicholson	15 0 0
Thomas, Mr. John, the late, of Petarchurch, by Messrs. James Pearce and James Andrews	10 10 0

LONDON AND MIDDLESEX.

Arthur-street, Camberwell-gate	11 10 3
Do., Sunday-school	6 11 0
Bermondsey, Drummond-road, for <i>W & O</i>	3 3 0
Brixton, Kenyon Chapel	8 1 8
Do., Sunday-school	8 2 8
Brookley-road, Y.C.U., for <i>Congo</i>	0 10 6
Camberwell, Cottage-green Sunday-school, for <i>China</i>	5 0 0
Child's Hill, Sunday-sch.	1 10 0
Clapham, Grafton-sq.	5 2 0
Do., Sunday-school, for <i>N. P.</i>	3 0 0
Kaling, Y.M.C.A.	0 10 0
Do., for <i>Congo</i>	0 10 0
East London Tabernacle	15 0 0
Gunnersbury, Sunday-school	1 8 0

Highgate, Southwood-lane	0 16 7
Do., Sunday-school ..	2 1 5
Islington, Cross-street ..	2 7 0
Do., Sunday-school ..	6 4 2
King's Cross, Vernon Ch. Sunday-school, for support of boy and girl at Washen Station	19 0 0
Do., for Congo	6 0 0
Peckham, Park-road Ch., for Mr. Potter's work, Agra	8
Do., Rye-lane, Senior Y.P.S.C.E., for Mrs. Williamson's work in the Rests of East Bengal	0 10 6
Peckham Rye, Barry-road Sunday-school ..	0 14 0
Poplar, Cotton-street Y.P.S.C.E.	0 6 0
Putney, Werton-road Sunday-school	5 0 0
Regent's-park Chapel ..	13 16 0
Do., for Congo	1 3 0
St. Margaret's	8 15 7
Walthamstow, Wood-street	3 8 4
Walworth-road	21 8 5
Wandsworth, East-hill Sunday-school	3 9 6
West Hampstead, Congregation Ch. (Mr. E. G. Glazier)	16 8 2

BERKSHIRE.

Reading, King's-road ..	15 18 4
Do., for China	0 2 0
Do., for Congo	0 6 0

CAMBRIDGESHIRE.

Cambridge Aux., per Mr. G. E. Foster, Treasurer	26 19 3
Swavesey	2 11 9
Do., Sunday-school ..	2 10 9

CHESHIRE.

Altrincham, Tabernacle	1 6 2
Do., Sunday-school ..	2 2 3
Chester, Grosvenor Park	1 12 3

CORNWALL.

Falmouth	6 0 8
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DEVONSHIRE.

Devonport, Morice-sq...	7 19 7
Do., for Congo	1 0 0
Do., for Mr. Stonelake, Congo	1 10 0
Hemyock and Sainthill	6 4 9
Honiton	6 9 3
Plymouth, Mutley Chapel Sunday -sch., for Congo	11 1 0
Tiverton	12 13 7
Do., for support of Congo boy, Daniel Eluwa Powell	5 0 0
Totnes	36 3 5
Yarcombe	0 7 6

DORSETSHIRE.

Gillingham	1 5 0
Lyme Regis	12 2 0
Upper Parkstone Tabernacle	1 1 0
Weymouth	5 0 0

DURHAM.

Consett	8 5 8
Do., for W & O.	0 10 0
Wilton Park	0 12 0

ESSEX.

Barking, Sunday-school	3 4 1
Colchester	1 0 0
Great Leighs	2 10 6
Loughton, Sunday-sch., per Y.M.M.A., for Congo	7 5 9
Southend, Clarence-road Sunday-school	1 9 6
Woodford, George-lane Sunday-school	3 3 0

GLOUCESTERSHIRE.

Arlington	0 13 0
Chalford	11 17 4
Cheltenham, Cambray Chapel	10 0 0
Oirencester, Sunday-sch., for Evangelist in China	5 0 0

HAMPSHIRE.

Boscombe, Sunday-sch.	3 18 0
Poulner, Ringwood	5 8 6
Portsmouth Aux., per Mr. J. A. Byerley, Treasurer	126 0 0
Southampton, East-street Sunday-school, for N.P. India	6 0 0
Winchester, City-road, for support of Congo boy under Mr. Clark	5 0 0

ISLE OF WIGHT.

Ryde, George-street Y.P.S.C.E.	0 7 6
Sandown	6 7 0

HUNTINGDONSHIRE.

Huntingdonshire, per Mr. G. D. Day, Treasurer	13 13 8
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KENT.

Erith	5 0 0
Forest Hill, Sydenham Chapel	4 11 4
Do., for N.P.	0 18 10
Fembury	0 10 0
Do., Sunday-school ..	0 16 4

LANCASHIRE.

Accrington, Cannon-street, for Italy ..	25 0 0
Do., Willow-street Sunday-school	7 10 9
Do., Woodnook	2 4 9
Briercliffe, Hill-lane ..	4 0 0
Doals	2 10 0
Liverpool, Fabius Chapel	2 2 6
Do., Sunday-school ..	4 16 0
Do., Richmond Ch.	47 14 4
Do., for Congo	1 0 0
Do., Birkenhead, Jackson-street	1 13 3
Morecambe	0 17 6
Waterfoot, Bethel	3 10 0
Wildnes, Deacon-road Sunday-school	1 0 0

LEICESTERSHIRE.

Blaby and Whetstone ..	33 4 7
Bruntingthorpe	0 15 8
Coalville	2 17 0
Hinckley	0 15 0
Husband's Bosworth ..	1 2 1
Walton	0 15 3
Leicester, Dover-street	7 16 8
Do., Juvenile	27 13 11
Do., Friar-lane	5 1 6
Do., Harvey-lane	7 11 7
Do., Melbourne Hall, for support of Mr. Roger	17 13 1
Do., Overton-road Sunday-school	0 7 0
Do., Victoria-road	16 17 8
Quorn	4 11 8

124 2 4

Less County expenses 7 17 11

116 4 5

NORFOLK.

Buxton	2 9 6
Norwich, St. Mary's ..	32 2 0

NORTHAMPTONSHIRE.

Blisworth	28 16 6
Northampton, College-street	5 8 6
Roade	2 17 6
.....	37 2 6
Less expenses	0 5 4
.....	36 17 2

NORTHUMBRLAND.

Newcastle - on - Tyne, Westgate-road	42 13 9
Do., Juvenile Aux.	1 7 8
Do., Jesmond	8 13 5
Do., Sunday-school ..	0 11 0
Do., Byker Chapel	1 19 0
Do., Rye-hill	3 8 9
Do., Sunday-school ..	2 15 4
.....	61 8 11
Less Aux. expenses ..	2 6 6
.....	59 2 5

NOTTINGHAMSHIRE.		YORKSHIRE.		MONMOUTHSHIRE.	
Nottingham, Woodhouse-road Juvenile Assn. (Legacy of the late Mr. William Roe) ..	50 0 0	Bradford, Ston and Caltonia-street Sun.-sch.	5 13 7	Cwmmeira	1 7 0
OXFORDSHIRE.		Golear	8 2 1	RADNORSHIRE.	
Caversham	16 16 0	Guiseley	2 0 0	Gravel	0 10 0
Do., Sunday-school ..	8 13 6	Harrogate	11 16 0	Knighton	3 6 0
SOMERSETSHIRE.		Do., for support of Chinese evangelist, Yang I Lin, under Mr. Farthing		Llanarllod	0 11 6
Bath, Manvers - street Sunday-school	47 0 0	Keighley District	29 8 11	Prestatyn	2 1 6
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	16 17 4	Landley Oakes	10 4 8	Rhayader	0 2 6
Crewkerne	9 9 7	Do., Juvenile Missionary Society	2 15 0	Rock, Penybont	0 5 0
Do., for W & O	0 5 0	Do., for Congo	2 14 8	SCOTLAND.	
Frome	0 8 0	Lockwood	5 2 9	Edinburgh, Bristo-place	54 5 2
Taunton, Albemarle Chapel	3 6 0	Malton	2 17 0	Forfar	0 11 5
Weston - super - Mare, Bristol-road	8 8 9	Middle-borough, Marton-road	17 0 2	Fraserburgh	1 0 0
STAFFORDSHIRE.		Ossett, for Congo	0 2 0	Glasgow, Cambridge-street Y.P.S.O.E. ..	1 8 0
Fenton	0 6 6	Polemoor	5 2 6	Govan, for W & O ..	1 7 0
Tamworth	1 0 10	Salentine Nook and Longwood Sun.-sch.	8 6 0	Helenburgh, Working Boys' and Girls' Religious Society, for Congo	0 14 10
SUFFOLK.		Scarborough, Albemarle Chapel	19 7 2	Kirkcaldy, Whyte's-causeway Sun.-school, for support of Congo boy	1 5 0
Ipswich, Burlington Ch.	10 7 11	Skipton, Belmont	1 13 3	Selkirk, Miss Murray's Bible-class	0 7 9
SURREY.		Slaithevalle, Zion	1 6 9	CHANNEI ISLANDS.	
Lower Norwood, Gipsy-road Sun.-sch.	5 9 10	Sutton-In-Craven	16 14 5	JERSEY.	
Do., for <i>Harika</i> School	10 0 0	NORTH WALES.		St. Helier, Vauxhall ..	7 14 0
Do., for <i>Congo</i>	6 0 0	DENBIGHSHIRE.		CONTRIBUTIONS FOR CENTENARY FUND.	
Lower Tooting, Somers Town, Sunday-school	0 9 11	Denbigh	1 4 8	Collier, Mr. E. P., J.P., Reading (on account)	5 0 0
South Croydon, Brighton-road Sun.-school, for Congo	12 7 6	FLINTSHIRE.		Crease, Mr. Thomas, Cardiff	2 10 0
Sutton, Sunday-school, for A P, Dacca	2 0 8	Buckley	0 4 1	Skerry, Rev. W. E. (on account)	10 0 0
WILTSHIRE.		SOUTH WALES.		Squires, Mrs., Nottingham	30 0 0
Devizes	1 10 0	CARMARTHENSHIRE.		Windeatt, Mr. E., Totnes	2 10 0
WORCESTERSHIRE.		Llanely, Greenfield ..	26 11 0	Amwich	2 0 0
Bromsgrove	4 2 9	Do., for W & O	6 13 8	Glasgow, Hillhead	53 7 3
Evesham	76 0 0	GLAMORGANSHIRE.			
		Brynhyfryd, Treharris	1 0 2		
		Cardiff, Treagarville ..	2 1 5		
		Do., Maindy	2 16 9		
		Penarth, Plassey-street	6 1 5		
		Pontlottyn, Zuar	0 16 9		
		Swansea, Madoc street	0 5 0		
		Do., York-place	0 9 6		
		Do., Danygraig Ch. ..	0 8 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
DECEMBER 1, 1894.



AN ARBOUR IN THE YAMEN OF THE SHANSI PROVINCIAL GOVERNOR.
—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

SERIOUS FINANCIAL OUTLOOK.



It is imperatively important that the gravity of the financial condition of the Society should be clearly stated, so that no misapprehension may exist as to the possible nature of the balance-sheet which it may be the unpleasant duty of the Treasurer to present in April next.

On the closing of our accounts on last year's expenditure a deficit was shown of

£14,183 8s. 10d.

That large debt was carried on into the new year, and remains unliquidated at the present moment, the Committee having been of the opinion that it was impracticable to make an appeal on behalf of this deficiency in view of the proposed special effort to increase the permanent income. At the time of going to press, it is impossible to form any reliable estimate as to the results which will follow this effort, and, further, it cannot be expected that the full benefit will be reaped during the present financial year.

Comparing the receipts at the end of last October with those of the corresponding period twelve months ago, there is some increase; and we are thankful for such encouragement, as far as it goes. But it is very evident that unless the contributions continue very largely to advance during the remaining months between now and March 31st, the debt with which the year began will be very seriously augmented.

We earnestly plead with the pastors and officers of our churches to do all they possibly can to encourage the effort which is now being made in connection with the special visitation.

We would also venture to ask our friends whether it is not in their power to send us by the first day of the **New Year, 1895,**

timely assistance, in the form of generous donations, and thus help to avert the impending calamity.

During the Centenary effort—as was to be expected—the donations to the Society for the general purposes of the Mission very considerably fell off. May we not hope that they will not now be lacking?

If at the New Year's Day Prayer-meeting it could be announced that substantial sums sent up by our better-circumstanced friends had been contributed to prevent our present debt growing larger, how the hearts of the Missionaries abroad, and the Executive at home, would be relieved and inspired with new hope and courage.

We must now leave this suggestion, praying that He who asks, "What hast thou which thou hast not received?" may incline the hearts of His servants to honour Him with their substance. We would not that the great work which the Society is seeking to do in making known "the glorious Gospel of the blessed God" should be so much hindered by this want of means. "Who will come to the help of the Lord, the help of the Lord against the mighty?"

Will all our friends join in earnest supplication that the Lord Himself would indeed be graciously pleased to influence the hearts of His own people to return a ready and cheerful response?

1895 SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS' FUND.



THE 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 6th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

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 1895 NEW YEAR'S DAY MISSIONARY PRAYER MEETING.



ON Tuesday morning, January 1st, 1895, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, under the chairmanship of the Rev. D. J. East, late Principal of Calabar College, Kingston, Jamaica, 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.

THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.



IN answer to inquiries being made as to the Calendar for the New Year, we are pleased to announce that it will be ready next week. We would take this opportunity to state that the 1895 Calendar will possess certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily inter-

cession, it will contain a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps will also appear. We may add that an alteration has been made as to the supply of the Calendar. Instead of charging for them separately and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course

to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

We should be glad to enter early applications so that there may be no delay in our despatches. Applications to be made to A. H. Baynes, Baptist Mission House, 19, Fumival Street, Holborn, London, E.C.

NEW MISSIONARY BOOK, FOR CHRISTMAS AND THE NEW YEAR.



WE have much pleasure in announcing the publication of a new missionary volume, entitled "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering nearly 200, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a Christmas or New Year gift-book. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Fumival Street, Holborn, London, E.C.

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of "Missionary Loto" to our Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. Baynes, Mission House, 19, Fumival Street, Holborn, E.C.

AN ARBOUR IN THE YAMEN OF THE SHANSI PROVINCIAL GOVERNOR.

(See *Frontispiece*.)

THIS engraving gives a most accurate picture of an arbour in the Yamen of the provincial Governor. The hair of the ladies is done up in Manchu style. The Governor himself is not in the picture, only his family.

Shansi, N. China.

EVAN MORGAN,

FIFTEENTH ANNUAL GATHERING

OF THE BAPTIST UNION OF BACKERGUNGE AND FURIDPORE,
EASTERN BENGAL.



BARISAL—whether viewed “from behind the camera” or without the camera—must ever interest Baptists. And of all items of news from this station, an account of the large annual gathering is, perhaps, most important. It is then that the heart-beats of the Christian community seem more quick and lively. For the first time the meetings were held in Barisal this year, on September 12th to 14th. Weeks beforehand our lads began preparing flags, mottoes, and texts; and, when the day arrived, our large thatched chapel presented quite a fairy-like appearance. Each wooden post had spiral decorations of coloured papers, and all round the building pretty designs cut in paper outlined the plan. Here and there archways of varied types relieved the scene. Scripture pictures were attached to the mat walls, and the top row of these had boldly-written texts in Bengali letters between. Over the chair was the legend, “Soldiers of the Cross; Christ the Captain.” Right up over the rafters of the building texts in large letters were placed to arrest the eye that with listless glance might be lifted there. A triumphal arch covered the chapel steps, and another and larger one stood at the entrance to the compound. Tiny flags were stuck in along both sides the path, ready to be snatched up when the singing procession should start to march round the town. A *Nogorkirton* was a new feature of the gatherings, and so was a series of three lectures in English by Baboo Kali Choron Bannerjea, of Calcutta. He is as good a speaker as we have in all India, and is known everywhere. Large and representative audiences heard the Gospel forcibly preached for three evenings with unabated interest. Both at his arrival and departure three English cheers were given him by the numerous students of the town.

“THE SERVICES.”

Our meetings were probably the best ever held, though in numbers they were much smaller. Only *bonâ fide* delegates came. We had two sittings and two meals each day. Each day began with a prayer-meeting. At our first, special reference was made to the kind help towards the expenses sent out by W. R. Rickett, Esq.; to a message sent by Mrs. Page, whose husband did so much for this district; to Mr. Carey and Mr. Teichmann, who are soon to return to us; and to many others. Baboo Mothura Nath Nath was chairman for the day. After a brief address on Jacob's change of name, he called on the secretary to give an account of last year's work. Then Mr. W. R. James gave a telling and timely address on “The Importance of Baptism.” Six girls from our boarding school were then immersed before many witnesses. In the afternoon Baboo Sotshoron Mookerjea opened with an address on “The Low Spiritual State of the Churches.” A long and varied discussion resulted; and the Chairman's talk on “The Source of Divine Power” fittingly ended the afternoon's session.

On the second day our revered and loved Indian Secretary, the Rev. Geo. Kerry, kindly presided. After the introductory prayer-meeting, under the direction of Rev. T. R. Edwards, an able address on "A Model Sunday School" was given by Baboo Kali Choron Bannerjea. His pregnant and powerful utterances will long be remembered. "Economy" was a theme on a much lower plane, but it elicited much wise and otherwise discussion. One speaker suggested that Europeans needed to study the subject more. Then Baboo Dyal C. Sirkar delivered a most eloquent, earnest, and excellent address on "The Christian Life." It quite swayed the large audience with its telling periods and eloquent sentences. In the afternoon "Christ's Kingdom" and "Desire for the Salvation of Others" formed twin themes that issued in much profitable talk. Then the procession through the main streets of the town was commenced, and continued till the evening feast was ready in the moonlight.

THE LAST DAY.

On the last day Baboo Kali Choron Bannerjea presided. The new officers and committee were elected. Mr. D. L. Donald is treasurer and Mr. J. G. Kerry vice-chairman. As one watched the process of re-election one could not but mark how well the work is comprehended. The secretary was told his duty in plain and definite words; and the duties of the committee were indicated. The new year begins on a higher level, the treasurer has more money in hand than ever before, and the new officers have resolved to realise as far as possible the great purpose of the Union—"the increase, progress, and direction of the churches." It was a fitting sequel to these matters of business when Mrs. W. R. James read her paper on "Giving to the Lord." Her paper deserved all the praise it received, and it elicited a profitable discussion. Men rose in all parts of the audience to speak on the subject. The remarkable spirit of liberality in the Barisal district that showed itself during the last two months was described, and the money was made over to the Union Fund. A plan was suggested to the Committee to be carried out during the coming harvest, and hopes were raised of a goodly sum being then obtainable. In the afternoon Baboo Kali Choron Bannerjea preached on Matthew xi. 11. Then Mr. G. Kerry presided at the Communion Service. As we broke up no one lamented the fact that seven papers down on the programme had been omitted, but all must have felt that golden grain had been given them that they might sow it around their different churches. Many earnestly entreated that a *résumé* of the proceedings should be printed and sent among the churches. Perhaps, some day, this may be possible; but were the delegates to do their duty, every church could receive a more or less full account of what was said and done and planned.

Details of Meals during Annual Meetings.—First day, 1 meal, 200 guests; second day, 2 meals, 600 guests; third day, 2 meals, 650 guests; fourth day, 1 meal, 800 guests. Total, 3,500 partook once, averaging, at 6 meals, about 583 each time.

Articles Consumed.—1,840 lbs. rice; 46 pints mustard oil; 304 fishes; 200 plantains; 20 lbs. potatoes; 50 cocoanuts; 420 lbs. dhal (peas); 20 lbs. tobacco; 43 cucumbers; numbers of sooparees; 9 sheep; 70 lbs. salt; 10 lbs. ghee; scores of kochu roots; 24 lbs. treacle; various spices.

Additional Items Required.—96 rush mats; 35 earthen pots; 6 loads firewood; 8 glasses; 8 hookahs; mats for cook-house; paper, ink, bamboos, cotton, &c., for decorations; myriads of plantain leaves for plates.

Expenditure.—For meals, Rs.222 2s. 3d.; for decorations, Rs.7 9s. 6d. Total, Rs.229 11s. 9d.

N.B.—No one was paid for service in the way of cooking, waiting, or chopping wood. About a dozen brethren were employed all the time.

The native church at Barisal bears the whole burden of the cost.

Barisal.

ROBT. SPURGEON.

MORE FRUIT.



ON Sunday, August 28th, our brethren at Turki gathered in the first-fruits of their labours. Baboo Prio Nath Nath baptized two men, and received them into the Church. One of them had long been a Christian in name only; but the teaching and prayers of our brethren have now been rewarded by his conversion. The other was an old man, nearly eighty years of age. He came to the mission-station often before; but on June 29th he was specially drawn by the loving acts of the brethren. He was a Boiragee, and therefore a beggar. "He came to us," Prio Baboo writes, "to beg, and found the Pearl of great price. He did not return to his old life again, but became a true believer, and is very happy." His career had been as varied as one could imagine. Having been married thrice, and assumed the devotee's rosary, the old man sought rest, but found none till he found it in Jesus. Whenever he turned up at the mission-station he was told the news of salvation, and he heard something of the Saviour from another of our people at Mostakandi, a few miles away. Anondo stated that Ram Jibon had told him he had gone on pilgrimage to many sacred places, but found no rest till he turned to Jesus. This the old man never forgot. Thus,

when Prio Baboo said to him, "Anondo, why do you hesitate—why delay? Come at once to Jesus; He will save you," is it to be wondered at that he yielded up himself to Christ? "I do believe on His Name," he replied. "Then why have you around your neck that devotee's rosary?" he asked. In a moment he caught it, tore it off, and gave it to Prio Baboo. Then for two months he was taught more about Jesus, and afterwards baptized on a profession of his simple faith. "He is fully resting in Jesus now," our brother writes. Both men and women take great interest in the old disciple and teach him daily. He compares himself to the labourer of the eleventh hour, the dying thief, the man born blind, and other trophies of Divine grace. Directly the *Zillah* put to at the mission-station a few weeks ago he was the first to greet me. Having never seen the old man before, I asked, "Who are you?" and he replied, "An aged sinner." Then followed a very pleasant talk with him. Often does he spend the night saying over the texts or hymns he has learnt; and he is much in prayer. All the Christians, young and old, are very fond of him, and rejoice in his wonderful change. "Is not this a brand plucked out of the fire?" "Even so then at this present time also there is a remnant according to the election of grace."

ROBERT SPURGEON.

Barisal, East Bengal.

GOOD NEWS FROM THE UPPER CONGO RIVER.



THE Rev. John Whitehead writes from Lukolela Station, on the Upper Congo, under date of August last, as follows :—

“MY DEAR MR. BAYNES,—I do not often write you, simply because my time is so thoroughly taken up with our work here. A missionary in Africa is to a very large extent a creature of the winds; one day a certain work is torture to his soul, but another comes and it is a wondrous delight. What preachers say at home about being able to preach one day better than another applies to us out here in all we do. If I were ill I should write you much more often. I am not ill, but in splendid health, and the ‘call to work grows stronger and stronger.’ The now silent voices recently heard in this land, the lack of new voices, the diminished income of our Society, the death signal-gun, the growth of the people’s indifference to the gentle whispers of a Saviour’s love, cry mightily in our ears day and night—‘You must work the works of Him who sent you while it is day, for the night is dark’ning the sky, and then—’

“PRINTING WORK.

“Our printing office is very busy, and this work is sufficient of itself to occupy all my time; but it doesn’t by a long way. I have just received from Mr. Gilchrist, of the Congo-Balolo Mission at Lolanga, the MSS. of a new primer of another dialect, somewhat akin to the one in use at Lukolela and Bolobo. This has not been printed before, and it will be the sixth dialect on the Upper Congo which has been reduced to writing

by the missionaries of the various societies working out here. We are also issuing a very valuable pamphlet by Dr. Sims, of the American Baptist Missionary Union, whose long and fertile experience has made him a powerful enemy of African fevers. It is full of very practical and well-founded conclusions regarding Congo fevers. I am securing copies, which I will forward as soon as possible after printing them, so that new missionaries may get them and be influenced by them.

“WORK AMONGST WOMEN.

“My wife has now a small women’s school. They seem very much attached to her, else how could they come about four o’clock every day of their sweet will, after they have worked in the gardens, carried heavy loads of firewood, kneaded and boiled their daily bread, to learn to read and write? Somehow some of them have discovered (the eyes of a Bobangi woman love, as an English woman’s) that my wife likes flowers, and they will now and again bring some little flower and gracefully offer it. The attendance is between nine and seventeen, generally about eight or ten. Some of them can read a little now, and I have just sold three of them copies of ‘The First Book to Read’ in their own native language. (They are the last three copies of the first edition. I am waiting for some type and paper before issuing a second edition.) It was a real pleasure to

hear them ask if they could not buy copies of the school books, and to hear their reason for doing so—namely, they could learn the faster, and it is good to read while the bread was boiling or while they were resting. They seem to enjoy the Bible stories which Mrs. Whitehead tells them. May the story of Jesus and His love win them to serve our dear Master. When we have won the women to a substantial faith in our Saviour, we shall have won the Bobangi people; for where the women are, there the Bobangi are gathered together. Perhaps these are the first women of the Bobangi nation (at any rate at Lukolela) who can read their own language in their own towns.

“TEACHING TO SING.

“My wife tried to teach them to sing a hymn, and they did themselves try, but the influence of African dirge music had made such havoc of their ears and musical ability that, after a month's practice, we said to one another, ‘Whatever can be done to alter this state of things?’ So, as a conclusion to our distractions, I went into the school, held out my fist, which is the native sign for ten, but which I taught was the sign for ‘doh’; then my hand took another position for ‘me’ and for ‘soh.’ I tried to impress the mental effects of these and other notes, and succeeded. John Curwen's Tonic Sol-fa can be adapted easily to the needs of these folks, and it is a thorough success. It is teaching our women to sing the hymns of Jesus.

“I must tell you (and I send you copy of what I have printed) our bigger boys can sing from Sol-fa several rounds which I have translated from the Standard Course. They sing Derby 6.5 in harmony—treble, tenor,

bass, while my wife and I sing the alto. Those who have heard them sing it cannot help tears of joy welling up to hear these lads—recently savages—sing their prayer to Jesus in their own language in one of the most beautiful of harmonies. I need hardly say they love such harmony. Some of them have tried to write hymns lately, and, to keep them right in accent, I have written them the tune in Sol-fa first, and some little success has been the result. I have printed, without Tonic Sol-fa music type, the notation of these rounds and hymn. A friend has undertaken to provide the necessary ‘sorts’ to make our small pica antique type sufficient for the notation, and I have written Mr. Scrivener to get them. Our little boys want to grunt in deep tones like their elders, and I have had to teach them separately, singing myself in a false voice. I have reason to believe that presently their little pipes will be chanting God's praises, as happy little folk ought to do.

“We have three candidates for baptism before our church, and decision will be made at our next church meeting.

“AN APPEAL.

“In thinking over the startling fact of £14,000 deficit on last year's account, an awful thought concerning withdrawal came into my mind. What if we left these folk about us, who would be responsible for their continuance in sin? If the people of England won't rise to their privileges, then I ought to go home, and work hard night and day to support another missionary in Congo.

“May God pour out His mighty Spirit upon you all at home and upon us all out here, and may He fill us

with Divine power! Our motto, whether in the field or in the home preparing the food for the labourers, should be—'Only for Jesus; for Christ's sake.'

"Mr. Clark is in better health now than he ever was in Africa. Both my

wife and myself are in splendid health.

"And we unite in expressing our love to you.

"Yours sincerely,

"JOHN WHITEHEAD.

"A. H. Baynes, Esq."

FIRST EXPERIENCES.



THE following letter is from the Rev. F. W. Hale, of Agra, who left for India in the autumn of last year. It is addressed to the West Bournemouth Baptist Church Missionary Prayer Union, whose members support Mr. Hale; and by the kindness of the pastor, the Rev. George Wainwright, we are permitted to print it:—

"'In Camp,' in Rohta, N.W.P.

"MY DEAR FRIENDS,—I was delighted to hear of you through your pastor last month, and I was especially pleased to know that the bright missionary spirit I found among you in October of last year has been deepening and widening ever since. Your pastor (our pastor, I ought to say perhaps) tells me that the valedictory service was 'an inspiration to many.' It was an inspiration *to me*, and will be always.

"I have little to say about February and March. They were devoted consistently to the language. On Sundays I have taken English services in Agra and the district pretty regularly. I have been down to Muttra several times; Mr. McIntosh, of our Mission, is stationed there. Whilst I stayed with him in Muttra I saw a good deal of the baser forms of Hindu idolatry. It is a 'sacred' city, and is full of temples and monkeys (which are sacred too). I went with Mr. McIntosh to the preaching services in the bazaars. He drew large and attentive, but very argumentative, audiences there.

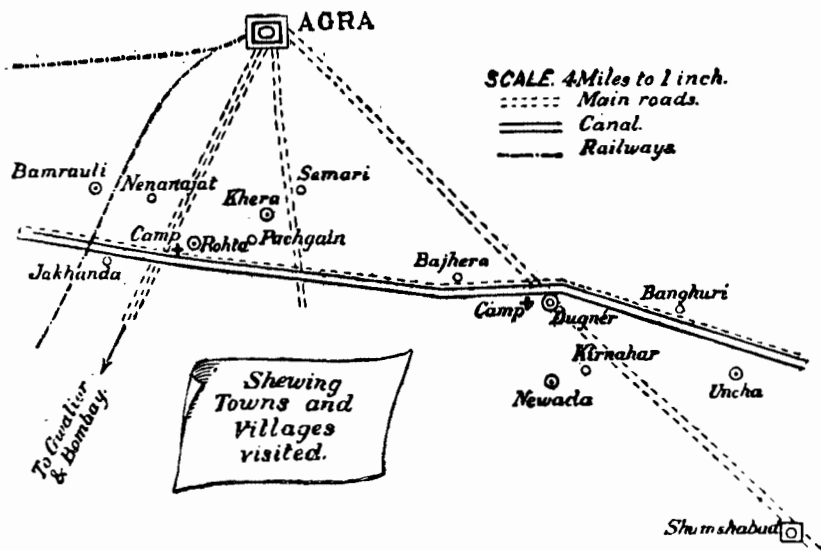
"Recently I was at a place called Kasgang (pronounced Kasgünj). I took English services in the Railway Institute, and attended the native services as well (both in their chapel and in the bazaar). A very encouraging work is going on there under the American Methodist Mission.

"I am now on an evangelistic tour in the district with Mr. Palgrave Davy. We are on our way home, and are just now encamped about seven miles south of Agra.

“The work in the villages is very, very interesting. The people everywhere welcome us very heartily, and crowd around and listen *any length of time* to the preaching. So far as I can judge there is very little real idol worship, though the form of it remains. They say they believe in our God—He is *their God*—and Jesus Christ is a great teacher. They are willing enough to class Him with ‘Ram Chander,’ and other of their deities, but when we declare, ‘There is none other name under heaven,’ &c., they dissent loudly. We must wait, and work, and pray; a great change is going on in the religious notions of the people; but we cannot expect so grand and so ancient a system as Hinduism to melt before us in a moment. I only pray that I may see the glorious awakening that is coming, ere long, if God will.

“THE DISTRICT.

“During the past week we have visited two or three villages every day. I will try to sketch a rough map of the district to show you the ground we have been over.



“We left Agra in an ‘ekka,’ a one-horse affair of peculiar construction. It has no springs, and when it turns a corner you need to hold on with all your teeth or you would most likely spin off at a tangent; and when the road is very rough, as it is pretty often, you are reminded rather forcibly of switchback railways, only you have to imagine them miles long, with diminished speed certainly, but with joltings magnified and multiplied; but then you know nothing of switchbacks in Bourne-mouth.

Our tents, &c. had been sent on in a bullock-wagon, and when we reached Dugri, we found the camp fixed, under a grove of trees, in this wise :—



“The next morning we left in a bullock-cart for *Shumshabad*. We had a meeting in the market; it lasted about three hours—Mr. Davy and our native brethren preaching. We were joined there by Rāti Rām, a well-known native evangelist connected with our Mission; he is a convert of the noted Hari Rām, who did a grand work in the North-West, and entered into his rest only last year.

“Wednesday morning—leaving Mr. Davy in camp—I took the native preachers, Dévi and Behari, and visited *Kirnahar* and *Nawada*. I was too full to keep quiet long. *It is hard* when one's heart is full to feel that one's lips are sealed. So in the first village, *Kirnahar*—after we had sung some native hymns and the two preachers had spoken—I made my maiden speech. It was ridiculous, of course, to think of trying to speak after only a few months at the language, but with a little prompting from the preachers, and a few very necessary explanations from them to the audience, I got through; and they didn't seem to see the absurdity of it, as I did, a little bit, but just muttered encouragingly at the end of every sentence, ‘Bahut a Scha’ (VERY GOOD) and ‘Samāghté’ (We understand). At the next village, *Newada*, I repeated my ‘speech’ to a big crowd. They are the most considerate listeners imaginable. The English of my first address is, ‘I have been only three months in Agra, so I am not able to speak in Hindu. I came to Hindustan because I loved Jesus Christ. Jesus Christ is the Son of God. Our God is the great God—the King of kings. Jesus Christ loves you. Jesus Christ said to His disciples, “Go ye into all the world and preach the Gospel,” and so I have come to you.’ I wrote this in Hindu just before we started from the camp, and got it up in the ghari (wagon) on the way.

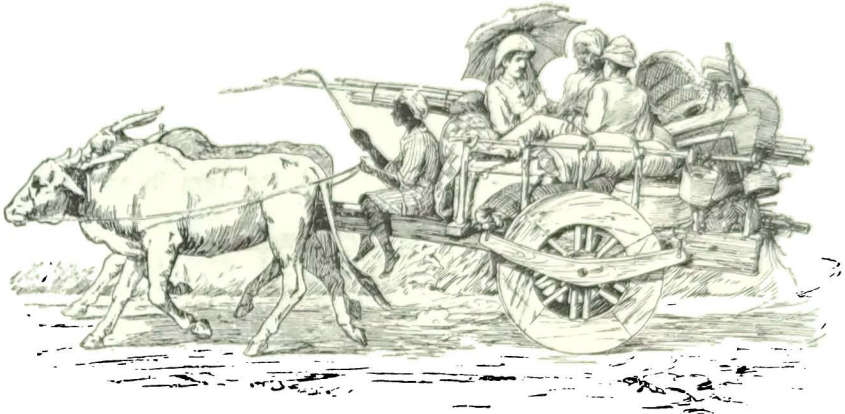
“On Thursday we took the canal road and visited *Banghuri* and *Uncha*. We had a big crowd at *Banghuri*, but only twenty or thirty at *Uncha*, although it is a much bigger place.

“We struck our tents at about 8.30 a.m. We packed everything on

to a bullock-wagon, and ourselves on top of that, and followed the canal road, going due west.

“VILLAGE WORK.

“We did about two miles an hour, and reached our new camping-ground, near *Rohta*, about 3 p.m. We took one village on the way—*Bajhara*. We spent two hours very happily there, finding the people very kind and attentive.



“Next morning I was sorry to find our evangelist, Behari, down with fever. It was very slight, however. I gave him a couple of grains of aconite and some quinine. Mr. Davy, and our other man, Dévi, and I then mounted the wagon, and went off to some villages on the west of the Gwalior road—*Jakhanda*, *Bamrauli*, and *Nenanajat*. The people in these villages were especially nice, and welcomed us very cordially, especially at *Nenanajat*. It is a rich agricultural district, and the people seem to be very content and well-to-do.

“Sunday, Mr. Davy stayed in camp; and I, accompanied by Dévi and Behari, took the district to the north-east of our camp. We first went to *Semari*. The people there would have very little to do with us. They said we wanted to make Christians of them, and they did not want to hear about our Jesus. We had a short meeting there, however—about half-an-hour—and a few of the villagers listened. We then went over to *Khera*, only a mile or so distant, and were received very differently. The people turned out *en masse*, and seemed delighted. After Behari and Dévi had spoken, they simply clamoured for the ‘sahib’ to address them. I assured them that I could not speak at all—or tried to—but they would not have it. They said, ‘But you are speaking,’ and ‘*You sing.*’ ‘*Speak a little*’—Tori-tori! (Just a little). So I stood up and spoke to them

as best I could. They listened very attentively and courteously. Then I gave a copy of the Gospel of Luke to an educated Brahman who was present, and he put me through a Hindu lesson on the spot. He read a bit first, and then I had to read it—the people thronging around the while, amused and delighted immensely, of course. We went on to *Pachgain*, but our meeting there was stopped by a thunderstorm. We went into a native house for shelter. Returning through *Rohta*, a crowd of twenty or thirty men ran behind our 'ghari' through the village, calling on us to stop and sing and speak to them. We were a bit wet though—and hungry too—so we told them we would 'come this evening.' We went about 5 p.m. and had a splendid meeting, promising to visit them again in the morning.

"Monday morning, 8 a.m., saw us in *Rohta* again, and after the meeting the people followed us out of the village, calling after us, 'Come again, soon.' We left the camp at about eleven o'clock for Agra in an 'ekka,'



visiting three or four more villages on the roadside, and getting into Agra about 3 p.m. We were very sorry to have to come in at all; but we have a conference in Delhi this week, so there was no help for it.

"I have not given my 'impressions.' I leave you to gather them. I have tried to give you a plain, rough outline of my first tour. We visited about twenty villages; more than a thousand people heard the Gospel preached, and, as a rule, they heard it gladly, and with evident interest. It has given me an idea of the glorious possibilities of the work, and has set my heart on fire with a new missionary zeal. I long more than ever to master the language. I value your prayers, oh, so much! Pray for me continually, and for my future in India.

"I am, my dear friends, ever lovingly yours,

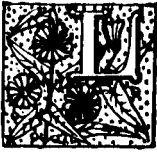
"Your messenger and fellow-labourer,

"Agra, N.W.P."

"FRED. W. HALE.

MISSIONARY TRAINING.

Extracted from a Paper read at a recent Conference of Old Students of BRISTOL COLLEGE by the REV. STEPHEN S. THOMAS, Principal of the Delhi Native Christian Training Institution.



INSTANTLY, I wish to say a little about the college training for a missionary. Some people think he should have none at all; but this opinion often goes with the further one that you have but to halve the missionary's pay in order to double his spiritual power. I need say nothing about this. The proposal that comes next to it, however, is far more dangerous, inasmuch as it commends itself to so many minds—viz., that the missionary need have but a *very limited* training indeed. In speaking for India, I would maintain that no contention is more mischievous or shows so much ignorance of the real conditions of work. The greatest problems in philosophy and theology are freely propounded in the Indian bazaar by minds that are certainly keen if not deep. The educated youths, proud of their new attainments, seize every opportunity of displaying them. It is the fashion amongst Indian students, as it was amongst English ones in my time, to have *doubts*. No matter where they come from, or how they come; they are none the worse for being stolen, which they generally are in India, and often are in England. The great thing is to *have* them, but the greatest of all is to *air* them. For many of these a sharp pin-prick is all that is needed; the disease immediately yields when treated as simple inflation.

But serious men also come asking, "What is Spirit?" "What is Personality?" "How can the doctrine of the Trinity be rational or true?" "Granting Christ was God, how could He become man?" "What is evil, and whence?" Questions, too, will be asked on various incidents in the Old and New Testaments, and chapter and verse will be quoted. Now, you will see that these questions, some of which are pretty sure to crop up almost every time you preach, demand serious treatment from the missionary, who ought to know their literature, which, of course, is immense. Here is work, therefore, that must be done in college. Then a knowledge of both Greek and Hebrew is certainly needed. I could weep over my own shortcomings as I write it. The native thinks it very shocking and illiterate for a missionary not to know the original tongues of his sacred books. To *Apologetics* the missionary student cannot give too large a place. He needs them alike in the bazaar and in his meetings for native Christians. Comparative Religion also should, of course, have his attention, though probably experience of the practical working of the various religions with which he will come in contact will considerably modify and adjust any theories he may get from books. But, above all, and before all and *for all work* he must be able to interpret *the Book*—in other words, he must give his whole being to *Exegesis*. Here let me express my sincere conviction that if there be one thing more than another for which Dr. Culross's students will have to thank him, it will be for his insistence, not on getting neat, clever heads to a discourse, but

on the necessity for sound exegetical treatment. I hope and believe that he has saved many a man by such teaching from wallowing in the mire of current homiletic literature; or, to change the metaphor, from the folly of dragging a skeleton into the pulpit without skin enough to cover its unlovely bones.

It will be clear from what I have said that, in my judgment, every department of study in the college course will be found to be, not simply *useful*, but positively *necessary* for the missionary student, and, further, that not by one day should the term of study be shortened. The short and rapid manufacture of missionaries, which seems to find favour in some quarters, is due to an overzealous ignorance.

When the college course is completed I would like to see every missionary student sent to a special missionary class, in which the leading vernaculars should be taught, and a course of missionary reading be prescribed. This class should include all the missionary students of all our colleges, and if possible all the L.M.S. men as well. The language course should cover the subjects prescribed for the first year's examination, which should be taken in England. The candidate would then land in India with some knowledge of the language, and would be saved one of the most trying years the missionary has to pass through; whilst the Society before incurring the expense of sending a man out would have some guarantee that he has the ability to acquire the language.

May I say in closing that those of you who have a genuine interest in mission work—and I know there are many such here—might do much to cheer your brethren abroad, relieve their loneliness, and stimulate their zeal by an occasional letter of fraternal love and sympathy.

Let me say, finally, that the mission-field calls, and loudly calls, for the ablest and best of our ministers, and this has been said often enough for it to be acted on now. *But with the demand for gifts there is an imperative demand that every gift shall be solemnly consecrated, and every life be steeped in the Spirit of Christ. God help our professors here to aid and develop this holy result!*

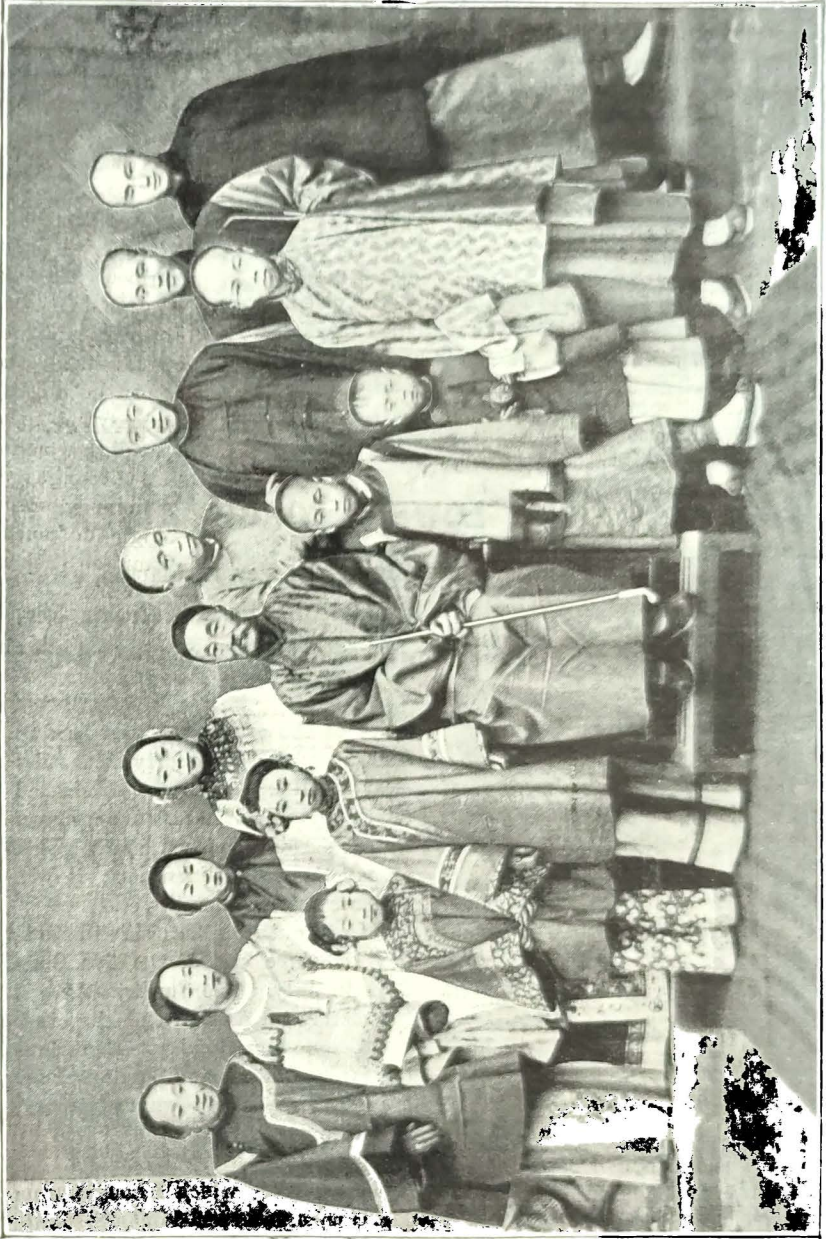
A CHINESE FAMILY OF THE MANDARIN CLASS.



THREE generations of them. The grandfather sits in the centre, holding a long pipe. Near him are his grandchildren. Children, as a rule, are much petted in China. The son, standing behind the father, came to me one day, and asked if I knew the great Kê-la-té-oté-ui. I found he had been reading something about Mr. Gladstone. The Chinese are very neat about the feet and ankles. This is a sign of good-breeding in men, as small feet are of beauty in the women. The grandfather alone has any hair on his face. The custom is that no one is supposed to grow any moustache until he is forty.

EVAN MORGAN.

Shansi, North China.



MACEDONIA'S MAN.

ACTS XVI. 9.



WHO was that man august of Macedon
 Whose cry chords clear with love's supreme command,—
 He with the halo heralding the dawn,
 Lone patron-saint of every pagan land ?
 Only a dream-child in sore travail born
 Of that great soul to which he first did speak

(Therefore in purpose nigh as great as he),
 Or, true knight-errant of our Europe's need,
 In faith's fair prowess hastening help to seek
 Towards the sunrise, o'er the shimmering sea ?
 I know not, but to me the Man who pleads
 For all men is the Man who died for me,
 And Macedonia, where I'd haste to be,
 Is where that Man the most my service needs.

Dacca, E. Bengal.

B. WRIGHT HAY.

WORK ON THE LOWER CONGO RIVER.



BY the kindness of the Rev. W. Bentley, of Clapton, we are able to print the following letter from his son, the Rev. W. Holman Bentley, dated "Wathen Station, August last":—

"REVISION OF THE CONGO GRAMMAR.

"I am still very busy getting off the Appendix to the Congo Grammar and Syntax, which you know has still been dragging behind. It has taken me longer than I expected, but I never thought that I should be able to clear things up as I have. I am very happy about it, but it has taken much work and puzzling out. It is now all finished, and I hope to get it off by the mid-monthly Portuguese mail. It clears up all the difficulties that I know of up to the present, and will help me about many little things which perplexed me when translating the New Testament; so it will help me much in working at the Old Testament. The presence or ab-

sence of the article was very hard to understand, but some forty-three rules clear it all up. I have not shirked anything, and all has now taken shape. As soon as it is finished I must go off on my Southern itineration; it will take me nearly a month yet.

"I was out from Saturday to Monday on three out of the five Sundays in July. One Sunday followed too closely on a fever, and the other was Communion Sunday. Next Sunday is also Communion Sunday. I am going to sleep at a town an hour and a half away, so as to be home by noon, as it is my turn to conduct.

"The donkey which I bought from Mr. Gordon has turned out a first-rate investment. Although I bought him just as the dry season had commenced,

still with careful tending and some maize every day he has made good progress, and is in far better trim than when I bought him. He is a great help to me, for this is a very trying country to work in, when every mile has to be done on foot.

"WORK AFIELD.

"The last two Sundays have been good examples of what may be done. On the Sunday before last I was sleeping at Kumbi, in the house which appeared in the HERALD some little time ago, with our itineration caravan resting before it. The town is nine miles from here. I was up early, for even if I had been lazy that morning, I had an extra inducement to stir. The driver ants had come to the house during the night, not in great numbers, and had troubled the boys rather; but at dawn reinforcements arrived, so I found that when I emerged from my mosquito net, that unnecessary delay was not advisable. By half-past eight I had finished my breakfast, and a service with the people of the town, the donkey was saddled, and I went away over a ridge for half an hour to a town, Zonzo. This was my first visit since my return. The people were hearty, and came together, and I had a nice talk with them; they listened very attentively. After the service I heard that a chief who had always been friendly and hospitable was sick, so I determined to go and see him. His town was not much more than half an hour away. I asked one of our old scholars who lives in the town to come a little way with me, so that I could get a little talk with him. On the way I asked him whether he could not start a school in his town. He has promised me to do so when he returns from the Lower River, whither

he starts to-day; on his return he will come and fetch the necessary books. We are pushing for that with our old scholars. Four such schools have already been started recently, beside our two outposts; now this will be a fifth. One has already been started at Tungwa Mukuta. I am very anxious to get there quickly and set it properly on foot. We have 113 boys in our school here too. When I reached Diamanama's town I found that he had just started for Wathen to be treated by Dr. Webb, so I went into another part of the town five minutes away, and found people there, and had another talk with them. Then I returned home, reaching there at two o'clock, a bit hungry, but not tired. I found my dinner ready, so I could sit down to it at once. The donkey had some food also, and in three quarters of an hour he was once more saddled, and I started in another direction. I had heard that Mvwala, who was Mr. Whitley's personal boy, had died while I was in England, so I wished first to go to his town to hear what I could about him. His mother was dead also, but his old aunt, his wife, and sister were there, and told me how it came about; neglected colds had carried them off.

"These people have not the faintest notion as to the cause of sickness; draughts, chills and cold are only thought of as unpleasant, but in no way as serious. They are much amused if you suggest that a chill has caused a sickness, it is quite a droll idea to them.

"A NATIVE CHIEF.

"Last Sunday I went to a town called Nsundi, four or five miles to the east of Kumbi, and had a good talk on Saturday night. The chief is an im-

portant man in the country. I had been there only once before; it is just over the boundary in Dr. Webb's district, which used to be that of Percy Comber. The brother of the chief has been on the station for some weeks under the doctor's treatment. He had been very ill, and just before he came to the doctor there had been a long unconsciousness. The people thought that he was dead; so after a while they washed him and laid him out, and then wrapped him in his shroud; cloth and strings of beads were wrapped round him. A little later the body began to move and struggle; they very quickly unswathed him, and now the man is here nearly well. They had heard that I had been at Kumbi, and begged that I would go and visit them, and as the doctor had only just returned from a long absence, he could not go, so I went. They received me kindly, and I had a talk in the evening. Next morning there was some confusion, as a caravan from the town was starting for the Lower River. I could not therefore get the people together; so I went off for an hour and a half to some towns to the south of Kumbi. At the farthest town I had a very interesting gathering. The chief is a man for whom I have a good regard. Some years ago, when he sent one of his younger brothers to school with us, he told him to take in carefully the teaching about God, for he believed that it was good, and then to teach him. The younger brother is living in another town now. I always had a liking for the chief I have mentioned, and shall not be happy until he, too, has faith in Christ.

“WAYSIDE WORK.

“At the first town on returning,

there were a lot of noisy young fellows who had just commenced to drink a pot of palm wine. They wanted me to join them. I declined, of course, and they wanted to know what I would do then. ‘Get off your donkey and tell us about Jesus, about whom you talk at your station.’ So I got off my donkey, and talked to them about Jesus. After half an hour I started once more, and after twenty minutes had another talk in Kiwembo, reaching Nsundi at 3.45. After dinner the people came together, and I had an earnest talk with them. A pleasant ride home next day by eleven o'clock, and ready for work in the afternoon.

“The second Sunday in the month I spent at one of our outpost stations, Tungwa; but I must not write more now about that.

“I am now beginning to see the advantage of many tiring tramps about the country, which at the time seemed to be of little use. Now I go into these towns, and instead of my white face getting all the attention, or the arrangements for my meals, or the general strangeness of having a white man about, I am no longer a stranger, and can win their attention for the great message that I come to bring; and what is more, they have heard so much that they are ready to interest themselves in more. Altogether I am very hopeful of what I see, and only wish that we had a large staff of native evangelists to send about in the district. We shall reap in due season if we faint not.

“With this I must conclude,

“Your affectionate Son,

“W. HOLMAN BENTLEY.”

TIDINGS FROM ITALY.



THE Rev. J. Campbell Wall writes from Rome :—

“MY DEAR MR. BAYNES, — Of the scenes witnessed this summer, one was to me most interesting. I was paying a short visit to Assisi—that charming old city whose every street recalls the life and times of Francis—and I had been much impressed by reading the biography of its famous monk, lately published by Prof. Sabatier. It seemed to me that the simplicity and spiritual insight of St. Francis might have served the Gospel better than ever they could the Church of Rome, and I rejoiced to hear that three men who had lately been converted in Lis beloved city, through the testimony of our brother Ambrosini, were about to confess their faith in baptism, and form a Christian church in that place.

“Assisi can boast of but little water during the summer months, which made baptisms impossible until a thunderstorm had filled some of the pits in the torrent-bed which winds round Mount Subasio. We were obliged to mount a cart with some chairs on it, and our Jehu, who was a rough country woman, contrived to cover the distance in less than two hours.

“The baptisms took place under the blue vault of heaven, and the solemn stillness of that desert place seemed to make the personal confession ring out both loud and clear. That ‘I believe’ was given with all the earnestness of faith and with the certainty of hatred and persecution about to

test it in the furnace whenever it should become known. Probably the scene we witnessed was as similar as possible to what took place in the primitive Church of the Catacombs.

“The same evening I held a service in the town. All who attended proved willing hearers of the Word, and, according to my latest information, four more are waiting to be baptized in Assisi. I trust this infant church may not be forgotten in your prayers, and that God’s blessing will multiply the seed sown in that place.

“You will be glad to hear that a Y.M.C.A. is about to be started in Rome. It will embrace members from nearly all the Evangelical churches, and will seek to influence all young men in the city. Perhaps from this common effort and united activity there may spring a spirit of Christian unity among the various churches in this city, and a powerful testimony to the Gospel among this people, who are taught by the priests to regard us as split up into endless sects and schisms.

“The work in Via Urbana continues to be encouraging. We have many disappointments to bear and difficulties to overcome, but greater is He that is for us than all that are against us. My dear wife is becoming more and more proficient in Italian, and has proved herself useful to many.

“I remain,

“Ever yours faithfully,

“J. C. WALL.

“A. H. Baynes, E-q.”

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the last meeting of the General Committee, on Tuesday, November 26th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Mr. J. J. Gurney, of Newcastle-on-Tyne,

The Minutes of the last meeting were read and confirmed.

The Rev. D. J. East, of Jamaica, was invited to preside

at the New Year's Day Prayer Meeting to be held in the Library of the Mission House.

Mr. Vincent Thomas, B.A., M.B., of the Edinburgh University (son of the Rev. Joseph W. Thomas, Superintendent of the Baptist Mission Press, Calcutta), was cordially accepted for mission work in India, and designated for the Kharrar and Kalka district, in association with Mr. Geo. Anstie Smith.

Mr. Thomas met the Committee, and was warmly welcomed by the Treasurer.

Mr. W. H. White, of the Congo Mission, also met the Committee, and the report of Dr. Biss, authorising his return to Africa, having been read and deemed satisfactory, his resumption of work on the Congo was approved, and the Treasurer, in the name of the Committee, took leave of Mr. White.

Special Prayer was then offered by the Revs. Benwell Bird, of Plymouth, and the Rev. Richard Glover, D.D., of Bristol.

The Finance Committee presented a report on the Receipts and Expenditure of the Society to the 31st of October, showing a small increase in the Receipts for 1894 as compared with 1893. It was resolved to again call special and urgent attention to the grave financial position of the Society in the next issue of the MISSIONARY HERALD.

The General Secretary reported upon his recent visit to Brussels, in connection with recent Government transit regulations on the Congo, and his special audience with His Majesty the King of the Belgians, His Majesty graciously promising to have the matters in question at once inquired into.

The China Committee reported that they had received recent letters from missionaries of the Society in Shanghai, Shansi, Shensi, and Shantung, from which they gathered that the brethren considered there was no cause for any special anxiety with regard to their safety in consequence of the war with Japan.

The Rev. Timothy Richard wrote reporting that he anticipated reaching England on furlough in February or March next with Mrs. Richard and family.

The return to the Congo in January next of Mr. Ross Phillips and Mrs. Graham was approved, Dr. Biss certifying to their physical fitness to resume work and residence in Africa.

The cordial thanks of the Committee were given to S. B. Burton, Esq., of Newcastle-upon-Tyne, for his practical and suggestive report on the Calabar College buildings, Kingston, Jamaica, and it was further resolved to send copies of Mr. Burton's report to all the members of the College Executive Committee in Jamaica.

The Rev. S. J. Jones, Pastor of the Baptist church at Dinapore, N. W. P., reported that, in consequence of the failing health of himself and his family, it would be necessary for them to leave India in March next, and return to England. Mr. Jones earnestly appeals to the Committee to render temporary help to the Dinapore Church on his departure. The Committee resolved to request the missionaries in Patna and Bankipore to render such temporary assistance to the church as they may be able to do, without injury to their regular vernacular evangelistic labours.

The meeting was closed with prayer by the Rev. T. M. Morris, of Ipswich.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts :—

Parcels of articles of clothing, fancy goods, &c., from Miss Fennell, Balham, Mrs. Benham, Bloomsbury, and a Friend, Edinburgh, for Mrs. Wall, Rome; a parcel of haberdashery from Mr. Yates, Stroud, for Miss Yates and Mrs. Wall, Rome; a parcel from Mrs. Roberts, Edinburgh, for Miss Roberts, Rome; a parcel for the Rev. H. T. Stonelake, Congo River; a quilt from Mrs. J. Bell, Waterhouses, for sale for the benefit of the Congo Mission; a parcel from Peterboro' for Rev. G. D. Brown, Bopoto, Congo River; a parcel of text cards and boys' clothing from Miss Aikenhead, of Balsall Heath, for the Rev. G. R. Pople, Congo; a number of work-bags from Mrs. Harris, Brighton, for Mrs. Bentley, Wathen, Congo; a box of toys, dolls, &c., from the Battersea Chapel Sunday School (York Road), per Mr. A. Newton, for the Ratnapura School, Ceylon; toys, haberdashery, &c., from the Young People's Missionary Band, Prince's Gate Chapel, Liverpool, per Miss Hawkes, for Mr. Benjamin, native evangelist in Ceylon; several articles (tools, cutlery, &c., &c.) from Mr. J. Clifton Town, of Leeds; a case from the Grosvenor Museum, Chester, and a box of sea shells from Mr. J. J. Smith, J.P., Watford, for the Rev. R. C. Forsyth's Museum, Tsing Chu Fu, N. China; a parcel of cards from the Baptist Tabernacle School, Burton-on-Trent, per Mr. W. J. Smith, for China; a parcel for the Rev. R. Spurgeon, Barisal, India; some papers from Wood Green Baptist Chapel Y.P.S.C.E., for Miss Taylor, India; a parcel of dolls from Miss Charlton, Notting Hill, for Mrs. Teichmann, Pirizpore, India; dolls, cards, &c., from the Girls' Guild, Walworth Road Chapel, per Miss Nicholls, for Miss Pike, India; a parcel of bags, thimbles, &c., from Miss Grigg, Devonport, for Mrs. W. Bowen James, of Julpaigori, Bengal; a parcel from Mrs. Macdiarmid, West Norwood, for Mrs. Jordan, Calcutta; a box of cards from Miss McCutcheon,

Kilmarnock, for Miss Fletcher, India; some golden text sheets from Mr. B. Dixon, Sheffield, for the Rev. R. W. Hay, Dacca, India; a box from Mrs. Nivison, Harrow, for Miss Dyson, Calcutta; a parcel of books from Mrs. Spurgeon, West Norwood, for the Rev. W. Carey, Barisal, Bengal; a parcel of scrap-books from Mr. A. Simpkin, Smethwick, for Miss Lynne, India; a box of clothing and toys from Miss E. King, Selwey, Stroud, for Mrs. Mitchell, Patna, India; a parcel of work from Mrs. Price, Wellington, Som., for Mrs. McIntosh, Agra, India; a parcel of cards from "A Brother and Sister" for Mrs. Carey, Barisal, India; a parcel of cards from Mrs. Ham, Liverpool; and a hamper from J. E. C., Wisbech, for the Mission. Also, the Committee desire cordially to thank Josiah Wade, Esq., of Halifax, for a crown folio "Albion" Press, one dozen chases, and all the packing and shipping expenses to the Congo River for San Salvador Station, Congo.

THE LORD LOYETH A CHEERFUL GIVER.



HE cordial thanks of the Committee are given to the under-mentioned friends for most welcome proofs of deep interest in the work of the Society:—"A. B. F.," for two small gold rings, and a silver spoon, "with the earnest prayer that the gracious Father, for Christ's sake, may accept them for His cause"; "A Blind Child," "who delights in hearing read to her the MISSIONARY HERALD," for a small silver trinket for the Congo Mission; £5 from Mrs. Voules, "In Memoriam," for the Congo Mission; "An Old Sailor," who has seen the good results of mission work in Africa, a silver ring for the Congo Mission; "A Hospital Nurse," for a small silver knife for the Indian Mission; and "An Orphan," who "loves the Foreign Mission, and hopes in God's good time to engage in it," for an old silver coin for the China Mission.

The best thanks of the Committee are also rendered to the undermentioned donors for most welcome and timely contributions:—Mr. W. R. Rickett, £250; Sir T. Glen Coats, Bart., £200; Mr. E. Rawlings, £100; Reyner Trust, £100; Mr. W. C. Houghton, £15; A Friend, £10; Misses McIlvain, for Congo, £10.

RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—On the 2nd November, in the s.s. *Peninsular*, the Rev. R. M. and Mrs. McIntosh and their two children left London for Bombay en route for Agra, N.W.P. In the same steamer are voyaging Miss Prideaux, engaged to be married to Mr. Norledge, of Jessore, and the Misses Fletcher and Allen, to enter upon Zenana work at Pulwal.

Missionaries en Route.—Mr. C. E. Wilson, B.A., writing from s.s. *Chusan*, in the Red Sea, October 30th, says:—"Thus far we have made a splendid

passage, the best of weather, a well-behaved sea, and happy companionship both in our own B.M.S. party and also among the other passengers, particularly the C.M.S. party. We are having some warm weather in the Red Sea—very warm—but are all in the best health. We have seen the *Shannon* several times, owing to one or two delays she has met with. We arrived at Gibraltar before her. She was stopped in the Channel, and then she broke down in the Suez Canal, and had to tie up for several hours; and as we were just behind, we had to stop too. She has now gone ahead, however, and without any further delay, I hope.”

The Rev. R. Wright Hay writes from s.s. *Pekin*, nearing Gibraltar, November 14th, 1894, evening:—“MY DEAR MR. BAYNES,—We expect to be able to post at Gibraltar early to-morrow morning, and I am glad of an opportunity to report all well. We had a very stormy passage through ‘the Bay,’ the roughest weather I have ever experienced; but we were all mercifully preserved through it all, and have now had two days of exceptionally fine weather. There are several Indian gentlemen on board. With two of these I have been glad to be able to get into close and earnest conversation, and one is profoundly grateful for such opportunities of anticipating the work to which one’s heart is eagerly reaching forward.”

Hsi-an-Fu, Shensi.—The Rev. Moir Duncan writes, September, 1894:—“We are again undergoing the strain and anxieties caused by drought. The summer has been exceptionally hot. The thermometer read 104° in our rooms for many days. The result has been that the autumn crops are withered, and so the whole population must suffer. Famine fever raged very fatally. In some instances whole families were prostrated. Near to us one whole village of individuals died. The pestilence entered our girls’ school and necessitated its being closed for a time. I was also prostrated, and, although the attack was alike severe and protracted to the extinction of all hope, I have been mercifully restored to health, but not yet, after three months, to quite my usual vigour. In the absence of Mr. Shorrocks I need not say it has been an exceptionally trying time, especially for my brave wife. If the Committee could but see a fractional part of the suffering we have had to leave unalleviated during the past six months they would be moved to find both the man and the means for a systematic medical work. On the other hand, the recent half-yearly meetings of the church revealed the determination of the members to continue on the lines of aggressive self-support. They appointed five of their number as evangelists for a period of three months—one in Ho-nan province and the other four to radiate out from San Yüan. At the close of the meetings seven were baptized and received into the church. There are other fourteen candidates for baptism, and two applications for the establishing of worship and schools in new districts. We are delighted to hear of Mr. Morgan’s help. He will be able to undertake work at once and so be of immense service; but we earnestly hope the Committee will not allow his appointment to take away from the urgency of our appeal for a qualified medical missionary, without whom the Mission here will be robbed of half its testimony, usefulness, and mercy.”

The Congo Mission.—The Rev. A. W. A. Streuli, pastor of Moss Side Baptist Church, Manchester, writes:—"MY DEAR MR. BAYNES,—I thought you might perhaps like to know that at the annual meetings of the Manchester Auxiliary of the Baptist Missionary Society, a brass tablet was unveiled to the memory of our friends, Samuel Silvey and Cassie Cameron. The tablet has been erected by our church as a token of special regard. I give a sketch of the wording. A very large number of friends gathered for the ceremony, which was most impressive, and we have already two new candidates promised for the mission-field. One of them is the brother of Mr. Hale, who has just gone to India from Bristol College.

"THE INSCRIPTION.

"This Tablet is erected in loving memory of the Rev. Samuel Silvey and Mrs. Cassie Cameron (*née* Silvey), both former scholars and teachers in this Sunday-school, who laid down their lives, for Christ's sake, on the Congo, April 24th, 1889, and March 8th, 1893.

"Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

Arthington Station. Stanley Pool.—Mr. H. J. Stonelake writes, under date of September 26th:—"We had a most happy and prosperous journey up country. Even at Lukunga, where we felt certain we would be delayed at least a few days, we were most providentially enabled, by reducing the number of our loads, to get in and out again in less than six hours. We spent a very refreshing Sunday at Wathon, and, proceeding the next morning, reached Kinchassa in good health on the morning of the fourteenth day from setting out. The *Peace* was here, so Mr. Field has now gone on to Bolobo. Mr. and Mrs. Roger welcomed me very cordially, and I am hoping to get into harness without further delay. At the various mission stations on the route I was greatly inspired by what the missionaries are doing, and though I was often tempted to be jealous of their ability, I trust it was with a godly jealousy. Thus far I have enjoyed very good health, and am hopeful, if it is continued to me, of doing something, too, towards delivering this people from their spiritual destitution."

Monsembe, Upper Congo River.—The Rev. J. H. Weeks, of Monsembe Station, writes:—"During the past few months our school for boys has increased considerably; we have fifty now on the books and an attendance daily of about forty. A pleasant feature of our school work is that both the schools, boys and girls, with nearly eighty scholars, do not cost the Mission £5 per year. No boys are boarded on the place, except the few who work regularly about the house and garden. They come day by day when we ring the bell, and exhibit great earnestness in learning; this is proved by the fact that several have written out their native stories on slates and brought them to me. I have received so many that after a little editing I sent them to Lokolela, and Mr. Whitehead has printed them for us. The book will be a very useful school book, and a storehouse of pure idiomatic phrases for our own use. We have been able to print several books and have others in preparation. Our hymns

and tunes are very popular; the boys and girls seem never tired of singing them. Books printed in the vernacular and distributed among those boys who can read are greatly prized, carried about with them, and read on all occasions; they become a source of light to others. Some who will not come to service will sit and listen to a boy reading a chapter of Bible stories. We have very bright hopes of some of our senior lads, for some have shown a marked change for the better, and we think the change is wrought of God. They have eagerly desired to be baptized, but profiting by the sadly bought experience of some neighbouring stations of sister missions, we have put them off for a few months; in the meantime we shall teach them privately in some of the great elementary truths of our faith. May God give us grace and wisdom to build with living stones now a spiritual temple in which He will delight to dwell! Building carefully now will save us many a tear and many a heartache by and by. We are all enjoying splendid health."

Bopoto, Upper Congo.—Mr. William L. Forfeitt writes from Bopoto, under date of September 10th :—" You will be glad to learn that our health continues very good. Mrs. Forfeitt has had no fever for more than six months, and I none since my return. Mr. Brown has been with us now about a fortnight, and he says he has been much better in health than when out before. He seems to be very well now, I am thankful to say, and trust that this place, with its advantages of fresh food, will suit him."

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CONTRIBUTIONS.

From October 13th to November 12th, 1894.

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.

Andrews, Mr. E. P., Birmingham	1	0	0
Angle, Miss E. M.	0	10	0
Barry, Mr. Jas. T.	2	2	0
Do., for <i>China</i>	2	2	0
Do., for <i>Italy</i>	1	1	0
Briggs, Mr. R. R.	0	10	6
Cole, Mrs. W. R.	1	1	0
Collinson, Mr. K. C. (two years)	1	1	0
Draper, Mr. W.	1	0	0
"Eccles"	5	0	0
Foster, Miss E.	5	0	0
Foster, Mr. F. A.	10	0	0
Gibson, Mr. W. S.	0	10	6
Gott, Mrs. S.	0	19	8
Gregory, Miss M.	1	0	0
Hall, Mrs., for <i>N.P.</i>	1	0	0
Hearle, Mr. A. W.	0	10	0
Hooper, Mrs., Newport Berkley	1	6	6
Hormazdi, Mrs. (half-yearly)	0	10	0
Houghton, Mr. W. C.	15	0	0
Johnston, Mrs., by Freeman, Mr. J., Under 10s.	1	1	0
Jones, Mr. T. Emilyn	1	3	6
Jones, Mr. W.	1	1	0
Knight and Glasier, Misses, for support of Congo boy under Mr. Clark	2	10	0
Lovell, Mrs., sen.	1	1	0
Lovell, Miss	0	10	6
Moreton, Mr. John S.	5	0	0
Newbould, Mr. Alfred, Bradford	4	4	0
Do., for <i>W & O</i>	1	1	0
Pitt, Mr. Geo.	5	0	0
Rainbow, Mrs.	0	10	0
Rawlings, Mr. E.	100	0	0
Rix Mr. G. B.	1	0	0
Skeats, Mr. G. W., for <i>W & O</i>	0	10	0
T. E. B.	1	0	0
Walker, Mrs.	1	1	0
Wilson, Mr. J.	1	1	0
Under 10s.	1	0	11

DONATIONS.

A Friend, Neatshhead, for Congo	1	0	0
A Friend, Plymouth, per Rev. J. J. Fuller	100	0	0
A Friend, Wolvey	1	0	0
A Friend, per Rev. J. B. Myers, for <i>W & O</i>	5	0	0
A Friend of Foreign Missions, Perth, N.B.	13	0	0
"A Thankoffering for Restored Health," for <i>India</i>	4	0	0
Do., for <i>Congo</i>	4	0	0
Do., for reading room at Chou Ping	2	0	0

"B. E." for Congo	0	10	0
Blons, Mr. J. W., Bradford	8	19	8
"Buchan, N.B."	5	0	0
Budding, Miss E. A., for <i>N.P.</i>	1	0	0
Orampton, Mr. W.	1	1	0
Curtis, Mr. E. C., for bell for San Salvador, Congo	5	0	0
Davy, Mr. W. F.	0	10	6
"Derby, per W. G., for <i>Optima</i>	1	0	0
Foster, Mr. Chas. F.	100	0	0
Gray, Mr. and Mrs. Parker, for Rev. P. Bruce's work, <i>China</i>	5	0	0
Do., for Rev. A. G. Shorrocks' work, <i>China</i>	5	0	0
"Hope"	1	10	6
"In Memoriam, G. M. Merricks"	0	10	6
Jenkins, Rev. A. Ll., amount collected for building at Gully	43	5	0
L. J., for Congo	1	0	0
McInnes, Mrs. M. A., Thankoffering	0	15	0
Marton, Mrs., for New Building at Gully	10	0	0
Proceeds of Sale of Jewellery	7	6	8
Reynor Trust Fund	100	0	0
West Coombe House Missionary Circle, for support of child in the May Stephenson School, <i>Shensi</i>	6	0	0
Y.M.M.A., for <i>China</i> schools	2	17	0
Young, Mrs., Brighton, for Mr. Forsyth, Mission, <i>China</i>	0	10	0
Under 10s.	1	16	6

LEGACY.

Deans, the late Mrs. Magdalene, of Edinburgh, by Mr. Geo. Inglis	47	0	0
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LONDON AND MIDDLESEX.

Acton	5	14	9
Arthur-street, Camberwell-gate, Sunday-school, per Y.M.M.A.	1	1	0
Bloomsbury Chapel	22	5	10
Do., Sunday-school, for support of Congo girl, "Situa," under Mrs. Bentley	5	0	0
Brixton Gresham Chapel Sunday-school	4	17	8

Brixton, St. Ann's-road Sunday-school	0	19	8
Brixton-hill, Raleigh-park, for support of boy, "Masola," Bolo Station, Congo	5	0	0
Brockley-road Sunday-school	8	10	2
Brompton, Onslow Ch. Sunday-school, for Mrs. Hay's Girls' School, <i>Dacca</i>	6	0	0
Brondesbury	3	0	0
Do., Sunday-school, for Mr. Pople, Congo	5	0	0
Do., for Congo boy, <i>Nizika</i>	5	0	0
Camberwell, Denmark-place	8	19	4
Do., Juvenile Missionary Society, for support of Nalumber Mookeries	21	0	0
Do., for support of Congo girl, Paula, under Mrs. Bentley	5	0	0
Do., for support of Congo boy, Selenga, under Rev. T. Louisa	5	0	0
Do., Manston House Chapel	0	13	6
Chiswick, Sunday-school	4	5	2
Clapton Downs Chapel	53	0	0
Crouch hill	0	10	9
Do., Sunday-school	1	18	8
Dalston Junction, Sunday-school	10	0	0
Do, Y.M.B.C.	1	5	0
Edling, Haven-green	11	11	7
East London Tabernacle, Sunday-school	6	0	7
Enfield	5	11	4
Do., for Congo	0	3	4
Hammersmith, West-end Chapel	1	16	8
Do., Sunday-school, for Boys' School, Brixton	2	14	6
Do., for Girls' School, <i>China</i>	2	14	6
Hampstead, Heath-st.	300	0	0
Harrow, Sunday-school, for <i>N.P. Proskonno</i>	2	13	7
Hendon	18	0	0
Highbury-hill Sunday-school, per Y.M.M.A.	5	11	9
Highgate-road Chapel, for Mr. Shorrocks' Girls' School, <i>Shensi</i>	3	0	0
Metropolitan Tabernacle Sunday-school, for Mr. Weeks' work, Congo	6	5	0
Notting Hill, Ladbrooke-grove, for <i>W & O</i>	2	1	3
Do., Sunday-school	23	5	11
Putney, Werton-road	3	12	6
Regent's-park Chapel	17	18	8

Rotherhithe New-road Sunday-school, per Y.M.A., for China Schools	2 8 10
St. Peter's-park Sunday School	2 8 8
Shepherd's Bush Tabernacle	4 1 8
Shoreditch Tabernacle, Sunday-school, for support of three Congo boys under Mr. Bentley	30 0 0
Southall	0 14 8
Do. Sunday-school	4 10 7
Spencer-place Sunday-school	1 19 8
Stoke Newington, Devonshire-square Sunday-school, per Y.M.A.	21 19 0
Do., for Benjamin Sok	8 0 0
Do., for support of Congo boy and girl under Mr. Bentley	10 0 0
Upper Holloway, Y.M.B.C. for Congo	4 2 2
Do., Sunday-school	3 2 0
Do., for Barisat Sch.	10 0 0
Dr. Rupert-road Mission Sunday-school	8 15 11
Vauxhall Chapel	2 14 8
Do., Sunday-school, per Y.M.A.	5 17 8
Walworth, Victory-place, Ebenezer, for Bengali School	5 7 0
Wandsworth-road, Victoria Chapel	17 0 0
Wood Green	0 14 5

BEDFORDSHIRE.

Bedford, Bunyan Meeting	11 5 8
Do., for Mr. Hay's wife, Dacca	5 0 0
Coiton End	1 18 0

BERKSHIRE.

Reading, Carey Chapel	11 6 4
Do., King's-road	17 10 7
Do., for China	0 1 0
Do., for Congo	0 2 8

BUCKINGHAMSHIRE.

Dinton	1 5 0
Winslow	5 1 6

CHEESHIRE.

Chester, Grosvenor-pk.	1 18 0
Latchford	5 1 8
Tarpорley	47 13 4

CORNWALL.

Falmouth	7 5 0
Truro	1 19 3

DEVONSHIRE.

Bovey Tracey	7 2 0
Brañinich	33 10 1
Devonport, Hope Chapel	4 5 0
Do., Morles-square	1 6 8
Exeter, south-street	8 18 8
Kingsbridge	14 10 4
Do., for Congo	0 10 0
Mertonhampstead	1 0 0
Paignton	2 19 0
Plymouth, George-st. Sunday-school	14 3 4
Do., Muntley Chapel	13 17 5
Telgnmouth	4 0 0
Torquay	18 10 8
Do., for China	0 18 0

DORSETSHIRE.

Dorchester, Sunday-school	1 1 7
Weymouth	4 1 1

DURHAM.

Blackhill and Rowley	10 17 0
Gateshead	12 19 2
Middleton-in-Teesdale	14 12 8
Do., for China	2 0 0
Do., for India	1 0 0
Do., for Rome	1 0 0
Do., for Congo	3 0 0
South Shields, Westoe-road	7 15 10
Waterhouses	3 10 2
Wolsingham	9 12 3

ESSEX.

Hornchurch, Sunday-school	1 16 0
Manor Park, Sunday-school	1 12 0

GLOUCESTERSHIRE.

Arlington	4 14 10
Bourton-on-the-Water	9 4 8
Clarendon	8 19 7
Eastington, Nupend	8 2 10
Kingstanley	13 0 4
Do., for China	0 10 6
Do., for Italy	0 2 8
Mitchinhampton	4 15 0
Naunton and Guiting	5 18 0
Shortwood	32 1 3
Winstone	0 7 9
Wotton-under-Edge	11 10 0

HAMPSHIRE.

Broughton and Stock-bridge	17 0 0
Bournemouth, Lansdowne Chapel	7 10 0
Do., Wesbourne Chapel, Missionary Prayer Union, for support of Mr. Halo, India	34 1 9
East Cosham	2 5 0
Lymington, Sun.-schl.	11 9 1
Konsey	0 5 0

Whitechurch	6 13 5
Winchester	25 19 0

ISLE OF WIGHT.

Colwell	5 16 0
Ventnor	1 0 0

HERTFORDSHIRE.

Barnet, Tabernacle	5 4 8
Busby and South Watford	4 10 0
Cheshunt, Windmill-lane Sunday-school, for N.P.	0 15 0
Sirrat	1 0 0
Watford	90 0 0

KENT.

Ashford, Sunday-school	1 11 0
Bessell's Green	24 15 5
Carterbury	16 2 2
Do., for Congo	8 0 0
Dartford, Sunday-school	2 10 0
Lewisham-road	5 0 0
Pembury, United Mission Band Sunday-school	0 7 8
Pitnstead, Conduit-rd.	5 0 0
Sittingbourne	18 14 7
Do., for Congo	10 0 0
Do., for Mr. Harmon's work, China	10 0 0

LANCASHIRE.

Bacup, United Juvenile Meeting	2 8 0
Booth	4 8 11
Burnley, Slon Sunday-school	8 10 0
Cloughtold	18 8 0
Doals	3 11 0
Hastingden, Trinity Ch.	7 13 6
Do., Sunday-school	9 8 8
Liverpool, Myrtle-street	61 15 2
Do., Prince's-gate	59 14 9
Do., Richmond Chapel Sunday-school	15 13 11
Do., Tue-brook	2 2 0
Do., Carlisbrooke Ch., for Congo	4 4 0
Do., Cottenham-street	2 13 10
Do., Kensington Ch.	8 15 2
Do., St. Helens Central Sunday-school	1 10 0
Do., Byrom-street	2 18 9
Do., Birkenhead, Clifton-road	6 2 0
Do., Jackson-street Sunday-school	1 4 8

Less expenses	227 3 1
	34 3 10
	193 4 3

Manchester and District Aux., Public Meeting	15 1 1
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Manchester, Union Ch	51	1	4
Do., Moss-side	16	3	2
Do., Grosvenor-street	5	4	1
Do., Safe	3	8	5
Do., Sunday-school	3	15	10
Do., Brighton-grove	2	11	10
Do., Students' Aux.	2	7	0

Less expenses	109	10	9
	0	9	0

Oldham, King-street	5	17	7
Preston, Fishergate	86	2	8
Rehdale, Auxiliary	355	4	7
Do., Millgate	1	1	0
Southport, Tabernacle			
Sunday-school	6	2	0
Waterfoot	4	4	0
West Leith, Dangerous			
Corner Sunday-school	4	10	0

LEICESTERSHIRE.

Arosby	14	13	0
Barrow-upon-Soar	1	18	0
Barton Fabis, &c.	34	0	0
Countesthorpe	5	14	8
Do., for W & O	0	0	6
Croston	1	2	6
Diseworth	2	6	0
Karis Shilton	2	4	0
Hineley	6	7	8
Horse and Clawson	6	15	8
Do., for W & O	0	5	0
Huncoate	1	16	6
Isook	8	7	0
Kilworth, North	0	10	0
Leicester, Belvoir-st.	118	4	9
Do., Sunday-school	18	11	2
Do., Charles-street	6	9	8
Do., Victoria-road	28	12	0
Do., Sunday-school	9	19	8
Do., Clarendon Pall.	8	11	1
Do., Sunday-school	10	8	7
Do., Archdeacon-lane	8	8	10
Do., Sunday-school	14	15	10
Do., Friar-lane, Juvenile			
Meeting	1	13	6
Do., Dover-street	2	0	6
Loughborough, Wood-gate	32	13	7
Melton Mowbray	4	6	0
Monks Kirby and Pall-ton	2	16	0
Mountsorrel	2	8	9
Do., Sunday-school	0	18	0
Oatby	1	17	0
Queniborough	0	6	8
Rugby	4	11	2
Saddington	0	8	6
Sheepshead, Balton-street	1	11	0
Do., Charwood-road	3	17	7
Sutton-in-the-Isles and			
Cosby	4	7	6
Syston	1	9	3

Less expenses	563	6	1
	1	6	6

	558	19	7
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NORFOLK.

Allerborough, for W & O	1	0	0
Necton	1	0	0
Swaffham	16	0	0

NORTHAMPTONSHIRE.

Northampton, Mount Pleasant Sunday-sch.	6	9	0
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Peterborough, East Midland Association Meeting	10	1	8
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NORTHUMBERLAND.

Broomley	10	9	2
Newcastle-on-Tyne, Je-mond Sunday-sch.	3	15	5
Do., Autumnal Meet-ings	67	5	6

NOTTINGHAMSHIRE.

Nottingham, Derby-rd.	49	8	0
Do., Juvenile Aux.	16	12	7
Do., Y.P.S.C.E.	0	18	0
Do., Broad-street			
Juvenile Aux.	2	6	6
	68	18	1
Less expenses	1	4	8
	67	13	8

OXFORDSHIRE.

Caversham, Juvenile Working Party, for Girls' Sch., Congo	10	0	0
Do., for Girls' School, Italy	13	0	0
Do., for Girls' School, Cuttack	10	0	0
Do., for Girls' School, China	10	0	0
Hook Norton	0	7	0

SOMERSETSHIRE.

Bath, Manvers-street	13	0	0
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	21	14	9
Williton, Sunday-sch.	1	0	9

SUFFOLK.

Ipswich, Burlington Chapel	8	5	7
Do., for Chinese	3	19	10
Sadbourne	2	10	6

SURREY.

Croydon, West	7	14	1
Do., Memorial Hall, Sunday-school, for Congo	1	18	6
Dulwich Hall Sunday-school	0	9	0
Guildford, Commercial-road	4	8	1
Mitcham, Sunday-school, for support of Congo boy	2	1	8
Pango	14	16	11
Redhill	4	0	0
South Norwood	2	16	4
Streatham, Lewin-road, Y.W.B.C., for Orphan at Cuttack	1	1	0

West Norwood, Chals-worth-road	8	17	2
Wimbledon, Queen's-rd.	7	14	4

SUSSEX.

Brighton, Sussex-street, for N.P.	2	8	0
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WARWICKSHIRE.

Birmingham Aux. per Mr. Thomas Adams, Treasurer	80	0	0
Birmingham, Christ Church, Aston, Junior Y.P.S.C.E., for Mr. Howell, Bolobo, Congo	1	1	0
Do., Christ Church, Handsworth, Mis-sion	1	13	9
Cov. ntry, Queen's-road	151	11	7
Do., G. Lord-street	2	5	0

WILTSHIRE.

Devizes	3	8	6
Salisbury	157	11	4

WORCESTERSHIRE.

Redditch	2	14	9
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YORKSHIRE.

Bradford, Y.M.M.S., for support of Congo Missionary	10	0	0
Do., Bethel, Infirmary-street	4	0	6
Do., Zion Chapel	10	2	10
Brearley	18	5	0
Broad-stone	1	3	0
Eccleshill	2	3	6
Farsley	20	14	4
Gul-eley, Sunday-school	1	10	0
Hallifax, United Meet-ings	7	4	9
Do., Trinity-road			
Sunday-school	8	13	0
Harrgate	5	9	9
Hebden Bridge	63	4	8
Heptonstall Slack	4	16	6
Horsforth, Cragg-hill	27	12	2

Huddersfield District.

Milnsbridge	6	0	3
Golcar, Sunny Bank	1	1	0
Upper Elland Edge	2	5	0
Capegat-hill	1	13	9
Blackley	2	2	4
	14	2	4
Less expenses	5	0	0
	9	2	4

Leeds Auxillary.	
Armley	4 10 10
Leeds, Blenheim Church	10 1 0
Do., South-parade ..	34 0 9
Do., Newton, Union Church	5 8 5
	84 1 0
Less expenses	1 5 8
	82 15 0
Metham	
Middleborough, Lintorpe-road	3 14 8
Nasebottom	1 10 0
Norland	0 15 5
Normanton	3 1 1
Pudsey	5 13 6
Do., Y.P.S.O.E.	0 4 0
Rawdon	19 1 8
Rishworth	15 1 6
Scarborough, Ebenezer Chapel	3 14 0
Do., Ebenezer and Albemarle Sunday-schools	0 13 6
Sheffield Auxillary ..	35 4 1
Todmorden Auxillary :-	
Todmorden, Wellington-road	22 10 6
Do., Ladies' Monitor Class, for support of orphan girl, "Naomi," at Cutsack	3 0 0
Do., Roomfield-lane ..	21 0 11
Do., for support of orphan boy, "Hunda"	5 0 0
Do., Lineholme	7 5 10
Do., Lydgate	23 15 9
Do., Shore	19 11 11

To, Vale	5 12 10
Do., for W & O	0 7 2
	158 5 11
Less expenses	2 14 0
	106 7 11
Waingate	4 7 2
Wakefield	17 12 7
West Vale	1 13 3
York	9 8 11

SOUTH WALES.
CARMARTHENSHIRE.

Carmarthen, Eng. Ch. . .	0 5 0
Llanely, Greenfield Chapel	0 15 0

GLAMORGANSHIRE.

Cardiff, Hope Chapel Sunday-school	5 2 11
Do., Tredegarville ..	5 11 7
Neath, Orchard-place ..	9 18 3
Penarth, Stanwell-road Sunday-school	7 2 8
Resolven, Bethania ..	0 12 0
Swan sea, United Meetings Collections	6 13 10
Do., Mount Pleasant ..	11 10 1
Do., Sunday-school ..	19 13 2
Do., James-street	0 0 6
Do., St. Helens	1 1 0
Do., York-place	0 2 6
	30 12 1
Less expenses	2 2 6
	23 9 7

MONMOUTHSHIRE.

Abergavenny, Bethany Do., Frogmore-street	9 15 6
Llangibby, Bethel ..	32 5 5
	0 18 7

SCOTLAND.

Cambuslang, Bible class, for support of Connaly	1 0 0
Fortrose, for N.P.	9 16 0
Glasgow Aux. for Italian Mission ..	43 5 0
Do., Adelaide place ..	10 19 0
Do., Bridgeton	3 10 0
Do., Cambridge-street Sunday-school	2 0 0
Do., Frederick-street, Gallowgate Branch, for "Gungooy," "Lolaka"	5 0 0
Do., for Mrs. Forsyth's work among the women in China ..	1 10 0
Kelso, Sunday-school ..	1 1 0
Palsley, Coats' Memorial Chapel Sunday Morning Association	1 5 0
St. Andrew's	1 1 0

CONTRIBUTIONS

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Collier, Mr. E. P., J.P., Reading	3 0 0
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Overstone, Mr. Lloyd, Maindee	20 0 0
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Sutherland, Mr., Vale ..	1 1 0
Camberwell, Denmark-place	0 5 0
Bristol	1 10 0

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THE ZENANA MISSIONARY HERALD,

BRING 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.

MARCH, 1894.

THE ANNUAL BREAKFAST MEETING

will be held on **Wednesday, April 25th, 1894, 8.45 a.m.**, at the
HOLBORN RESTAURANT.

OUR FINANCES.



E beg to remind our readers that the financial year closes on March 31st, and the Cash Secretary will be glad to receive all contributions by that date, or as much before as possible. The books will be kept open until April 7th, but must, after that, be closed for audit.

Considerable anxiety as to funds has been felt by the committee during the present year, and they cannot but look forward to the future with some doubt as to whether the present work *can* be carried on, or whether some of it will not have to be abandoned. Looking abroad, we should certainly say it is no time for retrogression, fields everywhere waiting for the sower or the reaper, doors open and opportunities multiplied on all sides, the loud and urgent call from the heathen, and from our missionaries alike, "Come over and help us," and above all the "Go ye" of our Master, and the blessed certainty that "Our labour has *not* been in vain in the Lord;"—but *at home*—how tardy is our response to all these appeals, and how inadequate are our gifts, when compared with our mercies or our responsibilities.

The expenses of the year have been unusually heavy, including, as they do, the passages of seven out-going missionaries, and three returning, and considerable but necessary repairs to our house at Agra, and in common with other societies we are suffering from the losses and depression of the times, which affect greatly our subscription list. And yet there surely is sufficient for this work, if only all will give as God hath prospered them, and as in His sight.

Our second pair of missionaries for China, Miss Aldridge and Miss Simpson, left London for Shanghai, per P. & O. s.s. *Australia*, on Friday, February 2nd; and Mrs. Langer, of Howrah, who has been in England for some months, returned to her work in India by the same vessel.

In connection with the departure of our friends for Chow Ping, valedictory services were held at Honor Oak Chapel and Queen's Road, Wimbledon, on the preceding Monday and Wednesday, January 29th and 31st.

At Honor Oak, the Rev. G. H. Heynes, pastor of the church, presided, and Rev. J. A. Brown, of Cottage Green, Camberwell, of which church Miss Aldridge had formerly been a member, introduced her to the meeting in a few kindly and appreciative words. Miss Aldridge herself bore testimony to the joy she felt in thus entering on the work on which her heart had for years been set and to which she had devoted her life. The meeting was further addressed by A. H. Baynes, Esq., and Miss Angus, and by Rev. J. J. Turner, who gave an interesting account of mission work in China, kindly taking the place of Rev. F. Harmon, who through indisposition was unable to be present.

At Wimbledon (Rev. C. Ingrem), Miss Simpson took leave of her friends, assuring them that in thus parting from home and kindred she had the strong conviction that she was not going forth *alone*, but the presence of her Lord would still be her joy and strength in work abroad as it had been at home. Rev. F. Harmon gave expression to the gladness and gratitude with which missionaries in China hailed the arrival there of ladies to carry on work amongst the women, and gave details as to the nature of the work awaiting them there. Rev. J. Ewen, of Streatham, late of Benares, spoke of his experiences in India; and Miss Angus, on behalf of the Zenana Mission Committee, referred to the joy and confidence with which they have accepted these two ladies, to their thankfulness for the signs of interest on the part of these churches, who are thus, for the first time, sending out one of their members as their messenger abroad, and to the hope that these sisters will be supported by the prayers, the sympathy, and the gifts of those from whose midst they go.

Both ladies have had considerable preparation for their work. Miss Aldridge was for several months at Miss Macpherson's, in the East end of London, taking an active and efficient part in the varied work of that busy Christian home; and Miss Simpson has for ten years been engaged in visiting the poor and nursing the sick, first at a hospital in Sunderland, and then in connection with the Wesleyan East End Mission. Her desire to go to China seems to have been first aroused at Sunderland, where a Chinese workman, engaged in a shipbuilding job there, was one day brought into the hospital so badly injured that it was evident he had not long to live. Her sorrow that she was unable to speak to him in his own tongue and point his dying eyes to the Saviour was turned into joy when she found that he was already a Christian, and at his bedside she and his fellow-workmen commended his soul in prayer to the Father and God of all men.

The church at West Hill, Wandsworth, has been burdened with a heavy debt, and the friends there, including the Ladies' Working Society, have for some time devoted their energies towards its extinction. This has been happily accomplished, and, at the suggestion of the pastor, Rev. E. T. Davis, the ladies have turned their attention to the foreign field, with the result that the sum of £5 5s. was paid over to the Zenana Mission funds on the evening of Thursday, January 25th, when a missionary meeting was held, and Miss Angus gave some account of the need of work amongst the women of India and of our Society's operations there.

The Cash Secretary gratefully acknowledges the receipt of £1 from J. H., and 2s. 8d. from a friend at Brixton, for the purchase of Bibles for the Hindu school girls, in response to the article entitled "The Parting Gift," in the February number of our HERALD.

BHIWANI.

The following brief account of the progress of the medical work at Bhiwani is taken from recent letters from Miss Farrer. The hospital is increasingly useful, and almost always contains one or more in-patients. One village woman from a distance, who had a large tumour on her hand, was persuaded to undergo the necessary operation, and for this purpose entered as an in-patient. The tumour was removed under chloroform, and, when Miss Farrer went to Ludhiana, the woman was sent home, with directions to return after a set time to have the dressings taken off. She kept her promise though somewhat late, and when the bandages were removed it was found that the place had healed up well, and she was able to return in a few days perfectly cured.

A successful case like this always proves an excellent recommendation of the work, and it is evident that the hospital is becoming more widely known and the people's confidence growing, for during the past few months parties of women have been constantly coming in from distant villages for treatment, though, as some of their ailments were extremely slight, it may be supposed that their visit was prompted partly by a desire to take a holiday and to see the foreign lady doctor, who is still regarded by some as a curiosity. Two old women, one practically blind with cataract, came three days' journey (at a very slow rate of travelling, of course) to the hospital, on the recommendation of a woman whose boy had been treated for a bad leg. This old woman has been taken in and operated upon. The private practice, *i.e.*, the visiting of better class patients in their own homes, for which they are expected to pay a fee, seems to be growing. In one week Miss Farrer earned enough to pay a month's rent of the dispensary. One case treated was a zenana pupil of Miss Theobald's, a girl who is kept in *purdah*. Though she did come to the dispensary once or twice, her husband objected, and offered to give a fee to have the necessary treatment carried out at home. This they paid in advance of their own accord. These things show that the doctor's services are valued, and the natives are losing the sense which some, at least, seemed at first to have, that they were conferring a favour by allowing her to treat them.

Under date January 16th, Miss Farrer writes:—"A few days ago I had a mixed audience of Hindus and Mohammedans (as often happens) for the opening 'bhajan' in the dispensary. Some of them listened very well, and then one or two began to ask questions. I was surprised to hear one of the Mohammedan women asking, without any beating about the bush, 'Which is the greater, your Jesus Christ or the prophet Mohammed?' She did not attempt to make any objection either when I tried to tell her that Christ was far greater, for He was God as well as man, and had given His life for us, whereas Mohammed never gave his for any one—and had risen from the dead, which Mohammed did not do. Sometimes the Mohammedans are very bigoted, and do not at all like to hear Jesus spoken of as the Son of God. 'He was God's friend,' they will say, perhaps, as a kind of compromise, for, of course, they do not believe in His divinity. This woman had come from a distance; I do not know whether she had heard of Christ before, but should think she must have done. It is one of my troubles that, when they *do* begin to ask questions, very often still I cannot understand them, and have either to evade them or get Rebekah (the native Christian woman who acts as dispenser) to come and explain what they are saying to me. This is partly because most of the women speak in such a broad *patois*, and though I have become familiar with many of the expressions they use in describing their ailments, it is difficult to follow them when they speak of other things. I sometimes despair of ever being able to understand properly all they say, and some, who have been out much longer than I, still say that they cannot always understand. It is partly, too, no doubt, because in many ways the ideas and modes of thought of these women are so different from ours."

"HELPING TOGETHER BY PRAYER."

One of the most hopeful features in the development of Foreign Mission work is the increased interest in the work abroad taken by the members of the churches at home: they begin to realise that the missionaries have gone forth as their emissaries, and follow with joy the tidings of their success and progress, or sympathise in their difficulties and trials. But the Christians at home need to awaken more fully to the responsibility resting upon them in the burden of prayer on behalf of the world still lying in darkness: they need to recognise the great power, the vast resources put into their hands by the use of this weapon of prayer. There are some striking words, on prayer, occurring in the address delivered by that "modern apostle," Dr. Alexander N. Somerville, on his election to the moderatorship at the General Assembly in 1886—words that may be quoted as a "call to prayer" to God's people now:—

"The greatest, the most responsible, the busiest, and most successful servants that Christ ever had, divided their functions into two departments. We will give ourselves continually to prayer, and to the ministry of the word! What would be thought of dividing the twelve hours of our day, by giving six hours to prayer for the Gospel, and six to the ministry of the word? Had all Christ's servants acted thus, could any one estimate how mighty the results on the world would be to-day? What should be the tenor of our prayers? If we find such promises as these 'the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,' a promise twice given in Scripture, and which has many corresponding with it, our prayers should be commensurate with the promise. If we find individuals are employed to change the face of continents by exploration or personal effort, why may not individuals equally prevail when they, by prayer, lay hold of the arm of the Almighty?"

"I believe the day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions."

We would call the attention of our friends to the alteration in the hour of holding the monthly prayer meeting at the Mission House on behalf of the Zenana Mission; we meet now at eleven o'clock on the fourth Thursday in every month, and should be glad to welcome ladies from any of our London churches. The missionaries on the field know that they are remembered in prayer at this appointed time and unite with us; and it would be pleasant if the ladies in our churches throughout the country could start simultaneous Zenana Mission prayer meetings.

Contributions received from January 10th to February 10th, 1894:—

Hampstead, Heath St. 75 16 6	Mrs. F. Sturt..... 1 1 0	Mrs. West, for Kharrar 1 0 0
Nottingham, George St. 3 3 6	Bournemouth—.....	Rev. J. Saunders, Dinton 0 15 0
Reading, King's Road 89 0 0	Lansdowne..... 0 18 6	Cirencester (quarterly) 3 0 0
Bloomsbury Chapel 58 12 0	Westbourne..... 4 13 6	Oswestry..... 2 10 0
Penzance 2 13 6	Boscombe..... 7 7 10	Bradford, Trinity Ch. 7 5 6
Sheaford..... 0 5 0	Harlow..... 1 11 9	Miss E. Pearce, Bristol 0 10 0
Mrs. Trestrall..... 8 3 0	Highgate Road..... 22 18 4	Bath, Manvers Street... 12 10 0
Clapton, Downs Ch. 25 0 9	Hendon..... 2 3 0	Bible Society (supple-
Lec Chapel..... 3 3 0	Leicester Aux..... 5 0 0	mentary grant)..... 37 19 0
Highbury Hill..... 1 9 6	Scot. Aux. East..... 30 0 0	Mrs. Griggs, Reigate..... 0 10 6
Mrs. Vipan..... 1 0 0	Lindley..... 3 17 0	Camden Road Ch. 1 17 3
Brixton—.....	Sutton, Surrey..... 13 15 10	Putney, Werter Road... 2 10 0
Wynne Road..... 1 0 0	Brockley Road Chapel 5 1 1	Honor Oak (collection) 6 5 0
New Park Road..... 1 3 0	Harrow, Byron Hill S.S. 1 14 7	Dublin (quarter)..... 6 0 0
Metropolitan Tabern. 10 0 0	Swansea, Mt. Pleasant 4 12 0	A. A. R. (donation)..... 25 0 0
do. do. S.S. 2 10 0	Wandsworth, West Hill 5 5 0	Mrs. Slack..... 20 0 0
Ealing, Haven Green... 2 5 6	By Miss Lewis, Holy-	Miss Packham..... 0 5 0
By Miss H. C. Bowser... 6 4 0	head..... 0 7 0	A Tenth..... 0 12 0
Roehdale..... 90 0 0	Miss Rance, Redhill ... 0 10 0	Tottenham..... 1 1 0
Regent's Park Ch. 11 15 11		

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. Secretary, Mrs. J. F. Smith, 3, Aubert Park, Highbury.

THE ZENANA
MISSIONARY HERALD,

BEING THE

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OF THE

*Ladies' Association for the Support of Zenana Work and
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IN CONNECTION WITH THE

Baptist Missionary Society.

APRIL, 1894.

THE ANNUAL BREAKFAST MEETING

will be held on **Wednesday, April 25th, 1894, 8.45 a.m.**, at the
HOLBORN RESTAURANT.

CHARLES FINCH FOSTER, Esq., of Cambridge, will preside,
and **Mrs. Daniel Jones** (of Bankipore), **Miss Williamson** (of the China Inland
Mission, Shanghai), and the **Rev. R. Wright Hay** (of Dacca), will address
the meeting.

Tickets, 2s. 6d. each, can be obtained of the Hon. Secretaries, or at the
Mission House.

All contributions, to be included in this year's accounts, must be forwarded
to the Cash Secretary not later than April 7th, 1894.

We hope to welcome home this spring several of our workers from India
who are needing the rest and change which a visit to this country will give.

Miss Way, of Calcutta, has been home since last November, but is still
far from well. Miss Rooke, of Delhi, who has for the last two years most
kindly and ably fulfilled the duties of Indian Financial Secretary, may be
expected in May. Mrs. R. Williamson, of Barisal, whose health has been
sadly shattered by the trying experiences of the distress and suffering there;
Miss Roche, of Palwal, and Miss Tresham, of Bankipore, hope to arrive in
April; while Miss Saker, of Dacca, and Miss Allen, of Agra, will probably be
with us somewhat later.

The absence of these friends from the work will leave many gaps, which lack
of funds prevents our filling, and involve additional responsibility and labour
on the part of those who remain. We ask the prayers of all our readers, for
those who come and for those who stay, that bodily health and strength and
all spiritual grace and blessing may be given in this their time of need.

A DAY'S VISITING IN CALCUTTA.

Soon after twelve o'clock we reached a large house inhabited by a wealthy Brahmin family. "We," means my Bible-woman, Emily, and myself. Entering the house, we inquired whether the morning meal was over. "No," was the reply, "we have not yet breakfasted." "Then, shall we go away," I said, "and return?" "No, no, why should you have that trouble? Go upstairs." So up we went, and found several members of the family sitting about engaged in various occupations. Soon we had five or six young women around us. I read to them the incident of our Lord's weeping over Jerusalem, and spoke of the sorrow He feels to-day because the people of India still reject Him. One of the women, an elder one, who was making some dough for cakes, interposed eagerly, saying, "We do believe in Jesus, but we cannot confess Him, because of our family connections, who do not think as we do." Another woman chimed in with the same statement. I was rather surprised, for though I had often visited this house, I had never thought the women to be particularly interested. I urged them to pray for the conversion of their relatives, and told them of my own firm conviction that the people of India would accept Christ and cast away their idols. They replied, "Yes, but not in our time." After some further conversation and singing, we left this house, and walked some distance to see another woman who specially desired the "Mem" to visit her. Here we were warmly welcomed by the mistress of the house, and taken upstairs to a small room where her husband, an invalid, was lying. I must confess that I always feel somewhat embarrassed by the presence of men in the houses I visit, and this man was rather a hindrance. He had a great deal to tell me about his learning—how he knew French and Latin, as well as English—how he was perfectly acquainted with our Bible, and had held discussions with various Missionaries, notably our own Mr. Leslie, on the divinity of Christ (in which he does not believe). I listened patiently, but felt very thankful when his wife peremptorily ordered him to cease talking and allow me to speak. As I read some verses from the Gospel of Mark, he followed the reading in his French Bible. I was allowed to explain the passage in peace, and also to sing a hymn, and then he resumed the attack. "Your teaching is very good," said he, "but your lives do not correspond at all with it." I ventured meekly to suggest that his acquaintance with Christians was probably a very limited one. "I have known some," he said, "and I admit that there are a few real Christians; but look at your so-called Christian nations, they do nothing but quarrel and fight. Look at the German Emperor, who is always ready to fly at the French." I remarked that there were nominal Christians who must be distinguished from real ones. Then he made a most astounding and amusing statement. "People who eat beef," said he, "cannot be expected to understand the true spirit of Christianity. You, who have been giving my wife good instruction, you do not yourself understand what you teach." The old Adam is apt to rebel at such speeches, but I have grown pretty well accustomed to hard knocks, so I gently inquired, "Do you think that you understand the Bible yourself?" "Yes," he replied, "I understand the teachings of Christ, but not the Old Testament." Again the wife interposed and begged for another hymn. After singing, we rose to go, and I left with the husband a copy of John's Gospel, with some striking passages marked in red ink, which had been sent for distribution by a friend in England. That day I seemed fated to meet with men. As a rule they are all out when we go, but at the next house we visited a young man stood by and listened as I spoke. When I had finished, he said, "Why do you talk to these women? Their minds are firmly set and rooted in their own faith. It is with them as when you throw a leaf into a river, and it is carried down by the current. The words you have spoken will have no effect in altering the course of their lives. But if you get hold of the children," and he pointed to two girls sitting on

the verandah near us, "then you will have some chance, for they have not the strong prejudices of their seniors." I told him that we did take great pains to teach the children, but that we believed God could turn the women's hearts too. Then he proceeded to criticise some of the statements I had made, and he told me, as the man in the other house did, that I knew nothing about religion, for God was unknowable! I left an English gospel with him also. He seemed a very sincere and intelligent young man.

The last house we visited that day was the house of Kalimoti, a childless wife, who is a great friend of Miss Taylor. She is an avowed believer in Christ, and is known as such among her friends and neighbours. She recognised me, having seen me at the Intally Chapel, where she had several times attended service. There were several other women sitting in the house, and I proceeded to read them the incident of the disciples eating with unwashed hands, and our Lord's teaching on the subject. They understood the matter, and discussed it with great interest. Kalimoti has a great desire to be baptized, but as it would involve separation from her husband, she has been advised to defer taking any decisive step until the Lord opens up the way for her. A few days ago, in the same locality, I met with a bright intelligent young wife who had been taught by Miss Abraham in Patna. She showed me a New Testament which had been given her by Miss A., a present from a lady in England, with an inscription on the fly-leaf. While I was talking to her, a young woman in the adjoining house was leaning over the wall, in the full blaze of the sun, to listen. As I spoke of Christ, Hemongini, the Patna woman, said, "I fully believe in Christ, and I am anxious to become a Christian, but my husband cares nothing about religion—what am I to do?" Then the other young woman from over the wall said, "Yes, we are both of one mind, and for this reason we are great friends, but if we become Christians what will become of our children?" I told them to pray for the conversion of their husbands, as I always do in such cases, and said that if they were really in earnest God would remove all difficulties out of their way.

So you will see how, "toiling, rejoicing, sorrowing," we sow the good seed of the Kingdom. Often are we grieved, as our Lord was, because of the hardness of heart of the people we visit. This little sketch may help you to see something of our encouragements and discouragements, and something of the difficulties we have to encounter. But we sow in hope of a glorious harvest that will ere long be reaped from the schools and Zenanas of India, from its streets and lanes, where are many hidden ones whom the Lord knows. "And they shall be mine, saith the Lord, in the day when I make up my jewels."

M. C.

AN INDIAN PICTURE.

A sound of wailing fills the air, and even before we turn the corner of the street we say, "There must be someone dead." In the next lane, outside the door of a house, sit a number of women, their faces covered, their attitude one of dejection; all are weeping, some beat their breasts and cry aloud in a frenzy of grief. Perhaps simulated sorrow does mix with despairing anguish, but the woman sitting on the edge of the crowd, from whom we ask information, has tears in her eyes, and replies in a voice broken with sobs: "A young man of twenty—he has been ill for months—died this morning; he leaves a wife and one little girl." The corpse has already been removed to the burning ghat, and now a second sad procession forms. The women rise and pass down the street, waiting to bathe in the tank, and so purge themselves of the ceremonial uncleanness of contact with death. By this means the news of the bereavement is announced to the passers-by, who make inquiries of the women who follow the party. The foremost

places in the group belong to those who are nearest of kin. "There goes the widow, see, in front—the one with her chadar hanging down over her face, the bracelets on her wrists." Poor girl! according to Hindu rules she has no longer the right to wear them, or any other jewellery, and they may be torn from her. She moves timidly forward, turning back continually as if to derive support from one who follows just behind. And there is no mistaking the mother of the dead boy. Such frantic beating of her breast and head, such despairing movements of her whole frame, betray her grief and her close interest in the dead. So they pass from our sight and hearing, and the sun shines on, the children continue their play, and the women their household tasks and their gossip, and no one pays much heed to the stricken hearts and shattered lives.

"Who can say anything when His hand is upon us? The same thing happens to all, and your sorrow is no worse than that of others. Keep quiet and bear it as you may, what else can you do?" Such is the utmost comfort any Hindu mother can, or does, give to a sufferer. "Without Christ, having no hope," and we may almost say, "without God in the world," are they, for what do they know of the "God of comfort," "of love," and of peace?

I. M. A.

Contributions received from January 10th to February 10th, 1894:—

J. F. (donation)	50	0	0	Greenock, George Sq. S.S. 1	0	0	Preston	1	0	0	
Kathleen and Dorothy Woodroffe	1	0	0	Mr. J. Cory, Cardiff	2	2	0	Peckham, Bye Lane ...	30	0	0
Mrs. Woodroffe	1	1	0	Miss A. H. Hannam	0	10	0	Camden Road (on acct.)	1	0	1
Westbourne Grove Ch.	0	10	0	Llanely, Greenfield & Beulah S. Schs.	10	0	0	E. M. T.	0	5	0
Westbourne Park Ch.	4	10	6	S. Norwood, E. O.	1	1	0	Egent's Pk. Ch. (on acc)	8	1	1
Mr. and Mrs. Evans, Harrrogate	0	7	6	Enfield	2	7	8	Egent's Park S. S.	10	0	0
Fox Court Ragged Sch.	0	10	8	Huddersfield, New North Road	11	15	0	Mr. A. M. Ball	2	2	0
Beckenham	4	6	6	Taunton, Silver St. Ch.	2	17	0	Ferne Park Ch.	8	17	3
Forest Gate, Woodgrange S. S.	1	1	8	Goudhurst, Curtliden Green	0	10	0	In Men., Miss R. York	1	0	0
High Barnet	6	1	6	Mrs. Mursell, Bonchurch Windsor	1	1	0	Mrs. F. T. Beach	1	1	0
A Friend, per Rev. J. B. Myers	2	0	0	Bournemouth, Westbourne	3	5	6	Scarboro', Mr. R. Ashby	3	0	0
Miss Stiven	0	10	0	Camberwell, Denmark Rd.	25	7	6	Harrow-on-the-Hill ...	4	16	10
Mrs. Emmus	0	5	0	Rev. Dr. Cowdy (dou.)	0	10	0	Coleraine	3	8	6
Manchester Jubilee S.S.	1	0	0	By Miss Cowdy	2	5	0	Miss Selfe Page	40	0	0
Mrs. Kempster, Bury ...	0	6	0	F. M. B.	1	0	0	Waterbarn Ch.	3	0	0
Catford Hill	7	17	10	Mrs. Walters	0	10	6	Hemel Hempstead	1	6	9
Miss L. E. Knight	0	10	0	Watford, Beechen Grove	5	0	0	Nottingham—			
Mr. D. Rees	5	0	0	Mr. E. J. Grayson	0	10	0	Derby Road	8	14	10
Brockley Road S. S.	2	0	0	Brixton—Kenyon Ch.	0	6	1	Broad Street	6	4	0
The late Mrs. Woolcott Norwich, Working Girls, per Miss Guyton	8	0	0	New Park Rd.	19	10	8	Falin Street	0	15	0
Norwood Auxiliary	15	1	3	Mr. E. S. Field (2 years)	1	1	0	Chelsea Street	0	7	6
Mr. G. F. Muntz	50	0	0	Three Friends	1	10	0	Coll., less expenses...	3	10	3
Coventry, Queen's Rd.	6	0	0	Rochdale	81	1	0	Wandsworth, Victoria Ch.	6	10	6
Hammersmith, West End Ch.	7	3	0	Sheffield, Glossop Road	112	0	0	S. A., Aberdeen	0	5	0
Bourton, Mr. Shuivenham	3	8	0	By Miss Henderson	8	0	0	"Inasmuch"	1	0	0
M. E. J.	120	0	0	Hereford	14	12	6	Ross, by Mrs. Wicks ...	2	8	0
				Swaffham	0	13	2	Gt. Yarmouth Park Ch.	14	15	0
								Honor Oak S.S., for China	10	0	0
								"In Loving Memory"	20	0	0
								X. Y. Z., Edinburgh ...	8	0	0

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. Secretary, Mrs. J. F. Smith, 3, Aubert Park, Highbury.

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.

JULY, 1894.

OUR DEBT.



THE Committee gratefully acknowledge the donations which have been received towards the removal of the *debt*, but we are most anxious that the whole amount may be raised as quickly as possible, and by such means as shall not interfere with the regular income of the Society. We believe that a widespread, simultaneous effort, many doing just what they can, and doing it *at once*, might clear away this hindrance from our path of progress, and this without undue strain on anyone. The Bristol churches have raised £75 towards the deficiency in about two weeks, by small supplementary sales, or special gifts. One Sunday-school class has collected £4, and in another church ladies have canvassed the members and sent £7 as the result of their visitation, while drawing-room sales of articles left over from the larger bazaar, and of such things as could be got at once, have yielded results of £15 to £30 each. This help, so kindly and promptly rendered, is most welcome, and we should be very glad and grateful if friends in other places would send in quickly any sums they can either *give* or *get* towards the liquidation of our debt, so that the work, which is so encouraging and hopeful, may go forward without let or hindrance.

A TRIP IN THE "SHANTI DUT."

MRS. ELLIS and I have returned to Calcutta, after a very interesting and happy tour in the "Shanti Dut." The Backergunge district does indeed seem a most encouraging field for work. One's joy is increased in the work of telling and singing the love of God out in these jungles to such willing hearers, and one's heart is saddened at the ignorance and darkness that still abound in all directions. It appears such a little we are doing for the women out in those parts, just visiting them once a year. But our hope is in God, and while we feel our inability to convince the people of a living loving Saviour, and their need and acceptance of such, the Father's answer comes sweetly, encouraging us, "Not by might, nor by power, but by My Spirit." After all, the people are not beyond our reach, for as long as we have a throne of Grace to supplicate, we can bring a blessing down upon those who are afar off.

I thought I would write a little upon the new villages, that is, villages we visited for the first time. Such villages as Uzirpur, Bandoneepara, and Rothmuthpore are visited yearly, and I was agreeably surprised to see how well the former visits of ladies were remembered. Often a "bow" would ask for a certain hymn she had previously heard, repeating the first line and joining in the singing here and there.

The free and easy manner of the women was very noticeable, when compared with the women who are visited for the first time. When the women know you, there is a lack of suspicion, a readiness to hear, less shyness, and fewer questions are asked. You really get tired of answering the same questions over and over again; but when you go the second time, they *know all about you*, so you can proceed at once with the object you had in coming. Then, when the name Jesus is mentioned, they ask, "Who is Jesus?" and many other very ignorant questions, and they will come to the conclusion it must be "Hori," the Hindoo Saviour; but these questions are a pleasure to answer. How I did envy Mrs. Ellis' power of speech! Living so long with the people, she knew exactly how to show them the unreasonableness of the one, while in its place she was able to show them Jesus as just the Saviour they needed.

Generally, we had but very little trouble in landing; once only were we refused. At this place a number of men came down and asked what we wanted. We told them we had come to see their women, and to sing hymns to them, and talk about religious subjects. They said, "You shall not see our women, but *we* will listen to what you have to say." We went from that landing ghat, to another a little lower down the river, in the same village; there we landed and had a splendid time in several houses. We met with a Babu, who spoke English, and was exceedingly polite. He took us first to his own house, and then to several houses of his friends; in each we had free intercourse with the women, which doubtless we appreciated the more through the rebuff of the morning. Sometimes the men and boys have been great hindrances to us, other times they have been just the "friends in need."

On the whole, I have been surprised at the number of women that were able to read; there are girls' schools in many of the villages now. But in one of our new villages (Agurpore), out of four hundred women that we asked if they could read, only four acknowledged they could. We leave a book or tracts with all women that can read. At this

village we spent a Sunday, and had two splendid open-air services : most of our talking is in the open air, but our congregations on this day were exceptionally large, including men and boys. I think there must have been just upon a hundred in one place, and eighty in the other. Basupara was another village in which God seemed to have gone before us to prepare the hearts of the people. Our boat stopping at this village caused some little stir among the villagers. Among the company of boys that waited on the bank to greet us was a very nice youth who had lived at Barisal for some time, and so was acquainted with Europeans, at least with their appearance. He immediately on our landing asked us to visit his house. We went, and had a delightful time with the women. They invited us into the house, and sent for their neighbours, and then squatted down on the floor with us, and talked as freely as if we had been old friends. One old woman, as Mrs. Ellis was talking, gradually came closer and closer, until at last she put her hands into hers and began to cry. It was very difficult to leave this house ; they appeared to appreciate the singing very much, and thought our words very sweet. Oh, that it may end in the salvation of their souls ! They are so ready to admit of the beauty of the life and work and love of Christ ; but there they stop, to join with us in praying that their admiration may lead to the trusting Him for their Salvation.

After leaving this house, that same boy took us to several houses of his friends. He, on nearing the house, would run before us, and have a little conversation with the Babu, or else the head woman of the house, and to our surprise in each house we were invited to "come inside." This was rather unusual ; we generally sit in the court-yard ; thus often the "bows" are not able to hear what is being said ; but in this village we had free intercourse with them. As we were returning to the boat this particular day—it was then getting dusk—someone asked us to call at a certain house, pointing in the direction. We went, and there had such a hearty welcome by shaking of hands, &c. It was a "bow" who had been visited in Bandoneepara by Mrs. Ellis several times before ; now she had come to live in her husband's house. Her joy was certainly very great at this unexpected meeting, and almost her first words were, "Why have you come so late ? Do come again to-morrow, at 2.30 p.m. Then the men and boys will be out, and we shall have it quiet and to ourselves." We promised another visit, as it was then so late. We intended remaining the following day in the village, as there were a number of houses we had been invited to, and had not had time to visit. The next day, at the time appointed, we paid our visit, and found several women assembled in the best room. I think the hour I spent there was one of the happiest I have ever spent. The company consisted of six "bows," each of them could read, two mothers-in-law and several aunts. There seemed to be an entire absence of fear, and each one was so in earnest and got as close to us as possible. Can't you imagine our joy when one of the "bows" said, "Do pray for us to your Jesus" ? We knelt down, and Mrs. Ellis prayed very simply and earnestly that all present might be brought into fuller light of the Gospel of Christ. I should have liked some of our missionary helpers at home to have seen that scene ; I am sure it would make them more than ever in earnest to send the Gospel to India. Although the work is slow and often discouraging, yet step by step it is preparing the way for the regeneration

OUR CHRISTMAS GIFTS.

Will our friends kindly remember that the time is approaching when we usually send out the gifts, which are so welcome to our missionaries in their work? Parcels or boxes should reach the Baptist Mission House, 19, Furnival Street, Holborn, not later than *September 15th*, and should be addressed to Miss Angus, having also the name of the sender *outside*, for identification. Particulars as to contents and value, also name, if intended for any special station or missionary, should be sent by post to Miss Angus, 5, Ellerdale Road, Hampstead; and as the cost of carriage for the whole amount sent out would be a very serious tax on our mission funds, we must ask that the friends who send will each kindly bear their part of the expense.

Dressed dolls are still the gifts most prized by the pupils. Mrs. Summers, of Serampore, writes: "The beautiful dolls are a source of pleasure and delight for years after the recipients have left school, and are most tenderly cherished and cared for."

Amongst other gifts that would be specially acceptable, are *lengths of print and calico* for the girls in our schools to make up for themselves or others, and *common umbrellas*, for the Bible women to use, while the Rev. A. McKenna, of Soory, would be very glad of gifts for *little boys*, as well as for the girls.

Contributions received from May 10th to June 10th, 1894.

Liskard (E. O.)	0 18	6	Miss M. J. Phillips.....	0 10	6	Mrs. Coe, for Kharrar	0 10	0
Bradford, Leeds Road			M. E., Edinburgh	10	0	Bristol, City Rd. (E. O.)	3	6
Bible Class	8	8	0	Lynton	2	6	Bath, Manvers Street	
Do., Halfield (E. O.)	0	10	0	Mr. & Mrs. K. McLean	1	0	(E. O.).....	4 14 0
Forest Gate, Wood-				Brixton, Kenyon Ch.				
grange S. S.	1	2	0	(E. O.)	1	9		
Salter's Hall S. S.	2	0	0	Mrs. Thomas, Llanelly				
Glasgow, Hillhead Ch.				(don.)	10	0		
Partick Mission ..	1	3	0	Miss E. Pearce, Bristol	0	10		
Hampstead, Heath St.	2	4	10	By Miss S. A. Firth.....	0	10		
A Friend, for China	1	1	0	Pontrhydryn	2	5		
E. M. J., Leeds	5	0	0	Rawdon	7	18		
Brixton, New Park Rd.	1	6	1	Mrs. Wood, Barnsley..	1	10		
Newcastle, Westgate				Leicester, Melbourne				
M. M. (for quarter)	0	14	6	Hall	1	4		
Miss Caroline M. Cole,				Stockwell Ch. (E. O.)...	0	17		
Nonhead (don.)	100	0	0	Miss Dymock	0	5		
Woodberry Down Ch..	2	18	2	Mrs. Weatherley	0	5		
Weymouth (E. O.)	0	11	0	Miss Dent	1	0		
Birmingham, Hagley Rd.	11	18	7	Lewisham Road S. S. ...	0	10		
Metropolitan Taber-				Great Yarmouth (E. O.)	1	8		
nacle S. S.	2	10	0	Miss Selfe Page	20	0		
Bloomsbury Chapel ...	5	5	11	Devizes, Sale of Work	31	0		
Miss Joyce, Bible Class	0	5	8	Miss Heynes, Helston	0	7		
Brockley Road Chapel	14	6	0	Wandsworth, Victoria Ch.	2	2		

Contributions for Removal of Debt.

Breakfast donations,		
acknowledged last		
month	408	1 0
Mrs. Barran	20	0 0
Miss M. Stevenson,		
Duffield	2	0 0
Mr. R. Cory	5	0 0
Per Mrs. Rickett--		
Mrs. Gordon	10	0 0
Mr. G. Griffiths	2	2 0
Mr. W. Harris, Merthyr		
Tydfil	5	5 0
Forest Hill	2	0 0
Bristol, Buckingham ...	7	1 8
Do., City Road	14	0 0
Do., Counterslip ...	20	0 0

Collecting cards, boxes, leaflets, or any information may be had on application to the Hon. Secretaries, Mrs. J. F. SMITH, 3, Aubert Park, Highbury, N., Miss ANGUS and Miss E. A. ANGUS, 5, Ellerdale Road, Hampstead, N.W. Cheques and P.O. Orders (on GENERAL POST OFFICE) to be made payable to A. G. ANGUS.

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IN CONNECTION WITH THE
Baptist Missionary Society.

NOVEMBER, 1894.



Y the generosity of two anonymous friends, the whole cost of the passage and travelling expenses of the Honorary Secretary's visit to India has been fully met, without coming on the funds of the Society. Miss Angus sailed in the *Caledonia* on October 5th, and hopes to reach Bombay before the end of the month. She intends visiting in succession the Baptist Zenana Mission Stations in the Punjab, the North-West Provinces, the group in Behar, travelling down to Calcutta by Christmas, hoping to proceed to Cuttack, and on to Madras, crossing the continent to Bombay to take return passage at the beginning of March, 1895.

OUR MISSIONARY MEETINGS.

DURING the months of September and October an unusually large number of meetings have been held on behalf of our Zenana Mission. We give our cordial thanks to those ladies who have carried on the deputation work—Mrs. Daniel Jones, Mrs. Watson, and Mrs. Forsyth, of the Baptist Missionary Society, and our own missionaries, Mrs. R. Williamson, Miss Fletcher, Miss Allen, and Miss Rocke. They have visited churches at Glasgow and Aberdeen, at Bacup, Bradford, Bristol, Birmingham, Harrow, Hebden Bridge, Leeds, Leicester, Liverpool, Loughborough, Manchester, Plymouth, and various London churches.

At Newcastle, on October 5th, in connection with the Baptist Union and Baptist Missionary Society meetings, a public meeting was held at Jesmond Chapel. Mrs. J. J. Gurney presided, and made an earnest appeal to the friends in Newcastle and Gateshead that their contributions should be largely and permanently increased on the ground of the terrible needs of the women in India and China. Mrs. Forsyth (Baptist Missionary Society), Tsing Chu Fu, gave a graphic sketch of the state of the village women in North China, and expressed the gladness felt by the wives of the Baptist Missionary Society's missionaries in welcoming the four ladies now sent out by our Baptist Zenana Mission as co-workers. Mrs. Forsyth described the method pursued in training the native Christian women, who are invited to spend a fortnight at a time at the various mission houses for instruction and teaching, and then sent back to their village homes.

The other speaker, Miss Roche, gave so full an account of the Mission life at Palwal, that we venture to give a long extract. The special way in which Miss Roche had fitted in to the work with Miss Fletcher, renders her loss a very severe one to the Society.

"I have spent three and a half years in India in village work only, with Miss Fletcher as a companion. I should like so to present my story that you should feel the fascination of the work, not because it is easy, but because of the crying need, because of the difficulties and hardships that must be endured, fascinating to those who long to become soul-winners. Palwal is a small town in South Punjab of 14,000 inhabitants, the centre of a district numbering half a million people, thirty-seven miles from Delhi, and with no railway communication. We lived in a native house at a rental of three rupees (3s. 6d.) a month, flat-roofed, with an open courtyard in the middle, our rooms being best described as verandahs on the four sides of it, the outer wall of the house being blank except for the entrance door. This courtyard serves as church, school, playground, dispensary, mission hall, reception room, and even dining and bedroom on occasion, while during the rains it becomes a lake. We commenced in autumn, 1890, no missionary having been there for any length of time. We had eight hours' ride in a little native springless cart to reach it, and had to beg from our landlord rope beds for the night. Might we have some milk? 'Milk! There is nothing in Palwal but fever.' The women fled, the children screamed at sight of our white faces. They thought us men dressed as women come to break their Purdah, or Government officials. They asked, How much do you get for each Christian? Had our husbands ill-treated us? or, perhaps we meant presently to run away with some of their women? When we came away they said to us, 'The sun will shine again on the day you return.' 'We shall be thirsty for you every day.' We were absolutely safe, two women living alone. We left our door unlocked, people going in and out to find us, yet we never missed a thing. When I left, in March, I had sixty-seven actual reading pupils—over 100 with those away from home. All these learn the Bible. They ask us all sorts of questions: 'Why are you not married? Why are you white? Give us some of the soap. Were you skinned or bled as a baby to make you white?' Yet, next to marriage, the most absorbing topic is sin and salvation. In theory the woman's religion consists only in obedience to her husband, but in practice she is intensely religious, a bundle of

superstitions, sacred rites, and observances. You may always go straight to the subject, for they are always thinking of religion. But the Mohammedan women are both sharper witted and more bigoted, suggesting difficulties in the Trinity and Incarnation. In a circuit of six miles we had sixty-seven villages, all of which Miss Fletcher regularly visited, and I occasionally. Starting with a rope round the horse's neck and a book-bag at the side, on arriving at a village the horse would be tied to a tree, and, entering the village, the dogs would announce our arrival. Men gather first, but sometimes the whole village will come out to us, the babies helping us to win the women. A hymn, too, or the offer of medicine rarely fail to attract. These morning visits are supplemented by evening visits with the magic lantern, the pictures being thrown on the mud wall of some house. We meet with no disturbances. Hymns are interspersed with the slides, and are liked even more than the pictures. In the afternoon we lunch at two, the villagers coming and calling to us to be quick, and then, Palwal having the largest bazaar for forty miles round, crowds gather to hear 'the good words.' So we hold our receptions till dark, and then, when all is quiet, a knock will come and a trembling zenana visitor, unknown to her neighbours, but probably with her husband's leave, will come to hear more of Jesus. Many come to us from long distances, and I have counted a hundred adults in the courtyard at once for our fever medicines. We sing a hymn, then speak to them; distribute a Gospel leaflet to each, and collect the farthing which each is required to pay for the medicine. We then go round with a pinch of tea, which reduces the temperature, and doses of the quinine mixture for each. In the first year, when fever was terribly prevalent, we would have 300 or 400 in an afternoon, and these, coming from the whole surrounding neighbourhood, assured us a ready welcome in the villages. The decrease in fatalities from fever was so very remarkable that the sanitary commissioner paid a special visit to inquire the cause, and when the native official attributed it to our fever mixture, he asked why they did not go to the Government dispensary. The answer was that the Miss Sahibs gave 'good words'—meaning the Gospel message—with their medicine, and the people believed in them as the chief part of the cure. After the first year the novelty wore off, and false reports as to 'chopped up snakes' and 'swine's flesh' as ingredients kept many away, yet still large numbers came for help. As I look back I have only praise to God for the fevers and other troubles which threw us back more completely on Him. We want more helpers. Dropping work like this is simply disastrous. To me it is a great trial not to go back, and how gladly would I know that I might find a substitute here who should hear the Master's call."

CHRISTMAS GIFTS.

We gratefully acknowledge parcels and boxes containing made-up clothing, material, and dolls for sending to our Missionaries for distribution. Special thanks are due to the friends who accompanied their gifts with donations to pay carriage and duty to India.

The following is the list of contributors:—Boscombe Branch of the Zenana Working Committee: per Mrs. Simmons, Boscombe; the Boscombe Baptist Workers' Union, per Mrs. Robinson; Miss Dymock, Richmond; Mrs. Osborn, St. Leonards; Mrs. Whitley, Southsea; Mrs. Percy, Berwick; South Shields, Johnson Hill C. E. S. and friends, per Mrs. Thomson; Dublin Street Chapel, Edinburgh, per Mrs. Pass; Mrs. Acason, Dublin; Rev. J. Ewing, Wandsworth; Mrs. Crosaley, Hebdon Bridge; Mrs. Ellis, Brighton; Mrs. Rixon, Clapham Park; Mrs. Taylor, Harlow; Y.P.S.C.E., Wellington, Salop, per Mrs. Reid; Mrs. Collings, Luton; Ladies' Missionary Working

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Baptist Missionary Society.

DECEMBER, 1894.

OUR ANNIVERSARY MEETINGS.



ARRANGEMENTS have been made to hold the *Annual Breakfast* on Wednesday, April 24th, 1895, in the King's Hall at the Holborn Restaurant, when Howard Bowser, Esq., of Glasgow, will preside.

At the last Committee the proposed Constitution of the Society was under consideration in view of its being brought before the subscribers at a members' meeting to be held during the Anniversary week.

Our missionaries, Miss Fletcher and Miss Allen, sailed on November 2nd in the s.s. *Peninsular* for Bombay. Miss Allen will accompany Miss Fletcher to Palwal, in order to take up Miss Rocke's work for the present.

Our friend Miss Tresham also returns this month to resume her work at Bankipore.

Miss Fletcher desires her thanks to those friends who have supplied her with gifts for her pupils—Paisley; West Norwood; Kingsbridge; Brixton, per Miss Waters; Guilsborough; Stockton-on-Tees; Mrs. Rocke and friends, Hampstead; Mrs. Stuttaford, Mutley; Y.P.S.C.E., Salisbury; Y.P.S.C.E., Ipswich.

The following boxes must also be acknowledged with thanks—Cambridge, by Mrs. Carley; Mrs. Coombs, Frome.

LETTERS FROM INDIA.

TIKARI.

We have had very trying weather this year. The heat has been unusually intense, and we have had two epidemics of cholera—one in

April, and the other in July and August. The first attacked Bahalia-bigha, where we had a large number of our pupils attacked; but all recovered with due care, and gradually it subsided there. But the second outbreak was at Titigungo, where we have another school. The hot-bed seemed to be just outside and around our schoolhouse. There was quite a panic among the parents, and many of them asked me to close the school, and I thought it advisable to do so for a few days, especially after one of our dear little ones was called away. She was but five years old, but, notwithstanding her years, she was very intelligent, and had a strong retentive memory. She had memorised thoroughly five bhajans and several passages of Scripture, which she repeated wherever she went. This little lamb was a great favourite in the neighbourhood of her house, for she was always asked to repeat the verses and bhajans wherever she went. I have often come on her, a little ragged mite, standing in the centre of a group of women, who were attentively listening to her sweet lisping words, and thought of how He had perfected His praise out of the mouths of babes and sucklings.

The cholera has nearly left the place now, but fever is very prevalent, and the poor children suffer very much. They are so very poor, some of them, that they take these complaints very readily, and their little emaciated bodies, after these attacks, are pitiful to see.

The work here is going on steadily, and our women's meeting keeps up its numbers, and we are always welcomed when we go after missing a Sunday afternoon if it happens to rain heavily. B. WINCE.

BARISAL.

Mine being school work, there is very little new to report. All things continue much the same; but I have one great joy, in which I know you will share. Three weeks ago, six of the girls were baptized and joined our native church. I can speak well of all of them, and they have had a long testing time. Somehow it seems to me that an idea is very prevalent among the people here, that the children of Christian parents must of necessity be Christians, and that at a certain age it is their duty to join the church. The national feeling seems to favour this. Hindoos are Hindoos, Mahommedans are Mahommedans, and so on. At least this is how it has struck me; so, when these children asked me to allow them to be baptized, I told them I would like them to wait a bit first. This was in January last, and since then we have met nearly every week, for a little Bible lesson and talk together, and I have carefully watched both in and out of school. Who can tell the story of a soul's life? We can not even understand ourselves fully; how then can we dare roughly to draw aside the curtain which hides another soul from our view? With these children there have been days of sunshine, and joy, brought out into greater relief by the dark background of sorrow and failure, and there has been a battle fought with sin and Satan, but I believe fought in the Master's strength. As far as I can judge, I think they have truly given themselves to Him, and so there was nothing to hinder, on the contrary all to urge, them to confess Him publicly. This they did on September 12th. I want you now to pray for them, that their lives may be lived unto Him, and that their influence may be for good in the school. There are also four other girls for whom I should like your prayers. They are associate members of our Endeavour Society.

and seem to be thinking seriously. Pray that they, too, may be led to the Saviour.

ALICE M. FINCH.

DELHI.

Every morning I still teach in a Hindu school in the city, which some thirty-five or forty children attend, more or less regularly. Several of the elder girls, of eleven or twelve, have ceased to come, because they are considered too old to go about the streets; but we have a good many intelligent new pupils. This makes the teaching of Scripture rather difficult, for those who come fresh have to *begin* the portions appointed for the year; and they learn very gradually. It is literally "line upon line"; but, if only God's words get firmly fixed in their minds, and the meaning too, they surely must "prosper."

Two or three of the older and more regular girls really understand, and think, too, at times. One of them said she had given up doing "paja."

In the afternoon several women come daily to learn reading, writing, and sums; they are mainly Christians. Just now, I have seven pupils. Two of whom are Bible-women, another a young woman who hopes to be a doctor, and is improving her general knowledge to that end; two more are Hindu women, who are asking to be baptized; another, a very intelligent girl, belonging to a low caste, who is learning to read Roman Urdu, having the promise of possessing a Bible of her own when she can read it properly; and last, a young woman who is somewhat stupid, but I think she takes pains to master Hindi.

One of the two Hindu women is reading Matthew, and frequently stops in her lesson to ask the meaning of a passage. She often asks very interesting questions, and Ramo (the would-be doctor) becomes very eager to help her, and supplements my explanation with one of her own, which probably is far plainer than mine.

One day, when reading "Whosoever shall smite thee on thy right cheek, turn to him the other also," she remarked, "I didn't do that when he struck my face yesterday." The day before a relative had come to her house and used a deal of bad language to her, and finally struck her.

It is a very enjoyable class, though it is often puzzling to attend to all their separate lessons at once, as they desire.

Sunday's work consists in teaching a class of well-behaved girls from the Christian school in the afternoon, when we all use the international lesson; and also in the morning, I have a small school all to myself in Sitá Kám—*i.e.*, in the middle of the city. This is to me a matter of great interest; may I tell you all about it?

Last April, Miss Fletcher and I began going there early on Sunday morning, in order to gather some of the children of the neighbourhood and teach them. The first day, a few little girls of the day-school only came; but soon boys dropped in as well. Between twenty and thirty usually attended, and joined us in singing one or two hymns, and repeating the Lord's Prayer, after which Miss Fletcher told them a story from the Gospels very simply. Any boy who wished might write an abstract of it afterwards, for which they received marks according to merit. Then, singing a hymn and having another prayer, the school was closed.

When Miss Fletcher went to England, the charge of this work fell to

my share, and though at first it seemed far beyond my power to manage it, it has proved not to be so. This is due, I believe, to the fact that the friends at home, hearing of the school, began to pray for it.

So now, though the numbers grow steadily, yet the order has not lessened; on the contrary, last Sunday, when over fifty were present, they sat very still, and were very obedient.

When one reflects that these children, who vary in age from four to fourteen or fifteen, all live in heathen homes, where they learn much that is bad, and are taught no obedience at all, it is a wonder to find them so amenable. Of course it is exceedingly rudimentary work—singing hymns, and giving a very simple Bible story, and usually teaching one short verse of Scripture—but if the children had not this they would have none at all on Sunday.

There are two lads, about twelve years of age, who know a good deal about the Bible, because they attend the S.P.G. Mission school. One of these lost his brother lately, for he died of small-pox. So this lad has become interested in trying to find out *where* his brother is now. One day he and his friend began to discuss the question, and I was surprised and pleased to hear how intelligent their knowledge of the Truth was. If only the work of God's Spirit in their hearts is not hindered, by themselves or their circumstances, they surely will soon be led to the Lord Jesus.

MARY COOMBS.

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